



**INDIGENOUS PEOPLES' SUSTAINABLE,
SELF-DETERMINED DEVELOPMENT
(IPSSDD): CONCEPTS, PRINCIPLES
AND APPROACHES.**

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Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development. (Article 3, UNDRIP)

I. INTRODUCTION AND BACKGROUND:

Indigenous peoples account for 5 per cent of the world's population, while representing 15 per cent of those living in poverty. As many as 33 per cent of all people living in extreme rural poverty globally are (from) indigenous (communities) peoples.¹ Indigenous peoples' life expectancy is up to 20 years lower than their non-indigenous counterparts.

In Kenya, the peoples who identify with the indigenous peoples movement are mainly pastoralists and hunter-gatherers as well as a number of small farming communities. Pastoralists comprise approximately 25% of the national population while the largest individual community of hunter-gatherers is approximately 30,000.

They all face land and resource tenure insecurity, poor service delivery, poor political representation, discrimination and exclusion. Their situation seems to get worse each year, with increasing competition for resources in their areas and intensification of climate change.

The Constitution of Kenya (CoK) 2010 has entrenched rights, which not only recognize the plight of indigenous communities as historically marginalized and disadvantaged, but has also established a legal framework for robust affirmative action interventions for both political representation and equity in resource allocation.

Based on long years of work in human rights promotion, sustainable development and support for empowerment of indigenous peoples, members of ELATIA partnership² have come to the conclusion that there is need for a more holistic, equitable and far-sighted framework which can increase the possibilities of bringing about social justice, inter-generational and intra-generational equity and sustainability.

The envisioned framework is based on a balanced integration of socio-cultural, economic and environmental goals and objectives. This is what sustainable development means to indigenous peoples. *Self-determined development* means that indigenous peoples, themselves, will decide how economic, social and cultural development should happen in their territories.

¹ United Nations Development Programme (UNDP), Sustaining human progress: reducing vulnerabilities and building resistance, Human Development Report 2014, p. 3.

² Lelewal – Cameroon; 2) Indigenous Livelihoods Enhancement Partners (ILEPA) - Kenya; 3) Conselho Indígena de Roraima (CIR) – Brazil; 4) Mainyoto Pastoralists Integrated Development Organisation (MPIDO) – Kenya; 5) Institut Dayakologi (ID) – Indonesia; 6) Center of Research and Development in Upland Areas (CERDA) - Vietnam; 7) Centre for Indigenous Peoples Research and Development (CIPRED) – Nepal; 8) Centro para la Autonomía y Desarrollo de los Pueblos Indígenas (CADPI) – Nicaragua; 9) Union Pour l'Emancipation de la Femme Autochtones (UEFA) – DRC.

Further elaboration and operationalization of this integrated holistic framework is crucial to ensure the continuing survival of indigenous peoples as distinct peoples and cultures. This booklet aims to provide a synopsis of the principles, approaches and strategies necessary to realize the value of the Indigenous Peoples Sustainable Self-Determined Development (IPSSDD).³

What is Indigenous Peoples Sustainable Self-Determined Development (IPSSDD):

This is more holistic, equitable and far-reaching framework, which can increase the possibilities of bringing about social justice, gender-parity, inter-generational and intra-generational equity and sustainability for Indigenous peoples.

This holistic framework integrates the *human rights-based, the ecosystems based, a knowledge-based approaches* (which respects indigenous peoples' traditional knowledge and integrates appropriate and other relevant knowledge systems), in an *intercultural approach*.

The holistic framework puts indigenous peoples' rights in the center of development while ensuring the protection and sustainable use and management of the environment, support for sustainable traditional livelihoods and the respect for cultural diversity.

Self-determination means that indigenous peoples themselves, will decide how economic, social and cultural development should happen in their territories, including vital role of indigenous women and youth in advancing intergenerational and intercultural sustainable development. This integrated holistic framework is crucial to ensure the continuing survival of indigenous peoples as distinct peoples and cultures.

In a world which is modernizing and globalizing in a very fast pace and where economic growth is the main pre-occupation, there is a crying need for such a holistic framework for development and sustainability. This holistic approach will help indigenous peoples prevail, flourish over the current global multiple crises and contribute to the solutions of these crises.

