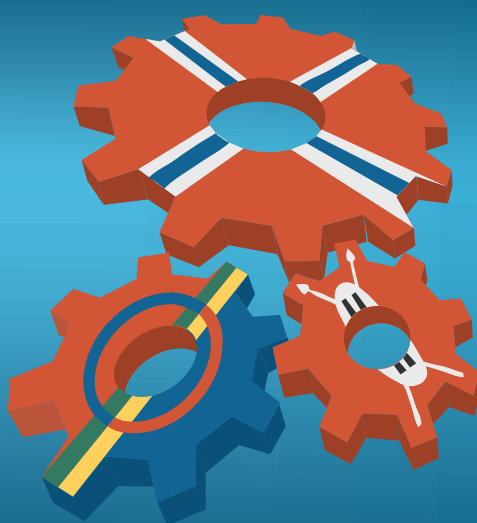




Forum Conference 2012

Changing standards and practices -
the same rights and peoples?

Report



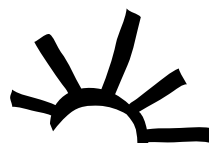
Forum for Development Cooperation with Indigenous Peoples Conference 2012



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“Changing standards and practices - the same rights and peoples?”

Preface

This is the Conference report for the 13th annual Forum for Development Cooperation with Indigenous Peoples, which commenced on the 9-10th of October, 2012. The Centre for Sámi Studies hosted the conference at the University of Tromsø, Norway. This year's conference was also held in conjunction with the seminar marking the twenty year anniversary of the Centre for Sámi Studies.

The topic for the conference addressed changing standards and practices in the field of Indigenous human rights. There was a particular emphasis on the UN-REDD program, REDD+, and NORAD and the Norwegian government and REDD. Speakers represented the Norwegian government and Sámi Parliament, NGOs, University researchers, and activists from Indigenous organizations. This year's speakers came from Norway, Sápmi, Tanzania, and Russia. Topics concerning Indigenous peoples from all over the world were brought into focus.

The Centre for Sámi Studies is the coordinating institution for the Forum for Development Cooperation with Indigenous Peoples. It was established in the year 2000 to provide a meeting place for academics, representatives of Indigenous organizations, NGOs, students and others interested in Indigenous issues.

The Forum board consists of the following: Torjer Olsen, (Chair), Sidsel Saugestad, Håkon Fottland, Rachel Issa Djesa, and Ingrid Hovda Lien from the University of Tromsø; Janne Hansen, *Gáldu* (Resource Centre for the Rights of Indigenous Peoples); Siri Damman, Rainforest Foundation Norway; Tore Johnsen, Sámi Church Council; Jens Dahl, IWGIA - International Work Group for Indigenous Affairs; and Øyvind Eggen, Norwegian Institute of International Affairs. Terje Lilleeng, Centre for Sámi Studies, is the administrative coordinator.

This report includes both translated manuscripts and summaries of the conference proceedings. Forum conference reports, as well as news and updates about Indigenous issues and upcoming events can be found on the website:

http://en.uit.no/ansatte/organisasjon/hjem?p_dimension_id=95676&p_menu=42374

ELLEN MARIE JENSEN
University of Tromsø

TORJER OLSEN
Chair, Forum for Development
Cooperation with Indigenous Peoples



Opening of Forum for Development Cooperation with Indigenous Peoples: “*Challenges for Development Cooperation with Indigenous Peoples*”

Torjer Olsen, Chair

Dear all, guests coming from all over, old friends and new friends, colleagues and students, I am glad to welcome you to the Forum Conference 2012. Velkommen! Bures boahtin! Welcome!

This year's conference has the title *Changing standards and practices – the same rights and peoples?* In the title, we wish to ask an important question: Even though politics and policies are constant subjects of change, even though new regulations are coming, even though new trends are appearing in the field of development cooperation, in the many different parts of the world there are still huge groups of Indigenous peoples.

Indigenous peoples have been fighting for rights and for power, to be seen, recognized and understood, and for survival. A number of Indigenous peoples have gained these rights. Some have only gained a little. Still, in many parts of the world, there are groups of people who are minorities, who are minorities among minorities.

Although the category “Indigenous peoples” is a thankful category to use, it points towards peoples and cultures that are really different. For the *Forum for Development Cooperation with Indigenous Peoples*, it remains an important issue to keep up with these differences and have them as a starting point.

