



FORUM FOR
DEVELOPMENT COOPERATION
WITH INDIGENOUS PEOPLES

CONFERENCE **REPORT** 2008

Forum for Development Cooperation with Indigenous Peoples

Indigenous Peoples, Natural Environments and Climate Changes



Centre for sami studies
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Forum for Development Cooperation with Indigenous Peoples Forum Conference 2008

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“Indigenous Peoples, Natural Environments and Climate Changes”

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“Indigenous Peoples, Natural Environments and Climate Changes”

Preface

This is the report from a conference organised by the *Forum for Development Cooperation with Indigenous Peoples* at the University of Tromsø, 21-23 October 2008. This year's conference focused on climate changes and their impacts on the lives of indigenous peoples.

The Forum is established to provide a meeting place for academics, representatives from indigenous organisations and other NGOs, students and administrators with an interest in indigenous issues. It was started in the year 2000 and receives financial support from NORAD. It has a board consisting of Sidsel Saugestad, Georges Midré, Lill Tove Fredriksen and Siv Øvernes from the University of Tromsø, with Jens Dahl from IWGIA (International Work Group for Indigenous Affairs) Copenhagen, Geir Tommy Pedersen from the Saami Council, and Axel Borchgrevink from the Norwegian Institute of International Affairs. Terje Lilleng at the Center for Sami Studies at the University of Tromsø is the administrative coordinator of Forum.

One of the main activities of the Forum is the arrangement of annual conferences. The reports from previous conferences, as well as news and updates regarding indigenous issues and future events can be found in Norwegian, Sámi and English on the Forum for Development Cooperation with Indigenous Peoples homepages: www.sami.uit.no/forum.

Ellen Marie Jensen has reviewed and improved on the English of the manuscripts and Bjørn Hatteng has done the technical editing and created the cover for the report. A great “thank you” to all contributors.

Georges Midré

Forum for Development Cooperation with Indigenous Peoples

Opening

Georges Midré, *Forum for Development Cooperation with Indigenous Peoples*

On behalf of the Forum Conference Board I wish you all welcome to the ninth conference convened by the Forum for Development Cooperation with Indigenous Peoples. This year's conference will focus on indigenous peoples and climate changes.

The climate is changing; there can be no doubt about it. The reasons for these changes are not quite clear, but most of the experts agree that the climate changes we observe are man-made, at least to an important extent. Whatever their causes, we will all be affected by the changes in the climate. Some groups of people, however, will be affected more than others. They are those whose lives are most tightly linked to nature, people that are not sheltered in urban areas, or protected by more or less sophisticated devices that isolate them from the rhythms of seasonal variations or the consequences of natural catastrophes.

The category of "Indigenous peoples" covers human peoples that are quite different regarding lifestyles, the way communities are organised, their languages, or the kinds of environments they live in. But one of the common markers that define indigenous peoples relates to their proximity to nature in a material, concrete sense. About half of the indigenous peoples of the world live in rural areas as hunters, gatherers, fishermen and farmers. Climate changes will in many cases have a powerful impact on their lives, and their ability to adapt to these changes are vital.

Last year's Forum conference focused urbanisation processes among indigenous peoples. This is an issue that is increasingly important since estimates indicate that half of the world's indigenous populations now live in urban areas. Indigenous peoples in urban settings, like their brothers and sisters living in rural areas have strong symbolic links to nature, and these bonds are fundamental regarding how identities are shaped. To mention just one example from our region: the Plan of the Sami Parliament for the period 2002-2005 stated: 'The Sami culture is closely related to nature, both spiritually and practically'. It also says that 'large parts of the Sami value foundations are attached to a life close to nature' (2002: 3-4).

The indigenous populations in urban areas are, however, often concentrated in areas that are least suitable for settlement. They live in areas threatened by flooding, landslides or other kinds of environmental hazards. Generally speaking, urban indigenous populations are, therefore, more exposed to the detrimental effects of climate changes than other groups.

As you will see the programme for this conference is structured in four parts. We have asked for papers that will trace some of the reasons for the climate changes and their actual and potential effects on the lives of indigenous peoples. In the second part we will focus on the rainforests, since there is widespread deforestation which is threatening both the global atmospheric equilibrium, as well as the existence of the indigenous peoples living in the rainforests. In the third part of the conference we will discuss how the effects of climate changes can be mitigated, as well as how the indigenous peoples experiences and knowledge can help us all, both indigenous and non-indigenous, to adapt to changes in natural environments. Next, we have invited

shorter presentations for under the heading of Forum update. Finally, Jens Dahl from IWGIA will give a summary of the conference.

We are very pleased to be able to welcome the new Guatemalan ambassador to Norway, his Excellency Juan León Alvarado. He has a long history of working in Mayan and other human rights organizations in Guatemala, as well as being candidate for the vice- presidency for one of the centre-left parties in the 1995 elections. We are grateful for the presence of Victoria Tauli-Corpuz, the head of the UN permanent forum for Indigenous Issues, coming directly from Manila, and the President of the Sami Parliament, Egil Olli.

There are others who have travelled far to be here with us. Let me just mention Mina Susana Setra from the Indigenous Peoples Alliance of the Archipelago, Indonesia, Jeffrey Ross from the University of Montana, Eduardo Sacayón from USAC, Guatemala, Maria Das Dores Gorete Da Silva and Matheus de Assuncoa from the MST Movement in Brazil, Juan Simon Mamani Espinoza and Elva Viviana Rodriguez Barrancos from Bolivia.

And finally, a special “thank you” to the representatives from NORAD who have been with us during all these Forum conferences with their scholarly and financial support.

Climate Changes, Deforestation and the Protection of Indigenous Peoples Rights

Victoria Tauli-Corpuz, *The UN Permanent Forum on Indigenous Issues*

Protecting indigenous peoples' rights and tenure and ensuring community benefits: rights, benefit-sharing and REDD

Outline:

1. What are indigenous peoples' rights?
 - a. Main elements of UNDRIP
2. State of recognition and protection of indigenous peoples' rights
3. Risks and opportunities in relation to REDD
4. Ways forward

What are indigenous peoples' rights?

Indigenous peoples' rights are both collective and individual human rights recognized under international human rights law and under some MEAs (Multilateral Environmental Agreements). The UN Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007) contains minimum standards to ensure survival, dignity, and well-being of indigenous peoples (Art. 43) p, it contains 24 Preambular Paras and 46 Articles. Indigenous rights are also enshrined in the following:

- ILO Convention 107 on Indigenous and Tribal Populations (1957)p
- ILO Convention No. 169 on Indigenous and Tribal Peoples (1989)p
- CBD Article 8j and related provisions

The main elements of Indigenous Peoples' rights as contained in UNDRIP:

- Right to self-determination—to freely determine their political status and freely pursue their economic, social and cultural development (Article 3)
- Right to lands, territories and resources (Articles 25-30)
- Right to subsistence (Article 20)—to be secure in the enjoyment of their own means of subsistence and development
- Right to engage freely in all their traditional and other economic activities
- Free, Prior and Informed Consent (FPIC) (Articles 10,11,19,28,29,32)
- Right to development (Arts. 23, 32) – right to determine and develop priorities and strategies for exercising right to development and for the development and use of their lands, territories and resources

- Right to culture and identity – 18 articles out of 46 deal with culture and identity.
- (Articles 2, 3, 5,7,8,9,11-15, 24-25, 31, 33-36)

What is the current state of recognition and protection of Indigenous Peoples' rights?

There are constitutional amendments and recognition of the multi-ethnic and multi-cultural character of nation-states. Some national laws recognize the inherent rights of indigenous peoples, including forest laws . There have been decisions made in supreme courts and in the IACHR (Inter-American Commission on Human Rights) and policies adopted by intergovernmental organizations.

What are the risks and opportunities of REDD?

Facts on Forests and REDD

- Forests are a massive carbon reservoir - 4,500 Gigatonnes
 - More CO₂ than in remaining oil stocks (2,400 Gt)
 - More CO₂ than in atmosphere (3,000 Gt)
 - The earth is losing 9 - 13 million hectares of forest per year

Facts on Forests and REDD

A significant part of the remaining tropical and subtropical forests are on indigenous peoples' territories. These forests perform a multi-functional role for indigenous peoples as: habitat, livelihoods, ecosystem services, health services, cultural and spiritual functions. Many of the forests where indigenous people live are included in REDD signatory countries and most of the forests of these REDD countries selected under the Forest Carbon Partnership Facility (FCPF) of the World Bank are indigenous forests. The countries chosen in September of 2008 are the following:

- Africa: Gabon, Kenya, DRC, Ghana, Liberia, Madagascar
- Asia: Nepal, Laos, Vietnam
- Latin America: Guyana, Mexico, Bolivia, Costa Rica, Panama

Funds allotted for REDD:

- World Bank FCPF (Forest Carbon Partnership Facility): \$300 million
- FCPF Donor Countries: Australia, Finland, France, Japan, Norway, Spain, Switzerland, United Kingdom, United States
- Outside of FCPF: Norway has committed \$600 million each year for six years
- Australia: funding directed towards Indonesia/Papua New Guinea

Facts on forests and Indigenous Peoples

There are persistent conflicting claims over ownership, governance, control, use and access of the forests. They are the cause of armed conflicts and legal suits and used extensively for patronage politics by government officials and bureaucrats. There have been no satisfactory experiences and arrangements reached yet on the governance of forests.

Risks for REDD

Governance Risks

There is a risk of REDD being highly centralized top-down management of forests where indigenous people would be excluded from decision-making. This could also indicate violations of land and resource rights of indigenous peoples, particularly their

forest rights. There could also be judicial and physical conflicts related to contested claims over forests, like for example in Indonesia –where there have been 510 local conflicts over forests. It could also continue the historical and present lack of legitimacy, equity, and justice in land-use planning and benefit-sharing schemes.

Perverse incentives

There is a risk that the funds for REDD could fall into the hands of deforesters (loggers/national governments, etc.) while forest conservers are not rewarded. Industrialized countries (Annex 1 countries), which have the highest emissions continue business-as-usual as long as they pay poor countries to do REDD.

Carbon trading as main means to fund REDD could lead to a reliance on private sector and carbon market to provide funding for REDD, driven more by speculation (increase of voluntary markets) . There is a lack of scientific proof that offsets (e.g. those carried out through CDM and voluntary markets, REDD, etc.) can really reduce greenhouse gas emissions. Linking REDD mainly to carbon trading, diverts us from serious consideration of non-market mechanisms (e.g. rewards for ecosystem services, recognition of indigenous peoples' rights, reform of laws and policies, etc.) and other funding mechanisms (e.g. hybrid approach as proposed by Greenpeace).

What are the Opportunities for Indigenous Peoples and REDD?

- Use renewed focus on forests to call for legal reforms which recognize indigenous peoples' rights.
- Strengthen implementation of UNDRIP and national laws on IP rights.
- Possibilities of preventing deforestation can be increased.
- Benefits for indigenous peoples if the REDD architecture are designed with indigenous peoples.

Opportunities

REDD could strengthen possibilities for indigenous peoples to have a foot in the UNFCCC negotiations with a proposal for a working group on local adaptation and mitigation measures of indigenous peoples. Another opportunity is a proposal for an Indigenous Peoples' Readiness Fund

Ways Forward

Recommendations from UNPFII and other IP groups is that the UNFCCC establish a Working Group on local adaptation and mitigation measures of indigenous peoples. An outcome would be a special report on local adaptation and mitigation measures and a roadmap for indigenous peoples and climate change. There will be an Asia Summit on Indigenous Peoples and Climate Change in February, 2009. It is important for there to be more research on adverse impacts of climate change on indigenous peoples and their adaptation and mitigation measures. Strategies could be shared at the Global Summit on Indigenous Peoples and Climate Change in April 2009 (Alaska).

Another measure would be to develop a REDD architecture using human-rights based and ecosystem approaches. These measures should be discussed at the International Expert Workshop on the Implementation of the UNDRIP (Jan.14-16, 2009) and at the International Expert Workshop on Indigenous Peoples, Extractive Industries and Corporate Accountability. Important components of this could be how to use UNDRIP as an overarching framework for climate change measures as these relate to indigenous peoples.

Challenges for the implementation of the UNDRIP in Asia

- Unity building amongst indigenous peoples under the framework of the UNDRIP.
- Getting a hold of adequate information needed for action plans
- Convergence and coordination between government agencies and between UN programs, agencies, funds, and other bilateral agencies at the country, regional and global levels
- Operationalization of indigenous peoples' *self-determined* development and the human rights-based approach to development
- Use of global indicators to monitor implementation of UNDRIP

Indigenous Peoples Rights, Natural Environments and Climate Changes

President Egil Oli, *Norwegian Sámi Parliament*

Accelerated development of non-renewable resources, rights and climate change in Sámi areas

The area in which the Sámi live is called Sápmi, and it has always been rich in natural resources. During different times throughout history, the demand for these resources has made Sápmi into a hub for trade and contact, leading to 'progress' which has changed the culture and society. Sápmi has never been an unexplored virgin wilderness; it has always been and continues to be the homeland of the Sámi people.

Times are changing, yet again. There is now a growing demand for oil, gas, minerals and thoroughfares for transportation. New technologies are being developed and climate changes are making resources more readily available. It is in the strategic interests of the states of Norway, Sweden, Finland and Russia to learn more about our territories, and to engage in activities and maintain a presence there.

Seeing states take a strategic interest in our territories is not exactly new for the Sámi. Dramatic changes took place in the early part of the 1800s, for example. That was the era when states became a serious force in our territories, when boundaries were drawn accompanied by industrial construction. Development was governed by strategic interests other than those required to ensure the Sámi people's subsistence and development opportunities. From that perspective, things do not appear to have changed much.

In the 1800s and during much of the 1900s, for instance, the Sámi were perceived to be a threat against Norway's strategic interests in the North. Assimilation was therefore deemed to be necessary, and the church, the school system and the development of communications were used as instruments towards that respect.

However, the similarities end there. Today, the Sámi are recognised as a separate nation. We are entitled to our own language, to speak as a nation and, to a certain extent, to be heard as a nation. However, that is still a far cry from the Sámi being perceived as an equal partner with the State that is, as a partner that is considered to be a strategic asset when new initiatives are taken to exploit opportunities in the North.