II. HOW TO OPERATIONALIZE IPSSDD : A MODULAR APPROACH

a) Understanding Contemporary Global Change and the Multiple Crises of Indigenous Peoples:

The module entails seeking to appreciate and understand the global multiple crises and how they impact indigenous peoples (IPs). In particular, the component explores the

³ Indigenous Peoples' Sustainable, Self-Determined Development (IPSSDD): A Training Course for Community Trainers, Copyright © Tebtebba Foundation 2014

challenges and trends associated with the development of human-nature relations that the world had witnessed over history.

It identifies the fundamental social and ecological challenges facing peoples and their planet in the 21st century and relates these with the existing economic, socio-cultural, and political systems of indigenous peoples. Ultimately, it communicates the role and contributions of indigenous peoples as local-global actors in response to contemporary challenges in various social and political arenas.

Several realities inform this component of the IPSSDD. Firstly, Indigenous peoples are experiencing many environmental, socio-cultural, political, and economic crises. These crises are so interconnected that one cannot point to a single cause or effect. These crises are happening in many different indigenous villages, communities, and regions in the world. Hence, it is a global multiple crisis.

Secondly, Indigenous peoples are more vulnerable to these crises because of their historical discrimination and other factors including socio-economic and political situations in many countries and in the world. It is important to note that the colonization of many indigenous territories have shaped the history that contributed to these changes.

Third, emerging problems such as climate change, land-related violence, criminalization of indigenous and human rights defenders, among others, are exacerbating these crises.

Fourth, Indigenous peoples play a critical role as political actors in addressing these multiple crises at the local, national and global levels.

The world therefore, is experiencing many interrelated economic, political, socio-cultural and environmental crises to which indigenous peoples are more vulnerable due to their historical and systemic discrimination and do have role in seeking viable solutions

b) The Human Rights-Based Approach (HRBA) to Indigenous Peoples' Development:

This component considers the respect, protection and fulfillment of human rights contained in the different United Nations bodies, most specifically the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), which states in part:

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, The Declaration of Human Rights and international human rights law (- Article 1, UNDRIP)

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in

the exercise of their rights, in particular, that based on their indigenous origin or identity (Article 2, UNDRIP)

This component explores the concepts, instruments and approaches to human rights and place of indigenous people. The framework aspires to enhance indigenous peoples' capacities to articulate key human rights concepts, with a focus on indigenous peoples' rights, and the Human Rights-Based Approach (HRBA). This also includes enhancing capacities to effectively use human rights tools and mechanisms at various levels; and apply the HRBA to their work on IPSSDD.

The universally-agreed basic human rights are contained in the Universal Declaration of Human Rights (UDHR), the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR), otherwise known as the International Bill of Human Rights (IBHR).

The ultimate aspiration of this component is that indigenous peoples should be fully aware that all human beings have rights that are universal, inalienable, inherent, indivisible and interdependent, meaning:

- *Universal*: human rights are the same for all human beings regardless of sex, age and race and, that all people regardless of social status and origin, are born equal in freedom, dignity and rights.
- *Inalienable*: human rights are rights of people because of their humanity and are not given to them. Hence, no one can take away that right from a person. It also means that a person has human rights even if his or her country does not recognize or violate these rights. For example, when slavery is practiced, slaves still have rights even though these rights are being violated by the state.
- *Inherent*: human rights are not bought nor given by anyone. They belong to people simply because they are human.
- *Indivisible and interdependent*: Human rights cannot be divided into parts and cannot be denied because they are less important or non-essential. Human rights are interdependent: all human rights are part of a complementary framework. For example, your ability to participate in your government is directly affected by your right to express yourself to get an education, and even to obtain the necessities of life.

Indigenous peoples drafted and negotiated the UNDRIP, a document that contains their rights. Indigenous peoples must therefore find out what the UNDRIP contains so that they can be effective advocates for their rights.

IPs' rights are individual and collective human rights that apply to indigenous peoples, taking into account their distinct context, histories and values. These rights are not special rights, but are the same human rights that apply to everyone, but distinct and differentiated to take into account indigenous peoples' context, history and values.

