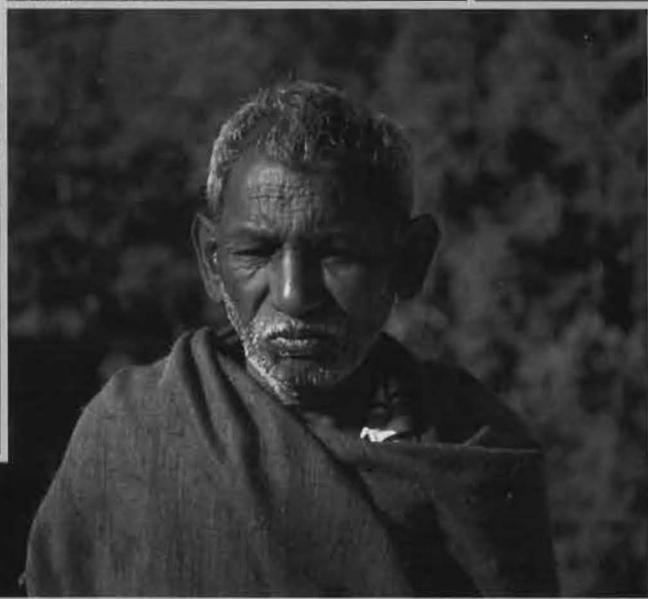
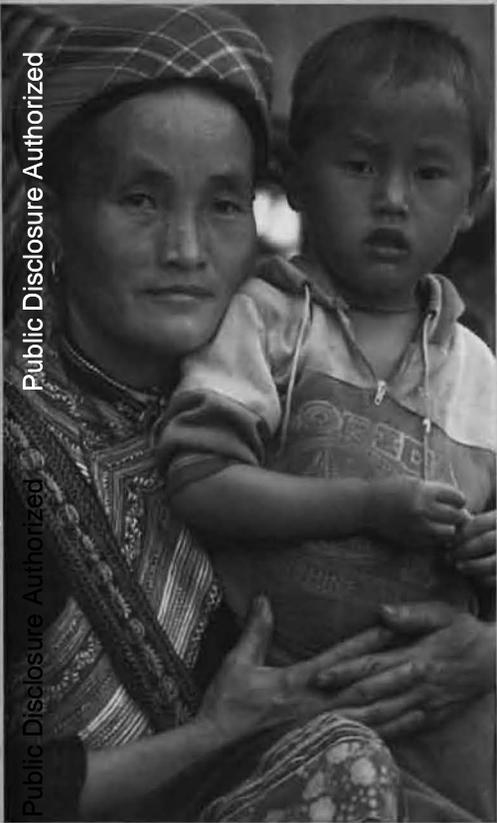
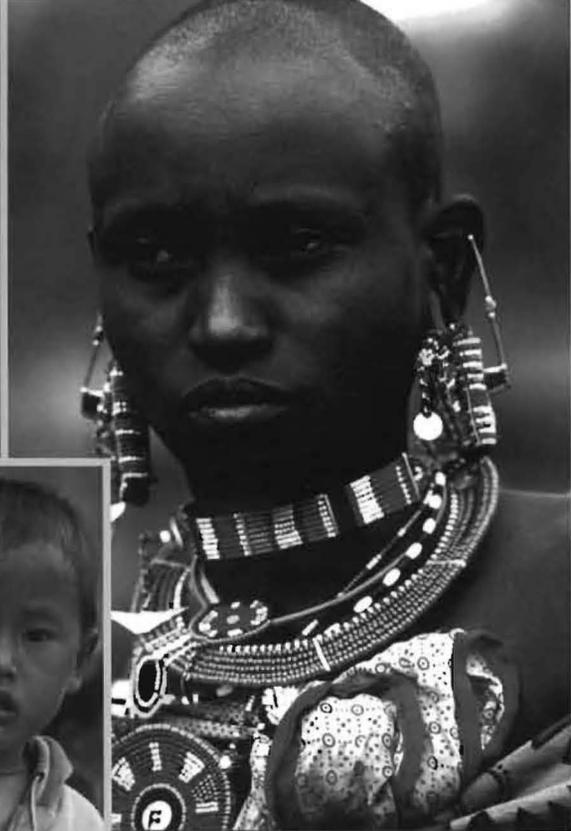


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Conference on

Poverty &
Indigenous
Peoples



New York
May 9-10, 2006



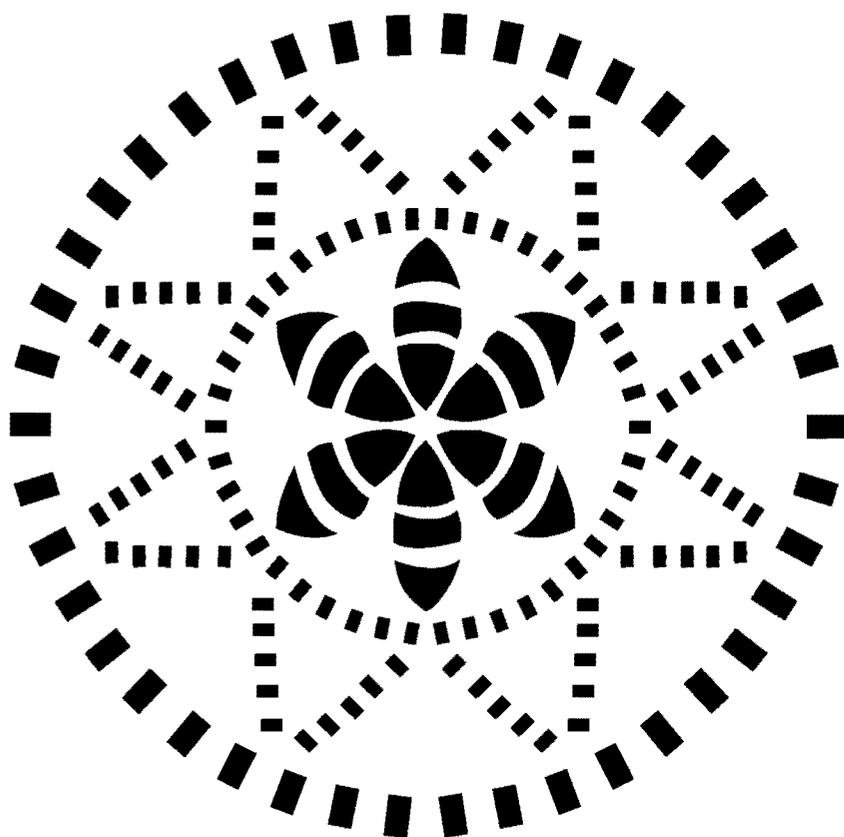
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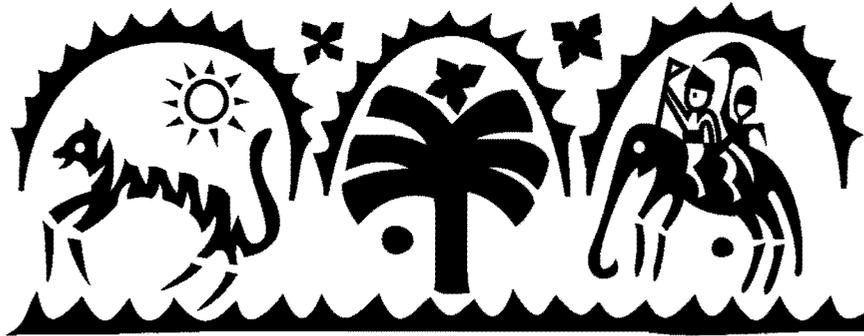
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Summary of Proceedings from the
Conference on Poverty and Indigenous Peoples



New York
May 9 – 10, 2006

Edited by Navin K. Rai



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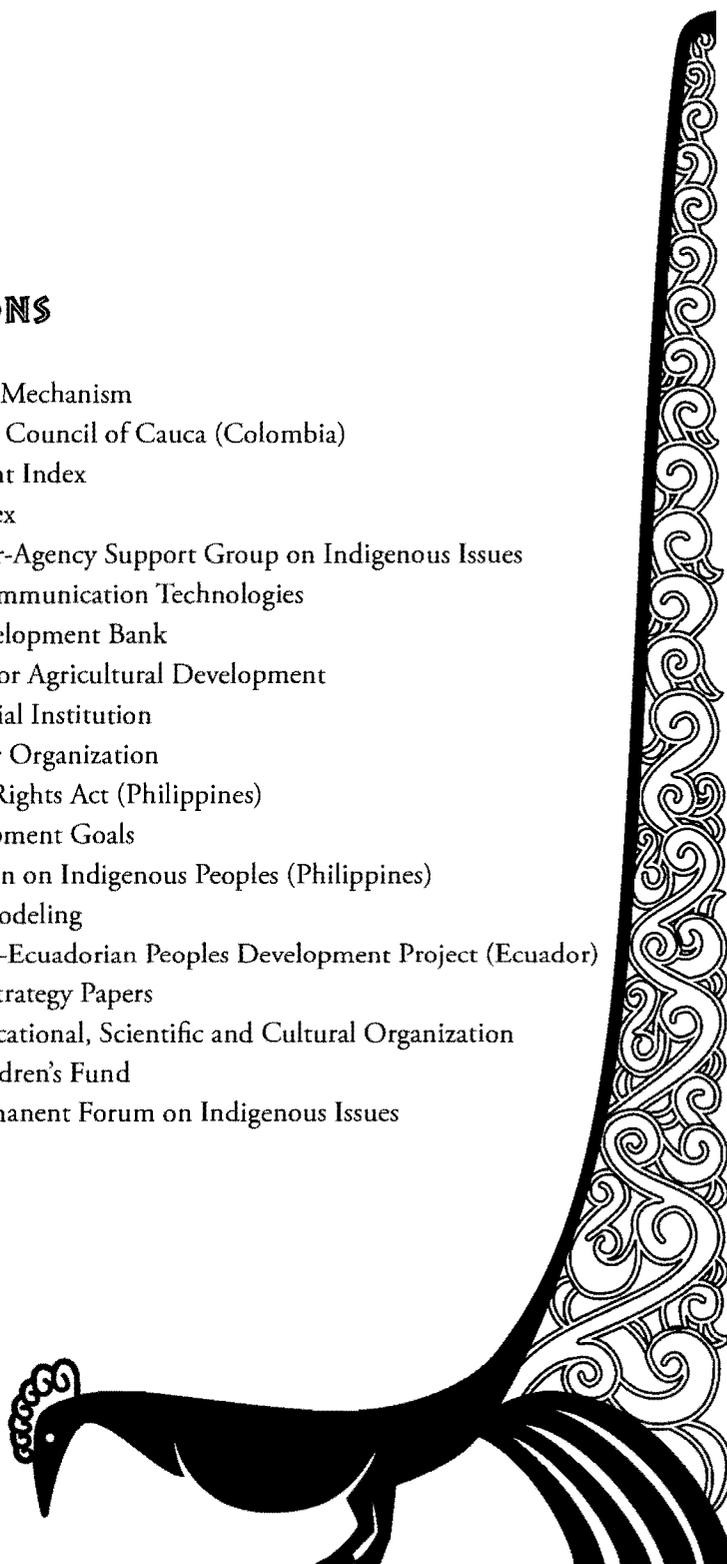
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LIST OF ABBREVIATIONS

CDM	Clean Development Mechanism
CRIC	Regional Indigenous Council of Cauca (Colombia)
HDI	Human Development Index
HPI	Human Poverty Index
IASG	United Nations Inter-Agency Support Group on Indigenous Issues
ICTs	Information and Communication Technologies
IDB	Inter-American Development Bank
IFAD	International Fund for Agricultural Development
IFI	International Financial Institution
ILO	International Labour Organization
IPRA	Indigenous Peoples Rights Act (Philippines)
MDG	Millennium Development Goals
NCIP	National Commission on Indigenous Peoples (Philippines)
P3DM	Participatory 3-D Modeling
PRODEPINE	Indigenous and Afro-Ecuadorian Peoples Development Project (Ecuador)
PRSP	Poverty Reduction Strategy Papers
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
UNPFII	United Nations Permanent Forum on Indigenous Issues



EXECUTIVE SUMMARY

We enter the Second International Decade of the World's Indigenous Peoples with the knowledge that if Indigenous Peoples are to benefit from development efforts more successfully than they have in the past decade—and fulfill their aspirations as Indigenous Peoples—economic measures alone, although important, are not enough. Economic measures must be combined with culturally appropriate measures if development efforts are to meet the particular needs of Indigenous Peoples. The importance of culture—its critical role in the development process—has become increasingly clear from the experiences of the past decade. Indigenous Peoples often differ from mainstream societies in their strong relationship with and reliance on the land, their traditional knowledge of natural resources, their social organization, their value systems and their political structures. Successful strategies and measures aimed at increasing the effectiveness of development and reducing the poverty of Indigenous Peoples will need to incorporate these differences as social and cultural assets that Indigenous Peoples have fostered over time within their communities, distinguishing them and giving them a distinct identity.

Indigenous Peoples face enormous development challenges. They are often disproportionately poor and in many cases disenfranchised and marginalized by mainstream societies. Indigenous Peoples confront these challenges wielding a vast array of assets upon which they can build if the development context is culturally appropriate and supports their identity. However, development with identity requires that Indigenous Peoples participate significantly more in the development process. Meaningful participation entails being directly involved in defining what poverty and well-being mean to Indigenous Peoples, as well as being part of the search for solutions to increase living standards and promote culturally appropriate development for Indigenous Peoples.

During the conference, Indigenous Peoples' leaders expressed the wish to be involved in developing indicators of poverty and well-being that would be better adapted to their challenges, needs and aspirations. The lack of specific information and reliable up-to-date statistics on Indigenous Peoples was identified as a barrier to addressing development and poverty issues. A substantial improvement in reliable disaggregated data is needed to better document the living conditions of In-

Indigenous Peoples, improve knowledge of existing conditions and raise awareness of their often disproportionate level of poverty. There is a need for economic data, among other information, but economic indicators alone cannot fully reflect the particular cultural realities, development challenges and well-being of Indigenous Peoples.