The climate is changing. Our day-to-day routines and our ways of living are currently being put to the test by global warming. We have adapted our techniques for fishing, agriculture, reindeer husbandry, hunting, trapping and for creating *duodji*/traditional Sámi handicrafts, but they are challenged once again. Fortunately, experience and knowledge accrued over the generations provide a robust platform for adaptability. Such traditional knowledge should therefore be incorporated into research and scientific analyses of climate changes and global warming.

Those who live in the Arctic have experienced climatic fluctuations before, at different times, to different extents and on different scales. The indigenous peoples of the Arctic, including the Sámi, possess knowledge about how to adapt to a changing climate and a changing natural habitat. Accordingly, scientists would be well served to listen to us when they formulate models for how to slow the pace of change and avoid the trends we are now seeing around us, as well as when it comes to initiatives for minimizing vulnerability and maximizing adaptability.

The Sámi and other indigenous peoples can also help to integrate scientific and traditional knowledge. Traditional knowledge must be communicated, and its utility value must be applied to new contexts. It is important to underline that the survival of traditional knowledge does not depend on scientific reasoning. On the contrary, traditional knowledge is alive and well, and it is just as relevant today as it was generations ago.

Science paves the way for new opportunities and can embrace traditional knowledge for the purposes of research, modern education, and the sustainable use of resources. By the same token, science can help safeguard and perpetuate traditional knowledge, ensuring that it is more widely recognised. The Sámi are still in the process of society-building. Traditional knowledge can provide building blocks for the future of the Sámi community. As always, traditional knowledge must be collected, used and passed on from generation to generation.

It is indeed a paradox that climate change is both driven by and is a driver of a new era in the oil, gas, and mineral industry. This is especially evident in the High North where this trend can affect indigenous peoples in several ways. Global warming is changing the very basis of our subsistence dramatically. It is facilitating access to new areas for operations that threaten Mother Nature herself, and any compromise in connection with climate-friendly energy development will threaten the land used for indigenous peoples' traditional industries.

Indigenous peoples risk being left with an environment in shambles, additional pressure on their land areas, and no advantages in the form of opportunities for further society-building. Accordingly, the scale of scepticism among indigenous peoples in the Arctic when it comes to these new development perspectives should come as no

surprise to anyone. Such a vantage point simply underlines the need for the Sámi and other indigenous peoples to be an equal partner in governing social development.

Competence and capacity-building may arguably be the most important initiative for adapting to new circumstances and for being able to recognise and take advantage of new opportunities. Given that climate change and the advent of new industry are dramatically changing our way of life, it seems only right and reasonable that those who are most directly affected by the changes are given a direct interest in the returns generated by such new economic activities. Such schemes may be exactly what are needed to build robust, sustainable hubs of knowledge to enable us to adapt, and equip us to be a partner for the future.

Indigenous peoples must be in a position to perform research on their own situations, and to participate on their own terms in the international development of knowledge about the High North. Already today, various Sámi institutions as well as other indigenous institutions play an important part in competence and capacity building. We are fortunate because we have a platform on which we can build. Sámi Allaskuvla/the Sámi University College, could, for example, be made into an indigenous university and a resource centre for indigenous rights, and an international resource centre for reindeer husbandry could be developed as a common independent institution that combines competence, research, information and communication. Networks have already been established, including Sámi institutions, High North Network, and the University of the Arctic, and there is still substantial development potential.

The new industrial era is just around the corner. Exploration efforts aimed at finding oil, gas, and minerals in and near our territories are more intensive now than ever before. There is also considerable optimism and activity associated with the possibilities that oil, gas, and minerals may offer for revitalising economic development in the High North. If such economic development is to benefit indigenous peoples, it must take place within statutory parameters that guarantee development that benefits all members of society. The benefits should accrue not least to the peoples on whose territories the State was built, including, of course, indigenous peoples.

Norway's society-building has had the advantage of having robust democratic institutions which have ensured that the utility value of economic activities based on natural resources have served the majority, and not merely a wealthy few. However, it can hardly be said that these politics have focused on giving the Sámi opportunities to shape and develop their own community and industries. It is now high time that the Sámi be included when setting the terms for and making decisions regarding a new and different use of resources.

Times have changed. The Arctic has the resources and the people needed to adapt to those changes. Traditional knowledge provides fertile conditions for generating new knowledge. We already have many of the prerequisites for economic development that could result in sustainable social and cultural progress in our areas. Such positive progress would nonetheless demand a great deal from us. We must pause to reflect on history and dare to look forward to a world in which all peoples are equal partners, where confidence is built and cooperation is developed. A partnership between the

State and indigenous peoples must be enshrined in tangible policy, as well as in legislation and actual practice.

It is only when a genuinely equitable partnership is developed that resources, people, knowledge and capital will be fully integrated and will help revitalise indigenous communities.

Indigenous Peoples Rights, Natural Environments and Climate Changes

Magne Ove Varsi, *Resource Centre for the Rights of Indigenous Peoples (Gáldu)*

Indigenous Peoples and Climate Change

Brief Introduction to Gáldu: The Resource Centre for the Rights of Indigenous Peoples

The Resource Centre for the Rights of Indigenous Peoples—or Gáldu—is located in Guovdageaidnu/Kautokeino, Norway. The aim of Gáldu is to increase the knowledge and understanding of indigenous peoples' rights; it collects, systematizes, maintains and disseminates information and documentation about indigenous peoples' rights, both nationally and internationally. Our target group is anyone who is searching for or interested in information about indigenous peoples' rights, including schools, academic institutions, voluntary organizations, public institutions and State authorities. The Centre is funded by the Norwegian government, but operates as an independent institution.

Gáldu focuses on increasing the general public and decision-makers' knowledge, understanding and respect for indigenous peoples rights, in particular the rights of the Sámi people. Our aim is to provide a modest contribution towards the operationalization of indigenous peoples' rights; rights that are affirmed under existing international human rights instruments, including the UN Declaration of the Rights of Indigenous Peoples. This is done in various ways, including:

- dissemination of information on indigenous issues/rights through our website (English, Sámi, Norwegian);
- participation at national/international conference/seminars on indigenous rights;
- dialogues with decision-makers at the national level;
- lectures and education activities;
- publication of relevant articles written by external consultations and experts;
- in-house production of information material.

For up-to-date information on Gáldu's current undertakings, international news on indigenous issues and for general information on the Sámi people and rights, please visit the website at www.galdu.org

Indigenous Peoples and Climate Change

The February 2007 report of the Working Group I of the International Panel on Climate Change, titled "The Physical Science Basis for Climate Change" identifies numerous long-term changes in climate. This includes changes in Arctic temperatures and ice, widespread changes in precipitation amounts, ocean salinity, wind patterns and aspects of extreme weather including droughts, heavy precipitation, heat waves and intensified tropical cyclones. Just by watching daily news on TV, we can all see that these things are happening.

The report concludes that it is very likely that global warming is largely driven by the concentration of carbon dioxide and other greenhouse gases caused by human activity, and that this will lead to dangerous levels of warming and in the rise of sea levels. The Working group also concluded that this is a trend that is very likely to continue. It can be inferred that further climate changes are bound to occur and it seems inevitable that people affected by climate change will need to adapt to these new conditions.¹

According to the working group, the past century has been unusually warm compared with the previous 1,300 years. The last time Polar Regions were significantly warmer for an extended period than at present was about 125,000 years ago.²

Climate change is already affecting biological diversity, and indigenous peoples and communities, including their food and water security, livelihoods and traditional practices.

Although the assessment report of the Working Group does not elaborate on possible *social impacts* of climate change, it predicts that climate changes are likely to have a profound and adverse effect on humanity. For instance, coastal settlements could be swamped due to rising sea levels. Climate associated phenomena, including rising waters, floods, drought, desertification, rising temperatures, increased frequency and intensity of storms, melting ice, etc., will change the lives of millions, if not billions of people. Climate changes will most likely also create a growing number of climate refuges. This also applies to indigenous peoples.

While climate change may still be a distant threat for some people, for many indigenous communities, it is already a grim reality. Climate change brings additional vulnerabilities to indigenous and local communities, which add to existing vulnerabilities, including political and economic marginalization, land and resource encroachments, human rights violations, discrimination, unemployment, substance abuse etc.

Indigenous and local communities are amongst the communities that have contributed the least, per capita, to the emission of carbon dioxide and other greenhouse gases, yet they are among the first to face direct adverse consequences of climate change. The fact that communities that have little responsibility for emissions will be amongst the communities suffering the most severe consequences brings an important moral, ethical and equitable dimension to this matter.

Climate change is causing various forms of vulnerabilities for indigenous communities, including in the Arctic. In some situations, the impact of climate change is so severe that they threaten the very existence of communities. Many indigenous and local communities have already been forced to relocate due to extreme and unprecedented weather conditions. Climate change also has adverse impacts on the biological diversity and keeps many indigenous communities from developing

¹ The Impacts of Climate Change and Accelerated Threats on Traditional Knowledge, Innovations and Practices: The Specific Vulnerabilities of Indigenous and Local Communities of the Arctic, Small Island States and High Altitudes (2007), Prepared for the Secretariat of the Convention on Biological Diversity by John B. Henriksen.

² IPCC WG I, Climate Change 2007: The Physical Science basis, Summary for Policymakers.

sustainably. There are a number of reports and articles available—which describe and elaborate on causes and the specific vulnerabilities of indigenous peoples associated with climate change.

It is now widely acknowledged that it is necessary to also focus on the need to adapt to climate change, and that this should take place simultaneously with the attempts to slow the growth of greenhouse gas emissions. This also applies to indigenous peoples and communities.

However, indigenous peoples and communities are usually last on the list when it comes to any contingency planning, despite that they are already facing the impacts of a changing global climate. They are the first to suffer when there is less water, fewer fish and animals and extreme weather conditions. Thus, greater focus on possible local mitigation options is required in order to reduce the impacts of climate change. States should urgently consider possible mitigation measures, in cooperation with indigenous peoples and communities. Indigenous peoples will also, in many cases, need financial and technical assistance from the State to develop and implement such measures.

Dramatic changes in climate are already taking place. It is beyond any reasonable doubt that the projected changes in climate are inevitable. Therefore, it is required that a special focus be placed on how indigenous communities may best be able to adapt to these new conditions. In some instances, adaptation to new conditions requires financial resources and technological capacity that most indigenous communities do not possess, and hence they need to be provided with adequate resources and assistance in order to enable them to undertake necessary adaptations.

Further collaborative research, which engages indigenous and local communities, their organizations and institutions and which are aimed at studying and analyzing possible adaptation, is also required. Indigenous communities' traditional knowledge needs to be an integral part of any process, study and analysis aimed at elaborating on such communities' ability to adapt to changing environmental conditions.

Indigenous and local communities have already been forced to adjust their lives to new climate realities. However, at present, most communities have only adopted short-term coping strategies by making necessary adjustments to their day-to-day life. There are also limitations to indigenous and local communities' possibility to adapt. It is crucial that future research and policies also focus on possible long-term mitigation and adaptation strategies.

As you all know, the UN Climate Change Conference (COP 15) will take place in Copenhagen, Denmark in 2009. Governments have expressed that the goal is to enter into a binding global climate agreement, to be applicable to the period after 2012. The ambition is that the agreement shall contribute to a reduction in man-made greenhouse gases which have a negative effect on our climate system, and that it combines respect for the environment, living standards and long-term security of energy supply in the best way possible.

It is absolutely essential that the specific vulnerabilities of indigenous peoples, and their specific concerns and rights, are taken into account in negotiations at the Climate

Change Conference. This is crucial, as a possible binding global climate agreement will have direct and long-term impact on the lives of indigenous peoples.

However, indigenous peoples will not be able to influence the Copenhagen process unless they are able to stand united, be as prepared as possible, and to actively participate in the process. For this to happen, indigenous peoples—in particular those from developing countries—need financial support from private as well as public donors. Climate change projects—including the Copenhagen process—should be given a high priority in Norway's development cooperation with indigenous peoples.

Economic Interventions in the Rainforest Regions— Consequences for the Indigenous Peoples

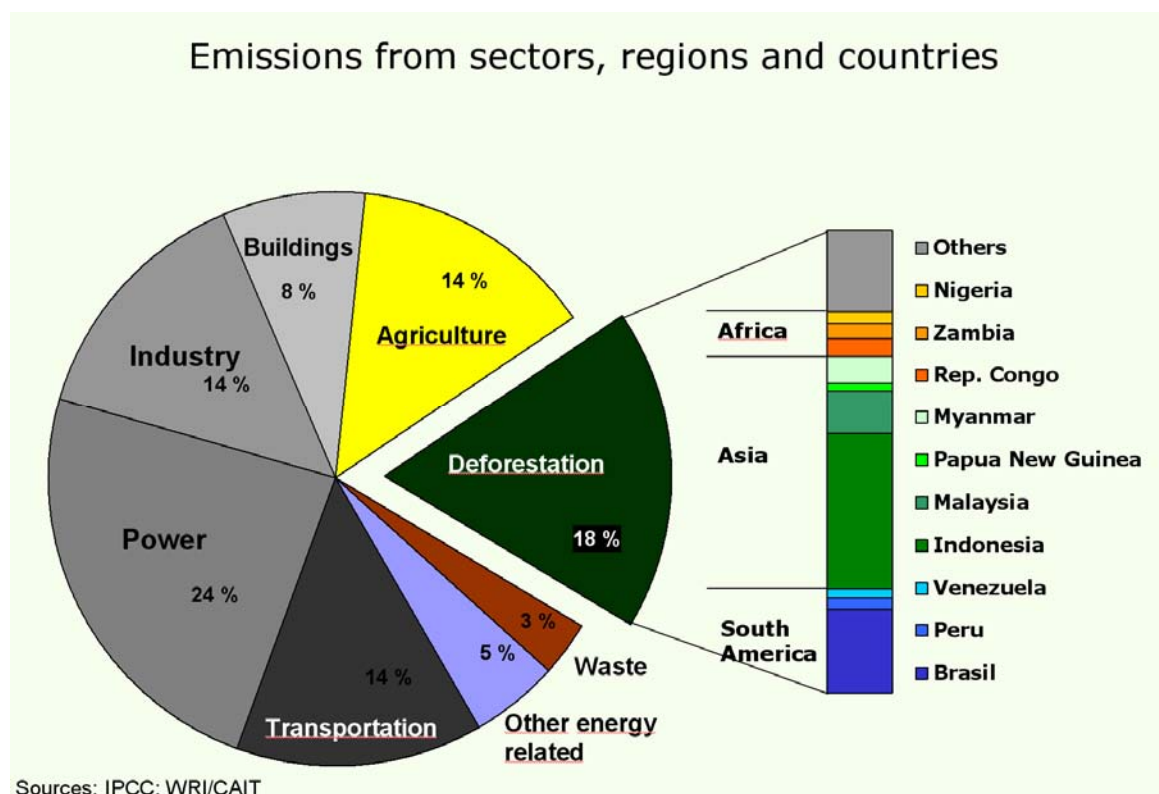
Inger G. Næss, Senior Advisor, *Ministry of the Environment*

The Norwegian Climate and Forest Initiative—protection of the forests and the interests of indigenous peoples

The Norwegian Climate and Forest Initiative was launched by Prime Minister Jens Stoltenberg at the international climate change negotiations held in Bali, in December of 2007. The funding for the initiative will have an upper limit of around 600 million USD annually, focusing on *Reduced Emissions from Deforestation and forest Degradation* (REDD). The initiative is linked to Bali climate change decisions on REDD.