In the human rights context, the State is known as the duty-bearer and has both positive and negative obligations. The State has the obligation to respect, protect and fulfil human rights. As such, the State is legally liable for failure to perform its human rights obligations.

The human rights-based approach (HRBA) identifies the *rights-holders and duty-bearers* and articulates steps necessary for rights-holders to claim their rights and capacity building and other support from duty-bearers. Duty-bearers need to meet their obligations.

The HRBA may be used by indigenous peoples to advocate for the respect and recognition of their concept of development.

There are mechanisms in place, accessible to indigenous peoples, to ensure that human rights standards and instruments adopted at the national, regional and global levels are implemented and violations addressed. Human rights treaty bodies can issue recommendations and decisions that may help indigenous peoples in advocating for the respect, protection and fulfilment of their rights.

Citizen consultation and participation in planning and decision-making processes is in the heart of the Kenyan constitution, 2010. The Constitution vests all sovereign power on the people of Kenya.⁴ “Participation of the people”⁵ is one of the country’s values and principles of governance, while the object of devolution (County governments) is to “enhance the participation of the people in the exercise of the powers of the state and in making decisions affecting them”.⁶

In addition to Constitutional and other legislative gains in citizen participation, a number of instruments/tools related to citizen engagement in policy formulation, programmes design, implementation and access to benefits have been developed across national and county governments.⁷

c) Mainstreaming Indigenous Women and their Human Rights in IPSSDD:

This component highlights the multifaceted and complex situation of indigenous women and their human rights as embodied in the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) and in the UNDRIP. It also discusses the existing mechanisms and support systems for the empowerment of indigenous women and the elimination of gender-based violence.

Indigenous women and girls play significant roles in their communities in various capacities using their traditional knowledge, practices and skills while continually innovating to create new or better results not only for them and their families but also for the next generations

⁴ Republic of Kenya (2010), Constitution of Kenya 2010

⁵ Constitution of Kenya Art. 10(2)

⁶ Constitution of Kenya, Art. 174(c)

⁷ County Public Participation Guidelines; National guidelines for Stakeholder Engagement and Free Prior Informed Consent (FPIC) and the Country’s Consultation and Participation Plan (C&P), for National REDD+ Programming,

to come. These and their well-being, therefore, cannot be overlooked in the pursuit of community empowerment.

However, indigenous women and girls are disproportionately affected by the multiple crises that their communities face. Being women, being indigenous and being young (for girls) are the identity layers that make them vulnerable to discrimination and violation of their basic human rights. (Poorest within) Among the poor in their communities, they also experience discrimination where their participation in decision-making is limited to none. In addition, Indigenous women and girls encounter violence both within and outside of their home/community environments.⁸

Indigenous women in our communities confront varied and interconnected problems, concerns and issues. These include poverty, discrimination including gender-based discrimination, socio-cultural injustices that come in different faces, sexual abuse, violation of their individual and collective rights such as their right to their land, territories and resources, to their cultural rights and so forth.

The historical discrimination of indigenous peoples, patriarchy, non-recognition of their identity and their rights as indigenous peoples, development policies and programs among others are factors to the problems indigenous women and their communities experience. One or two are either reinforcing each other or reinforcing other factors.

Deepening poverty and hunger, continuing illiteracy, increased vulnerability and exposure to abuse, increased incidence of illness and diseases including mental health and behavioral issues, loss of self-esteem, family dysfunction, increased vulnerability to sexual abuse, drugs and alcohol, trafficking and prostitution are among the consequences brought by these problems to indigenous women.

Indigenous peoples, particularly indigenous women, will be among the most affected by climate change although they currently have a low participation at negotiating tables on climate change.⁹

Indigenous women are entitled to human rights provided in all international human rights instruments and as elaborated in the CEDAW. They are entitled both to individual and collective rights. As indigenous peoples, indigenous women have inherent collective rights to land and territory, culture, natural resources, biodiversity and intellectual property.

CEDAW is a binding treaty that aims to prevent and eliminate all forms of discrimination against women including indigenous women. It enumerates the human rights of women consistent with other international human rights standards.