On May 9 and 10, 2006, prior to the 5th Session of the United Nations Permanent Forum on Indigenous Issues (UNPFII), the World Bank, in collaboration with the UNPFII, the Inter-American Development Bank (IDB), and the International Fund for Agricultural Development (IFAD), organized a conference in New York City on the theme of *Poverty and Indigenous Peoples*. For two full days, the conference brought together Indigenous Peoples' leaders from around the world as well as representatives of governments, UN agencies and specialized agencies, multilateral financial institutions and academia to discuss current issues and possible avenues to address poverty among Indigenous Peoples.

The conference was designed to listen to and exchange with Indigenous Peoples' leaders. By bringing the participants together, the conference sought to enhance the dialogue and mutual understanding necessary for Indigenous Peoples' leaders and the international development community to work together more closely and efficiently in the future in order to meet the specific needs, development challenges and aspirations of Indigenous Peoples. Conference organizers wished to increase their understanding of why Indigenous Peoples are so widely affected by poverty and how best to overcome existing barriers to development. The conference presentations and discussions were also meant to share thoughts and provide solutions to ensure that Indigenous Peoples can equitably share the benefits of development without undermining their identities.

The sessions were organized around presentations and discussions from Indigenous Peoples' leaders and representatives of leading international agencies. Thematic sessions addressed critical development issues such as the dimensions of poverty and well-being among Indigenous Peoples; the recognition of ancestral territories, lands and resources; improving access to development resources; development with identity; engaging the private sector and other emerging issues. The sessions began with panel presentations followed by discussion periods among panelists and participants. All sessions were plenary—without any breakout sessions—which allowed all participants to listen to each panelist and join in the discussions.

Key Conclusions

Conference organizers and participants made no formal attempt to reach a consensus on any of the issues discussed during the two-day conference. Nevertheless, certain points were reiterated by Indigenous Peoples' leaders and participants throughout the two days, such as the need for a new development paradigm, the lack of adequate data and development indicators, the recognition of Indigenous Peoples' lands and territories, and the importance of enhancing livelihoods.

The conference's key conclusions were presented by **Navin Rai**, Lead Social Development Specialist of the World Bank, in the conference's closing session. They can be summarized as follows.

Need for a New Development Paradigm

Today's dominant development paradigm does not adequately respond to Indigenous Peoples' development aspirations. Indigenous Peoples' poverty-reduction goals will likely be hard to achieve unless this paradigm is challenged. A new paradigm better adapted to Indigenous Peoples must be developed, field-tested and replicated. Development initiatives should respect traditional ways

of life while maintaining a human-rights focus. They should also ensure the participation of women. This will require allies who can be relied upon and must be supported by international laws and agreements as well as international development organizations and networks.

Adequate Poverty Data and Indicators

The lack of up-to-date, disaggregated data on Indigenous Peoples is increasingly recognized as a major issue in addressing their poverty. Furthermore, conventional economic indicators used to measure poverty do not always reflect either the true extent of poverty or the degree of Indigenous Peoples' well-being. Culturally appropriate development indicators should be identified and agreed upon with the participation of Indigenous Peoples. The use of development indicators is a very sensitive issue to Indigenous Peoples insofar as they may reflect a set of values of mainstream culture and not account for the cultural specificity and diversity of Indigenous Peoples.

Recognition of Indigenous Peoples' Lands and Territories

Indigenous Peoples need to increase their participation in the facets of development that affect the lands, territories and resources they own or occupy. Indigenous Peoples' close relationship with and reliance on their lands and territories is one of the principal traits distinguishing them from mainstream societies. Reducing the poverty gap entails respecting Indigenous Peoples' rights, including rights to lands, territories and resources.

Furthermore, Indigenous Peoples often face poverty even when they live in resource-rich areas. The development and implementation of frameworks and mechanisms to ensure that Indigenous Peoples are fairly treated and benefit equitably from the use of resources located on lands they occupy is one of the challenges that lie ahead. Sustainable use of lands and resources should also be addressed. Climate change is another concern;

this is a global issue that affects the entire planet, but given that Indigenous Peoples tend to be more vulnerable and worse off and have fewer resources than many non-indigenous people, they will probably be disproportionately affected.

Enhancing Livelihoods

Enhancing Indigenous Peoples' livelihoods is essential. How to best work and interact with mainstream societies in a meaningful and mutually beneficial way is a complex question. It will likely require that many Indigenous Peoples communities join and/or interact to some degree with formal economies. Indigenous Peoples will also have greater opportunities to benefit from partnerships with the private sector. Governments will play an important role in the growing relationships between Indigenous Peoples and the private sector. Indigenous Peoples will require a substantial amount of capacity building and sustained efforts to improve technical skills so they can successfully negotiate rights, terms for fair compensation, and benefit sharing, among other things.

Information and Communication Technologies (ICTs) offer new opportunities for Indigenous Peoples to preserve and enhance their cultures and ensure the survival of their languages. Issues related to gender and development should also be at the forefront: indigenous women are falling behind men in many cases. Many women could benefit from micro-lending programs, capacity building, and other measures that target them directly.



This report presents the discussions in which the panelists and participants conveyed these key points; it does not, however, adequately convey the earnestness, passion, and dynamism of the exchanges that took place during the conference.

OPENING SESSION

Navin Rai, Lead Social Development Specialist for the World Bank, opened the conference by welcoming attendees and providing a comprehensive outline of the work and the challenges that lay ahead. Mr. Rai explained the purpose and the objectives of the conference before presenting the different topics to be addressed and the format of the two-day conference. The conference was structured as two full days of sequential panel presentations and discussions in order to provide a platform for Indigenous Peoples' leaders while also enabling all participants and presenters to listen to and participate in all the discussions, rather than having to pick and choose from among concurrent sessions. Mr. Rai then introduced **Marcos Terena**, Coordinator of Comitê Intertribal from Brazil, who delivered an opening spiritual address.

Co-Chairs for the opening session were **Jacqueline Johnson**, Executive Director, National Congress of American Indians, and **Steen Jorgensen**, Acting Vice President, Sustainable Development Network, World Bank. The chairs introduced the keynote speaker and representatives of the conference sponsors: the World Bank, IDB, and IFAD.

Keynote Address

Victoria Tauli-Corpuz, Chair, UN Permanent Forum on Indigenous Issues / Executive Director, Tebtebba Foundation, Philippines

Ms. Tauli-Corpuz began by making the case that the current dominant development paradigm does not adequately respond to Indigenous Peoples' particular development aspirations and needs. She argued that this paradigm can even be seen as "a key factor for the worsening state of Indigenous Peoples' poverty and marginalization." Consequently, she requested that the main international development organizations better respond to Indigenous Peoples' demands for self-determined development to overcome the shortcomings of this dominant paradigm.

Citing data from several studies by the World Bank, IDB, the International Labour Organization (ILO), the United Nations Children's Fund (UNICEF), and other sources, Ms. Tauli-Corpuz also made the case that, in many ways, the well-being of Indigenous Peoples has not improved over the last decade but has instead declined. While acknowledging that gains have been made in certain areas, she emphasized that there is still a long way to go in combating prejudices, discrimination and

social exclusion, which remain among the key factors contributing to Indigenous Peoples' impoverishment.

Ms. Tauli-Corpuz called for action to ensure the rights of Indigenous Peoples. Many of the world's last unexploited natural resources are found on lands belonging to or traditionally occupied by Indigenous Peoples. There are persistent and legitimate fears that States and the private sector may develop Indigenous Peoples' lands and resources without respecting their rights, providing equitable compensation or distributing benefits fairly. She urged participants to support the adoption of the UN Declaration on the Rights of Indigenous Peoples, which recognizes that Indigenous Peoples have the right to self-determination as well as rights to their lands, territories, and resources. Although it is not the magic bullet that will solve all existing problems, such a declaration will provide a framework to guide future partnerships among Indigenous Peoples, States and the international development community.

Ms. Tauli-Corpuz recommended that development activities funded by the UN System follow a human-rights approach, and that States and the UN should establish and regularly monitor quantifiable targets and benchmarks for Indigenous Peoples' development. She concluded her keynote presentation by calling for the implementation of self-determined development measures by Indigenous Peoples that would make the Second Decade of the World's Indigenous Peoples more successful than the first. "We will be judged," she said, "by what we have achieved."

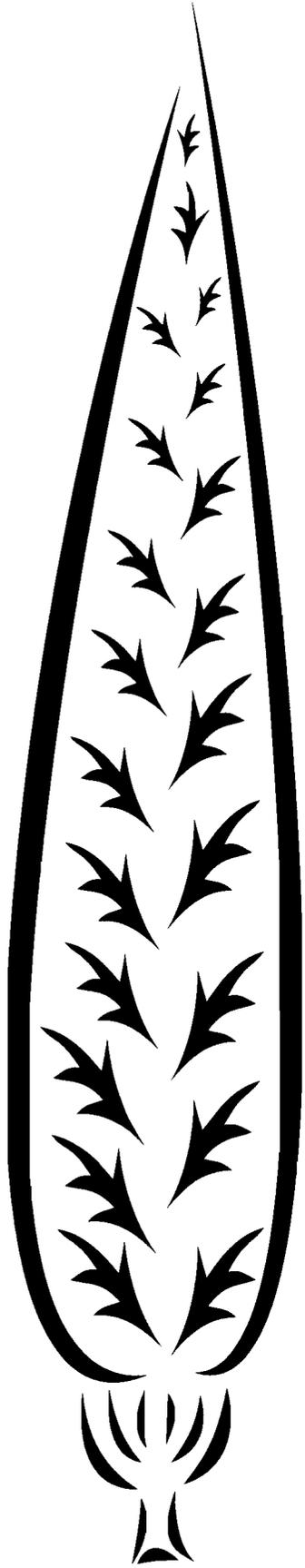
Opening Statements

Representatives from the three sponsoring organizations spoke before the first thematic session. **Anne Deruyttere**, Chief, Indigenous Peoples and Community Development Unit, Inter-American Development Bank, expressed her pleasure that the conference was giving IDB—which supports many development initiatives that involve Indig-

enous Peoples in Latin America—an opportunity to learn from experiences in countries in other parts of the world as well as to share IDB's experiences. Such exchanges have become crucial in an increasingly complex, globalized world. From IDB's perspective, when addressing issues of poverty and rights, traditional approaches must be complemented by new approaches and measures tailored to address the specific needs of Indigenous Peoples. In this context, leadership must come from Indigenous Peoples themselves. Ms. Deruyttere concluded by expressing IDB's hope that participants would learn from each other's experiences during the conference and be able to support one another in the pursuit of improved development efficiency and a better future for Indigenous Peoples.

Phrang Roy, Assistant President, International Fund for Agricultural Development, shared with participants how IFAD's long and varied experience in implementing its mandate to work with the rural poor has taught the organization that no development that affects Indigenous Peoples should take place without their consent and involvement in the development process. Mr. Roy indicated that he very much looked forward to conference discussions that would provide guidance and enhance agreement on pragmatic ways to effectively implement this policy in practice and make free, prior, and informed consent a driving value for all. Mr. Roy also made the point that IFAD's practical field experience has repeatedly shown that Indigenous Peoples do not view poverty as merely a lack of income; it is also associated with a trampling of their dignity, and a sense of powerlessness.

Steen Jorgensen, Acting Vice President, Sustainable Development Network, World Bank, noted that the Bank has made several significant strategic shifts in its approach to working with Indigenous Peoples, including working directly with their leaders, and not only with people who claim to speak on their behalf. Mr. Jorgensen reiterated



the Bank's commitment to culturally appropriate sustainable development, which includes ensuring that Indigenous Peoples actively participate in and benefit from development-related activities. In addition to the concrete development issues that needed to be discussed, Mr. Jorgensen said, "We need to talk about hope. Unless Indigenous Peoples have hope for their own lives or for the lives of their children, we will not have sustainable development."

SESSION 1: DIMENSIONS OF POVERTY AND WELL-BEING AMONG INDIGENOUS PEOPLES

Co-Chairs: Carolyn Rodrigues, Minister, Amerindian Affairs, Guyana; and William Langeveldt, Commission for the Rights of Cultural, Religious and Linguistic Communities, South Africa / Member, UN Permanent Forum on Indigenous Issues.

Poverty among Indigenous Peoples in Selected Latin American Countries

Harry Patrinos, World Bank

Despite increased political influence, Indigenous Peoples in Latin America have made little economic or social progress on poverty indicators in the last decade, and they continue to suffer from higher poverty, lower education, and greater incidence of disease and discrimination than other groups. **Harry Patrinos** presented these conclusions, which are based on the results of an extensive study of changes in social conditions for Indigenous Peoples during the last decade in the five Latin American countries with the largest Indigenous populations (Bolivia, Ecuador, Guatemala, Mexico, and Peru). The study concluded that Indigenous Peoples did not benefit as much as non-indigenous people from poverty reduction, even if the country as a whole improved its poverty rates.

Among the good news of progress being made, the World Bank study shows that the education gap is slowly narrowing. However, Indigenous Peoples still have fewer years of education

and receive less added income for each year of additional education than do non-indigenous people. Furthermore, Indigenous children have lower test scores in all five countries, which points to a need to improve the quality of schooling. It is also noteworthy that Indigenous Peoples, especially women and children, continue to have less access to health and other social services than non-indigenous people. Differences in access to health services are evident in Ecuador, Guatemala, and Mexico, for example, for conditions such as stunting, which is almost twice as prevalent among Indigenous children than among non-indigenous children.

To reduce the poverty gap between Indigenous Peoples and non-indigenous people, Mr. Patrinos suggested that governments, interested parties and other stakeholders work together to set specific improvement targets to be attained within given time frames. Indigenous Peoples' leaders should have a voice in the targets agreed

upon and participate in their implementation and in measuring success or failure. Accountability mechanisms should also be agreed upon and

implemented. Furthermore, non-attainment of targets should have consequences through incentives/penalties or otherwise.

Development and Deprivation of Indigenous Peoples/Scheduled Tribes in India: What the Figures Tell

Dev Nathan, Institute of Human Development

Mr. Nathan presented the results of a study funded by IFAD that examined Human Development Index (HDI) and Human Poverty Index (HPI) data for Scheduled Tribes (tribal people) in India. The figures are revealing. "In a broad sense, the 'Scheduled Tribes' constitute a world within a world," he said. "India is an emerging power; however, within India the social existence of the 'Scheduled Tribes' is more akin to sub-Saharan Africa in HDI and HPI." Mr. Nathan used the example of the state of Orissa to demonstrate the extent of the poverty. In southern Orissa, poverty increased between 1993–1994 and 1999–2000. Ninety-two percent of Scheduled Tribes lived in poverty. The infant mortality rate for southern Orissa (125 out of 1,000 in 1999) was higher than the average in Sub-Saharan Africa (99 out of 1,000 in 2002).