This year, the focus at the *Forum Conference* will be that a substantial part of development cooperation work is directed towards, or has implications for, Indigenous peoples. Still, some of the most dominant topics in the current policies are oil and commercial cooperation, forests, and climatic change rainforests and dominant populations. One of the goals of *The Forum Conference 2012* is to discuss how Indigenous people can be made visible and important in this bigger picture. The *Forum for Development Cooperation with Indigenous Peoples* seeks to provide a meeting place for different actors within the field of development work, and to raise questions regarding Indigenous peoples. *The Conference* is a physical meeting place for people working with development cooperation from the fields of research, management and development work; here we will present and reflect upon the foundations of the forum within Sápmi and the northern regions, and facilitate reflection concerning the current role and future work of the Forum.

Geographically, the *Forum Conference 2012* will move from Karasjok, via Indonesia, to Brazil. Thematically, it will not only have a focus on Indigenous rights, but also move from a focus on policies to an analysis of impact, examine various examples of cooperation between Indigenous peoples, and discuss experiences from the emerging Indigenous agendas in the Churches. The Forum Conference 2012 wishes to give knowledge, share experiences, and raise questions.

This year's conference is smaller than previous years' conferences. We are not as many people as before, and the program is shorter than before. This is due to many different reasons. However, what I want to focus on, and what I would want us all to focus on, are the possibilities that this gives us. It opens up for dialogue and conversation, for debate, for agreements and disagreements. We can talk to each other. Let us all do that!

Have an interesting conference!

Background for the Forum for Development Cooperation with Indigenous peoples (in Short the Forum). What Happened to the Mandate?

Sidsel Saugestad, University of Tromsø

I am following up on the historical outlines and the anniversary celebration of the Centre for Sámi Studies when I look at the background for the establishment of this Forum, and the expectations that were expressed when it started.

In recent years, the Forum has been through a process of reorientation. This was—and is— necessary due to a number changes:

- in the establishment of new international arenas for Indigenous issues;
- in the policy formulations of the Government, Ministry of Foreign Affairs, and NORAD;
- in the landscape of Norwegian and Sámi organisations in the region;
- and in the university organisations, its functions and its reward system.

I hope to contribute to a discussion on how we—and by “we” I mean those present at this conference—can understand and find ways to deal with these changes.

First: the Background

The Forum is generally considered a follow-up to engagements first formulated as official Norwegian Policy in the *Norwegian Programme for Indigenous Peoples* (*Det norske urfolksprogrammet*). This was established by the Ministry of Foreign Affairs in 1983, providing direct support to local Indigenous organisations in five countries in Latin America, (Guatemala, Chile, Peru, Paraguay and Brazil). In the initial years, this programme was administered by NORAD, then followed a period when the programme was transferred to the Norwegian Institute for Applied Social Science (FAFO). Following an evaluation in 1998, the programme was transferred back to NORAD in 2000.

Another outcome of the review process was the recommendation to establish a *Forum for Development Cooperation with Indigenous Peoples*.

The University of Tromsø was formally requested to set up such a forum and the University board asked the *Center for Sámi Studies* to be the host.

Several factors led to the Forum being in Tromsø.

The University had established itself from the very beginning as having a focus on Sámi issues, Sámi-Norwegian relations, and by extension, also on Indigenous issues in a global perspective. We were a new University with ambitions and commitments to solidarity, peace, human rights, and Indigenous rights became a part of this wider engagement. This meant that researchers were working on Indigenous issues in America, Canada, Australia, New Zealand, and later also in Africa. With support from NUFU—the *Norwegian Programme for Collaboration with Universities*—in developing countries, comprehensive programmes were developed to address Indigenous issues in Guatemala, Nicaragua and Botswana.

With the establishment of a *Centre for Sámi Studies*—now duly celebrated—and a large international conference on *Indigenous Peoples and Self-Government* in 1993, the university wanted to assess how this competence could be consolidated and developed further, also with a view to contribute to development assistance.

Among the initiatives taken at that time was a letter written in to the Ministry of Foreign Affairs and NORAD inviting a discussion on the need in public administration and development cooperation for competence on Indigenous issues (*Drafting ad forvaltningens og bistandsapparatets behov for kompetanse på urfolksspørsmål*). It was inspired by a suggestion from Terje Vigtel, then *Charge d'affaires* in Botswana, where

Norway was funding a programme for “Remote Area Development.”