Why is Reduced Emissions from Deforestation and forest Degradation (REDD) important?

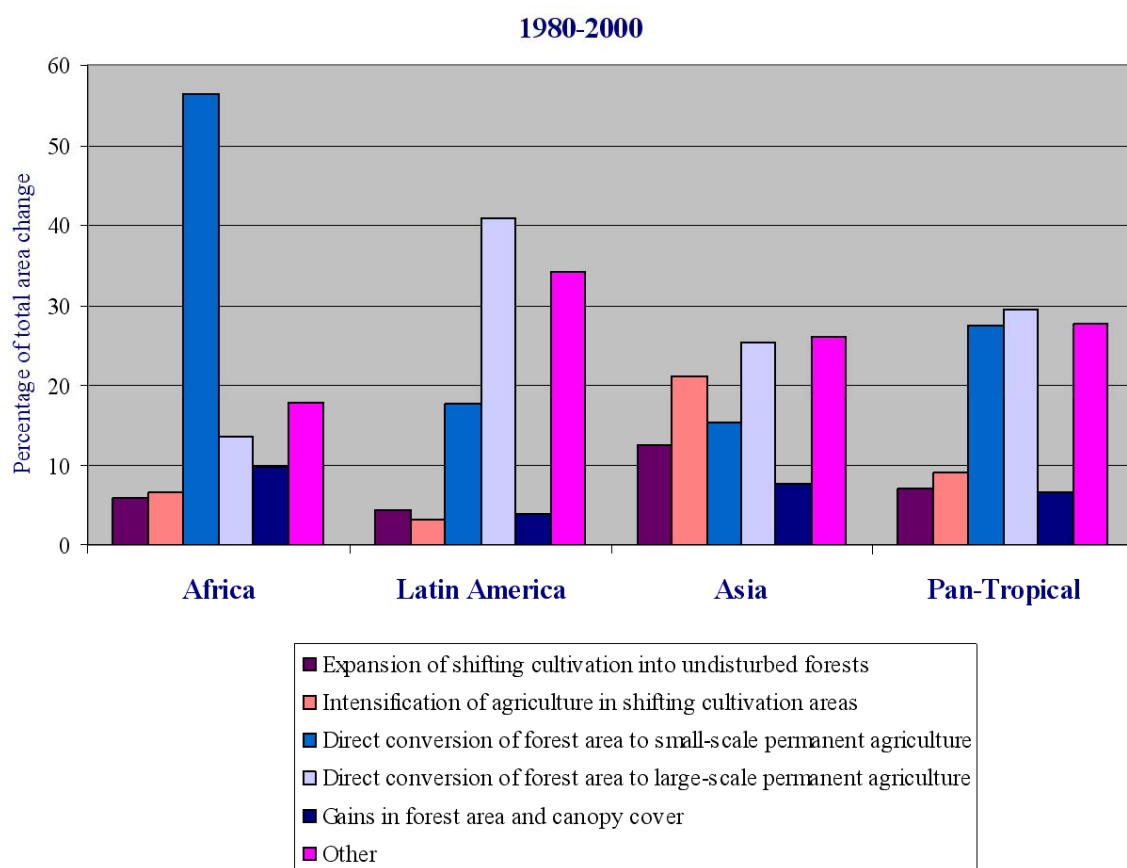
Deforestation in developing countries is responsible for about 20% of the global greenhouse gas emissions and it is not regulated by the Kyoto protocol and not effectively regulated by UNFCCC. In order to limit the global mean temperature to 2 degrees we must reduce emissions from deforestation and degradation. REDD may be among the most cost-effective measures for mitigating climate change.



What are the goals of the Norwegian initiative?

- Initiate early action on REDD in developing countries while waiting for a global post-2012 agreement
- Facilitate the inclusion of deforestation and degradation in a new climate agreement post 2012
- Achieve measurable and verifiable reductions in emissions from deforestation and degradation through project implementation
- Protect biological diversity and forest ecosystem services
- Contribute to poverty reduction and secure the rights of indigenous peoples and other forest dependent people

Drivers of deforestation



Ministry of the Environment

Scope and challenges

- Contribute to the development of effective and credible monitoring, reporting and verification system
- Support capacity-building and institutional development
- Establish a reference level to measure emission reductions
- Focus on national approaches, and ensure linkage to local communities
- Reduce the risk for non-permanent actions
- Explore a broad range of incentives and means

Channels and partners

Multilateral funds and programs:

- UN-REDD (FAO, UNEP, UNDP together with UNFCCC)
- The World Bank (Carbon Forest Partnership Facility, Forest Investment Fund)
- African Development Bank (Congo Basin Forest Fund)

Bilateral cooperation:

- Brazil
- Tanzania

Civil society

- Support for research, NGOs and CBOs advocacy and implementation (through Norad)

Norway's views on how REDD could be included in the post-2012 regime

Norway sees REDD as important to building trust and capacity and to establishing a credible system for monitoring and verifying emissions. REDD could also establish socially acceptable procedures for involvement and consultations and facilitate in making the right incentives for protection of the forests. REDD must be an additional commitment, not a replacement for existing commitments within developed countries.

National REDD strategies—the cornerstone of success

- Secure national ownership and limit “leakage”
- Must be developed through a broad-based inclusive process
- Safeguard indigenous peoples’ and other forest dependent local people’s interests and rights
- The national strategy should be the coordinating platform for all REDD activities

Scope and incentives

Due to the high rate of emissions the focus should be on deforestation and degradation. However, action on conservation and sustainable forest management should also be addressed. A single mechanism can not alone fix the problem—a combination of markets and fund-based mechanisms may also be needed. The differences between countries and rates of deforestation favour a flexible system, in other words, the best solution for the Amazon might not be the best solution for the countries of the Congo basin.

Management of Risk

- Robust, effective and flexible international architecture
- Portfolio of pilot projects and demonstrations of varying degree of difficulty
- Stepwise approach
- Capacity building
- Performance based payments where possible
- Focus on incentives
- Safeguards against corruption

Challenges

Monitoring of emission levels and **baseline setting**.

Carbon leakage: Refers to a situation where emission reductions in one area are counteracted by rising emissions elsewhere—which is a concern at the national, regional and global level.

Permanence: The need to ensure that emission reductions in one year are not counteracted by a rise in emissions the following year.

Forest management capacity: Many tropical countries have little capacity for forest management, and illegal logging and deforestation are therefore serious problems.

More challenges

- **Governance.** This includes supporting the establishment of mechanisms for revenue sharing as well as recognizing land use rights that ensures that benefits reach the stakeholders with actual influence on deforestation and forest degradation.
- **Ensuring local livelihoods.**
- **Safeguarding indigenous peoples' interests and rights.**

Local communities and indigenous peoples

Norway is committed to the rights of indigenous peoples as enshrined in the ILO convention no 169 and the UN Declaration on the Rights of Indigenous Peoples. Norway also recognizes the essential role of indigenous peoples in sustainable forest management and maintenance of biodiversity, as laid down in the Convention on Biological Diversity. We are convinced that REDD will not be possible—at least not in the long run—without the active involvement of local communities, indigenous peoples, and other local stakeholders in the development and implementation of activities to reduce deforestation and forest degradation.

The ambition should be to maximise the positive contributions of REDD to local communities, indigenous peoples and biodiversity conservation in the post 2012 climate regime. This means that the challenge is on us—and you—to be able to demonstrate that this is, in fact, a precondition for the effectiveness and long term success of REDD.

Norway intends to use our influence actively to **ensure the participation of local communities and indigenous groups** in the development and implementation of national REDD-strategies.

Norway will promote the **inclusion of civil society representatives**, including women groups, NGOs and indigenous peoples representatives in the decision-making bodies of the international support functions for REDD (UN and World Bank).

The Norwegian Climate and Forest Initiative is also **interested in receiving direct input and feedback from civil society**; do not hesitate to communicate your observations, suggestions and other feedback, whether positive or negative, directly to us.

Concluding remarks

Although there are many challenges REDD is also an opportunity! The different proposals within the negotiations reflect huge differences between countries and rates of deforestation; the discussions over the last three years have increased our understanding of these differences. Together we have a lot of knowledge and experience on what works and what does not. Hence, Norway believes we have a good basis for defining an effective and robust REDD regime on the way to Copenhagen in 2009.

Economic Interventions in the Rainforest Regions— Consequences for the Indigenous Peoples

Siri Damman, *Rainforest Foundation*

Climate and (Rain) forest Billions: Undermining or Securing Indigenous Peoples' Rights

- Rationale for focus on indigenous peoples' rights in climate efforts
- Some issues of importance related to the Norwegian 'forest billions' initiative and the REDD negotiations
- A presentation of Rainforest Foundation Norway (RFN) and its climate related activities

RFN work in the following rainforest countries:

Asia and Oceania

- Indonesia
- Malaysia
- Papua New Guinea (PNG)

South America

- Brazil
- Peru
- Bolivia
- Paraguay
- Ecuador

Africa

Democratic Republic of Congo (DRC)

The ecosystem services of rainforest

- Protects biodiversity
- Ensures pollination and spreading of seeds
- Stores nutrients, protects agricultural land
- Retains freshwater and humidity
- Stores billions of tons of carbon
- Regulates local and regional climate
- Influences the global climate

Monetary cost of services: Nothing Value: Immense

Globally we find a striking overlap between indigenous territories and biodiversity. More than 800 million people live in and from rainforests. Also, between 50 and 90 % of all living species live in rainforests. Yet even though this is the case, there have been little focus on indigenous peoples and their livelihoods in the international climate negotiations.

Rainforests degradation and climate change

Deforestation and degradation of tropical forest, including burning, causes 20% of the total emissions of climate gasses world-wide. In the past couple of years, there has been increased recognition for the need to halt greenhouse gas emissions from

deforestation in tropical areas if we are to reduce the threat of dangerous climate changes.

The Rainforest Foundations main climate related activities

Policy

To lobby for increased focus on biodiversity and indigenous peoples' and traditional communities' rights in:

- Norway's 'forest billions' initiative
- The international climate negotiations, including REDD

Campaign

- Consumer awareness on rainforest timber (in Norway)
- Avoid unsustainable biofuel

Almost all of the tropical timber used in Norway comes from destroyed rainforests in Southeast Asia, South America, or Africa. Only rarely are wood products used from responsibly run plantations or from timber that is guaranteed to have been sustainably harvested.

To be certain that you do not contribute to the destruction of the rainforests you should avoid products that are made from rainforest timber.

- In 2007 RFN and FoE Norway proposed that Norway grant 6 billion NOK a year over 5 years (2008-2012) for national plans and initiatives to reduce greenhouse gas emissions from deforestation
- Stoltenberg in Bali 2008: Up to 3 billions a year

Major decisions on how to spend the money will be made by the Norwegian government in the next few years. There is the potential to do a great deal of good, but also a great deal of harm to the environment and to forest communities.

Rationale for securing indigenous peoples' rights as part of climate efforts

Climate goal effectiveness: Long-term reductions in deforestation and degradation is feasible only if the rights of indigenous peoples and other forest dependent communities are respected and strengthened. There are clear ethical (an end in itself) reasons for securing indigenous peoples' rights—land rights are a key step for securing their livelihoods.