Furthermore, the poverty gap between the Scheduled Tribes and the rest of India widened

in the latter half of the 1990s. The Scheduled Tribes have not benefited as much as the rest of the population from state interventions or market liberalization and globalization. For example, in 1998–1999, in comparison to the rest of India, Scheduled Tribes had 59% higher child mortality; 37% fewer immunized children; 33% more deaths of children under 5; 22% less literacy (2001); 19% fewer households with access to electricity (2001); and 16% more casual workers (1999–2002). There are serious gender gaps, as well, particularly in literacy rates and status as regular wage workers.

It seems likely that India as a whole will reach its Millennium Development Goal (MDG) poverty reduction targets before 2015 if current trends continue. However, India will not meet its MDG for the Scheduled Tribes. Mr. Nathan sees increased self-governance as a means to help reduce the poverty of the Scheduled Tribes.

Dimensions of Poverty and Well-Being among Indigenous Peoples in Africa

**Vital Bambanze, Unissons-Nous pour la Promotion des BaTwa; and
Lucy Mulenkei, African Indigenous Women's Organization**

Vital Bambanze presented some key factors that contribute to keeping Indigenous Peoples among Africa's poor, such as lack of recognition of land rights and involuntary displacement. Political instability and crises can drive Indigenous Peoples from their ancestral lands. Government appropriation of Indigenous Peoples' land or resources can also cause conflict among Indigenous Peoples or between Indigenous Peoples and the government.

Mr. Bambanze addressed the sensitive issues of discrimination and stereotyping. "Indigenous Peoples have been shunted to the side, left to themselves," he said. Indigenous Peoples have historically been considered inferior by the dominant segments of society, and as such have often not received the same treatment in society, such as access to legal recourse or equal opportunity in employment. Discrimination, as well as costs,

may also prevent them from seeking basic health care, which is especially problematic in the context of the HIV/AIDS crisis. In some cases, Indigenous Peoples have purposely isolated themselves to try to maintain their traditional cultures and lifestyles.

Mr. Bambanze called for the governments of Africa to assist Indigenous Peoples by various means, including the establishment of national commissions by and for Indigenous Peoples, the ratification of international legal instruments protecting the rights of Indigenous Peoples of Africa, direct support to Indigenous Peoples' organizations by the international development community, and financial and technical assistance for key research on social, economic, and political issues affecting Indigenous Peoples.

Lucy Mulenkei spoke of poverty alleviation

efforts, emphasizing that they must start from definitions of poverty and indicators provided by Indigenous Peoples themselves. "Indigenous Peoples do not like to be labeled as poor," Ms. Mulenkei said, "because they see that as an excuse to discriminate against them."

Ms. Mulenkei emphasized the need to gather concrete data on Africa's Indigenous Peoples and recommended a series of actions such as helping Indigenous Peoples secure land rights; adopting a rights-based framework for development; capacity building and human rights training for Indigenous Peoples; garnering financial support for Indigenous Peoples' organizations; developing realistic education interventions; and involving Indigenous Peoples in development. "There are wise men and women out there who have rich ideas ... they should be fully involved," she said.

Data and Indicators for Indigenous Peoples

Edilberto Loaiza, UNICEF

Edilberto Loaiza presented an overview of indicators and data collection and disaggregation systems currently in place among the 24-member UN Inter-Agency Support Group on Indigenous Issues (IASG). Fourteen different organizations provided their data and information collected from national institutions (such as bureaus of statistics), surveys from international organizations and institutions, and specific projects.

An analysis of the data revealed some significant inconsistencies that inhibit cross-national comparisons and synergies. There is no standard or agreed-upon definition of "who are Indigenous Peoples" and "who are not considered as Indigenous Peoples." Data and information are often not sufficiently disaggregated. Furthermore, development indicators do not always reflect Indigenous Peoples' experience and perspectives, but

are based on the systems created by mainstream societies, which are not always relevant for assessing Indigenous Peoples' particular context and experiences. Indigenous Peoples are often also not consulted in the decision-making process related to the collection and disaggregation of data that directly concern them.

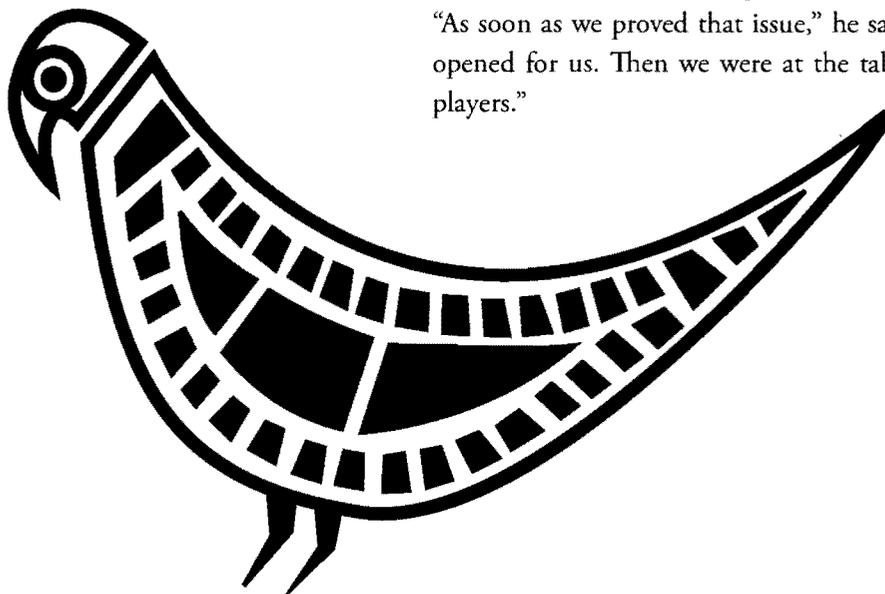
In his closing remarks, Mr. Loaiza reported that the UN system has yet to develop better ways to identify Indigenous Peoples and establish indicators that reflect their cultural specificity and particular development needs and aspirations more appropriately. To fill these gaps, Mr. Loaiza urged UN agencies to establish a working group on data requirements and to adapt development indicators for Indigenous Peoples within the IASG framework.

Following the panel presentation, a discussion ensued, primarily about poverty indicators and data gaps. One participant remarked that indicators are a highly sensitive topic and very subjective. Another participant expressed the view that current indicators tell only part of the story: the indicators favored by development organizations point to economic poverty, not to Indigenous Peoples' overall well-being, which could be better understood if data were collected on such issues as community health and social capital.

Participants agreed that Indigenous Peoples themselves should help identify appropriate indicators of what was referred to as "well-being." Indigenous Peoples' own definitions of well-being are not reflected in the current indicators recognized by development institutions. Well-being is understood as referring to more than material wealth. Thus, it is not sufficient to measure only economic aspects; aspects that indicate whether development projects are aiding or reducing Indigenous Peoples' overall well-being should also be examined.

The participants discussed and debated several problems related to gathering information and data based on the wider concept of well-being, which remains to be defined. Most participants agreed that improving the quality and quantity of information and disaggregated data is crucial to assessing the situation of Indigenous Peoples. It was noted that to make these improvements will be particularly challenging in the many countries and regions of the world that fall short of officially recognizing Indigenous Peoples, as is the case for some hunter-gatherers in Central West Africa.

John Paul Murdoch, Secretary of the Grand Council of the Eeyou Istchee Cree (Canada), reflected on what happens to data once it is publicly disclosed. Like other participants, he questioned the value of indicators that focus exclusively on Indigenous Peoples. He suggested a more nuanced approach in which specific data on Indigenous Peoples is combined with overall data common to all segments of society. Mr. Murdoch shared with participants his thoughts on his involvement in a study that focused on what a healthy Indigenous Peoples community can contribute to the wider society, as opposed to what it may appear to need in the view of those looking in from the outside. "As soon as we proved that issue," he said "doors opened for us. Then we were at the table as full players."



SESSION 2: RECOGNITION OF ANCESTRAL TERRITORIES, LANDS AND RESOURCES

Co-Chairs: Otilia Lux de Coti, Member, UN Permanent Forum on Indigenous Issues / Former Minister of Culture and Sports, Guatemala; and Lucy Mullenkei, Executive Director, African Indigenous Women's Organization

Recognition of Land Rights

Erica-Irene Daes, Former Chair, UN Working Group on Indigenous Populations

“Since the establishment of the United Nations Working Group on Indigenous Populations in 1982,” Erica-Irene Daes said, “Indigenous Peoples have repeatedly stressed the fundamental nature of their relationship to their homelands.” With this basic trait in mind and within the context of other differences between Indigenous Peoples and many non-indigenous people, Ms. Daes discussed the various obstacles to the recognition of Indigenous Peoples’ land rights as well as ways to secure those rights.

Ms. Daes identified two fundamental issues to be resolved. The first is the failure of a number of States to recognize Indigenous Peoples’ rights to land, territories, and resources. These States dispose of land and resources as if Indigenous Peoples were not there. The second issue is the failure of these States to provide appropriate legal status, juridical capacity and other legal rights to Indigenous Peoples. In many cases, these States are aware that Indigenous Peoples exist, but do

not recognize their legal entitlement to land or resources as individuals or groups. Without legal recognition, Indigenous Peoples cannot hold land or legally protect it, which contributes to their marginalization. Furthermore, some States adopt discriminatory laws against Indigenous Peoples.

According to Ms. Daes, successfully securing Indigenous Peoples’ rights to land ownership should include a combination of actions and measures such as judicial mechanisms, mechanisms for negotiations, constitutional reform, Indigenous Peoples’ initiatives and the development and/or application of human rights standards. Ms. Daes drew attention to the fact that many Indigenous Peoples are not standing idly by waiting for laws to be implemented within their respective countries, but are initiating different projects to help win recognition of their rights to their ancestral lands and resources. Ms. Daes also pointed out that existing norms and standards—such as the draft UN Declaration on the Rights of Indig-

enous People, ILO Convention 169/1989, the Convention on Biological Diversity, and other

international tools—offer States ways to recognize Indigenous Peoples’ land rights.

Recognition of Indigenous Land Rights in the Philippines: The Case of Ancestral Domains

Jannette Serrano, Philippines National Council on Indigenous Peoples

Jannette Serrano presented the Philippines *Indigenous Peoples Rights Act* (IPRA) of 1997, which potentially affects 12 million Indigenous Peoples and the status of approximately 20% of the country’s total land area. Ms. Serrano then spoke of mechanisms being developed in order to recognize ancestral domains and reduce poverty among Indigenous Peoples.

Ms. Serrano explained that the National Commission on Indigenous Peoples (NCIP) is the primary Philippine government agency mandated to implement the IPRA. In eight years, the NCIP has issued 44 Certificates of Ancestral Domain Titles and Certificates of Ancestral Land Titles to Indigenous Peoples communities, benefiting about 206,388 rights holders. Certificates are issued to Indigenous Peoples who can prove possession of ancestral lands from “time immemorial.” She discussed the various challenges the NCIP faces in issuing such certificates, including the difficulty of documenting and providing proof of land ownership. Much of the information circulating in Indigenous Peoples communities is conveyed orally,

not in written texts. Other challenges are the lack of an official census of Indigenous Peoples, which is exacerbated by the continued displacement of Indigenous Peoples over time—due to migrations, harassment, and various hostilities—and the lack of a clear legal framework and jurisprudence in the delineation of ancestral waters.

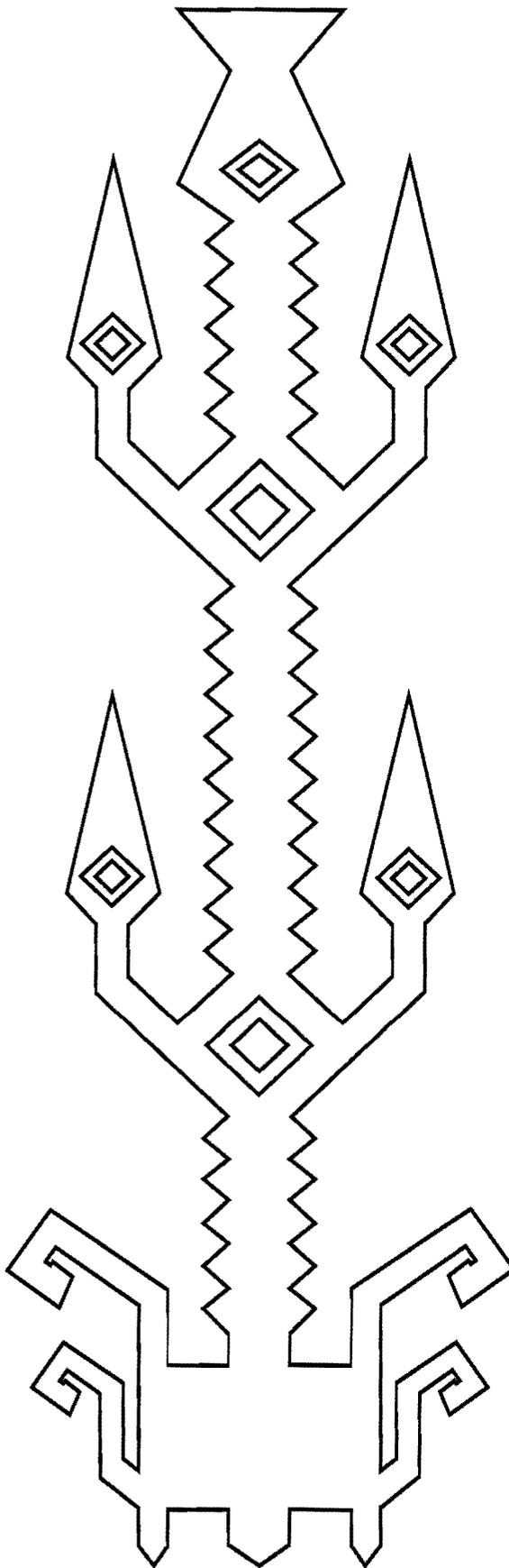
Based on the NCIP’s experiences, Ms. Serrano emphasized the need to harmonize the IPRA with other laws and policies and generate additional political support to implement the IPRA more fully, as well as the need to better document Indigenous Peoples’ cultures and customary laws. About 500 more ancestral domains remain to be delineated and titled. She also stressed the importance of obtaining the best arrangements and concessions possible for Indigenous Peoples and of training Indigenous Peoples and NCIP staff to become skilled development partners. Indigenous Peoples communities should also be trained on how to facilitate the process and reach agreement on free, prior and informed consent among their members.