This term was a euphemism for support to the Indigenous minority known as Sami or Bushmen, and a central motivation for Norwegian engagement was the changes that had taken place in Norwegian-Sami relations and a belief that this was an experience of relevance to other similar situations. I had worked on this programme, and Vigtel suggested that the Ministry could use more of the approaches developed in Tromsø.

A letter was duly composed by the rector – Ole Mjøs, in 1994. It disappeared. After a while this was discovered, excuses made, a new letter sent. The point here is not that the letter disappeared, but it serves to illustrate a point of some broader significance: there was no clear addressee. This was the case then, it is more or less the case now. It is common understanding in organisational theory that for a case, and issue, or an area of priority to make headway within an administrative system, there must somewhere be an identifiable person—or people—to bring the case forward. (I will get back to this point).

To continue the background history, the evaluation of the Norwegian Programme for Indigenous Peoples mentioned earlier (Evaluation report 8.98) identified some of this need for a focal point. Their recommendation was a roundtable, including Sami, NGOs, the Parliament and academics, as well as national consultations to discuss/evaluate strategy and its implementation.

A subsequent “Follow-up plan” for development cooperation with Indigenous peoples (*Oppfølgingsplan for urfolk i bistanden*) had three action points:

to engage the Sami Parliament— newly established—more actively in development cooperation;

to provide support to research on Indigenous peoples, capacity building through education and the participation of Indigenous peoples in research programmes and international collaboration;

to establish a forum where Norwegian parties could share experiences and discuss issues related to collaboration with Indigenous peoples; this should be located within the University of Tromsø and funding should be taken from the vote for Norwegian Programme for Indigenous Peoples (my translation).

A government white paper - *Stortingsmelding nr. 21 (1999/2000) Focus on Human Dignity*. (Menneskeverd i sentrum) followed up on those issues (5.6.4 g).

To sum up: there was a clear mandate from the government, which was also expressed in a government white paper and earmarked funding for a Forum.

There was an invitation to the University of Tromsø to further specify the form and mode of operation of this Forum.

Constant themes in the discussion that followed were the need for coordination and exchange of experiences between the different actors working with Indigenous peoples, dissemination of research-based knowledge, and the need for information to make the Norwegian public more engaged in Indigenous issues.

Concrete initiatives, as confirmed in the first—founding conference— in 2000 were the following:

A yearly conference/seminar

A network and a web page

The yearly Forum Conferences soon took on a pattern that addressed and reflected the objectives reiterated in the number of documents that led to its formal establishment. I shall not try to repeat them all, but I refer to the webpage of the *Centre for Sami Studies* that provides the reports from each conference.

But as an example that illustrates what I perceive as the Forum at its best, let me mention the conference in 2004. The theme was “Indigenous Rights and Gendered Representations,” and in addition current issues in the Indigenous struggle were taken up by Sami and Indigenous representatives from Hawaii, the Democratic Republic of Congo, South Africa, Botswana and Tanzania, including Edward Porokwa who is with us again today.

On this occasion, Ingunn Klepsvik from NORAD presented the freshly printed Guidelines with the somewhat cumbersome title *Norway's Efforts to Strengthen Support for Indigenous Peoples in Development Cooperation -A Human Rights-based Approach*. The Document was met with considerable enthusiasm, and a number

of objections, in other words, it initiated exactly the sort of discussion that the Forum was meant for.

About the same time, Turid Arnegaard was appointed to a new position as advisor with a special responsibility for Indigenous issues, a very useful personification of the need for an address, a focal point and expression of some kind of priority for Indigenous issues.

For many years the *Forum Board* considered these guidelines as the “mandate.”

So much for the background.

What happened to the mandate?

Compared to the rather large number of documents in the late 1990s that led to a number of initiatives including the *Forum for Development Cooperation*, the issues are now approached in another and rather different manner.

I am not revealing any secret noting that participation in the *Forum Conference* is going down, it has been difficult to recruit new members to the *Forum Board*, and the relationship to the UD/NORAD system has changed from an initial invitation—one may even say request—to now being an applicant among other applicants seeking funding from the “civil society” vote.

There are many reasons: one is that the *Forum* when it started was in many respects a pioneer initiative, establishing new—and sought after—links between the administration in the south (south with a lower-case “s” meaning Oslo) and Sámi and Indigenous networks located in the North. Now there are Sámi organizations—like our partner *Gáldu*—that speak directly to institutions in Oslo, not to mention Genève and New York.