Economic efficiency: securing rights of IP and is a relatively cheap but efficient measure

The Brazilian Amazon: Less deforestation on indigenous peoples' land
Deforestation:

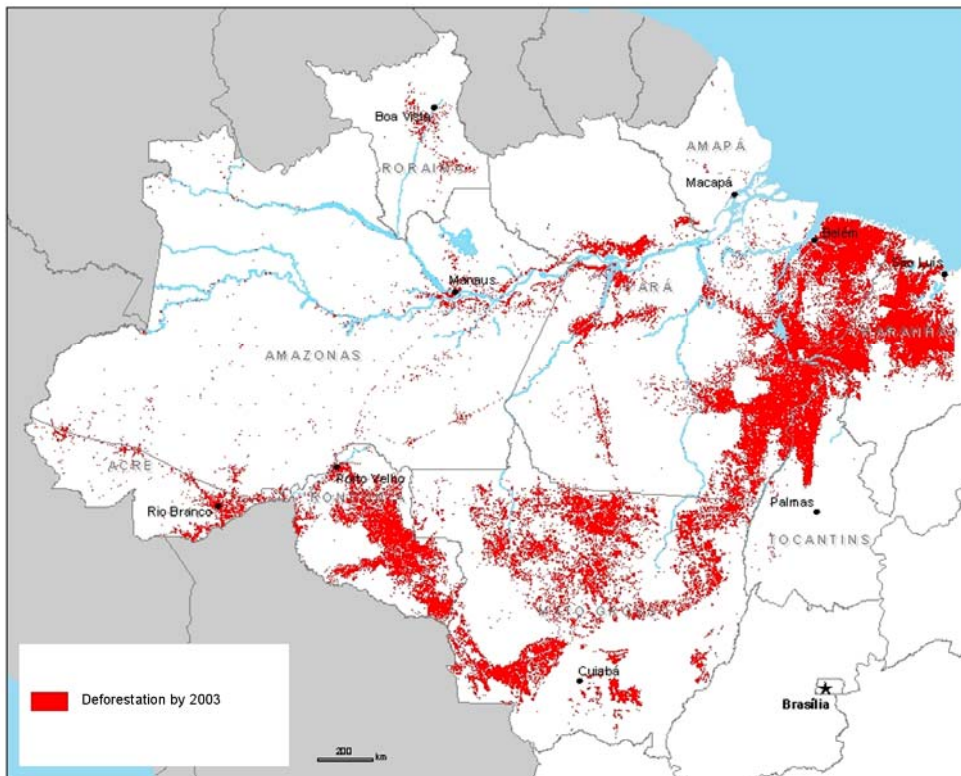
- State level 'sustainable use protected areas' 8%
- Federal 'strictly protected areas' 2%
- Outside protected areas 19%
- On indigenous lands 1%

Securing land rights is economically efficient (examples from Brazil)

- Costs of recognizing community tenure of land: average 3.35 US\$ per hectare
- Element of REDD scheme: Halving or stopping deforestation before 2030: US\$ 800-3000 per year

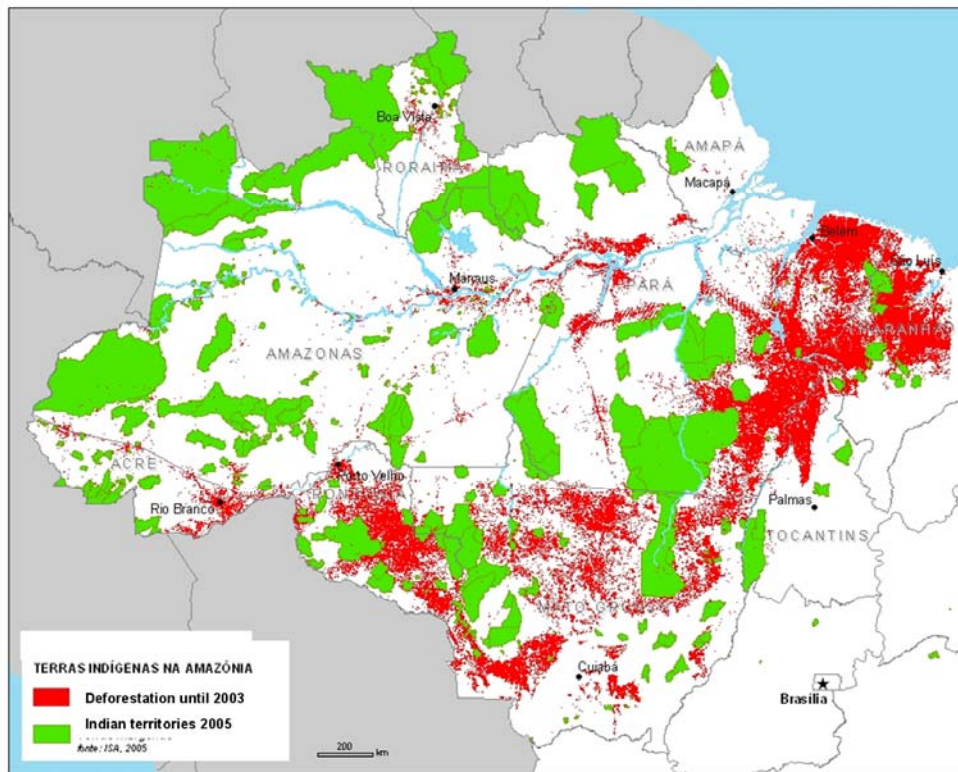
Source: Jeffrey Hatcher, Policy Analyst, Rights and Resources Initiative: Securing rights as a mitigation measure: The costs of securing rights and carbon benefits. Presentation at Rights, Forests and Climate Change Conference, Oslo 15-17 October

Deforestation in the Brazilian Amazon 2003





Deforestation and Indian territories Brazil 2005



Concerning the Norwegian ‘forest billions’ and IP rights, it is too early in the process to judge the effectiveness and the ongoing processes and decisions are crucial.

Congo Basin Forest Fund (host: African Development Bank) 500 million Norwegian kroner (NOK). The questions raised: Will forest people’s rights be adequately respected and protected?

- **Tanzania:** 100 million—Rights based?
- **Brazil:** ‘Rainforest fund’ of 600 million—Probably a good example of rights based approach
- Through i.e. UN and WB: 600 million—Rights based?
- Research, surveillance and implementation: 200 million

How can REDD mechanisms threaten indigenous peoples’ rights and wellbeing?

- Financial benefits for REDD (Reduced Deforestation and forest Degradation) put a value on standing forests, so forests can become objects of speculation.
- ‘Who owns the forest /carbon’? Indigenous peoples and forest communities often do not have secured land rights.
- There is a risk of human rights violations, land grabs and evictions of original inhabitants increases if rights are not ensured in REDD.
- The risk that REDD compensation goes to those with the greatest potential for deforestation (logging companies, cattle ranchers, oil palm plantation owners...) rather than to custodians of a standing ‘old forest’.
- There is a fear of government ‘anti-people’ policies, forced evictions, armed guards.

Crucial steps for appropriate implementation of climate mechanisms, including REDD:

Initially, it is important to secure the land rights of forest communities and indigenous peoples (collective) *in law*, and protect them *in fact*. REDD should create incentives for long-term forest custodianship of forest peoples, and aim towards reducing socio-economic inequalities. There should be free, prior, and informed consent of forest peoples (incl. indigenous peoples), in design and implementation of national plans, policies, measures and mechanisms related to the Norwegian forest initiative and REDD.

Representatives of IP's and forest communities (through the Permanent forum and similar representative mechanisms) should be invited and have the right to speak under the UNFCCC climate negotiations. Effective representation of forest peoples will be necessary in the planning, implementation, and monitoring of REDD. It is important to understand the 'extra-forestral' economic and social incentives and mechanisms that lead to deforestation.

How may Norway ensure that forest billions secure rather than undermine indigenous peoples' rights?

- Make the respect and protection of rights of indigenous peoples and forest communities one of the prerequisites for support and compensation in national strategies
- Ensure respect and protection of IP rights in international bodies and mechanisms supported by Norway (UN-REDD, WB Forest investment Program etc)
- Work for the inclusion of indigenous peoples rights in REDD discussions under the UNFCCC
- Be a strong proponent for indigenous representation and meaningful participation in national and international forest and climate related bodies and mechanisms
- Insist that threats posed to forest peoples by payment systems and national plans are identified and counteracted

Economic Interventions in the Rainforest Regions— Consequences for the Indigenous Peoples

Mina Susana Setra, *Indigenous Peoples Alliance of the Archipelago (AMAN)*,
Indonesia

Palm Oil and Land Acquisition in Indonesia—Implications for Local Communities and Indigenous Peoples

(Prior to presenting a PowerPoint presentation, Ms. Setra screened a short documentary film)

Who are the indigenous peoples of Indonesia?

There are four main elements in identifying indigenous peoples in Indonesia:

- Peoples: exist as an entity; and their spirituality, values, manners and attitude distinguish social groups from one another.
- Territory: the land, forest, sea and other natural resources are not only seen from the perspective of their economic values, but mostly as related to their religious significance and in terms of the social-cultural system.
- Traditional Wisdom & Knowledge: not only understood to preserve, but also to be enriched, and to develop as needed to live sustainable lives.
- Rules and Social Arrangements (Traditional Law & Institutions): many have been degraded and disregarded for Human Rights and undemocratic.

THREATS TO INDIGENOUS PEOPLE FROM CLIMATE CHANGE

Direct Impacts

Extreme weather events such as prolonged drought and increased rainfall lead to the unavailability of safe water, floods and landslides. According to WHO, in February 2007 alone, 70,000 houses were inundated displacing 420,440 people and killing 69, and there was a loss of 451 million USD. Extreme weather events also lead to the increase in diseases, such as malaria, dengue, diarrhea, infection, respiratory illnesses.

Food Insecurity from the decreased food production leads to increased hunger. In 2006, the total areas in Indonesia of flood-affected rice fields were 66,400 hectares. Between only October and December 2007, floods had inundated 68,277 hectares of rice fields, of which some 6,676 hectares failed to be harvested.

Rising Sea level is currently increasing at 1-3 mm/year in coastal areas of Asia and is projected to accelerate to a rate of about 5 mm per year over the next century (Cruz et al., 2007).

THE CLIMATE DOES CHANGE

BUT, DOES IT CHANGE *OUR* BEHAVIOR?

In the past, under the name of development, Indigenous Peoples' territories have been looted because of their rich oil content, natural gas, coalmining potential, and soil fertility for plantations.

But now, under the banner of saving the world from global warming, Indigenous Peoples' lands and territories have become targets for *solutions*. The result is the expansion of mono-crop plantations, carbon sinks, and carbon emissions trading schemes.

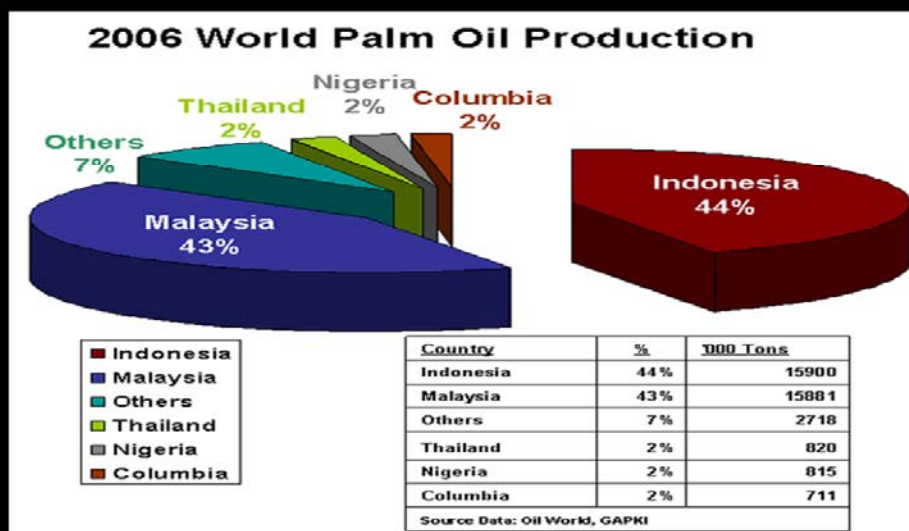
“Global warming which is a social and environmental problem has become a business endeavor which offers opportunities to gain new property rights, assets and openings for capital accumulation.”
 (Victoria Tauli-Corpuz and Parshuram Tamang, UNPFII Report 2007)

Indirect impacts

Initiatives to mitigate climate change include the demand for alternative energy to replace fossil fuels which leads to the expansion of biofuels-agrofuels plantations (mono-crop plantations) Indonesia was forecast to produce 18.3 million metric tons of palm oil in 2007/08.

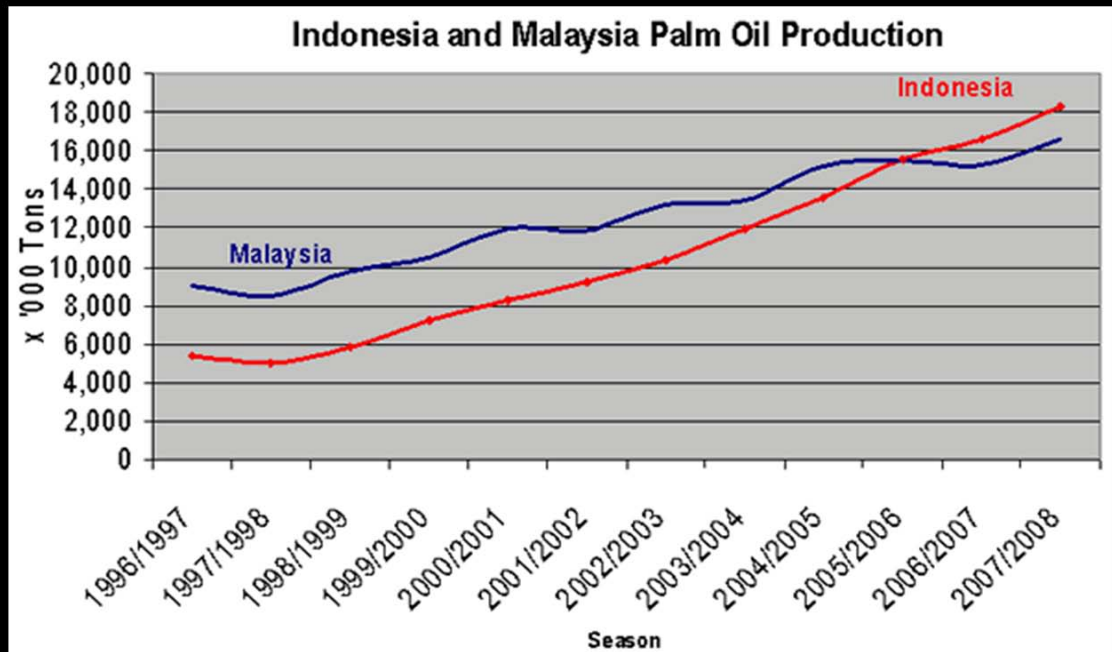
INDIRECT IMPACTS : INITIATIVES TO MITIGATE CLIMATE CHANGE

1. Alternative Energy to replace Fossil Fuel Expansion of Biofuels, Agrofuels Plantation



Commodity Intelligence Report December 31, 2007

Indonesia is forecast to produce 18.3 million metric tons of palm oil in 2007/08



According to the Department of Agriculture, there are 27 million hectares of unproductive forestlands in Indonesia that are suitable for conversion to oil palm plantations, while no less than 19,840,000 hectares of land have already been slated for oil palm development in provincial government land use plans (*Sawit Watch and Forest Peoples Programme, 2005*).

IMPACTS TO INDIGENOUS PEOPLES IN INDONESIA

It is estimated that 100 million of the 216 million of the Indonesian population depend on forest and natural resources services, of which about 40 million are Indigenous Peoples. They are extremely dependent on land and sustainability of natural resources, not only for their livelihoods and daily needs, but also in terms of their significance to Indigenous Peoples' cultural integrity. There has been a great change in Indigenous cultures when oil palm plantations are introduced such as:

- biological diversity to monoculture
- communalism to individualism
- identity/spiritual value to commodity value
- social problems
- pollution – women's reproduction problems
- transmigration

Militarization and Human Rights Violations

(slide 12 graphic)

In 2003 it was estimated that the number of conflicts would have reached 140 (*Sawit Watch*, 2005). Conflicts over oil palm plantations in Indonesia, as reported by *Sawit Watch*, have increased dramatically from 140 conflicts in 2003, to 514 conflicts within May 2007. The increasing number of conflicts proves that there has not been any improvement in the policies and practices of the expansion of oil palm plantations in Indonesia.