Discussion

Participants discussed the need to increase mainstream societies’ and non-indigenous people’s awareness of the often vital importance of lands and territories to Indigenous Peoples. Some participants questioned whether international financial institutions were willing to increase their awareness of Indigenous Peoples’ values regarding lands, territories and resources.

Other participants emphasized that the re-

lationship non-indigenous people have to land is often quite different from that of Indigenous Peoples. To many Indigenous Peoples, land is more than a mere livelihood; it is key not only for physical survival, but to the survival of Indigenous Peoples’ specific cultures. Some participants pointed out that many Indigenous Peoples do not believe land should be private property owned by individuals and consider that privately held land



can be the root of antagonism among people.

Discussion ensued around the fact that laws vary widely among States regarding Indigenous Peoples' rights to land ownership and what is required to successfully claim such rights. In the Philippines, the concept of "time immemorial" equates to six generations. Because it is very difficult to prove that someone has had land since "time immemorial," the Guyana government, for example, has reduced the burden of proof by asking Indigenous Peoples to prove ownership for 25 years.

Even if or when land rights are successfully claimed, many Indigenous Peoples face the challenge of obtaining recognition of rights to subsurface resources. Several participants expressed an interest in learning about measures to safeguard Indigenous Peoples' rights to these resources. Ms. Serrano noted that the Philippines constitution does not allow Indigenous Peoples to own resources underground in their ancestral lands. Indigenous Peoples there, as elsewhere in similar legal contexts, are therefore seeking to develop and implement benefit-sharing schemes that will allow them to reap the best possible benefits.

Participants also raised the issue that gaining title and rights to lands, territories and resources may in some cases entail conflicts among Indigenous Peoples themselves over how to best use the lands and what to do with the resources.

SESSION 3: IMPROVING ACCESS TO DEVELOPMENT RESOURCES

Co-Chairs: **Hassan Id Balkassm**, Member, UN Permanent Forum on Indigenous Issues / President, Indigenous Peoples of Africa Coordinating Committee; and **Oscar Avalle**, Deputy Special Representative to UN, World Bank

Control and Access of Indigenous Peoples to Development Resources

Victoria Tauli-Corpuz, United Nations Permanent Forum on Indigenous Issues

Indigenous Peoples possess a wealth of development resources whose value cannot be fully captured by economics, said **Victoria Tauli-Corpuz**. Indigenous Peoples' resources include land, territories, and mineral resources; human resources, such as social capital and socio-political institutions; Indigenous Peoples' visions, perspectives, and practices regarding development; and knowledge, such as intellectual property. In addition, Indigenous Peoples have other development resources available or potentially available to them, such as financial resources; technical cooperation with other organizations; various rights and conventions on many levels; and machinery, processes, and spaces from the local to the international levels.

Being rich in resources—especially natural resources—has not been positive for many Indigenous Peoples, some of whom argue that they live in “resource-cursed” areas: areas that contain

minerals and other commercially valued resources that outside third parties seek to exploit for financial gain. Indigenous Peoples must secure rights to their lands and sub-surface resources, or at least negotiate with States in order to share the benefits of the exploitation of these resources. Ms. Tauli-Corpuz noted that simply having land rights is not a magic bullet for Indigenous Peoples, who must wrestle with issues such as how to maintain their identity while striving to improve their economic conditions. Indigenous Peoples have the capacity and the right to self-determined development, which can be enhanced by capacity building and training on such issues as free, prior, and informed consent; sustainable development; successful benefit-sharing schemes; Indigenous Peoples' knowledge and technologies and the role of international financial institutions.

John Paul Murdoch discussed his community's decision to participate in Canada's most ambitious hydropower development, the James Bay Hydropower Complex, in the early 1970s. After the government of Quebec's initial announcement of the project, the Grand Council of the Cree (a First Nations organization made up of nine Cree communities in northern Canada) filed a lawsuit to block the development project. However, the parties later came to a historic agreement, the *James Bay and Northern Québec Agreement*, which provided the Cree with means and mechanisms to pursue their traditional way of life while also participating in the economic development that followed the construction of the dams and other infrastructure. Mr. Murdoch believes this approach was necessary because the Eeyou Istchee Cree communities were confronted with rapid demographic growth, yet their land holdings had not grown, and most communities could not support themselves solely by their traditional ways of life.

The Eeyou Istchee Cree received compensation in the form of funds from the governments of Canada and Quebec in exchange for their agreement to the initial James Bay hydropower development. As Mr. Murdoch explained, "Nobody raised the issue of spending or splitting the money." Instead, the Cree agreed to invest much of it in a trust fund for the future. Part of the funds were spent on developing the Cree's own social and economic infrastructures. Since then, the Cree have been party to several additional agreements on the development of the natural resources located on their territories.

Mr. Murdoch elaborated on the challenges that the Cree faced in deciding to participate in

these development projects, not the least of which was the apparent paradox of supporting and participating in economic development projects that destroy parts of ancestral lands, which conflicts with the belief in preserving those lands in accordance with Cree customs and culture. Overall, Cree leaders sought to strike a balance of purposes, between the need to earn income and gain economic ground while also maintaining—and even promoting—the culture, identity, traditional ways of life and well-being of their people and communities.

Mr. Murdoch pointed out that, while States or private-sector industry may approach working with Indigenous Peoples communities as a series of challenges, in fact there are no serious challenges that cannot be overcome or addressed in a mutually beneficial manner. One of the main challenges is a perceived lack of capacity on the part of Indigenous Peoples. He emphasized that often it is not so much capacity that is lacking, but opportunity. Another perceived challenge or obstacle to working with Indigenous Peoples is the assumption by governments or private industry that Indigenous Peoples will be uncompromising on the issue of their rights and interests. In fact, this is often not the case, nor does it have to be.

Mr. Murdoch concluded by recommending that forums such as the present conference, organizations such as the World Bank and other key organizations should support the development of good practices and international standards that will help ensure win-win situations between Indigenous Peoples, governments and private-sector industry.

Indigenous Peoples in the department of Cauca in Colombia live off the resources of their lands. However, armed conflicts and violence by civil factions in Colombia have forced many Indigenous Peoples to relocate—largely to cities—with the ensuing social deterioration and in some cases dissolution of Indigenous Peoples' social fabric. Furthermore, additional pressure came from Colombia's decision to enter into a series of agreements with the private sector, enabling many mining companies to operate in areas where Indigenous Peoples' lands were located.

In Cauca, a private mining company was converted into a state operation. But the mine closed when it owed workers two years' back

wages. With the assistance of IDB, the Regional Indigenous Council of Cauca (CRIC) conducted a feasibility study to determine whether the mine could again become a commercially successful enterprise. Following a positive assessment, Indigenous Peoples, backed by the CRIC, took over the company and have been running it ever since. Operating a mine is a complicated process and the Indigenous Peoples community had to overcome many technical difficulties. But Indigenous Peoples' ownership of the mine has become essential to the CRIC's overall development platform as well as its political, socio-cultural and economic development components.

Discussion

In part because of cultural differences, and for other reasons, Indigenous Peoples often do not consider the natural resources on their lands as a resource base for creating their own wealth. Highlighting the need for Indigenous Peoples to actively participate in development decisions regarding resources, one participant noted that, "No matter what the asset is, whatever Indigenous Peoples have, some outsider wants it." Such a statement reflects the frustration with the reality that private-sector companies and governments frequently benefit from resources located in Indigenous Peoples' territories, whereas Indigenous Peoples themselves too often do not.

Mr. Murdoch and Mr. Masabuel both drew attention to the fact that it is difficult for many Indigenous Peoples to have a foot in both worlds; that is, to abide by their traditional ways and cultures while also becoming part of the mainstream economy. It is important for non-indigenous

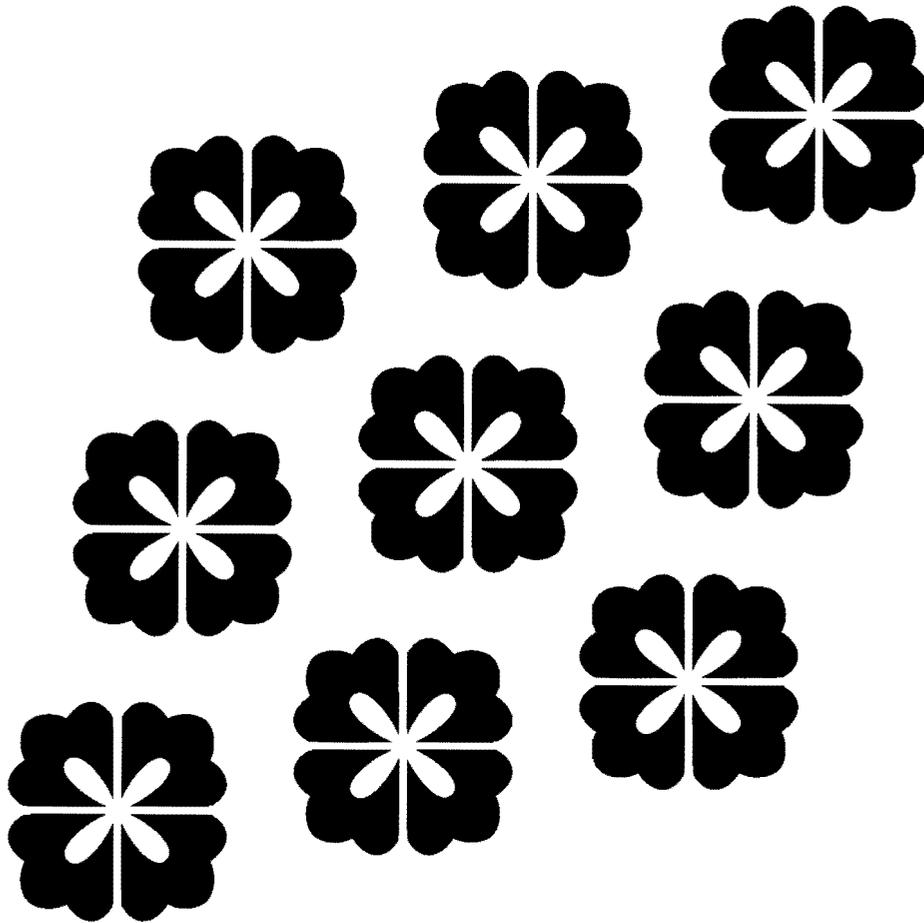
people to be aware of and understand the development requirements, particular needs and aspirations of Indigenous Peoples; at the same time, Indigenous Peoples must be careful not to dismiss outright opportunities to bring economic and social development to their people.

One participant noted that her community had engaged in asset mapping to identify every single asset in the community, including its trees and other resources. But tallying a community's assets is not the same as knowing what constitutes the fair market value for those assets. Mr. Murdoch expressed the opinion that determining the value of community assets is not an exact science, and furthermore, that not everything may have a market value. He cautioned that the leaders of the Eeyou Istchee Cree of Canada first asked themselves whether their people and communities were ready for the development of a given resource. In that sense, the Cree leaders were more concerned

with resisting pressure to develop an asset before the communities were ready to manage and market that resource themselves, than with seeking more immediate gain.

Another participant cautioned that Indigenous Peoples must remember that all that glitters is not gold and not everything is a window of opportunity. At one end of the spectrum, some people promote the idea that Indigenous Peoples should adapt to change, new processes and new initiatives in order to achieve the greatest autonomy possible. At the other end of the spectrum,

there are those who propose that the greatest help that can be provided to Indigenous Peoples is to simply leave them alone. As one participant concluded, the bottom line is that communities need to decide themselves what course is in their best interests. In deciding which course to pursue, Indigenous Peoples must have a greater say and more control over the resources and assets on their lands and territories. Increased involvement in resource management on the lands and territories occupied by Indigenous Peoples is a critical component to alleviate poverty.



SESSION 4: DEVELOPMENT WITH IDENTITY

Co-Chairs: **Phrang Roy**, Assistant President, International Fund for Agriculture Development; and **Anne Deruytere**, Chief, Indigenous Peoples and Community Development Unit, Inter-American Development Bank

Traditional Practices in Shifting Cultivation: Opportunities for Development with an Identity

Dhrupad Choudhary, International Centre for Integrated Mountain Development, Nepal

“Development with an identity—not alienation—is possible if the approach respects traditional practices,” said **Dhrupad Choudhary**. Mr. Choudhary focused on the practice of shifting cultivation: clearing and farming a piece of land until the nutrients are exhausted, then leaving it to lie fallow while another plot is planted. Governments tend to want shifting cultivators to convert to settled agricultural practices. However, this may impair the well-being of the shifting cultivators and threaten their cultural identity. Converting to settled agriculture can change a clan’s internal economics by replacing communal property with a private property system; erode social cohesion and traditional institutions; and ultimately be detrimental to Indigenous Peoples’ identity.

In practice, development with identity should enable societies to adapt development strategies to their traditional socio-political frameworks. One

tool that can facilitate the promotion of development with identity is the use of Participatory 3-D Modeling (P3DM) in land-use planning. P3DM is a process by which community members together can use their direct and intimate knowledge of their environment to generate stand-alone scale models of their lands.

Mr. Choudhary’s International Centre for Integrated Mountain Development used the P3DM model with a community in northeast India with great success. Community-planned land use vastly reduced the unnecessary clearing of land surfaces (from 157 hectares to 47 hectares); the cultivation phase of the same land plots increased to three years and there was also an increase in the number of years the land plots lie fallow. Furthermore, the community decided of its own accord to cultivate the same plots for two years in a row, rather than just a single year.

Jarjum Ete painted a picture of the present social and economic situation in Arunachal Pradesh, India. Human development indicators in Arunachal Pradesh are very low: poverty is widespread and prevalent. In recent years, the focus has been shifting from a traditional agricultural economy to a cash-based economy, and from community values towards forms of privatization of property, land, and resources. Cash-based transactions and activities are increasing and money has become an important concern for communities. "My state is supposed to be the land of plenty," said Ms. Ete. Nevertheless, most Scheduled Tribes in Arunachal Pradesh remain poor and unaware of many developments in the modern world, including the existence of international development organizations such as the World Bank.