In addition, an earlier wish to engage the Sámi in development efforts in the global South is now competing for attention with new and forceful High North and Barents initiatives that inevitably put demands on organisational and administrative capacity. The Sámi are regarded as a success story, and this has resulted in a considerable amount of pressure to engage in good causes across the globe.

The University of Tromsø is less engaged in “conventional” development issues because the High North policy also provides financial incentives for developing research and teaching networks in the North. Moreover, we have a generational shift, not only because some of us are getting older, but because the new generation are markedly more focused on staying on track and producing on time. Volunteer work is not encouraged.

What has this to do with the mandate?

Due to a combination of the factors mentioned in this brief overview, the relationship with MFA/NORAD has changed.

Or let me be more precise. We on this side of the relationship have gradually come to realise and have taken in these changes. During the last two or three years, maybe longer, we have been told whenever a reference was made to the guidelines produced in 2004, that “These are no longer valid, they are outdated. They will be replaced, soon.”

So let it be clear: we have no longer a mandate from the Ministry of Foreign Affairs or NORAD. (Another factor again is that NORAD no longer has a mandate to formulate mandates).

But more importantly, does it mean that the government does not have a policy?

One answer, and I have this from senior advisor Monica Thowsend, Section for Human Rights and Democracy, who is the closest one comes these days to an addressee for questions relating to Indigenous issues.

Indigenous Peoples, REDD and Norway's International Climate and Forest Initiative

Indigenous Peoples, REDD and Norway's International Climate and Forest Initiative

Gry Asp Solstad The Ministry of the Environment

How are Indigenous peoples included in REDD?

There are countless examples of how Indigenous peoples are the best stewards of the forests. It is the strong belief of the Norwegian Government that the REDD process cannot be sustainable without including the people living in and off the forests, and that the REDD process cannot be truly successful if it does not benefit local people.

REDD+ should be seen as an opportunity for strengthening the rights of Indigenous peoples, and not an obstacle. We already see promising signs of Indigenous peoples strengthening their voice and inclusion in national planning processes in REDD countries.

Norway recognizes the importance of the *United Nations Declaration on the Rights of Indigenous Peoples* and the special role of the *UN Permanent Forum on Indigenous Peoples Issues* in this regard.

Indigenous peoples are engaged in all the processes we support:

- Indigenous peoples are actively engaged in all the bilateral partners, Indigenous peoples we are supporting (Brazil, Indonesia, Guyana, Mexico)
- We have also strongly supported the active inclusion of Indigenous peoples in international REDD processes. They are very well represented in the governing boards of the multilateral initiatives that we support in the World Bank and the UN (Forest Carbon Partnership Facility, the Forest Investment Program and the UN REDD program) and in the climate negotiations.

The Cancun agreement on REDD was a breakthrough for Indigenous peoples:

- It refers to the UN Declaration of the Rights of Indigenous Peoples (UNDRIP)
- Important safeguards were included that must be respected when undertaking REDD:

"Respect for the knowledge and rights of Indigenous peoples and members of local communities"

"The full and effective participation of relevant stakeholders, in particular, Indigenous peoples and local communities."

Norway was perhaps the most active country advocating strong language on Indigenous issues in the Cancun agreement.

The Sámi are represented in the Norwegian delegation to the climate talks under the UNFCCC. Typically, however, we work mostly with Indigenous peoples from the regions where REDD will be implemented (i.e., Latin America, Africa, Asia).

Consultations with Indigenous peoples at the national level is critical. When designing and implementing REDD activities, States should be encouraged to seek the *free, prior and informed consent* (FPIC) of Indigenous peoples. The principle is at the heart of the *United Nations Declaration on the Rights of Indigenous Peoples*. In my understanding, this principle has much to do with the *quality* of consultations. As such, consulta-

tions on REDD strategies and projects should allow time and resources for translation and deliberations in a culturally appropriate manner and provide for effective and meaningful participation of Indigenous peoples.

Above all, consultations must be *real*, that is, have actual influence on the outcome of the plans or projects in question. Practical application of the principle of Free, Prior and Informed Consent through implementation of national REDD+ strategies in, for instance, Vietnam and Indonesia will provide us with valuable experience on how this can happen in practice.