⁸ E/C.19/2012/6. Combating violence against indigenous women and girls: article 22 of the United Nations Declaration on the Rights of Indigenous Peoples, Report of the international expert group meeting

⁹ Food and Agriculture Organization of the United Nations. Global Campaign for the Empowerment of Indigenous Women for Zero hunger. Accessed at <http://www.fao.org/3/CA0875EN/ca0875en.pdf>.

CEDAW advances three fundamental principles: state obligation, non-discrimination and substantive equality. State parties therefore have obligation to make CEDAW real and work for women through enactment, full and effective implementation of laws and policies consistent with the CEDAW.

All rights in the UNDRIP are to be enjoyed both by indigenous men and indigenous women. However, there are provisions specific to indigenous women.

With all the multifaceted contexts of indigenous women and girls around the world, not all is lost or hopeless. There have been long strides and milestones gained for the advancement of the status of indigenous women from the local to the international level.

The indigenous women themselves are at the forefront of paving new paths and forging new opportunities for themselves and for the next generation of women. These gains and opportunities, initiatives underway and plans of actions for their sustainable development require concerted support from indigenous communities, the governments, UN agencies and private entities to make change a reality and sustained for every indigenous women and girls.

In addition to the human rights treaty bodies and instruments such as CEDAW and UNDRIP, that make provision for the respect of women (Including indigenous women) rights, there are several other mechanism critical in advancing respect for women rights are in place.¹⁰ The UN embedded mechanisms includes the UN Women¹¹, the UN Commission on the Status of Women (CSW)¹², the UN Permanent Forum on Indigenous Issues (UNPFII)¹³ and the Expert Mechanism on the Rights of Indigenous Peoples (EMRIP)¹⁴. Indigenous women can access and engage these bodies and mechanisms through several ways to promote their rights and address gender-based violence.

There are also existing national and regional human rights commission, which can be used to promote the rights of indigenous women. In Africa, The African Commission on Human and Peoples Rights, and Nationally, the National Commission on Human Rights, the

¹⁰ International Indigenous Women's Forum (IIWF)/Foro Internacional de Mujeres Indígenas (FIMI);

<https://www.fimi-iiwf.org/#>; Asian Indigenous Women's Network (AIWN)

[\[Continental de Mujeres Indígenas de las Americas \\(ECMIA\\)\]\(http://www.ecmia.org/\), <http://www.ecmia.org/>The African Indigenous](http://www.asianindigenouswomen.org/Continental Network of Indigenous Women of the Americas/ Enlace</p></div><div data-bbox=)

Women's Organization (AIWO); <http://indigenouswomen-africa.org/> Alianza de Mujeres Indígenas de

Centroamérica y México. <http://alianzami.org/>

¹¹ UN Women, dedicated to supporting UN Member States ensure gender equality and empowerment of women

¹² A global intergovernmental body exclusively dedicated to the promotion of gender equality and the empowerment of women.

¹³ a high-level advisory body to the economic and social council on indigenous issues related to economic and social development, culture, the environment, education, health and human rights.

¹⁴ A subsidiary body of the Human Rights Council, providing expertise and advice on the rights of indigenous peoples as set out in the UNDRIP

National Gender and Equalization Commission (NGEC) foster the promotion and Protection of the Rights of Women.

Kenya's 2010 Constitution, ensures recognition of ethnic, cultural and religious diversity, outlaws discrimination; confers Affirmative Action for women's rights to participate in elective and appointive bodies, proposes not more than two thirds of either gender should be in appointive or elective bodies, equal rights to citizenship for women and men, protection for women in relation to motherhood, pregnancy and equal rights in marriage, among others benefits.

In article 35 of the Kenyan constitution, women have the right to equal treatment with men, including the right to equal opportunities in political, economic and social activities. Women are also to be accorded the same dignity of the person as men. They have equal rights to inherit, have access to and control property. In addition, any law, culture, custom or tradition that undermines the dignity, welfare, interests or status of women is prohibited.

It is critical that the women rights guaranteed in international and national instruments, including the established mechanism to support their realization are fully engaged to secure such rights.

There are collective actions which can be undertaken to ensure that indigenous women and their individual and collective human rights are mainstreamed and their specific challenges are addressed in the development agenda. These actions (but not limited to): formulation and implementation of gender equality policy or protocols, open dialogue between women and leaders, education to raise awareness on the human rights of indigenous women, and gender sensitivity training.