Environmental damage includes

- loss of vital forest resources
- atmospheric haze disasters
- pollution of land and waters from agro-chemicals
- pest resurgence

INITIATIVES TO MITIGATE CLIMATE CHANGE

Reduce Emissions from Deforestation and forest Degradation (REDD)

Indonesian Forestry Review

More than 59 million hectares of forest area have become critical land (Forestry Department, 2005).

Region	Degradation (000 ha)	Deforestation (000 ha)
Java	339	648
Kalimantan	15,814	10,931
Maluku	2,349	1,033
Bali-Nusa Tenggara	173	257
Papua	4,539	3,136
Sulawesi	4,561	1,915
Sumatera	9,185	9,951
INDONESIA	36,960	27,871
Rate of land cover change (000 ha/year)	2,640	1,991

[Source: FWI (Forest Watch Indonesia) analysis on the overlay of NFI maps (1996) and interpretation of the images of Lands at 7 ETM+ (2003); figures are rounded up to thousands]

a. The Logging Concession Permit (IUPHHK-HA)

Illegal logging accounted for up to 70% of total timber production in 2000. Demand for wood fiber exceeds legal supply by 35-40 million cubic meters per year, due to massive expansion of the plywood, pulp and paper production sectors, particularly within the last decade. The Ministry of Forestry reported that in 1993 the number of logging concession permits in natural forests (IUPHHK-HA/as known as HPH) which are actively running is 575 units, with the area of 61.70 million hectares. This number then significantly decreased to 303 units with the area of 28.10 million hectares into August 2006.

b. Timber Plantation Permit (IUPHHK – HT)

Beginning in 1996, the areal and numbers of IUPHHK-HT areas have significantly increased. However, this extension was not followed by the productivity of plants in

that area. The realization of planting in 1996 was only 50% and rather decreased to 43% in 1997, and at last remained at 32% in 1998. While in 2006, the planted area of this plant forest was only 2.88 million ha if compared with the target of 10.2 million ha based on the licenses issued by the government.

c. Development of Oil Palm Plantation

According to the Department Of Agriculture, there are 27 million hectares of unproductive forestlands in Indonesia suitable for conversion to oil palm, while no less than 19,840,000 hectares of land have already been slated for oil palm development in provincial government land use plans (*Sawit Watch and Forest Peoples Programme, 2005*).

Forest Conversion for Mining Concession

Up until now, the licenses issued by ESDM (Mineral Resource Energy) are about 1,830 licenses (KK, KP & PKP2B) with the total concession area of 28.27 million hectares. 150 licenses are located in the preserve forest and conservation forest areas with a total of 11 million ha. (*JATAM – Indonesian Mining Network, 2006*).

The threat of conversion to preserve forest and conservation forest areas is also coming from Oil and Natural Gas Mining (MIGAS). Up until 2006, the Department of ESDM has issued 202 licenses of MIGAS blocks (offshore and onshore). From those, there are 68 blocks (about 1.8 million hectares) overlapping with 45 Conservation areas such as National Parks, Nature Preservation areas, Animal Preservation areas, Ecotourism Parks and Jungle Parks. (*The Data of Indonesia Petroleum Contract Area Map: Status June 2006.*)

Is REDD possible in Indonesia?

COMPLEXITY OF PROBLEMS IN THE FUTURE OF REDD

Examples from Indonesia

National Issues

- No formal recognition of the Rights of Indigenous Peoples
- No specific data on Indigenous Peoples; Indigenous identity has always been questioned
- Overlapping laws/policies/regulations (Plantation Law, Mining Law, Agrarian Law, Forestry Law, Indonesian Constitution, etc.)
- Conflict of interest among departments in the Government (Agriculture & Plantation, Forestry, Mining and Energy, National Agrarian Body, Environment, and conflicts between the central and local government)
- Corruption in the government institutions, from the national to the local levels
- Economic development relies heavily on the exploitation of natural resources

Local Issues

- Free, Prior and Informed Consent (FPIC)
- Indigenous territory versus the state administration border

- Mixed communities (Indigenous, local, trans-migrants) can have overlapping land claims
- Weakening of customary institutions – government establishes local institutions to represent the communities
- Community refusal to comply with REDD based on previous experiences with international initiatives (protected areas, conservation areas, national parks etc)

REMAINING CONCERNS ON THE IMPLEMENTATION OF REDD

- How to ensure FPIC?
- Who will benefit and how? If the community will benefit and in what form? How will the arrangements be made? Who will arrange them?

Who

- will have the authority and responsibility?
- Is there any guarantee that the community will still own the forest as well as have access to use the forest products?
- How to ensure REDD will not divide the community and create conflicts?
- Who will negotiate with the community? Government? Another party?
- How far will the international talks on REDD influence the Voluntary Market (since the voluntary market seems moving faster than the UN etc.)?

OTHER CHALLENGES TO REDD

Climate change mitigation initiatives that include bio-agrofuels are counterproductive and a threat to REDD since the fact is that bio/agro-fuel plantations (oil palm, soy, and sugar cane in other countries) are one of the major causes of deforestation.

Questions remain: How well will these two initiatives get along together? While the REDD

initiative is being discussed, the expansion of plantations continue to destroy the remaining forests and the demand for palm oil from consumers is still very high.

Also, while the expansion of oil palm plantations continue, the previous problems continue including: intimidation, deception, violence, kidnapping, murder, arrest, land grabbing, environmental damage, etc.

- REDD vs BIO/AGROFUELS → CONFLICT
- More challenges in bio/agrofuels leading countries who want REDD funds

GENERAL CONCLUSION

Protection of communal rights, human rights (health, food, security, shelter), Indigenous rights (rights to lands and territories, waters, resources, self-determination) are urgent matters that have to be the main focus in national and international discussions.

RECOMMENDATIONS

Specific to the development of oil palm plantations in Indonesia:

- STOP Expansion

- Recognition of Indigenous Peoples' Rights
- Improve the system and quality of existing oil palm plantations
- Resolve conflicts
- Land and environmental rehabilitation

Initiatives and projects related to climate change should employ a right-based approach. Therefore, all initiatives and projects related to climate change should adopt the UN Declaration on the Rights of Indigenous Peoples, as it sets out minimum standards

to promote and protect Indigenous Peoples' rights. All initiatives and projects related to Climate Change should *encourage, provide space and facilitate indigenous peoples to develop mitigation and adaptation alternatives based on their indigenous knowledges and practices.*

The international discussions have to change their focus to more crucial issues, including the political willingness of industrial countries to cut emissions and addressing the real causes of deforestation.

Climate Changes, Indigenous Knowledge and Coping Strategies

Gunn-Britt Retter, *The Arctic and Environmental Unit with the Saami Council*

Beyond the Impact of Climate Change—How to Cope: A Saami Perspective on the Climate Change Discussions

For the Sámi people, perhaps the words “climate change” should not be so scary. Like other indigenous peoples, the Sámi have preserved their culture and adapted to great changes over time in the natural environment and also to human-made changes in our social and economic systems; the Sámi have coped and have continued to exist and subsist here over thousands of years, and through periods of rapid change.

If we look into the future, we must also look back into the past. I will use my own home area, Ceavccageađggi, in the far east of Finnmark, as an example to illustrate survival and preservation through change in Sámi areas. There have been people living in the area of Ceavccageađggi for thousands of years, and even though it is a small place in terms of residents, it is rich in history and cultural markers and cultural remains from ancient times. These sites can be divided into places of settlement and religious sites. Through these sites we can see how the area has changed over 10,000 years. When sea levels would recede or rise throughout history the people of Ceavccageađggi have adapted. At one time, there were conifer trees which grew there but when the climate changed and became colder, the people began to be more mobile and would relocate four times a year. One can find reminiscences (archeological) of how people lived and adapted over time. There are bones from species of fish and animals that must have been living there during warmer periods. The people have adapted to changing environmental conditions over time and have survived.

It has been advanced by Johan Máhtte Turi (general secretary of the reindeer herders' association) in discussions concerning reindeer herding that we should not be talking about stability, but about adaptability and sustainability. Knowledge stays where it has developed and or been produced. We have seen this with researchers who come into our areas and conduct research, and then they do not give anything back to our communities, we do not get to see the results of their research. Our knowledge has developed over thousands of years and our language is an instrument to bring the knowledge forward from generation to generation. This knowledge is especially important today with rapid changes, including climate change.

The report from the arctic council in 2004 said that the arctic areas are warming faster than before and this is expected to increase. Part of the impact of this will be that the arctic indigenous societies will experience a great deal of social and cultural changes in relation to climate change. The area of inner Finnmark could experience the greatest changes in the coming 30-50 years. The temperatures may raise an average of 0.7 degrees and the precipitation (rain and snow) will increase by 4-5%. The grazing lands will undergo changes from the rapid fluctuation of high to low temperatures in the winter, and longer periods of open areas without a snow cover. These changes are connected to the warmer ocean temperatures. We will see more exotic species and the current species will move further north. These changes will impact our subsistence,

culture, health, and food resources. The ministry of the environment has also noted that with the melting of the ice in the polar areas there will be easier access to the non-renewable resources in the North. There is already an increasing interest in the Sámi land and ocean areas, which raises human rights issues as well.

We will not simply wait for these things to happen and then complain later. We have coped in the past, and we are going to cope in the future. This is our home and it will always be our home. Through research *and* through our own traditional knowledge we will meet these challenges and develop the Sámi culture for the future.

The leaders of arctic indigenous peoples met in Copenhagen and discussed the matters concerning adaptation strategies, which are formulated in the following outline:

Traditional Knowledge Research & Education

- Seek support for community based documentation of Traditional Knowledge as a critical source of information to make decisions;
- Educate scientists and policy-makers about differences and similarities in the knowledge systems and underlying worldviews;
- Pursue rights to develop and nurture our own indigenous universities in the North;
- Recognize and take action on the priority of teaching, renewing, and strengthening our own languages;

Laws and Lawmaking

- Educate legislators about traditional practices critical to sustainable development (e.g., reindeer castration, whale hunting);

Food / Health

- Promote understanding of climate change impacts on the centrality of food sources for Indigenous peoples and strengthen our rights to oversee and manage our waters, lands, animals and fish in order to protect our own food sources and health;
- Monitor international free trade talks and other international forums for opportunities to influence public policy regarding indigenous rights to harvest, protect and promote country foods as an adaptive strategy to climate change;

Communications & Advocacy

- Promote individual responsibility for impacting climate change and support adaptive strategies as individuals;
- Develop protocols with the scientific community to ensure dialogue with them is a two-way process with our local communities in research and application of principles which will lead to true partnerships on equal terms;

Key Messages

- Our history and culture teaches us how to survive harmoniously and to adapt to change;
- Parallel processes must be recognized and encouraged between western scientific methods and the traditional knowledge of arctic indigenous peoples in examining the causes and impacts of climate change;
- The health and well-being of arctic indigenous peoples must be of paramount concern for national governments and international organizations;
- In order to address effectively the impacts of climate change, there must be an atmosphere of mutual respect amongst all arctic peoples and states to ensure the security and integrity of the land, water and all its creatures;
- Traditional Ecological Knowledge must form the basis for regulations, laws and policies and decision-making on the environment and natural resource management; co-management of the environment and natural resources is preferred by arctic indigenous peoples.

Climate Changes, Indigenous Knowledge and Coping Strategies

Jeffrey Ross, *Department of Society and Conservation, University of Montana*

Integrating Traditional Knowledge with Western Science Possible to Address Climate Change: A Native American Perspective

Undeniably climate change is a global phenomenon that will affect everyone. However, a changing climate will not affect everyone equally. Native American communities are particularly vulnerable and the adverse effects of climate change will fall disproportionately on tribes even though their contributions to the problem are usually negligible. Native Americans are often the first to see and feel changes in the natural environment. Their traditional practices and relationships with the natural world form the spiritual, cultural, and economic foundations for many Native American tribes, and these practices are being threatened by climate change. The following two regional case studies exemplify some of these threats:

1. **Alaska.** Alaska Natives have developed a rich trove of traditional knowledge that enables them to survive in a harsh climate. However, climate change undermines their ability to rely on that knowledge. Warmer temperatures alter the availability of caribou, birds, and other species upon which Alaska Natives rely for subsistence as migration patterns of these species shift making it difficult for them to find food. As permafrost thaws and ice thins, hunting becomes more difficult and dangerous. Climate change not only threatens the traditional subsistence lifestyle of Alaska Natives, but also their homes. Rising sea levels, thawing permafrost and reduced pack ice threaten coastal villages with inundation and increased vulnerability to storm surges. For villages such as Newtok, Shishmaref, and Kivalina, conditions are so grim that relocation is the only viable option for these communities—a move that will cost over \$100 million for each village (Natural Resources Law Center, 2007). Ironically, Alaska Natives, who are some of the earliest inhabitants of North America, are also becoming some of the first people in North America to be displaced by climate change.
2. **Pacific Northwest.** Salmon have been the cultural cornerstone for many of the Native American tribes in the Pacific Northwest for centuries. However, declining salmon populations due to climate change will undoubtedly have detrimental impacts on those tribes whose identity is bound by or tied to the salmon because climate change affects salmon in a number of ways. For example, less snow and more rain in the winter months will alter natural stream flows and ultimately affect salmon migration. Changes to the very nature and quality of the aquatic environment could destroy salmon habitat and spawning grounds, diminish food supplies, and increase the incidence of predators and aquatic contaminants. For instance, rising air temperatures also translates to warmer water, which will threaten salmon spawning and rearing. If streams get too warm, they will become uninhabitable to salmon and other species as well.