The poverty of Scheduled Tribes in Arunach-

al Pradesh is compounded by gender inequities. Men control most of the resources, and women tend to be excluded from decision making. Women in Arunachal Pradesh are struggling to improve their lives and sustain the future of their communities. The help of international organizations is needed to promote gender equality. Ms. Ete considered that to date Indigenous women have not received the support that is due to them by development organizations and governments. To assist women, Indigenous Peoples' organizations require training on gender issues. Furthermore, women's roles within communities as managers, custodians, owners, and sustainers of natural resources and Indigenous livelihoods must be emphasized and disseminated as examples of sound and equitable development.

Economic Development from a Rural Perspective

Ramiro Batzin, Indigenous Association SOTZ'IL, Guatemala

Ramiro Batzin discussed ways to support rural development in Guatemala, with a focus on Mayan development with identity. "Indigenous Peoples have their own concepts about happiness, progress, and living among other human beings, Mother Nature, and the universe," Mr. Batzin said. He highlighted differences between Indigenous Peoples' visions of well-being and the world, and modern development visions or values. There are basic differences in the way Indigenous Peoples and mainstream society approach development. "For Indigenous Peoples, the land is our mother," he said, not a "resource" to be exploited. Indigenous Peoples often value wealth or the accumulation of capital less than mainstream societies. For

many Indigenous Peoples, much more emphasis is placed on the well-being and improvement in the quality of life of community members.

Mr. Batzin argued that because of these differences of "vision," Indigenous Peoples' voices must be heard and Indigenous Peoples' rights strongly asserted in development processes. For the Maya of Guatemala, areas where development with identity may be viable include growing traditional and nontraditional foods; marketing traditional arts; teaching and acting as consultants on ancestral conservation practices, especially regarding forests and water; promoting cultural, agro-ecological and ecological tourism; and producing Mayan traditional medicine.

The discussion period covered a wide array of issues such as the conflicts between modern development and Indigenous Peoples' identity, Indigenous Peoples' relationship to land, the preservation of cultural traditions, and discrimination against women in Indigenous societies.

Shifting cultivation is closely tied to the identities of some Indigenous Peoples, yet the practice is illegal in most countries. **Dhrupad Choudhary** noted that modern agricultural approaches can be strengthened through traditional knowledge and practices, particularly shifting cultivation. "In one society," he said, "the community recognizes twelve different soil types, and they understand what can be best grown in each type. We have to lend an ear to these people and try to understand what they are doing and why." Another participant reflected that forests should be sustained for Indigenous Peoples' communities' own purposes and do not necessarily need to be developed in the way that the modern world wants to develop them.

Ramiro Batzin told the story of an Indigenous man who, when asked about the relationship between development and poverty, replied, "I only know that your development is my poverty." Mr. Batzin asked, "How do we conceive of development with identity? We have to conceive of rights." Participants suggested that, rather than sacrifice their identities trying to develop their communities according to Western standards—even if development is driven locally—Indigenous Peoples should aspire to set higher development standards, for example, improve on and adapt Western standards to their specific context without losing and/or while preserving the particular cultural and social attributes that foster their identities as distinct peoples.

The conference's sponsoring organizations (the World Bank, IDB, and IFAD) were questioned about their commitment to Indigenous Peoples'

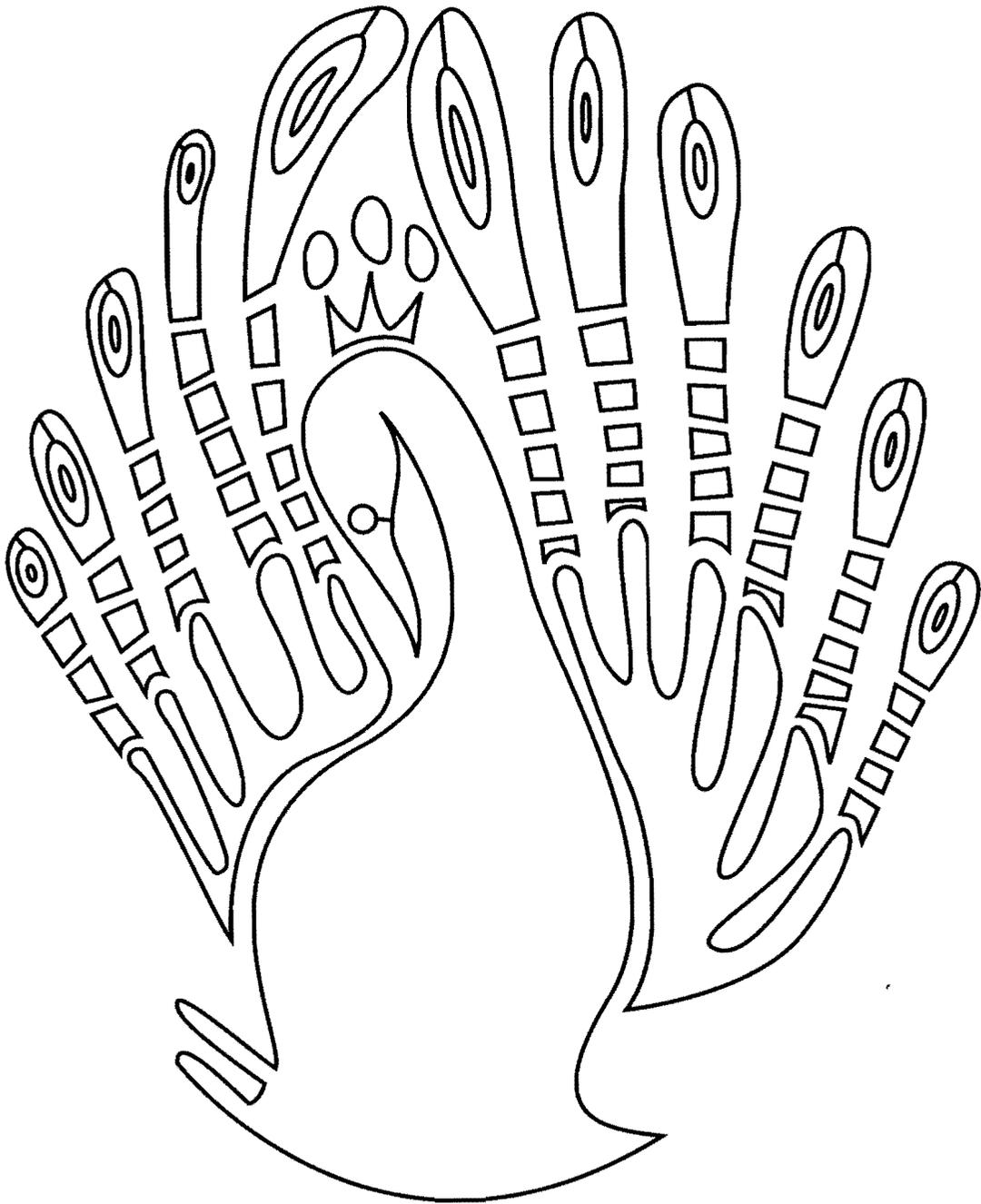
development without loss of identity. The discussions brought to the forefront some issues related to the historical legacies of international financial institutions: in the past, when financing projects that affected Indigenous Peoples, these institutions have not always succeeded in meeting the Indigenous communities' needs. A participant asked, "How far does the World Bank feel committed to carrying out loans to countries and projects with Indigenous Peoples and respecting Indigenous Peoples' rights and culture?" Another participant asked, "What is the role of international development organizations when a woman's right to equality conflicts with her community's tradition?"

Navin Rai, Lead Social Development Specialist of the World Bank, responded that the World Bank's Policy on Indigenous Peoples is based on the premise that all development projects supported by the Bank that affect Indigenous Peoples must be designed in ways that fully respect those peoples' traditional and customary values. However, he shared with participants the reality that respecting traditional and customary values can sometimes pose a difficult challenge. A case in point is the gender inequity among some Indigenous Peoples communities. To address this gender inequity, the World Bank policy imposes a requirement that Bank-financed development projects must also be gender-inclusive. While this requirement at times is inconsistent with the customary practices of some of the Indigenous Peoples concerned, the World Bank believes that the additional requirement for gender inclusiveness is a critical design element for sustainable development projects. This requirement was added to the policy based on consultation with many Indigenous women leaders during the last policy revision process.

Sarah Tichten of the United Nations Educational, Scientific and Cultural Organization (UNESCO) told participants that development

with identity at UNESCO is handled by protecting cultural diversity and promoting cultural tourism. She said that UNESCO is committed to the concept of development without loss of identity. On the gender issue, **Phrang Roy** of IFAD added

that women become agents of transformation where they are given the chance. IFAD wishes to see more Indigenous women involved. Including women is also a matter of justice. Gender representation is a primary goal for IFAD.



SESSION 5: ENGAGING THE PRIVATE SECTOR

Co-Chairs: Aqqaluk Lyngø, Member, UN Permanent Forum on Indigenous Issues / President, Inuit Circumpolar Conference, Greenland Chapter; and John Paul Murdoch, Secretary, Grand Council of the Eeyou Istchee Cree

Engaging the Private Sector in the Russian Federation

Pavel Sulyandziga, Russian Association of Indigenous Peoples of the North, East and Siberia / Member, UN Permanent Forum on Indigenous Issues

Pavel Sulyandziga spoke about the development conflicts that can arise between Indigenous Peoples and the private sector. Natural resources are a primary basis for a nation's growth. Unfortunately, in Russia, most of the remaining unexploited natural resources are located in areas occupied by Indigenous Peoples. In Russia's Northern and Eastern regions and Siberia, there are 41 Indigenous Peoples groups, totaling approximately 250,000 people. Indigenous Peoples in these parts of Russia hunt, fish, and gather. They are exposed to the problems common to many Indigenous Peoples: unemployment, alcoholism, loss of language, lack of access to social services, high mortality rate, and so on.

In general, Mr. Sulyandziga said, there is a lack of cooperation between Indigenous Peoples and private industry. "Development sounds like a threat to our lives," he explained. "We cannot stop progress, but we can try to benefit from progress and development." The Russian Association of Indigenous Peoples of the North, East, and Siberia

began negotiating with private industry about four years ago so that Indigenous Peoples would not be excluded from the benefits of development projects. "At first we didn't want them on our territories," he said, "We picketed and threatened to defend ourselves with arms."

Mr. Sulyandziga highlighted some positive experiences with private industry. In one instance, the largest timber company in the Russian Far East took the initiative of entering into discussions with Indigenous Peoples communities. Indigenous Peoples representatives were able to define the main principles of cooperation between the two parties and successfully insisted that the company comply with international laws and standards. Both sides made concessions, and after lengthy discussions, the Indigenous Peoples communities signed an agreement with the timber company. The communities consented to provide some territory to the company while retaining other parts. Benefits included the provision of

medical and social services by the company. The government took a neutral position during the discussions between Indigenous Peoples and the private-sector company, which was not necessarily helpful.

Relationships between Indigenous Peoples and private industry will continue to be forged; in fact, they are likely to increase in the years ahead. Mr. Sulyandziga called for increased global coop-

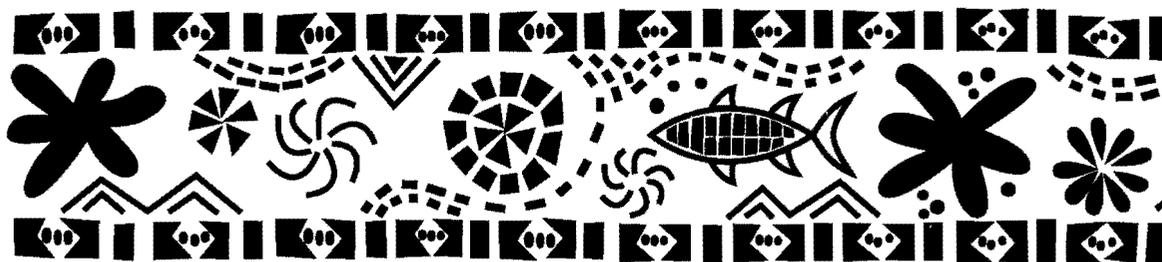
eration and initiatives among Indigenous Peoples' organizations as well as with international development organizations in order to provide the necessary capacity, support and frameworks to allow Indigenous Peoples to successfully collaborate and reach mutually beneficial agreements with the private sector. "Poverty is a global problem solved locally," he said.

Socially Responsible Investment and Indigenous Peoples

Rebecca Adamson, First Peoples Worldwide

Socially responsible investing is a \$5-trillion market, and Indigenous Peoples' rights rank third among social investor considerations, after corporate governance and environmental issues. **Rebecca Adamson** presented an advocacy tool—investment screens—that can influence investment decisions that may affect Indigenous Peoples. An investment screen is a tool that provides investors with standards or different criteria to be considered before buying stock, mutual funds, or other financial assets. Investment screens can also inform investor decisions to divest themselves of shares in companies whose policies and practices, for example, are detrimental to Indigenous Peoples' livelihoods or rights. Furthermore, investment screens can encourage investors to invest in companies as a way to influence company policies and practices from the inside.

There are various types of investment screens, but few of them handle Indigenous Peoples' concerns. To date, the only investment screens developed are for intellectual property rights of Indigenous Peoples. An advantage of investment screens is that they can produce results in a relatively short time, unlike some other advocacy tools that take a longer time to get results such as bringing grievances through the judiciary or supporting UN resolutions. However, the use of investment screens as an advocacy tool has its limitations. For example, their sphere of influence is limited to publicly held companies. Nevertheless, Ms. Adamson drew attention to the fact that investment screens are a way for Indigenous Peoples to be present at the discussion table and influence the investment process within a relatively short period of time.



Jorge Uquillas, Senior Sociologist, World Bank

Jorge Uquillas presented the results of an internal World Bank assessment of Ecuador's Indigenous and Afro-Ecuadorian Peoples Development Project (PRODEPINE), an initiative which was supported by the Bank. The PRODEPINE project was completed in 2004. Its purpose was to improve the quality of life of poor rural Indigenous and Afro-Ecuadorian communities by providing access to land resources and financing for investment in small projects. The project was undertaken in accordance with existing cultural values while taking into account the communities' visions of development and their capacity for self-management.