Community strengthening and development can be realized with the meaningful and effective participation and inclusion of indigenous women in all (sustainable development) initiatives in various levels. Sustainable development is also possible when the roles and contributions and human rights of indigenous women are mainstreamed and the challenges they face are addressed in the development plans of their communities.

Realizing the human rights of indigenous women require holistic interventions that address gender inequality and bring sustainable development closer to them. There are tools, best practices and experiences, that ensure indigenous women can participate meaningfully and effectively in all cycles of community strengthening and development.

d) Knowledge-Based Approach and Intercultural Approach:

Indigenous peoples have the right to practice and revive their culture and traditions.

-- UNDRIP Article 27

The aspirations of this component of the IPSSDD is to promote appreciation of indigenous peoples' knowledge and its significance in IPSSDD. It includes appreciation of the challenges indigenous peoples experience in the actual practice and promotion of their traditional knowledge. In addition, it highlights challenges experienced in developing ways to respect, protect and promote traditional knowledge of indigenous peoples including ensuring intergenerational transmission of this and intercultural approach to development; and Assert indigenous peoples' right to culture and knowledge and the adoption of culturally appropriate and knowledge-based approaches in global and national instruments and processes.

The module introduces the various concepts on culture and indigenous peoples' traditional knowledge (TK) and its significance to IPSSDD as well as the challenges in practicing and protecting TK. It elaborates on the status and trends on the promotion and recognition of TK and on the intercultural approach to development.

Culture, Cultural Diversity and Indigenous Peoples' Knowledge

Culture is the shared patterns of behaviors and interactions, cognitive constructs, and effective understanding that are learned through a process of socialization. These shared patterns identify the members of a culture group while distinguishing those of another group.

Culture is dynamic – that is, it can be learned, unlearned, eroded and revitalized. It is manifested in tangible and intangible forms e.g. language, arts, cuisine, social behaviors, livelihoods and is vital because it enables the community members to function and relate with one another.

Indigenous peoples are bearers of different worldviews/perspectives, cultures, languages, knowledge, and institutions (political, social, economic, cultural). Their culture is linked to their identity and struggles, the approximately 370 million indigenous peoples in the world accounts for 5,000 different cultures.

With continuing advocacy work of Indigenous Peoples, there is a growing appreciation of the contributions of TK/ IP knowledge and culture at various processes from local, national to global levels. It is valuable not only to TK holders and IPs but also to society, in general

There are international instruments and mechanisms that recognize, protect and promote traditional knowledge of indigenous peoples.¹⁵

The recognition of Indigenous knowledge/traditional knowledge (TK) as knowledge, innovations and practices of indigenous and local communities around the world that developed from experience gained over the centuries and adapted to the local culture and environment, is reflected under the Convention on Biological Diversity (CBD), UNESCO, and UNFCCC. Collectively owned, transmitted orally from generation to generation, traditional knowledge of indigenous peoples mostly emanates from and is influenced by their relationship with their territories and resources.

Scope, Value, Status and Trends of Indigenous Peoples' Knowledge

The scope of indigenous peoples' knowledge includes but is not limited to their language, songs, folklores, handicrafts and arts, cultural values, agricultural systems and practices, health practices, belief systems, natural resource management systems and traditional occupations.

Indigenous peoples are contributing significantly on their culture and traditional knowledge, practices and innovations to sustainable, self-determined development over generations.

In agriculture, traditional knowledge expands to terrace farming, pest management, irrigation at high levels, fallow systems and natural/organic/sustainable agriculture. Concerning the environment, TK covers forest and watershed management, ecosystem-based approach and environmentally-sound mining practices, among others. On health, indigenous women who are the primary knowledge-holders and guardians of traditional knowledge boast of their knowledge on seeds, herbal medicine, preventive medicine and others.

With their traditional knowledge on sustainable management, use and conservation of their ecosystems, the remaining tropical forests are protected and located in the territories of indigenous peoples. It also means that 80 percent of biodiversity on earth is in the diverse ecosystems within the territories of indigenous peoples.