Hence, the question remains: how do Native American communities address the

impacts of climate change that negatively affect their livelihoods and jeopardize their traditional ways of knowing the natural world? Can Western science mitigate the problems when it often denies the ecological realism of community and the social-cultural dimensions of nature that are vital to Native American belief systems and traditional knowledge? Or, does the solution lay with generations of knowledge possessed by Native American tribes who have continuously adapted to their environments over the centuries? While no simple answer readily exists, a probable solution may include the integration of traditional indigenous knowledge with Western science. This would however require concessions by all those involved in local climate change mitigation and thus, further considerations to addressing climate change in Native American communities are needed.

Traditional Ecological Knowledge vs. Western Science

Before examining the challenges and process of integrating Traditional Ecological Knowledge (TEK) with Western science, it is important to understand how the two ways of knowing our natural world differ. TEK is a broad term that can be used to capture the diverse sets of interests including: (1) the people's perception, ordering, and naming of the environment and its components; (2) the people's understanding of individual components of the environment; and (3) the people's understanding of this relationship among the components of the environment and related stewardship practices (Berkes, 1999). Martinez (2000) further defines TEK as the collective ecological knowledge of a local place learned by indigenous people living in close contact with and adapting to their environment. Martinez states, "With its roots firmly in the past, TEK is both cumulative and dynamic, building upon the experience or earlier generations and adapting to the technological and socioeconomic changes of the present."

Menzies and Butler (2006) also note that TEK is an ever-growing historical, dynamical, and holistic body of knowledge that has been developed over time. It should be understood, however, that this body of knowledge is not immune to degradation, change, or transformation. For example, many Native American hunters have adopted the use of rifles, snowmobiles, and other technological devices to make their hunts more efficient. Despite the abandonment of traditional hunting tools, each hunter still learns and understands the role and value of each species or unique part of the ecosystem spiritually, culturally, ecologically, and economically.

In contrast, the modern scientific method (or Western science) involves a number of basic principles that should be applied in an orderly manner with the appropriate technique in order to ascertain an answer to a question (James, 2003). The scientific method is a process that allows new knowledge of natural or physical phenomena to be acquired, gaining explanations by sifting the truth from the false, rather than by guesswork or by something supernatural or from beyond the bounds of nature. It is this method of discovery, and the justification for that discovery, which must be accomplished entirely with integrity.

Since Western science tends to be inherently reductionist and abstract, the scientific perspective is often secular, utilitarian, and depersonalized. Ecosystems are reduced to discrete components and valued primarily for their economic usefulness and consumer potential (Martinez, 2005). In addition, Western science is always striving to expand its ability to measure and quantify observations in an attempt to verify its hypothesis on a large-scale or even global level whereas TEK is best applied at the local level or on a smaller scale.

Perhaps the most important difference between TEK and Western science is the measurement or quantification of the relationships that exist within the environment and how these observations reflect risk, uncertainty and values. For instance, TEK relies on a much smaller number of observations in order to make decisions in what is perceived as a dynamic and unpredictable situation. On the contrary, Western science is constantly seeking the objective “truth,” utilizing a comprehensive and structured framework, extensive data collection and optimization analysis, and then formulating the most efficient response (Martinez, 2005). Western science is often accomplished with an attitude of domination and without due respect for the realities of symbiotic relationships within an ecosystem.

Differences in Epistemologies

Western Science:

- Employs a written record
- Taught & learned in an abstracted context
- Natural world is inanimate
- Humans can control nature
- Reductionist in approach
- Analytical thinking in mode
- Mainly quantitative
- Specialist/Selective information
- Hierarchical/verbally organized
- Hypothesis/theories/general laws

Traditional Knowledge:

- Is transmitted orally
- Learned through hand-on experience
- Natural world is animate
- All life has kinship & is interdependent
- Holistic in approach
- Intuitive thinking mode
- Mainly qualitative
- Inclusive/user-based information
- Reciprocity/communally organized
- Spiritual / cumulative / collective

(Berkes, 1999)

Integrating TEK & Western Science

TEK has the integrity to stand alone and help foster environmental practices that can be adapted and utilized beyond the local conditions in which they were developed (Martinez, 2005). There is nothing intrinsic in TEK that separates it from Western environmental science as both are primarily concerned with observing, understanding, and predicting ecosystem relationships.

It is certain that TEK and Western science have commonalities that can be cultivated in order to bring forth a new integrated approach to environmental management and restoration. First and foremost, however, is the recognition of an interdisciplinary concept that all things, organic and inorganic, are interrelated and that these direct and indirect causal relationships unify and give stability to the world in which we live (Martinez, 2005).

At the practical level, it is the knowledge of plants, animals and ecological cycles that bring these two disciplines into close contact which includes skills and techniques that rely on empirical observations, pattern recognition and repetitive behavior as well as inference and forecasting. In other words, the means of

knowledge acquisition and process of knowledge transmission may be important similarities that begin the formal integration of TEK and Western science (Berkes et al., 2000).

Successful integration, however, will require a thorough and thoughtful synthesis where concepts are considered within their cultural context and not as bits of knowledge or information to be inserted into the prevailing scientific framework (Berkes et al., 2000). Once separated from the indigenous system of management, specific ecological knowledge can often be distorted to fit into the established models of Western science (Martinez, 2005). The fact that TEK includes the sacred and other intangibles that are rarely quantified also presents a problem for effective integration beyond the local level.

Challenges of Integration TEK with Western Science

The integration of TEK and Western science has become an increasingly important approach used in natural resource management and could help Native American tribes mitigate the impacts of climate change in their local communities. The lack of scientific knowledge in many Native American communities and in the world's more remote regions often demands the introduction of TEK into modern ecological restoration practices (Berkes et al., 2000). Thus, an opportunity exists for native peoples to share in the decision-making process and the implementation of restoration projects within their local communities. However, several challenges to the successful integration of TEK into Western Science exist. These include but not limited to: language, trust, respect, power, and the deconstruction or compartmentalization of knowledge.

- 1. Language.** Morrow and Hansel (1992) argue that many Western terms in relation to the management of land or wildlife—such as subsistence, conservation, and traditional use—have no counterparts in the languages or cultural practices of Native American peoples. Similarly, words in many Native American languages have a number of different or sometimes incompatible meanings and can be easily misinterpreted. As a result, it is often difficult for researchers or resource managers to collect and translate TEK into a form that can be utilized by those implementing on-the-ground restoration or other ecological practices.
- 2. Trust.** The worldwide violation of intellectual property rights of indigenous peoples has caused many Native American groups to become cautious about sharing their traditional knowledge with their non-Native American counterparts because they fear that this knowledge will be misappropriated, misrepresented, or misused. As a result, knowledge that has been recorded is often filed away and not shared with the young people or incorporated back into the daily life of the community.
- 3. Respect.** Despite the prominent role TEK plays in many tribal cultures, there is skepticism among Western scientists about the broken links in the intergenerational transmission of TEK resulting from modern assimilation as well as the role of ritual, myth and belief in environmental practices. Thus, TEK still does not command respect as a separate valid or equal knowledge system among the general population of scientists and rarely are indigenous peoples with this knowledge included in decision-making processes beyond the local or community level (Berkes, 1999).
- 4. Power.** Some of the more recent conflicts between TEK and Western science can be found in political control over resources and power struggles in the

decision-making process. Thus, taking into account the practical considerations of the existing political and economic system, the integration of TEK must be formalized and empowered, and those with this traditional knowledge must be included in local management in order for it to be effective (Martinez, 2000).

5. **Deconstruction and compartmentalization of knowledge.** Science is subdivided into an array of disciplines and sub-disciplines which are quite intellectually and socially from each. For academicians who study TEK, traditional knowledge is often deconstructed and compartmentalized in a way that corresponds to their disciplines. Information is often put into a form that is compatible with Western science (i.e. quantitative) and there is often a tendency to remove the qualitative aspects of local wisdom which ultimately results in the loss or misconstruction of knowledge. This compartmentalization ultimately affects how the information can be used when attempting to integrate TEK with Western Science.

Conclusion

While numerous challenges and obstacles to successfully integrating TEK with Western science certainly exist, it is more important to find commonalities within each others' viewpoints rather than trying to bridge the cognitive and cultural gaps between incompatible worldviews. By simply appealing to our common humanity, we will meet at a point of affective convergence rather than divergent viewpoints. By discovering our intrinsic humanness, we can discard false identities, trust in our true relational selves, and share meaning in our lives. We will only begin to move forward and initiate effective solutions to address the impacts of climate change in our communities when we discover this humanness and embrace each other's strengths and vulnerabilities.

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Indigenous Peoples and Norway's Development Cooperation: Climate Change the Forest Initiative

Håkon Gulbrandsen, *Norwegian Ministry of Foreign Affairs*

The Norwegian government greatly emphasizes climate change in their work on natural resource management. Importantly, the government has been able to provide support for many initiatives aimed at strengthening indigenous peoples' issues in many fora and Norway strongly supported the adoption of the *UN Declaration on the Rights of Indigenous Peoples*.

The government prioritizes the environment as a central pillar of our development cooperation and has taken the initiative to provide substantial funding for work to reduce greenhouse gas emissions from deforestation and forest degradation in developing countries. The representative of the Ministry of the Environment addressed the initiative. This initiative is materializing in Brazil and the Congo Basin, in addition to the *UN Collaborative Partnership to Reduce Emissions from Deforestation and Forest Degradation*, UN-REDD in short. The coming year will see more activities originating from this initiative.

Both of these lines of work build on our government's Action Plan for Environment in Development Cooperation, which emphasizes the role and rights of indigenous communities and peoples. This is clearly stated in the field of biological diversity and natural resource management, but applies in the fields of climate change and water management as well.

The rationale for holding indigenous peoples' role high in our development cooperation is manifold; in light of the UNDRIP it is a goal in itself to safeguard their rights. Moreover, there is evidence that areas under indigenous stewardship may be managed better than areas under different stewardship. The government acknowledges that the knowledge of indigenous peoples can be an important foundation for sustainable management of natural resources.

Indigenous peoples have lived and have lived in all major forest areas of the world since time immemorial. Now that it has become clear that halting deforestation is an important part of mitigating climate change, the traditional knowledge for sustainable development and use of forest resources has come to the forefront of the climate change negotiations.

With regard to climate change adaptation, the Ministry acknowledges that traditional practices for resource management can be an important basis for increasing the resilience of food production, particularly by sustaining a diversity of food species.

The current attention to the importance of forests in relation to climate change focuses on the concept of "*Reduced Emissions from Deforestation and Forest Degradation*" or **REDD**.

REDD is a great opportunity for conserving the world's tropical forests and thereby the livelihoods of many indigenous peoples. I would like to urge everyone concerned

with the future of the forests and the people depending on the forests, to help us promote REDD and the inclusion of forests in the post 2012-regime. The question is not “if” REDD shall be implemented, it is “how.”

Many fear that REDD will be the “last great land grab” or the “final nail in the coffin” of indigenous peoples’ rights to the forests they depend on for their livelihoods. My own main fear is that without REDD, tropical deforestation will continue at today’s rate, or faster—making the future of indigenous peoples, forest dependent peoples, forest biodiversity—and the world at large—grim.

To achieve substantial and long-term reductions in deforestation and forest degradation, REDD must deliver more than reduced emissions. REDD must also deliver on rights, poverty reduction and biodiversity conservation. We know that Substantial Forest Management can only be successful if forest dependent communities are involved.

Norway is and will continue to be active in following up on these issues in our general development cooperation as well as in the Climate and Forest Initiative.

Secure land tenure and a proper role for indigenous people in sustainable forest management may actually offer more effective protection of forests than state protected areas. This has been witnessed through visits to Xingu and other indigenous peoples’ territories in Brazil.

REDD refers to forest biodiversity, rights of indigenous peoples and contributions to poverty reduction as “co-benefits” of early action and a future mechanism on REDD. Indeed, rights together with sustainable management of natural resources and biodiversity and contributions to poverty reduction are, in fact, preconditions for succeeding with REDD in the long term.

Moreover, it is of crucial importance to involve indigenous peoples and other forest dependent communities in monitoring and reporting, particularly on forest degradation. While remote sensing is essential to detect deforestation, these technologies can be of limited use for detecting forest degradation, which is a gradual process hard to detect through intact forest canopy.

Here, indigenous peoples’ often intimate knowledge of the state of forest ecosystems may be indispensable. It is also important to involve indigenous peoples representatives in the fast-moving discussion on the international architecture for REDD. This could take place through indigenous peoples and civil society advisory groups to negotiations on climate change.

REDD should respect the rights of Indigenous Peoples as enshrined in the UN Declaration on the Rights of Indigenous Peoples and role of indigenous people in maintaining biodiversity as laid down in the Convention on Biological Diversity.

While Norway is committed to these principles, the fact remains that some of the tropical forest countries in question are not. More efforts need to go into dialogue with the tropical forest governments that will have ownership in national strategies for the

implementation of REDD at the state level. This is a challenge for civil society at the global, as well as, local levels.

Indigenous peoples and other forest dependent communities need to be provided with tangible benefits for their work on maintaining their role as stewards of important ecosystems. We must recognize their rights to a reasonable share of the international transfers or other rewards for maintaining. Systems for compensation or Payment for Ecosystem services should be carefully designed to target stakeholders with actual influence on deforestation and degradation, and secure benefits for the poor and vulnerable. We aim to develop this concept within the Climate and Forest Initiative.

Finally, none of this can happen successfully and with any degree of permanence and legitimacy unless we address land tenure, root out corruption and mismanagement and get rid of subsidies and perverse incentives that lead to the destruction of forest.

Finally, this presentation will end with a quote from a statement on the role of Indigenous Peoples in REDD made Victoria Tauli-Corpuz, Chair of the UN Permanent Forum on Indigenous Issues, on the occasion of the launch of the World Bank Forest Carbon Partnership Facility in Bali, where she summed up the challenge before us well:

“The reality is that most governments or corporations have not played positive roles in preserving these remaining tropical and sub-tropical forests. We, the indigenous peoples, are the ones who sacrificed life and limb to save these forests because they are vital for our survival as distinct peoples and cultures. The indigenous peoples protected the Amazon from ranchers in Brazil, from loggers in Congo Basin countries and from commercial oil palm plantations and the forest industry in Indonesia. It is, therefore, a moral and legal imperative that indigenous peoples are fully involved in designing, implementing and evaluating initiatives related to REDD.”