The project assessment used as criteria the effects on poverty reduction, informed participation, capacity building and the attainment of culturally appropriate benefits. Overall, impressive results were attained in terms of poverty reduction and culturally appropriate benefits. Self-management was a primary element of the capacity-building component, and to that end, resources were channeled to 4,179 different communities through 227 organizations. In addition,

the PRODEPINE project held over 247 participatory planning workshops, supported the creation of 210 local development plans, prepared 1,774 sub-project proposals, and conducted 700 pre-investment studies.

The main difficulties encountered during project implementation included pressures from Indigenous Peoples' organizations regarding staffing of project offices and distribution of resources; pressure from Indigenous Peoples and Afro-Ecuadorians to expand the project to urban areas; the relative weakness of counterpart agencies; and the dilemma of choosing whether to work with a broad range of Indigenous Peoples social organizations or exclusively with those with an ethnic orientation.

The PRODEPINE project is an example to build upon. It is a concrete illustration of how Indigenous Peoples can succeed when they are given the opportunity to be directly involved in reducing their own poverty levels. Mr. Uquillas noted that the World Bank is in the process of increasing its capacity to work with Indigenous Peoples in accordance with its policies and commitments.

Intellectual Property Rights and Indigenous Peoples

S. Rama Rao, World Intellectual Property Organization

S. Rama Rao talked about three types of intellectual property rights that are pertinent to Indigenous Peoples: traditional knowledge, such as agricultural practices; associated genetic resources, such as those found exclusively on Indigenous lands; and traditional and cultural expressions, also known as expressions of folklore, which include songs, dances, rites, and the like. These three knowledge bases, said Mr. Rao, should be in Indigenous Peoples' control, but too often, private

corporations have taken control of these resources and practices and exploited them for financial gain without Indigenous Peoples' consent.

Indigenous Peoples should control their intellectual property so that they can determine for themselves, for example, whether or not they want their sacred rites and sacred sites to be in the public realm; they should also be able to reap some of the benefits of these resources when they choose to make them public. Because the extent of private

co-option of Indigenous Peoples' resources is currently unknown, Mr. Rao indicated that the first step towards redress is to conduct major fact-find-

ing missions on every continent to determine the extent of existing misappropriations and identify the corrective actions required.

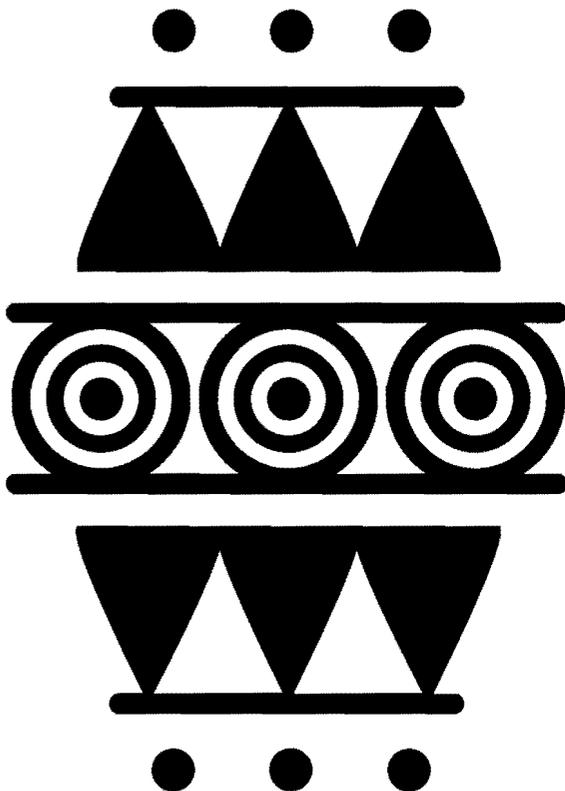
Discussion

Discussion followed on several intellectual property issues, such as the fact that Indigenous Peoples' traditional values do not consider knowledge to be a commodity that is trademarked and sold. However, one participant expressed the view, shared by many others that it is important to keep in mind that intellectual property is a commodity or asset to many mainstream societies, who may take advantage of Indigenous Peoples' values regarding such knowledge. Mr. Rao commented that laws protect both intellectual property processes and products.

One participant asked whether intellectual property rights can be acquired retroactively. For example, kayaks are an Indigenous Peoples technology, but they are not manufactured primarily by Indigenous Peoples today. Mr. Rao responded that the kayak has been in the public domain for a long time, but there is a possibility for groups to acquire trademark rights, such as by making the kayak a symbol of the community. Even though a product is already in the public domain, charges can still be paid for various specific uses.

Regarding the issue of socially responsible investments, a participant asked about the use of investment screens by pension funds. Ms. Adamson replied that pension funds are very influential and represent a huge part of the investment market. She said that there are socially responsible pension funds in the markets, some of which are exemplary. However, additional research is required to measure more precisely how socially responsible investing affects rates of return before investment screens are used more widely by pension funds.

The issue of accountability and public disclosure of policies and investment decisions was raised. One participant remarked that many companies have adopted social responsibility policies and/or the use of investment screens, but wondered about their ability to make companies accountable. "All these policies are good policies, but how can people actually hold companies accountable to these policies if the public doesn't know about them?" she asked.



SESSION 6: EMERGING ISSUES

Co-Chairs: Ida Nicolaisen, Member, UN Permanent Forum on Indigenous Issues / Nordic Institute of Asian Studies; and Stephen Lintner, Senior Advisor, World Bank

Impact of Climate Change on Indigenous Peoples

Aqqaluk Lynge, Inter-Circumpolar Conference / Member, UN Permanent Forum on Indigenous Issues

Climate change in the Arctic has major repercussions for Indigenous Peoples. But climate change is a global issue: over 200 million people live within one meter of current sea level. **Aqqaluk Lynge** reported that the Arctic Climate Impact Assessment, a four-year study by 300 scientists from 15 countries, confirmed that climate change is occurring now; moreover, the change is accelerating, that is, it is getting worse. Because the Inuit are close to, in fact part of, the Arctic ecosystems, they are already experiencing the concrete effects of climate change, such as the loss of ice floes and dog-sledding routes. Climate change will affect Inuit culture, material goods, residence, health, food security, and livelihoods. As mentioned earlier by other participants, Indigenous Peoples are particularly vulnerable to climate change because they are often among the poorest and have the fewest resources and therefore are least able to adapt.

Mr. Lynge suggested two main courses of action to lessen the adverse effects of climate change on Indigenous Peoples and the Inuit in particular. First, assistance is required to help the Inuit adapt to climate change and protect sea life. Second, we need to stop the ongoing and increasingly rapid rate of climate change in the Arctic. Action is urgently needed on the issue, Mr. Lynge said, because at present climate change is not a priority among the world's governments. Many governments are renegeing on the Kyoto Protocol to the United Nations Framework Convention on Climate Change. In fact, some governments and private industries are even looking forward to the opening of the north polar sea routes. Mr. Lynge indicated that the Inuit will voice their concerns and their call for action through their political structures and organizations.

Ati Quigua spoke about Indigenous Peoples in Colombia who migrate to urban areas. Indigenous Peoples living in Colombia's urban areas represent only 2% of the country's total population, but the issues they face are relevant to Indigenous Peoples in other parts of the world. Most of them have been forced out of their ancestral lands for a variety of reasons. Some live in geopolitically strategic areas or are victims of oil extraction projects or economic development projects. Others are driven out by militias and violence associated with drug trafficking. In Colombia, a few Indigenous Peoples' leaders have even been the victims of selective killings for resisting or countering outside interests.

Furthermore, in Colombia, many Indigenous Peoples' territories overlap national parks; where jurisdictions conflict, national policy takes precedence over Indigenous Peoples' ancestral policies. In addition, local political and administrative divisions have their own rules to which Indigenous Peoples are expected to conform. Municipalities also have laws that may encroach on Indigenous Peoples' ways of life. Ms. Quigua told participants that while Indigenous Peoples in Colombia were not keen to join in mainstream politics, they were

forced to participate in local elections to protect their own interests. Indigenous Peoples' organizations are now increasingly supporting Indigenous candidates in order to ensure political representation.

Colombia has been a pioneer in Indigenous Peoples' rights, perhaps in part because it has a large Indigenous population. Indigenous persons who have migrated to Bogotá, for example, can still lay claim to their traditional rights. Ms. Quigua made the point that although Indigenous Peoples' identity is tied to their land, and their rights are often based on their associations with ancestral lands, Indigenous Peoples' rights should not be contingent upon their living on certain lands. She believed that if Indigenous Peoples continue to claim that their rights and identities are tied solely to their territories, they may well end up segregated and lose legitimacy when they voice their views about the economic and political models that have been imposed upon them. Ms. Quigua also shared with participants her belief that Indigenous Peoples' ways of life, values and beliefs should not apply solely to those living on their ancestral lands, but could also benefit non-indigenous people as an alternative social model.

Use of Information Technology to Support Indigenous Peoples' Development

Tony Belcourt, Métis Nation of Ontario

In 1993, the Métis Nation of Ontario decided to work towards self-government; early on in the process, it chose to harness the capacities of information and communication technologies (ICTs) as a means to help it achieve its goals, reported **Tony Belcourt**.

The Métis Nation currently uses ICTs in numerous ways that benefit its communities. Its website, for example, offers two-way communi-

cation between the people and their government representatives. Furthermore, while broadcast radio is prohibitively expensive for a territory as vast as that of the Métis Nation, Internet radio is relatively inexpensive. The Métis Nation's community radio station (www.metisradio.fm) promotes Métis culture and helps keep the language alive while providing a platform for the community's contemporary artists. Because it is based online,

members of the Métis Nation who live or travel outside traditional communities can still listen to Métis radio. Mr. Belcourt added that the Métis Nation is not yet using its technology to the fullest: ICTs could also be used for literacy education, telehealth, distance education, and economic development opportunities.

Mr. Belcourt remarked on ICT's potential to assist development efforts not only within Canada,

but internationally, and referred to the First Indigenous Workshop on Information and Communication Technologies held in 2005 and the creation of an Indigenous Interim Commission for the Development of ICTs in the Americas. If these technologies become affordable and available, they could enable joint projects between Indigenous Peoples around the world, helping them defend their rights and protect their resources.

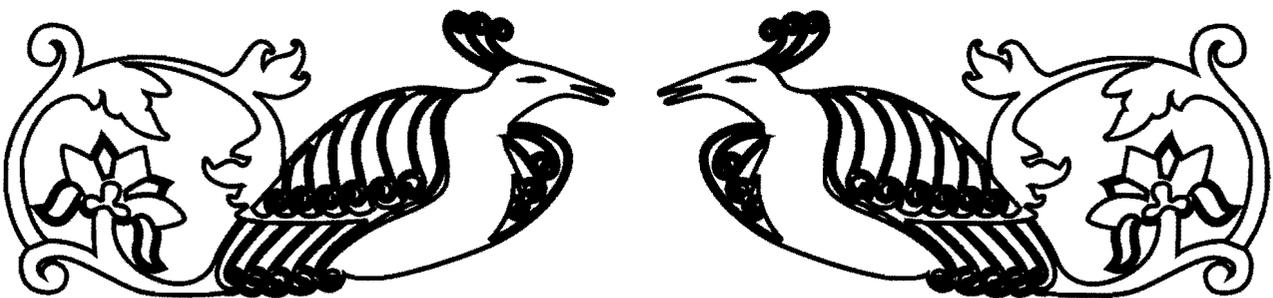
Ethnic Minorities in China

Zhongxie Li, Poverty Alleviation Office Economic Development Department, State Ethnic Affairs Commission

In its development plan, the central government of the Republic of China has prioritized improving living conditions and reducing the poverty of its ethnic minorities, many of which are Indigenous Peoples. However, there are serious obstacles to achieving such objectives. One is the gravity of the current situation: approximately 30 million people are without any basic services. Many villages do not have electricity or safe drinking water and illiteracy is widespread. Another obstacle or challenge is the depth of poverty of some ethnic minorities. Furthermore; it can be particularly difficult to provide ethnic minorities with government assistance because many live in remote areas.

Currently, the Chinese government is con-

ducting research in an attempt to develop policies that will enable ethnic minority communities to meet their basic needs for services. Electricity, safe water, and housing are part of this research initiative, as is the goal of ensuring that ethnic minorities achieve a level of education at least equivalent to the national average. Mr. Li mentioned that China already has infrastructure initiatives under construction that will benefit ethnic minorities. Internet technologies, for example, are helping farmers access useful information, such as when and how to safely fertilize their crops. In one case, online information on how to treat a particular pest infestation helped farmers overcome a problem that they had been battling for years.