Norway is committed to strengthen the voice and capacity of Indigenous people's organizations. As part of our *International Climate and Forest Initiative*, Norway is supporting Indigenous peoples organizations and advocacy groups promoting Indigenous peoples' rights to the tune of 5 million USD yearly. Norway also supports dedicated Indigenous peoples' programmes. We have supported the establishment of a dedicated grant mechanism for Indigenous peoples and local communities as part of the *Forest Investment Program*. This grant mechanism will likely be capitalized at around USD 50 million. All the multilateral initiatives are actively engaging Indigenous peoples in the process to formulate national REDD strategies. And one of the main focus areas of the UN-REDD Programme, where Norway is the largest donor, is the inclusion of local stakeholders and Indigenous peoples.



Figure 1: Slide 14 Map: Geographical distribution of Norwegian REDD+ Support

“No Rights - No REDD” a Credibility Gap Between Policy and Practice

Signe Howell, University of Oslo

Good afternoon!

I am going to present some results of an anthropological project that I am leading at the University of Oslo. This is the fourth year that master students go out and do fieldwork in a comparative study in Indonesia (which is the field that I know best) Tanzania, Paraguay, Ecuador and Bolivia. The project was to see how REDD was communicated at the various levels from the government down to the local people. The students worked with an identical plan and they had to take account of the differences in each country, and there are big differences between these countries. I will mainly talk about the situation in Indonesia because I have been there often myself. I have not been to the Amazon countries, so I am relying on my students' data from those countries. I guess I am going to be presenting a less positive picture of what is happening on the ground than our previous speaker.

Stern Report (2006). Win-win-win scenario

To begin with, I will tell about the big climate change conference in Bali 2007. Here the Norwegian Prime Minister made the famous statement: “The technology is well-known and has been available for thousands of years. Everybody knows how not to cut down trees.” This is where it all sort of started. Despite the fact that nobody really understands what REDD is, whether it is REDD+ or whatever it turns out to be, it is still very much in the early stages. There are plenty of statements about what it ought to be. As REDD developed, several co-benefits were added, such as biodiversity, environmental services, poverty reduction, sustainable development, rights and climate change adaptation. REDD is also seen as an unprecedented opportunity for synergies between environmental and social benefits. So far this is proving extremely difficult to achieve on the ground. There are many reasons for this, one of them is the demands for participation on the local level of Indigenous populations have become increasingly central in the debate. There are ambivalences in this particular development and challenges of implementation of actual measures. The various activities are very difficult to do anything concrete with so far.

Norway has committed 3 billion NOK each year over five years, and this increases annually. Norway is a major financial contributor to REDD. (WBFI, FCPF, UN-REDD, Bilateral: e.g. Indonesia, PNG, Tanzania, Bolivia, Paraguay....

Article 32(2) UN Declaration of the Rights of Indigenous People (UNDRIP) states:

States shall consult and cooperate in good faith with the Indigenous peoples concerned through their own representative institutions in order to obtain their **free, prior, and informed consent** prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

One commentator said the following:

“REDD+ has the potential to deliver several benefits to Indigenous Peoples and other forest-dependent communities, including the sustainable management of biodiversity, the provision of alternative livelihoods, equitable benefit sharing of revenues generating from emissions reductions, etc.”

Free Prior and Informed Consent (FPIC)

FPIC is a rights based model that has been designed to give more autonomy and ownership to Indigenous populations. It is not a set of consultations with already established outputs that is ‘presented’ to a said community; it is a process of informed and mutual negotiations that benefit counterparts and stakeholders involved in an ethical fashion

Main points I will address in this talk:

- REDD has moved from a simple project about trees to strong preoccupation with safe-guarding rights of people who live amongst them. Co-benefit becoming central
- REDD still vague. Leads to confusion.
- NGOs becoming major stakeholders
- Gap between policy and implementation
- UN pilot Central Sualwesi – case study
- Communication and consultation REDD /FPIC poor.

The REDD dilemma

If you are an NGO or a government agent appointed to work on REDD, what do you say when you come to the community? It seems to me that you say something like this: “The principle of REDD+ is that you will be paid not to cut down trees. We do not know how much you will be paid, when you will be paid, or even whether you will in fact be paid money directly, or if the local community will be rewarded in other forms, such as the provision of a school, a clinic, a new road or whatever. Do you agree to accept this scheme?”

When I say it like that, it sounds pretty absurd, but that is pretty much what is going on because nobody really knows really quite what to say. Nobody really knows what it will be and the idea of a carbon market that was part of the initial plan looks as if it is fading into the background. It is on the way to becoming a standard aid project. This raises the question of: Where is the money going to come from?