The traditional knowledge of indigenous peoples is also significant in responding to the global crises such as climate change, biodiversity erosion, economic crises and others. Since

¹⁵ UN Declaration on the Rights of Indigenous Peoples; UNESCO Conventions on Cultural Heritage; WIPO Intergovernmental Committee on Genetic Resources, Traditional Knowledge and Folklore; Convention on Biological Diversity (CBD) and IPBES; UN Framework Convention on Climate Change; overall, 13 UN agencies have work related to traditional knowledge/ indigenous peoples' knowledge

time immemorial to present, the TK of indigenous peoples has persisted. It survived colonization and historical discrimination. Being dynamic, it is also constantly evolving.

More importantly, many indigenous peoples continue to practice their TK as a form of assertion of their right to self-determination. Amidst dominant economic and development paradigms, indigenous peoples determine and pursue their development using their TK as key ingredient and base. IPs' knowledge and culture should therefore be respected, protected, promoted and transmitted to the next generations by learning from the knowledge holders, elders and women.

Kenya legal and policy environment has entrenched recognition of indigenous knowledge and provided for its incorporation in development planning and implementation. The national constitution¹⁶ and a number of enabling legislations¹⁷, policies¹⁸, strategy and planning documents¹⁹

e) Indigenous Peoples' Territorial Management Systems Approach to IPSSDD:

“All things are connected, like the blood which unites one family. ... Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life, he is merely a strand on it. Whatever he does to the web, he does to himself.” (-1854 Indian Chief of Seattle reply to Great White Chief of Washington)

This component of IPSSDD emphasizes the different approaches of indigenous peoples in managing their lands, territories and resources including the status and trends in these territorial management systems. It also provides different options available and potential partnerships for indigenous communities to strengthen their territorial management systems and promote ecosystems approach in their own context.

The overall aspiration of this component is to help IPs and the rest of humanity - appreciate the territorial management systems of indigenous peoples including associated present status and challenges and subsequent requisite strategies to strengthen their territorial management systems in partnership with governments, NGOs and other relevant actors within their ancestral domain.

The module also entails enhanced understanding on how the United Nations Convention on Biological Diversity (CBD) and the Convention on Climate Change (UNFCCC) can support indigenous peoples' territorial management systems – the ecosystems approach

¹⁶ The Kenya Constitution 2010 arts. 11 and 69;

¹⁷ Climate change Act 2016, The Forest Conservation and Management Act of 2016; The community Land Act 2016; The Protection of Traditional Knowledge and Cultural Expressions Act, 2016

¹⁸ National Policy for the Sustainable Development of Northern Kenya and other Arid Lands; The National Land policy (NLP) 2009; The National Policy on Culture and Heritage (2009); Policy Framework for Nomadic Education in Kenya (GoK, 2010): Ministry of Education's Sessional Paper No. I of 2005:

¹⁹ Kenya's Vision 2030; Climate Change Action Plan and Response Strategy 2010; Kenya's National REDD+ Readiness framework; Kenya's Nationally Determined Contribution (NDC):

(EA) that respect tenure rights and the cultural and spiritual dimensions of indigenous peoples.

EA is a strategy to manage land, water and living resources that promotes conservation and sustainable use of resources in an equitable way. In this approach, the people are the main actors of their own development.

There is no single way of applying the ecosystems approach. Furthermore, securing livelihoods have more to do with resilience of the ecosystem to maintain the production of fundamental goods and services.

Indigenous peoples have been practicing the concepts of ecosystems approach form time immemorial. Hence, indigenous territory management is an applied ecosystems approach. Indigenous peoples have collective rights over their lands, territories and resources. Recognition of these rights is crucial to the continuing practice of their territorial management systems that contributed to sustainable use of natural resources, biodiversity conservation and to sustainable development of communities.

Indigenous peoples, (as hunters, food gatherers, farmers, fishers, pastoralists) directly derive their sustenance from the lands, waters, and other natural resources. Their wellbeing is inextricably linked to biodiversity and the diverse ecosystems within their territories.

Indigenous peoples possess knowledge systems and practices in territorial management that sustain, protect and conserve lands, resources and biodiversity and ecosystem. These knowledge and practices of sustainability, protection and conservation are enhanced/strengthened by culture, values and spirituality.