Climate Changes, Indigenous Knowledge and Coping Strategies

Securing Indigenous Peoples' Rights in Development Cooperation

Ingunn Klepsvik, *NORAD (Norwegian Agency for Development Cooperation)*

The Norwegian Guidelines for indigenous peoples in development cooperation requires that we:

- ensure a clear connection between normative work and practical cooperation
- integrate indigenous issues into all relevant development cooperation
- strengthen the human rights perspective in the activities
- ILO 169 as the reference point

The UN Declaration on the Rights of Indigenous Peoples, which most countries have adopted, will also act as a common frame of reference in our future work.

Norad's mandate:

- to have an overview over the inclusion of indigenous peoples' issues at all levels of the Norwegian cooperation.
- to be the main adviser on indigenous peoples' issues in all development cooperation/quality assurance
(The responsibility lies in the Department for Peace, Gender and Democracy in Norad's)

The bulk of Norad's work includes:

- participation in international fora where indigenous peoples' issues are on the agenda
- providing advice to the Ministry of Foreign Affairs (MFA) and the Ministry of Environment (ME) on forest and climate issues in development cooperation
- assisting the Norwegian embassies in integrating the rights and needs of indigenous peoples' in all relevant programmes and cooperation activities.

Some embassies also have more specific targeted support:

- the Indigenous programme in Brazil
 - the Norwegian supported UN programme in Guatemala
 - Norwegian support for the ILO's cooperation with the Nepalese government in the implementation of ILO Convention 169.
-
- To contribute to ensuring that our multilateral partners integrate indigenous peoples' issues into their development activities, we look into loan programmes of the World Bank (WB) and Inter-American Development Bank (IDB) and evaluate if they take into consideration indigenous peoples' rights in line with the Banks' own safeguard policies. A recent example would be the

concerns raised by Norad and Rainforest Foundation regarding the World Bank forest activities and the intervention of the Inspection Panel.

- To contribute to ensuring that indigenous peoples' rights are integrated in Norwegian programmes like: Oil for Development—a new Norwegian focus area which is in great demand in many developing countries and often has elements of indigenous peoples' rights issues; hydropower projects; and, forest and climate change projects.

Norad plays an important role as an advisor for the 3 billion kroner Forest Initiative launched by our Prime Minister in 2008 and administered by the Ministry of the Environment. Norad's climate coordinator and other advisors on climate and environmental issues also perform reviews of the total development portfolio of selected embassies, including the indigenous rights perspective. In addition, we do quality assurance of the NGOs which receive funding from Norad for support to indigenous peoples' organisations.

I would like to highlight some of the major challenges ahead in these prioritized areas for development cooperation. I cannot talk about the issue of indigenous peoples' rights without making reference to Norway's high profile when it comes to fighting corruption. This issue is certainly at the roots of and aggravates all of the challenges that we have discussed today regarding illegal logging and subsequent deforestation, degradation of forests, and substantial and consistent neglect of the interests of indigenous peoples, poor people in general, and governments' revenue collection and environmental protection efforts. I would like to draw your attention to two reports which underline the issues I have mentioned above: "Forestry, Governance and National Development" issued by TRAFFIC, Tanzania's Ministry of Natural Resources and Tourism and Tanzania Development Partners Group; and "The many faces of corruption" edited by Ed Campos.

Norway has also taken a lead in the international focus on the negative impact of tax havens on poor economies. The ambition of this work is to enhance the understanding of how this part of the international financial system functions, and the potential damages it implies for the health of the world economy.

In our day-to-day work in Norad, we concentrate on the following issues of indigenous peoples' rights:

- playing a watch-dog role to see that budgets, white papers, strategy documents and action plans include indigenous peoples' issues wherever and whenever relevant
- assess/evaluate the direct support to indigenous organisations channelled through Norwegian and international NGOs
- assess the support through Norwegian NGOs which run development programmes where indigenous people may not be the main target group, but where there should be an inclusion of indigenous issues in the programme design

- awareness-raising internally and externally
- contribute to building strong networks with organisations and institutions at different levels that work to strength indigenous peoples' rights
- encourage and finance relevant research on specific issues pertaining to indigenous peoples' rights
- keep close contact with relevant academic institutions and resource centres on indigenous peoples' issues to ensure that the work receives constant and increased attention.

We consider the Tromsø Forum an arena where we are informed and inspired in our effort to ensure that Norwegian development cooperation continues to be of relevance and of highest possible quality, and that it delivers the results which the Norwegian parliament and the Government aspire towards.

Short Film: IPACC on Climate Change

We showed a very recent short video produced by a cooperation between the Indigenous Peoples of Africa Coordinating Committee (IPACC) and Onetime films. The film is based on the IPACC Geospatial Information technology & traditional ecological knowledge workshop held in Windhoek, Namibia in August 2008. The workshop was attended by representatives of African indigenous groups, and the film presents their perspectives on issues such as environmental knowledge and climate change. The film project itself emerged from dialogue between Norwegian Church Aid (NCA) and IPACC earlier this year, and will be part of ongoing training for indigenous IPACC members to strengthen their ability to use Web2 applications in advocacy for their rights, by bringing their voices into dialogue with decision makers, and expressing their world views.

The two short clips can be viewed on the main page of the IPACC website:
<http://ipacc.org.za/eng/default.asp>

Jennifer Hays, *University of Tromsø*

Forum Update

Update on Diamonds and Development in Central Kalahari, Botswana

Sidsel Saugestad, *University of Tromsø*

This is an update on the court case connected with the San people who had been forcibly removed from the Central Kalahari Game Reserve (CKGR) in 1996 and 2002. The former residents pleaded their case in 2004 for the right to stay in their traditional territories; they claimed that they did not leave voluntarily. They asked for basic services, like healthcare, food, and water to be restored to the settlements within the reserve. Their traditional adaptation is hunting and gathering. The government of Botswana argued that the residents needed to move to get full access to public services and that human settlement would not be allowed in a game reserve; they claimed that the San had moved voluntarily and that it was in their best interests.

The judgement came two years afterwards and the court ruled that the residents had lawfully occupied the land and that they had been unlawfully deprived of it without their consent. The court ruled that it was unlawful to deny the residents entrance into the CKGR. This was perceived to be a considerable victory among the applicants. However the high court also ruled that the termination of services was not unlawful or unconstitutional and therefore the government was not obligated to restore basic services.

An important aspect of this case was raised with the support of the international community and the indigenous rights movement within the context of indigenous land rights and native title. It was clearly perceived as that sort of case, but the judgement was made as a human rights case, not as an indigenous rights case. The reason why the applicants got support was because of the lack of consultations and procedures and the support was expressed in terms of fairness and humanity and a call for acceptance of cultural diversity within the country. They were also aware that the residents had not been involved in consultations or negotiations with the government before they were relocated.

This case had many implications in Southern Africa, particularly in Botswana and Namibia, where it is likely tied to the deferment of the UN Declaration on the Rights of Indigenous Peoples in November of 2006. The Ministry of Foreign Affairs of Botswana saw this as a threat to territorial sovereignty and as an opportunity for NGO's to meddle in internal affairs. Of course this led to the debate the following year, but then the Declaration was adopted in September 2007, however, the government was quick to note that the Declaration was useful in other countries, but not in the case of Botswana the government considered everyone to be indigenous. During the case, diamonds were an issue that generated a lot of attention, but it was not part of the court case and was never mentioned as being a reason for the relocation by the applicants or by the government.

Survival International raised a highly publicized campaign against relocation, and made the claim that the reason for the relocation of the San by the government was

because they wanted to mine for diamonds. The government had been adamant that they had not intended to use the area for diamond mining, but that a few private companies had explored the possibility. There are many observers that have held the position that the government would allow a company to mine for diamonds if they believed it was profitable and that there was no reason for the government to remove a thousand San from this vast territory in order to conduct mining. Prospecting did indeed take place after the court case. However, De Beers, the diamond company that Survival International had targeted as the main villain has stopped prospecting and they gave “negative publicity” as the reason and called for a management plan with the government that involved the stake-holders.

Another firm, Gem Diamonds, bought a concession from De Beers and is currently exploring and have undertaken an environmental assessment where they have even used some of our students—who have been funded by our university cooperation program—as assistants and as sort of a token to involve the local communities. To the best of my knowledge and as I speak, that environmental impact statement has not been available for the public. Fortunately, the concession that they are exploring is in the far south eastern corner of the reserves which would not really have a considerable impact in this context. The paradox here is that the main witness for the government of Botswana was really focusing on the protection of wildlife. He cited that it was a disturbance factor that people should be removed from the area and that human development should be minimized in the area. This is not only a paradox in terms of the diamond mining, which is now in a stage of preparation, and even more so in terms of the plans for tourism, complete with plans for lodges within this area and with the sort of traffic that this would include.

The main danger for the 2-3,000 people has not been the diamond mining and environmental impacts but the consequences of the concept of development that the government has advanced. They have been granted access to water, a clinic and schools, but in a bleak location that offers them no opportunities to sustain themselves. Now the idea that is being advanced is commuting—that people shall commute into the CKGR to work for two weeks in the mines or in the lodges, but they cannot live there, which is their one chance of remaining a viable community. The Norwegian donor community was quite invested in the applicants, but two years after the court case not much has been gained by the applicants. Residents of the new settlements have not applied to Norwegian Church Aid and to the Sami Council and they are arguing about what would be their best strategy. In light of the court victory, this case shows the complexity of changing the attitude of the government; it is likely that they will need international solidarity for a long time.

The Mining Industry and Mining Rights in Guatemala

Eduardo Sacayón, *University of San Carlos, Guatemala*

This report concerns the mining industry and indigenous peoples' rights in Guatemala. Fighting to satisfy human needs implies a relationship between people and their environment. This historical and intricate relationship has cultural, social, political, economic and environmental aspects. The dominant models to satisfy growth and development of life and society throughout the planet have created a series of imbalances between humans and nature. Some environmental crises have started due to wars, social violence and cultural intolerance, corruption, poverty and lack of water for human consumption, deforestation, global warming, and so on. This whole scenario means a risk to the life of future development in this world. Therefore, measures to counter these imbalances, and to rise above these imbalances between human beings and the natural environment have been promoted by the United Nations, at international conferences, and specific commissions, for instance, the Humans and the Environment Conference in Sweden in 1972.

The World Commission on the Environment and Development in 1983, declared something to the effect that humanity has the aptitude to sustain human development which aims to meet human needs while preserving the environment, so that these needs can be met, not only in the present but into the indefinite future. It is acknowledged that the impact caused by this support gave place to the celebration of the Earth Summit in Rio de Janeiro in 1992, where the international community adopted agenda 26, an unprecedented global action plan to promote sustainable development. According to agenda 26, in 1994, Presidents of the central American regions, celebrated a Summit in Nicaragua where they adopted a sustainable development of "a progress in the change of the process and life-style which places humans at the centre and scope of the relevant means by which to promote economic growth, social equity and transformation, and production practices and patterns of consumption. This process implies paying respect to ethics and cultural diversity at the international, national, and local levels. The importance of the citizens co-existing in harmony with nature, will guarantee the lives of the future generations.

As you know in Central American countries, and in particular in my country in Guatemala, these declarations have not passed from rhetoric to paper to reality. In Guatemala, for example, poverty is increasing, covering more than 80% of the population. Discrimination and racism are everyday occurrences that exacerbate intolerance. Criminal violence is causing social devastation every day. Guatemala is one of the most violent in Latin America, 50% of the population is suffering from chronic malnutrition, and among them 70% of them are children. There are repeated land conflicts related to the stripping of land from their real owners and the unequal distribution of property; most of the government interventions are only favourable land owners.

Several mining industries have been established in this context, most of them Canadian, generating conflicts, particularly against communities and indigenous peoples. Mining operations in Guatemala are a clear example of a new colonial operation in which multinationals in alliance with business groups and government officials or elites have taken communities' land and natural resources without respect

for the rights of the indigenous or native peoples or give no respect to international agreements or conventions. The mining industries have political will to manipulate the law and money to buy the indigenous peoples sacred land and property at very cheap prices. They have divided indigenous leaders and communities in order to repress anyone who opposes their interests. They have also caused damage to nature, with a direct impact on human health and welfare of indigenous communities, and in particular, the poorest inhabitants of Guatemala.

The mining industry in Guatemala represents almost 10% of the gross national income. It has grown since 1996 due to the following facts:

- End of the Civil War
- The national government who is under the control of the business world promoting Neo-liberal policies
- Changes in the Guatemalan mining law by the business groups and the government which favored mining industries with a tax benefit where their taxes went from 6% to 1%
- The local government does not have control over or witnesses for the environmental impacts
- The increasing price of gold, silver, and other minerals on the global market

All of these factors have led to the growth in the mining industries in Guatemala. Until December 2006, the minister of energy has issued 300 mining contracts in the country, and 60 of these are for heavy metals and they are in the vicinity of areas where there are large indigenous populations who suffer from high rates of poverty and social exclusion. Only 265 of the applications are in a phase of negotiations.

Damage from mining in Guatemala

In the context of the mining industry in Guatemala, the human and ecological damage is immeasurable. According to some findings, the mining industries need about 150,000 litres of water which amounts to one person's consumption in eleven years. The use of the water by the mining industries is free of charge in the country, and the companies dump the contaminated water into the rivers, which puts human health at high risk. The Catholic Church in San Marcos has protested against the mining company with Canadian capital because it has contaminated several rivers with heavy metals, like iron, zinc, and arsenic acids. In several international meetings, the mining companies operating in Guatemala have been condemned because they have caused human damage, have seriously impacted the environment, and not respected indigenous rights. Recently, the mining company called Montana has been condemned by an international jury because this company's activities have affected about 10,000 indigenous inhabitants in San Marcos. The jury has demanded that the Montana Company compensate the indigenous community in San Marcos and has also demanded that the Guatemalan government respect ILO 169. A referendum of popular consensus on the ILO 169 have been brought forward since 2005, most of them with the support of local governments. Almost 80% of these pursuits are related to the mining exploitation and other cases are related to oil exploration and hydroelectric energy. About 300,000 people, most of them indigenous have said "NO" and "Stop these mining activities," but the government continues to support the mining activities, including the current government, even though they call themselves

a social democracy with a Mayan face. Up until now, October 2008, the ministry of energy has authorized fourteen explorations and access to mining rights without any respect for indigenous rights.