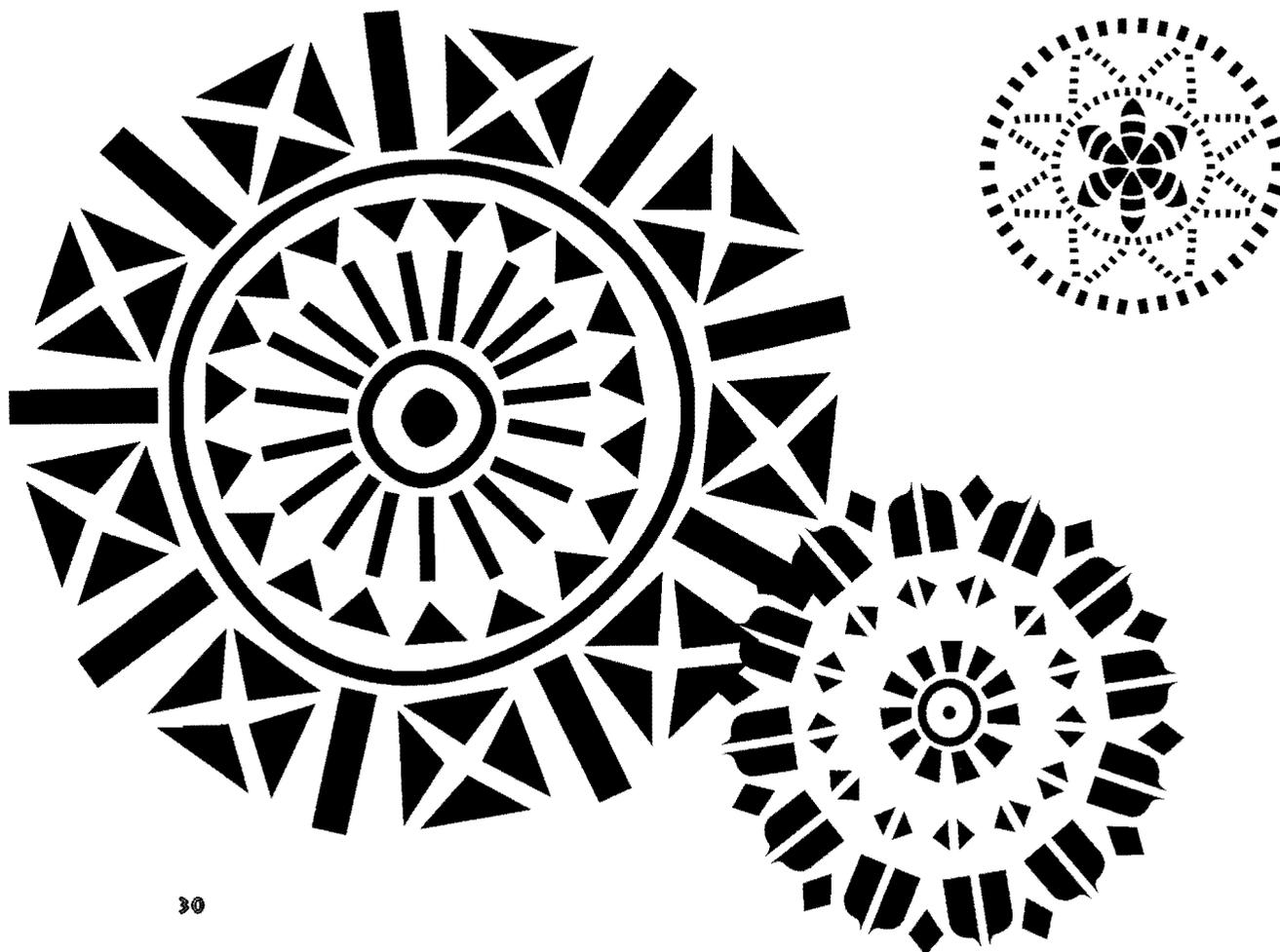


Discussion focused primarily on the topic of climate change and global warming. Many Indigenous Peoples' leaders are acutely aware of the potential consequences of global warming. Nevertheless, they fear that Indigenous Peoples may be subject to discrimination or inequitably treated by mainstream societies during the formulation of policies and the implementation of the measures required to address climate change.

Participants asked why, in some cases, Indigenous Peoples' community development plans have been rejected, based on Kyoto Protocol or climate change considerations, while on the other hand, some islands inhabited by Indigenous Peoples are likely to disappear if global warming continues. Other participants discussed what ramifications Clean Development Mechanism (CDM) initiatives may have on Indigenous Peoples' communities if such initiatives turn their lands into planta-

tions based on species and cultivation techniques that are foreign to their traditional practices and knowledge of natural resources. The participants agreed that Indigenous communities' differences in culture, agricultural practices and natural resource management must be taken into account when applying measures related to the Kyoto Protocol or other mechanisms dealing with climate change. Otherwise, traditional ways of life, social fabric and the specific culture of Indigenous Peoples communities may be undermined while implementing CDM initiatives.

Mr. Lyngre reiterated that, while climate change is a global issue that will affect everyone, Indigenous Peoples as a vulnerable group are going to be disproportionately affected; this message has not yet been communicated very effectively to governments and international agencies.



CLOSING SESSION

Co-Chairs: **Victoria Tauli-Corpuz**, Chair, UN Permanent Forum on Indigenous Issues / Executive Director, Tebtebba Foundation, Philippines; and **Steen Jorgensen**, Acting Vice President, Sustainable Development Network, World Bank

Anne Deruyttere, Indigenous Peoples and Community Development Unit, Inter-American Development Bank

In her closing remarks Ms. Deruyttere reminded participants that Indigenous Peoples are facing some very important challenges but also some opportunities. She noted that there are many more Indigenous Peoples' issues to address today than there were a few years ago, and the intensity, magnitude, and interconnectedness of those issues suggest that a holistic, integrated approach is best suited to address the challenges ahead.

Ms. Deruyttere highlighted the numerous assets Indigenous Peoples possess, from natural resources to social capital, and noted that many aspects of Indigenous cultures and practices are unique. Indigenous Peoples can draw upon their assets to develop niche areas of expertise, bridging gaps between market and traditional economies. Acquiring the necessary skills to deal with modern development while preserving the traits that distinguish Indigenous Peoples is critical. Scaling up Indigenous Peoples' actions has also become an issue. Indigenous Peoples need to develop alternatives of the appropriate size and scale: major

problems demand major solutions.

Finally, Ms. Deruyttere added that stakeholders working on Indigenous Peoples' issues need to engage the private sector more to ensure that it interacts with Indigenous communities in mutually beneficial and socially responsible ways.

Phrang Roy, Assistant President, International Fund for Agriculture Development

Mr. Roy focused on the fact that, regardless of the continent on which they live, deprivation is a wide-ranging and consistent issue for Indigenous Peoples. A great deal of responsibility for this stems from the shortcomings of the States. "What about our failure?" he asked, and he encouraged participants from IFIs to be less timid about lobbying for a rights-based approach to development. "Do we dare make that a driving force of what we do?"

Mr. Roy emphasized the importance of holding major institutions accountable and of finding ways to influence policy. One strategy for doing so may lie in conducting more comparative studies and organizing international conferences with

policymakers from around the globe. Such a strategy would allow consultations with others to take place. Consultation is required to address specific local issues, and more exchanges are needed so that Indigenous Peoples and other stakeholders from different areas can learn from one another's experiences.

Navin Rai, Lead Social Development Specialist, Social Development Department, World Bank

Navin Rai presented a summary of the key points raised during the two-day conference. His summary, he emphasized, was not final as it did not do justice to the richness of the discussion nor to the wide range of issues raised. While conference organizers and participants made no attempt to reach a formal consensus on the issues discussed during the conference, nevertheless, certain points were reiterated by Indigenous Peoples' leaders and other participants. Mr. Rai summarized these issues under the following four headings: the need for a new development paradigm; the lack of adequate data and development indicators; the recognition of Indigenous Peoples' lands and territories; and Indigenous Peoples' livelihoods.

Need for a New Development Paradigm

The dominant development paradigms today do not adequately respond to Indigenous Peoples' development aspirations. Indigenous Peoples' poverty-reduction goals will likely be hard to achieve unless these development paradigms are challenged. The development of a new paradigm better adapted to Indigenous Peoples cannot remain theoretical; it must be field-tested and replicated. Development initiatives should respect traditional ways of life while maintaining a human-rights focus. Among other concerns, they should ensure the participation of women, even in the case of traditionally patriarchal societies. Furthermore, to effectively reduce poverty and enhance development, Indigenous Peoples will require allies on

whom they can rely for an unwavering commitment to champion their development needs and aspirations. Indigenous Peoples must be supported by international laws and agreements as well as international development organizations and networks.

Adequacy of Poverty Data and Indicators

The lack of up-to-date, disaggregated data is increasingly recognized as a major issue in addressing Indigenous Peoples' poverty. Although this is a generalized issue, it is particularly true of large parts of Asia and many of Africa's Indigenous Peoples. Many speakers and participants also agreed that conventional economic indicators used to measure poverty do not always reflect either the true extent of poverty or Indigenous Peoples' well-being. Among other shortcomings, economic indicators do not necessarily capture Indigenous Peoples' ways of life, beliefs and values. It was suggested that it might prove more meaningful to develop "indicators of well-being" rather than "indicators of poverty."

There was also agreement that culturally appropriate development indicators should be identified and agreed upon with the participation of the Indigenous Peoples directly concerned. The use of development indicators is considered very sensitive by Indigenous Peoples. Development indicators can be biased or subjective insofar as they may reflect the dominant mainstream culture or a set of values that does not account for the cultural specificity and diversity of other peoples.

Recognition of Indigenous Peoples' Lands and Territories

To reduce poverty and improve their well-being, Indigenous Peoples need to increase their participation in all facets of development that affect the lands, territories and resources they own or occupy. Although not unique, Indigenous Peoples' close relationship to and reliance on their lands and territories is one of the principal traits distin-

guishing them from mainstream societies. Their relationship with land can be characterized as holistic: it has economic as well as spiritual, social, cultural, and political significance. Indigenous Peoples have acquired an intimate and pragmatic traditional knowledge base upon which they rely to manage their land and resources.

Reducing the poverty gap of Indigenous Peoples also entails respect of their rights, including rights to lands, territories and resources. In practice, recognition of land and resource rights can be a complex and difficult issue in many country contexts. This is especially so where national legislation requires legal title of ownership and such title has not been a traditional preoccupation among Indigenous Peoples, who often practice customary, communal forms of land ownership. Whatever the particular country context, States' failure to acknowledge Indigenous Peoples' rights to land can be a major impediment to their development and it must be addressed. At worst, this lack of acknowledgment can be considered a threat not just to livelihoods, but to the preservation of the cultural and societal traits that distinguish Indigenous Peoples from mainstream societies.

Indigenous Peoples often live in remote areas rich in natural resources. Despite this, they are disproportionately likely to live in economic poverty. The development and implementation of frameworks and mechanisms to ensure that Indigenous Peoples are fairly treated and benefit in a fully equitable manner from the use of resources located on lands they occupy is a formidable challenge. Recent experiences provide both good and bad examples from which to learn while moving forward on these critical issues, which must be addressed if Indigenous Peoples' poverty is to be reduced.

Increasing the sustainable use of lands and resources is also important for reducing poverty and enhancing Indigenous Peoples' development. For example, the practice of shifting cultivation has been part of Indigenous Peoples' traditional

practices in several parts of the world. Agricultural reforms must not ignore the cultural and societal needs of Indigenous Peoples who practice shifting cultivation. Climate change is another, immediate concern that has serious repercussions for Indigenous Peoples in different parts of the world. It is a global issue that affects the entire planet, but given that Indigenous Peoples already tend to be more vulnerable and worse off and have fewer resources than many non-indigenous people, they will likely be disproportionately affected.

Enhancing Livelihoods

Enhancing Indigenous Peoples' livelihoods is essential. This will likely require many Indigenous communities to join and/or interact more with formal economies. Partnerships with the private sector can also benefit Indigenous Peoples. However, such partnerships must be carefully negotiated to ensure fairness. Governments will play an important role in developing relationships between Indigenous Peoples and the private sector. Governments have the responsibility to protect Indigenous Peoples' rights and often provide basic social services. How best to work and interact with mainstream societies in a meaningful and mutually beneficial manner is a complex issue. Indigenous Peoples will require a substantial level of capacity building and sustained efforts to improve their technical skills so they can successfully negotiate rights, terms for fair compensation, and benefit sharing, among other needs.

The role of ICTs in reducing poverty and enhancing the development of Indigenous Peoples was emphasized by several speakers and participants. ICTs offer a new template of opportunities for Indigenous Peoples to preserve and enhance their cultures and ensure the survival of languages that might otherwise disappear. New technologies also offer opportunities for interactive governance. Issues related to gender and development must also be addressed. In many cases, Indigenous women are falling behind men. Many women

could benefit from micro-lending programs, capacity building, and other measures that target them directly.

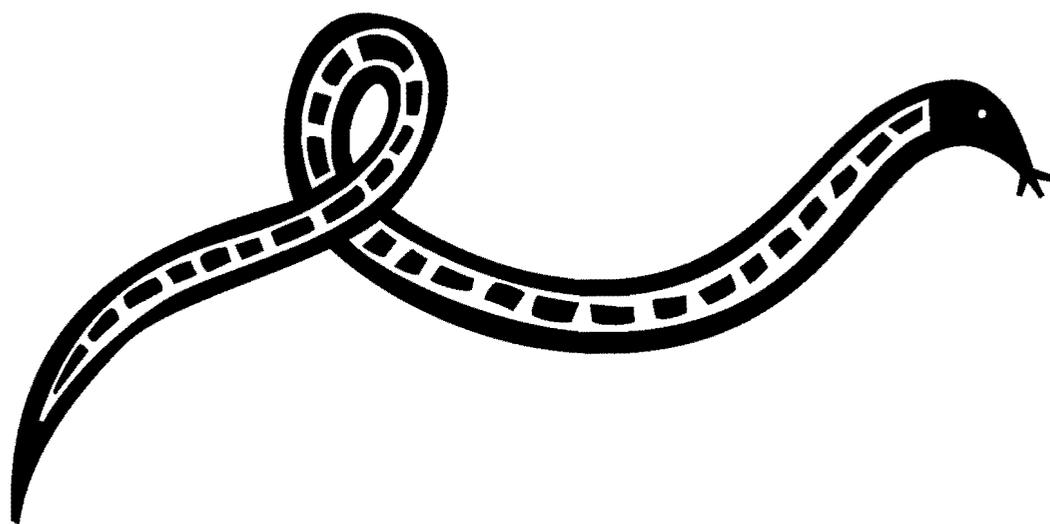
Steen Jorgensen, Acting Vice President, Sustainable Development Network, World Bank

Following Navin Rai's summary of the key points raised during the two-day conference, Mr. Jorgensen made his closing remarks on behalf of the World Bank. He presented two items to explore in the upcoming year. The first is the linkages between conservation and development and the related roles and contributions of Indigenous Peoples. The second is climate change, which, Mr. Jorgensen emphasized, is already affecting the Inuit way of life in the Arctic, as was made clear during the conference.

Mr. Jorgensen also made three promises for the year ahead. First, he promised to work on the issue of Indigenous Peoples and Poverty Reduc-

tion Strategy Papers (PRSPs): namely to articulate what it should mean for Indigenous Peoples to have a voice in a country's poverty reduction strategies. The role of Indigenous Peoples cannot be limited only to consultation in the PRSPs. Second, Mr. Jorgensen promised to work on the concept of benefit sharing and its implementation, so that the comment made by a participant—"Your development is my poverty"—becomes meaningless, and all development becomes "our development." Finally, Mr. Jorgensen promised to expand the work of comparative studies to see what results can be gleaned from the cross-fertilization of ideas.

Mr. Jorgensen concluded on behalf of the organizers by noting the excellent results and thanking everyone for agreeing to be part of the conference, which had created a precedent—a first—that will allow us to work together and move on to action.