The territorial management systems of indigenous peoples, which are persisting through the years, contributed to better protection and conservation of forests, ecosystems and biodiversity and arrest of environmental degradation. Thus, there is less decline of biodiversity in indigenous peoples' territories.

Indigenous peoples face multiple threats and challenges over their lands, forests, territories and resources from internal and external actors as well as from nature. These include land fragmentation and privatization, modernization, climate change, socio-political and economic pressures.

Nature managed by indigenous peoples and local communities is under increasing pressure, despite evidence of relatively minimal decline of nature within indigenous peoples' land than compared to other lands. At least a quarter of the global land area is traditionally owned, managed , used or occupied by indigenous peoples

Building Partnerships to Support/Strengthen Territorial Management Systems of Indigenous Peoples is critical. Considering the current status and the emerging threats and challenges to the territorial management systems of indigenous peoples, it is imperative to sustain partnerships and create new ones with friendly actors. These may be with other IP organizations, the academe, government agencies, CSOs, NGOs, churches and UN agencies.

Asserting, sustaining and innovating on the various aspects of indigenous territory management systems and adopting ecosystems approach will contribute to the Paris

Agreement, and to the multiple targets of the strategic goals of Aichi Biodiversity and Agenda 2030/Sustainable Development Goals.

Indigenous peoples are now recognized in international mechanisms as stewards of biodiversity that underpin sustainability of ecosystems. Carrying on such identity is not only a beneficial legacy to the future generation of indigenous peoples' communities but to society in general;

f) Indigenous Peoples' Sustainable Local Economies and Well-Being,:

Self-determined development for indigenous peoples is not a grand paradigmatic, generic alternative to mainstream development. It is simply part of our assertion of our right of self-determination and to remain as diverse and distinct cultures and communities.

(Victoria Tauli – Corpuz, Former Special Rapporteur IPs Rights)

This module discusses indigenous people's concepts of well-being and elaborates on sustainable local economies and its relation to IPSSDD. Furthermore, it stresses the issues and challenges in the sustainable local economies of indigenous peoples and the gains indigenous peoples achieved in confronting the dominant economic systems.

This block of the IPSSDD package reflects on indigenous peoples' perspectives and indicators of well-being, deepens understanding on sustainable local economies and its relation with IPs territorial management and considers ways to address emerging issues and challenges.

Indigenous peoples' traditional local economies and livelihood systems, which are place-based or ecosystems-based, still exist. The persistence of these systems is directly linked with indigenous peoples' efforts to protect their territories and ecosystems. We can still find such economic and livelihood systems among indigenous peoples who are able to fight for their rights to their lands, territories and resources and their traditional knowledge and governance systems.

Traditional economies would have long disappeared if these ecosystems were destroyed or indigenous peoples were displaced from their territories where these ecosystems are found. The extent of their abilities to adapt to environmental, economic, social, cultural, and political changes also determines the vibrancy of these traditional economic systems

Sustainable local economies - Indigenous livelihoods are characterized *by a diversity of small-scale economic activities along with regulation of territories, land and resources*. The produce of these activities is mainly for subsistence and whatever surplus are sold in the local markets. Others are exchanged with other goods (this is commonly known as barter system). It is estimated that around 400 million peoples around the world are practicing these economies, together with other sources of livelihoods.

The fact that these local economies still exist means that it is sustainable and ensures individual and collective well-being and prosperity of indigenous peoples. Prosperity, however, does not entail financial richness but abundance that sustains the community and the next generations. These economies are linked to the culture of indigenous peoples such as practice of mutual labor, reciprocity, barter and others.

Traditional economies are based on indigenous values and practice of well-being. Traditional occupations are undertaken in the spirit of intra-generation inclusive community, The understanding of community encompass present community and future generations - our ancestors, the seen, and the unseen, and the yet-to-be-born generations. This also includes not just the people but is inclusive of all in the community that includes elements and nature.

IPs' traditional occupations are informed and motivated by communal perspective and principles of reciprocity and social responsibility. Communities seek to meet the basic needs of all their members through the sharing of food, labour or implements. In addition, sustainable resource use/stewardship is intrinsic to the customary governance systems of indigenous peoples grounded on strong internal regulatory mechanisms.