Most of the mining companies in Guatemala are from Canada. They have over 60% of the mining industry. In order to get many facilities to operate in Guatemala, the government offers money and paid travel to Canada to political leaders and members of parliament. Recently, repression against indigenous leaders and environmental activities has occurred as a result of opposition to the mining activities. Some of them have been the victims of physical aggression. I would like to finish the presentation by asking the conference participants to offer their solidarity with the indigenous people of Guatemala.

Norwegian Investments in Amazonia

Maria Das Dores Gorete Da Silva/Matheus de Assunção, *Movimentos dos Trabalhadores Rurais Sem Terra (MST)*

The movement is pleased that the government of Norway has taken a progressive stand and wants to contribute to the preservation of the forests, and to defeat global warming and planetary climate change in a concrete way. However, many corporations from Norway and other Nordic countries including Sweden and Finland have committed many environmental crimes in our country and for this reason, owe a debt to our people. We want to point out some recent actions committed by a Norwegian corporation, founded in the 1960s, which stole 18,000 hectares of indigenous land which was not returned to them until a court judgment in 2007. Another 24,000 hectares has been stolen from African descendents, which still has not been returned, and another 100,000 hectares has been destroyed in the native Atlantic region.

Our movement is very critical of the Brazilian government in relation to the preservation of natural resources in the Amazonian region. At this time there is an offensive on the part of groups in the interest of international capital who are seeking their wealth from the Amazon region; they are putting at risk the future of indigenous and afro-descendent communities who live by the river and the small farmers who live there.

It is important to let you know about the political legislation that the Brazilian government has taken, to which the movement is firmly opposed because it puts at risk the preservation of the Amazon rainforest. 1) The approval of three steel plants in the Amazon region which are going to consume millions of cubic meters of trees for the carbon that is needed to mix with the iron to make steel. 2) Thousands of hectares are being lifted to plant soy, sugar cane and eucalyptus; the government does not have the courage to pass a law that would limit the expansion of these products in the Amazon region 3) the Vale Corporation continues to export millions of tons of steel from the heart of the Amazon region, without anyone from the region benefiting and without anyone paying any taxes. The government has issued a measure on the initiative of the congress that legalizes robbing up to 1500 hectares of land without proper titles or need to document their ownership. A new law has moved through the congress on the initiative of the majority of the current legislators that reduces the

requirement to keep 80% of the rural property in the Amazon region with Native Forests to only 1/2, or 50%. This is an authorization to cut down 30% of the original plant cover that exists. Even worse, they are considering that African palm, and Eucalyptus can be included in the 50%. The government approved many projects for private corporations that are buying lands and selling huge Eucalyptus plantations in the Amazon region. Faced with all this, we from the Brazilian movements countering these policies would like to present an alternative proposal in hopes that the government of Norway would help the Brazilian people to preserve our wealth. We recommend you avoid giving funds to the Brazilian government, which by the way, has a huge public budget, equivalent to that of rich countries, but rather uses funds mainly to pay interest on the public debt imposed by the international monetary fund which consumes about 30% of all the tax money paid by the people. In 2007, this amount represented more than 150 billion dollars, or 240 billion BRL as reported in the Brazilian newspapers.

Our proposals for environmental investments for the Norwegian government are to first consider the millions of peasants who live in all regions, including the Amazon region. We propose a program of reforestation in the areas controlled by these peasants. The cost of forestation of native fruit bearing trees on a hectare of land costs approximately \$2,000 or 3,000 BRL. Our proposal is to encourage each peasant family to reforest two hectares. With this program we would reach the whole territory and within two years we could reforest millions of hectares depending only on the amount of funds available. We could also link the implementation of the program with the support of peasant women. The work of reforestation could be done by women and the income generated could be for them. We are making an effort to develop courses on agronomy with a focus on agri-ecology in partnership with various public universities. At this moment we have five courses underway with a focus on agri-ecology. But we need to build on these courses and increase the number of students.

The estimated cost of each agronomy student is about \$2000 per year. If we had more support we could increase the number of agreements with public universities who want to offer the courses that currently are limited and all the students would be students from peasant families. We would like to promote a Latin American school for agronomy with a focus on the Amazon region. The school will be built on an agrarian reform settlement near the western border of the Amazon region and is located next to the greatest Amazon forest that is preserved. It is the ideal environment for the development of a school that is going to train young peasants from all the eight countries of the region that have Amazon forests: Brazil, Bolivia, Peru, Ecuador, Columbia, Venezuela and Guyana. But we need to build the school in the middle of the forest, which would cost about \$4 million. The courses in agronomy with an agri-ecology focus will be held in partnership with the state university of Para which is located 150 kl from the place in the city of Maraba. We have already developed a course with this university and we are also trying to develop a partnership with three research institutes in the Amazon region in order to broaden the content of our course. This proposal was delivered to the Norwegian government and we truly hope that this will be considered and we would be happy to discuss these issues further.

Indigenous Struggle for Territory and Dignity in Bolivia

Juan Simon Mamani Espinoza, *Centro de Estudios y Apoyo Al Desarrollo Local (CEADL)*

The organization CEADL works on human rights issues in Bolivia. There are three different landscapes in Bolivia: the highlands, the valleys and the lowlands. I come from the highlands where we live in the Andes Mountains. One hour from the city where I come from, there is a large glacier and there used to be a ski slope which was the highest in the world. Thanks to global warming, very little snow remains. Climate change is affecting places all over the world; in Bolivia it is affecting the highlands and the valleys. This problem is not determined by God, but by our conduct. We, as human beings, are opposing nature. On this planet, there are too many consumer-based societies, both European and North American. In South America we have a different view of nature and of taking care of the natural environment. I do not share in the idea that indigenous people will be beneficiaries of the things being discussed here and I do not share in the idea that the solution to the problem lies in projects or in funding. The problems of climate change are because of our way of thinking.

During my stay here in Norway, I can see that it is a very consumer-based society in Europe. I do not want to blame you, but this is the way I see it and feel it. I believe that the way to save the planet is to change our way of thinking and to change the thinking and actions of the politicians. For me, it is not difficult to understand that something is wrong in nature, and the effects will be felt by future generations. We can and should change now. In Bolivia, we are in process of changing our way of thinking—this is political change. Perhaps we have not seen this on the global political level. The political structures in Bolivia can change for our betterment and provide opportunities for education and health for all, and then we can also change the problems associated with climate change. I am no expert in the domain of global warming—but I do think that we can live in a better world. One of the principles of my organization in Bolivia is that we can be different, in our outward appearance, but we are the same in value. I do not want to put the responsibility to the indigenous peoples, but that together and on equal terms we can construct a better world.

Elva Vivian Rodriguez, *Colectivo Rebeldía*

We have heard some new information from the population center of Bolivia and that is that 62% of the population identifies themselves as indigenous. This has not been recognized by the government. This may sound like a very high number. We have heard some complaints from indigenous people that the government does not recognize this population as indigenous. There is nothing that identifies Bolivia better than its diversity, both cultural and indigenous. There are thirty-six ethnic indigenous populations. They used to live in peace with each other. Each one of these groups had their own cosmology, their own beliefs, which has changed through the torture and violence imposed by the Christianization. Christianity was installed with blood and many indigenous people are now Catholic. Historically, the indigenous people were used as slaves, and this is a situation that has continued in the mining industry.

In 1952, the first agricultural revolution took place and the repression of an indigenous rebellion. Two areas where indigenous people used to live were taken from the population during the rebellion and we have not recovered them. This revolution only changed the highlands and the valleys, but not the lowland indigenous people who were excluded. Throughout the years, the land has been negotiated through privileges from the government, which means a lot of land owned by a few hands. In order to recover indigenous territories, the Church does take measures. They held six protest marches, which had people of all ages marching for their rights. There are so many indigenous people who do not have land or do not have enough land. The first march was held in 1990, and began in the department in the east and marched 700 kilometers in forty days. This resulted in the recognition that these people from the lowlands had been ignored and forgotten.

We have seen that the indigenous people of the lowlands have been received by the people of the highlands. The marches were supported and joined by supporters of farmers and women. It was clear that access to the land was what was needed and they also wanted autonomy, social inclusion, and political participation. The indigenous people from the lowlands were asking for an assembly. Throughout the years we have seen some highlights but not all of the outcomes worked out as they should. There is a need for an Agrarian Law, for healing, and for redistribution of lands to the landless farmers. In 1996, Evo Morales made some reforms and we saw some land healing because it was redistributed. In the last ten years, only 28% has been reallocated. The theme of land and territory is one of the main bases for the autonomy of the indigenous people. The state has to recognize which territories are those of the indigenous people and the administration has to recognize this. The indigenous people have shown how they want to live and continue their customs. We have been bombarding the mass media, who says that the actual government is creating this indigenous campaign, before they were talking about self-reliance.

To the indigenous peoples it is very important to have access to and use the land when we are talking about redistribution. From 1996 up to two years ago we have found several ways of implementing this process. Many people have great land, but they need five hectares for each cow, they were borrowing from their neighbors so they could justify the amount of land. This was discovered in 2002 and stopped by the agricultural organization. This seemed to confirm that the cows had more land rights than the people—five hectares each—we even have problems finding land where we can be buried! A lot of communities have been affected by the activities of the oil companies as well. The government has never taken into consideration the presence of the indigenous peoples when they consider granting licenses to explore. The peoples of these areas do not even have basic services, they do not have water or electricity or healthcare. The reality is painful; we have endured this painful reality for over 500 years in Bolivia. We have been losing more and more territories, either by force, or by the law. There are three indigenous peoples out of the thirty-six in Bolivia that are in peril of completely disappearing. But in spite of all this, we have another weapon to fight against this, and that is that the UN Declaration on the Rights of Indigenous Peoples was adopted in Bolivia two years ago. It has not been put into practice so much because it was just enacted.

The indigenous people in Bolivia continue to work for their dignity. They do not have access to their lands; they also experience racism from the elites who refuse to see that

the majority of the people of Bolivia are indigenous. They can take what we own, but they can not take away our dreams and hopes for the future. We need a re-unification for the future and these lands are ours according to our customary rights. The indigenous struggle is like a fire that will never be extinguished.

Program

Tuesday 21.10.2008

- 20.00: Reception at Árdna, the Sámi cultural building located at the University campus, close to “Labyrinten”, The Sámi turf hut and the Administration building.
- 21.30: Bus departure from the University to Radisson SAS hotel

Wednesday 22.10.2008

Opening of conference

- 08.30: Bus departure from Radisson SAS hotel to the University
- 08.45-09.15: Registration, at University Campus, Teorifagbygget, Hus 1, Auditorium 1.
- 09.15-09.25: Opening by rector at the University of Tromsø: Jarle Aarbakke
- 09.25-09.45: Opening by Georges Midré, Forum for Development Cooperation with Indigenous Peoples: ”Indigenous Peoples, Natural Environments and Climate changes”

Indigenous Peoples Rights, Natural Environments and Climate changes

- 09.45-10.15: Victoria Tauli-Corpuz, The UN Permanent Forum on Indigenous Issues: “Climate Changes, Deforestation and the protection of Indigenous Peoples Rights”.
- 10.15-10.45: Discussion.
- 10.45-11.15: Coffee
- 11.15-11.45: Egil Olli, Sami Parliament: “Accelerated development of non-renewable resources, rights and climate change in Sámi areas”
- 11.45-12.15: Magne Ove Varsi, Resource Centre for the Rights of Indigenous Peoples: "Indigenous Peoples and Climate Change".
- 12.15-12.45: Discussion
- 12.45-13.45: Lunch

Economic interventions in the rainforest regions - Consequences for the Indigenous Peoples

- 13.45-14.15: Inger Gerd Næss, Ministry of the Environment: “The Norwegian Climate and Forest Initiative - protection of the forests and the interests of indigenous peoples.”
- 14.15-14.45: Siri Damman, Rainforest Foundation: “Climate and (rain)forest billions: undermining or securing indigenous peoples’ rights?”
- 14.45-15.15: Discussion
- 15.15-15.45: Coffee
- 15.45-16.15: Mina Susana Setra, Indigenous Peoples Alliance of the Archipelago (AMAN), Indonesia: “Palm Oil and Land Acquisition in Indonesia - Implications for Local Communities and Indigenous Peoples.”
- 16.15-16.45: Discussion
- 17.00: Bus departure from the University to Radisson SAS hotel
- 19.30: Cultural event at Radisson SAS Hotel: “Reindeer Snoop deer”.
- 20.00: Dinner at Radisson SAS Hotel

Thursday 23.10.2008

"Climate changes, Indigenous knowledge and coping strategies"

- 08.45: Bus departure from Radisson SAS hotel to the University campus.
- 09.15-09.45: Gunn-Britt Retter, The Arctic and Environmental Unit with the Saami Council: "Beyond the climate change impacts - how to cope? - a Saami perspective to the climate change discussions".
- 09.45-10.15: Jeffrey Ross, University of Montana: "Integrating Traditional Knowledge with Western Science to Address Climate Change: A North American Indian Perspective."
- 10.15-10.30: Discussion
- 10.30-11.00: Coffee
- 11.00-11.30: Håkon Gulbrandsen, Ministry of Foreign Affairs:
- 11.30-11.45: Ingunn Klepshvik, NORAD (The Norwegian Agency for Development Cooperation): "Securing indigenous peoples` rights in development cooperation".
- 11.45-12.00: Discussion.

Forum update

- 12.00-12.15: Sidsel Saugestad, University of Tromsø: "Update on diamonds and development in Central Kalahari, Botswana".
- 12.15-12.30: Eduardo Sacayón, University of San Carlos, Guatemala: "The Mining industry and Mayan rights in Guatemala".
- 12.30-13.30: Lunch
- 13.30-13.45: Maria Das Dores Gorete Da Silva/ Matheus de Assunção, Movimento dos Trabalhadores Rurais Sem Terra (MST), Brazil: "Norwegian investments in Amazonia".
- 13.45-14.00: Juan Simon Mamani Espinoza CEADL, Centro de Estudios y Apoyo Al Desarrollo Local, Bolivia: "Bolivia; heading for social change".
- 14.00-14.15: Elva Viviana Rodriguez Barrancos, Colectivo Rebeldía, Bolivia: "Indigenous struggle for territory and dignity in Bolivia"
- 14.15-14.45: Discussion.

Summing up

- 14.45-15.00: Summary and Closure of the Forum Conference 2008

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