Appendix 1. Agenda

Day 1 – Tuesday, May 9

- 09:00–09:30** **Registration of Participants**
Continental Breakfast, Scandinavia House
- 09:30–10:30** **Opening Session**
Co-Chairs: **Jacqueline Johnson**, Executive Director, National Congress of American Indians; and **Steen Lau Jorgensen**, Acting Vice President, Sustainable Development Network, World Bank
Spiritual Address
Keynote Speech: **Victoria Tauli-Corpuz**, Chair, UN Permanent Forum on Indigenous Issues/ Executive Director, Tebtebba Foundation, Philippines; and
Opening Statements:
- **Anne Deruyttere**, Chief, Indigenous Peoples and Community Development Unit, Inter-American Development Bank
 - **Phrang Roy**, Assistant President, International Fund for Agriculture Development
 - **Steen Jorgensen**, Acting Vice President, World Bank
- 10:30–11:00** **Coffee Break**
- 11:00–13:00** **Session 1 – Dimensions of Poverty and Well-Being among Indigenous Peoples**
Co-Chairs: **Carolyn Rodrigues**, Minister, Amerindian Affairs, Guyana; and **William Langeveldt**, Commission for the Rights of Cultural, Religious and Linguistic Communities, South Africa/ Member, UN Permanent Forum on Indigenous Issues
Presentations:
- *Poverty among Indigenous Peoples in Selected Latin American Countries*
Harry Patrinos, World Bank
 - *Development and Deprivation of Indigenous Peoples/Scheduled Tribes in India: What the Figures Tell*
Dev Nathan, Senior Visiting Fellow, Institute of Human Development India
 - *Dimensions of Poverty and Well-Being among Indigenous Peoples in Africa*
Lucy Mulenkei, Executive Director, African Indigenous Women’s Organization, and **Vital Bambanze**, Coordinator, Unissons-Nous pour la Promotion des BaTwa
 - *Data and Indicators for Indigenous Peoples*
Edilberto Loaiza, Senior Program Officer, UNICEF
- Commentator:* **Chandra Roy**, Regional Coordinator, Asia Regional Office, United Nations Development Programme
Discussion
- 13:00–14:00** **Buffet Lunch**
- 14:00–16:00** **Session 2 – Recognition of Ancestral Territories, Lands and Resources**
Co-Chairs: **Otilia Lux de Coti**, Member, UN Permanent Forum on Indigenous Issues/ Former Minister of Culture and Sports, Guatemala; and
Lucy Mulenkei, Executive Director, African Indigenous Women’s Organization

Presentations:

- *Recognition of Land Rights*
Erica-Irene Daes, Former Chair, UN Working Group on Indigenous Populations
- *Recognition of Indigenous Land Rights in the Philippines: The Case of Ancestral Domains*
Jannette Canning Serrano, Chair, Philippines National Council on Indigenous Peoples

Commentator: Marcos Terena, Comitê Intertribal, Brazil

Discussion

16:00–16:30

Coffee Break

16:30–18:30

Session 3: Improving Access to Development Resources

Co-Chairs: Hassan Id Balkassm, Member, UN Permanent Forum on Indigenous Issues/ President, Indigenous Peoples of Africa Coordinating Committee; and Oscar Avalle, Deputy Special Representative to UN, World Bank

Presentations:

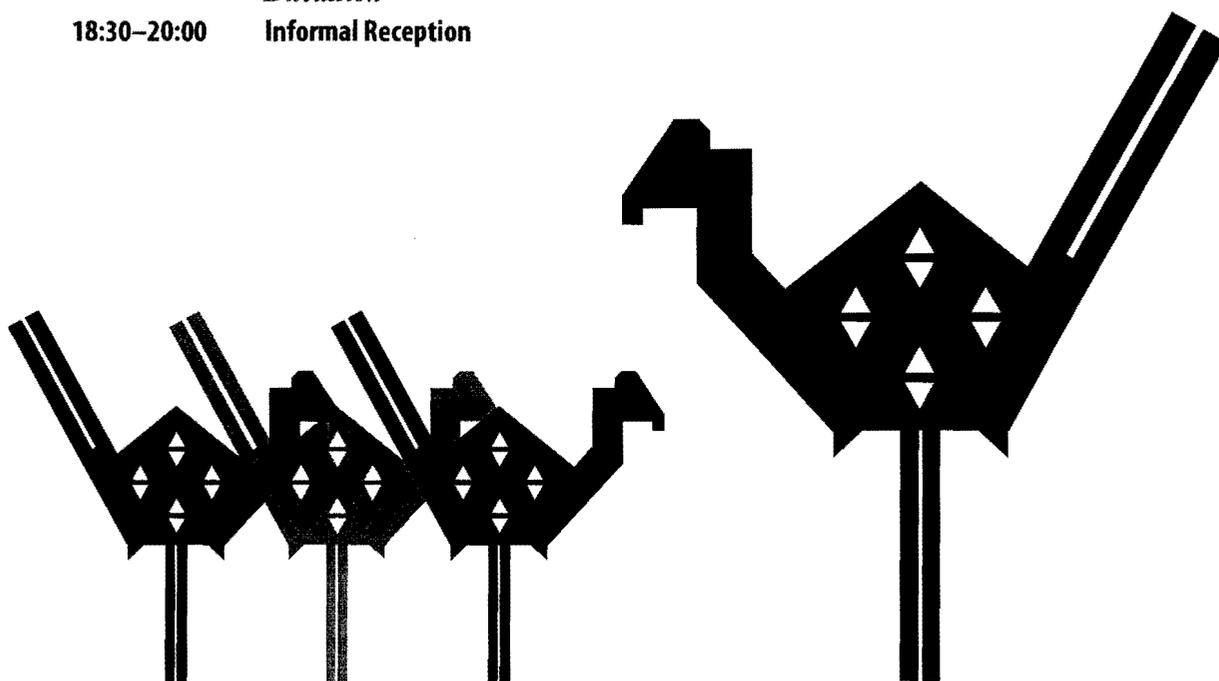
- *Control and Access of Indigenous Peoples to Development Resources*
Victoria Tauli-Corpuz, United Nations Permanent Forum on Indigenous Issues
- *Benefit Sharing in Hydro-Power Development: Lessons and Challenges*
John Paul Murdoch, Secretary, Grand Council of the Cree
- *Benefit Sharing in Mining: Lessons and Challenges—The Case of the Colombia Purance Mining Project*
Olinto Mazabuel, Economic and Environmental Program Coordinator, Consejo Regional Indígena del Cauca, Colombia

Commentator: Carlos Viteri, Indigenous Peoples Specialist, Inter-American Development Bank

Discussion

18:30–20:00

Informal Reception



- 09:00–11:00** **Session 4: Development with Identity**
Co-Chairs: Phrang Roy, Assistant President, International Fund for Agriculture Development; and Anne Deruyttere, Chief, Indigenous Peoples and Community Development Unit, Inter-American Development Bank
Presentations:
- *Traditional Practice of Shifting Cultivation: Opportunities for Development with an Identity*
Dhrupad Choudhary, International Centre for Integrated Mountain Development, Kathmandu
 - *Indigenous Peoples and Gender*
Jarjum Ete, Indigenous Women's Resource Centre, India
 - *Economic Development from a Rural Perspective*
Ramiro Batzin, Indigenous Association SOTZ'IL
- Commentator:* Jorge Uquillas, Senior Sociologist, World Bank
Discussion
- 11:00–11:15** **Coffee Break**
- 11:15–13:00** **Session 5: Engaging the Private Sector**
Co-Chairs: Aqqaluk Lyngge, Member, UN Permanent Forum on Indigenous Issues/ President, Inuit Circumpolar Conference, Greenland Chapter; and John Paul Murdoch, Secretary, Grand Council of the Cree
Presentations:
- *Engaging the Private Sector in the Russian Federation*
Pavel Sulyandziga, Vice-President, Russian Association of Indigenous Peoples of the North, East and Siberia/ Member, UN Permanent Forum on Indigenous Issues
 - *Socially Responsible Investment and Indigenous Peoples*
Rebecca Adamson, First Peoples Worldwide
 - *Ecuador's Indigenous and Afro-Ecuadorian Peoples Development Project: Results of an Internal Assessment*
Jorge Uquillas, Senior Sociologist, World Bank
 - *Intellectual Property Rights and Indigenous Peoples*
S. Rama Rao, Senior Counsellor, World Intellectual Property Organization
- Commentator:* Edwin Piedra, General Manager, Amazonia Energy and PUMA Business Solutions, Ecuador
Discussion
- 13:00–14:00** **Buffet Lunch**
- 14:00–16:30** **Session 6: Emerging Issues**
Co-Chairs: Ida Nicolaisen, Member, UN Permanent Forum on Indigenous Issues/ Nordic Institute of Asian Studies; and Stephen Lintner, Senior Advisor, World Bank

Presentations:

- *Impact of Climate Change on Indigenous Peoples*
Aqqaluk Lynge, Inter-Circumpolar Conference/ Member, UN Permanent Forum on Indigenous Issues
- *Migration of Indigenous Peoples to Urban Areas*
Ati Seygundiba Quigua Izquierdo, Ascai Asociación de Cabildos Indígenas, Bogotá, Colombia
- *Use of Information Technology to Support Indigenous Peoples' Development*
Tony Belcourt, President, Métis Nation of Ontario
- *Ethnic Minorities in China*
Zhongxie Li, Director-General, Poverty Alleviation Office, Economic Development Department, State Ethnic Affairs Commission, China

Commentator: Birgitte Feiring, Technical Advisor, International Labour Organization

Discussion

16:30–17:00

Coffee Break

17:00–18:00

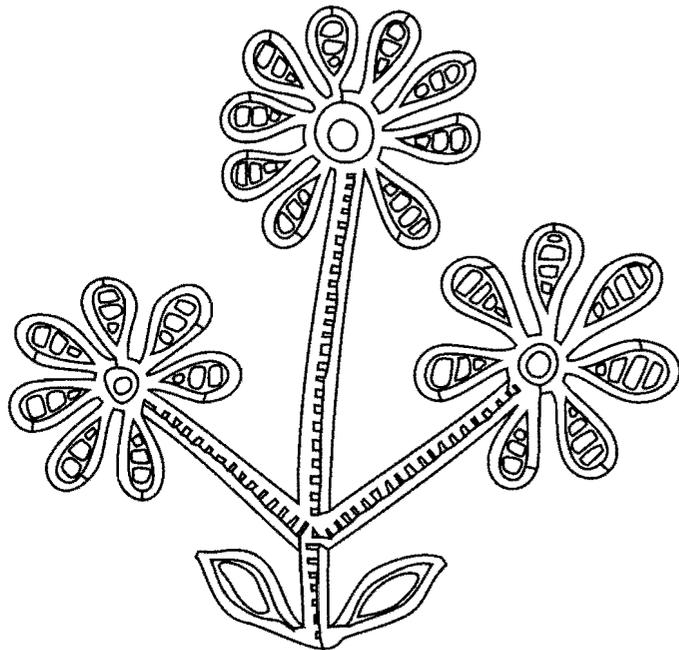
Closing Session

Co-Chairs: Victoria Tauli-Corpuz and Steen Jorgensen

Summary of the Workshop:

- Anne Deruyttere, Chief, Indigenous Peoples and Community Development Unit, Inter-American Development Bank
- Phrang Roy, Assistant President, International Fund for Agriculture Development
- Navin Rai, Lead Social Development Specialist and Indigenous Peoples Coordinator, World Bank

Spiritual Address



Appendix 2. Partner Organizations

The World Bank

Over the last decade, the World Bank has moved towards engaging directly with Indigenous Peoples' leaders. This approach is reinforced by the Social Development Strategy, which places Indigenous Peoples and other vulnerable groups at the center of development, so that they can control their futures.

In an effort to implement a proactive approach to establishing direct partnerships with Indigenous Peoples, the World Bank facilitates direct partnerships and dialogues with Indigenous Peoples and their representative organizations, while continuing its work with borrower governments and civil society organizations.

Since 1992, the World Bank has financed 449 projects involving Indigenous organizations and communities. The Bank's current portfolio contains 237 projects, with another 97 projects in the pipeline. Within the framework of the policy OP 4.10, the World Bank is assisting Indigenous Peoples through projects in the Bank's six regions, the Global Environmental Facility, partnerships with other agencies, the Grants Facility for Indigenous Peoples and the Institutional Development Fund, and is building a knowledge base on Indigenous Peoples issues.

Inter-American Development Bank

The Inter-American Development Bank, the largest source of multilateral financing in Latin America and the Caribbean, has a specific mandate to address Indigenous issues in the projects it finances. The Indigenous Peoples and Community Development Unit is the focal point on Indigenous issues in the IDB and provides technical and policy advice to IDB staff responsible for preparation and execution of projects. In February 2006, the IDB adopted a Policy on Indigenous Peoples and a Strategy on Indigenous Development which provide the Bank with a new normative framework to guide its work in country: assessments, policy dialogue with governments, programs and technical assistance.

International Fund for Agricultural Development

Since it was created in 1978, IFAD has focused exclusively on rural poverty reduction, working with poor rural people in developing countries to eliminate poverty, hunger and malnutrition; raise productivity and incomes; and improve the quality of poor people's lives.

Over the years, IFAD has gradually developed an ability to address issues such as:

- Securing access to ancestral lands and territories;
- Enhancing the social capital of Indigenous women through the promotion of self-help groups in a culturally sensitive way;
- Valuing and revitalizing Indigenous knowledge systems;
- Enhancing livelihoods through sustainable natural resources management;
- Supporting bilingual and cross-cultural education and promoting intercultural awareness;
- Enhancing Indigenous identity and self-esteem; and
- Fostering culturally based micro-enterprises.

Since 2002, IFAD has worked in close collaboration with a broad network of representatives of Indigenous Peoples, their women's groups, and NGOs that support them.

UN Permanent Forum on Indigenous Issues

The UN Permanent Forum is an advisory body to the Economic and Social Council with a mandate to discuss Indigenous issues related to economic and social development, culture, the environment, education, health and human rights.

In accordance with its mandate, the Permanent Forum provides expert **advice** and recommendations on Indigenous issues to the Council, as well as to programs, funds and agencies of the United Nations, through its Council; its mandate also consists in raising awareness and promoting the integration and coordination of activities related to Indigenous issues within the UN system. Furthermore, the Permanent Forum prepares and disseminates information on Indigenous issues.

Appendix 3. Participants

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- John Paul Murdoch**
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