Equality and Justice is another principle promoted by IPs reflected in in the premium placed on the equal treatment of humans and environment. Justice refers to how use of natural resources is free for all without jeopardizing the need of the future generations.

Characteristic of Dominant Economic System

The defining characteristic of the dominant economic system is the incessant pursuit of economic growth through the unhampered production and consumption of goods and services. Liberalization, deregulation and privatization were prescribed to most countries to further remove obstacles to the global capitalist market economy.

Below are brief descriptions of the challenges that the traditional sustainable economies are facing:

- **Double Jeopardy** - Because indigenous sustainable economies are ecosystems-based, and because the dominant economy relegates most developing countries as sources of raw materials, indigenous peoples lose their sources of livelihood and the bases of their identity.
- **Widens the gaps between genders** - The international and sexual division of labor, which relegates women into the reproductive realm or the care economy and to subsistence economies, made production more efficient.
- **Deliberate step undermining of these economies** - The dominant economy represented by the state, transnational corporations and other institutions like the World Bank, the International Monetary Fund, The OECD (Organization of Economic Cooperation and Development), and the World Trade Organization helped in pushing for neoliberal policies that undermine traditional economies. In

fact, many indigenous peoples are being criminalized in some states for practicing their traditional livelihoods.

- **Strong indigenous peoples' movement, weak implementation.** The United Nations, which IPs actively engaged with and which did finally adopt the UN Declaration on the Rights of Indigenous Peoples, is still generally weak, especially in terms of making its members comply with their obligations to international human rights law and environmental law.
- **Fragmentation and non-coordination between social movements, within NGOs, and even within government and intergovernmental bodies.** There is not much coordination and working together between peoples and social movements in the national and global arenas. As far as governments and inter-governmental organizations are concerned, bodies dealing with human rights and environmental issues are also not coordinating their efforts and programs. The more powerful and better-funded agencies of governments are the ones promoting investment liberalization and extractivist programs and projects. Those involved with human rights and environmental issues are weak and under-funded, to say the least.

Countless resistance struggles were fought and continue to be waged by our ancestors and us, present generations. Most of our fights are mainly against the systematic attempts of states and corporations to expropriate our lands for their development projects and investments and their efforts to extract natural resources. These include the struggles for our rights to our lands, territories and resources, campaigns around food sovereignty and against genetically-modified organisms and seeds, hydroelectric dams, Geothermal generations and mining, logging and monoculture plantations, as well as campaigns against militarism.

The challenges we face are even greater in these times because the last remaining frontiers where the most coveted natural resources are found, are in our territories. Even if we achieved some gains, such as the UNDRIP, which adds to our instruments for resistance and re-building, there are many attempts from states and corporations to disregard or coopt these gains. One classic example, which is has already been experienced by indigenous peoples in various parts of the world, is the way states and corporation distort the interpretation and implementation of the right to free, prior and informed consent (FPIC).

Building on our Gains:

- Indigenous peoples' perspectives of wellbeing are often regarded as backward and obsolete. Hence, these are often discriminated against or even criminalized.
- Sustainable local economies are still existing despite all obstacles because it has the capacity to adapt and is based on indigenous peoples' values and ecosystems.

Indigenous peoples' local economies, livelihoods and innovations, though totally discriminated and not recognized by the states and mainstream economy, have contributed a lot to sustainable development. Sustainable local economies are the way to real sustainable development. But this cannot happen unless stronger movement of indigenous peoples, in partnership with all other sectors, are strengthened and collaborated. Many international mechanisms are increasingly recognizing that indigenous peoples' contributions to sustainable development.

CONCLUSION:

Indigenous Livelihoods Enhancement Partners (ILEPA) in partnership with Tebtebba Foundation and the international ELATIA partnership is therefore promoting the principles and approaches under the Indigenous Peoples Sustainable Self-Determined Development (IPSSDD) framework elaborated above.

Further elaboration and operationalization of this integrated holistic framework is crucial to ensure the continuing survival of indigenous peoples as distinct peoples and cultures. This booklet aims to provide a synopsis of the principles, approaches and strategies necessary to realize the value of the Indigenous Peoples Sustainable Self-Determined Development (IPSSDD) and trigger the interest and application of the framework amongst indigenous Peoples.



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