It did not take long after the initial implementation that the local people and others were alerted to the possible detrimental implications of REDD to the livelihood of forest dwellers in all the implicated countries. Certainly in all the tropical forest countries where REDD is being introduced, debates have taken hold over all other forestry discussions.

The slogan “No Rights-No REDD” has taken hold and an accompanying demand for a “place at the table”—that is, a place at the negotiations. Actors are increasingly achieving this. They are demanding a place at the table. This has happened in Indonesia and also in Ecuador. In Ecuador the governments national plan for REDD was submitted to the World Bank and it was returned to the government on the grounds that not sufficient attention was paid to the Indigenous forest populations, which shows that in some quarters these demands are being taken seriously and having some effect. A lot of plans are including concern for Indigenous peoples or forest-dwellers and also that processes of FPIC is being carried out.

An American anthropologist called Doolittle did a study at the big COP project in Barcelona recently. She interviewed Indigenous leaders from all over the world and she argues that there is a shift in the argumentation of Indigenous leaders for why they should have a voice. It used to be a stress on culture, for example, references to how Indigenous peoples are protectors of the earth, etc, but now it is about rights. They stress how they have been the victims of colonization both from outsiders and more recently from local and national governments which continues today.

Here are some quotes that I have found on the net that go back to some of the things I have been talking about:

Voices on The Nature Conservancy’s Guaraqueçaba (Brazil) Climate Action Project

“It’s a very mysterious project,” one woman says. “And we still haven’t seen any results from it.”

It’s a game that only has economic aims. It favours the big businesses and the NGOs. They don’t care about the environment, they care about profit, the NGOs as much as the businesses; through carbon credits, they keep polluting, they keep earning more. And it’s the community that pays the price for all of this.

It was very important to the Conservancy to ensure that local people had a stake in keeping the forests around Guaraqueçaba standing. Everyone has to make a living somehow ... That’s why we and our partners have involved so many community members in income-generating, sustainable enterprises (NGO representative).

Essentially REDD is a very complicated thing. Most of us would not be able to explain in detail what photosynthesis is to an audience. Many local Indigenous people ask: “Why do they want to buy our oxygen? Why do they want to buy our wind? We need our wind and oxygen.” It is not an easy task to explain these concepts. How do outsiders explain this to the local people, given all the uncertainties of it all? Of course, the local people are often suspicious of the NGOs coming in, and the local people say: “they get more money than we do, they get paid from the foreigners, and we don’t.”

Indonesia has become quite a partner in the Norwegian REDD initiative. Quite possibly because Norway did not really know much about Indonesia until quite recently. They have an agreement and the president of Indonesia has expressed his strong commitment to the preservation of the forests. They put up an interesting infrastructure that bypassed the ministries that normally one would expect to be major stakeholders in all this and have a special REDD task force directly under the president. This provided a lot of annoyance in the Ministry of Forestry, for example. This ministry is known to be the most corrupt ministry in the country because there is so much money to be made in forestry.

Previously in Indonesia, people did not question their government. But in recent years, there has been an unprecedented engagement with the political process and it seems to me that REDD has provided a sort of platform for that engagement. It is interesting that part of the democratization process has been hung up on the application of REDD because it gets a lot of attention in Indonesia and because of the promise of big money. It has been given focus. Many of the local activists are using that as a way to talk about rights issues and as democracy issues. In one REDD report it was said that it was actually novel for the government to discuss things with civil society, we have no experience of this in Indonesia. Of course if you look at the Amazon, you see a much longer history of activist and Indigenous activist work. The Indonesians are learning a lot from the activists on the ground in the Amazon, especially the Indigenous activists. They meet at big international gatherings.

One of the main issues and one of my main criticisms of REDD is that there is very little communication between the people working on REDD in the capital and the people who live in the designated areas. This is where I argue as a social anthropologist because we are the only ones who are actually going to live in the community and see what is actually happening, so they can actually contradict some of the reports that state all of the things that governments have claimed to have done in the local community. The students who have been in these communities both document that what is meant to happen is not really what is happening, and there are lots of different reasons for that.

This is the inauguration of UN REDD in the province of Sulawesi which has been chosen to be a particular pilot area.



Figure 2: Inauguration of REDD, Sulawesi, 2010



Figure 3: Inauguration of REDD, Sulawesi 2000

I was there for the inauguration in October, 2010. I have had students there following up and there is a new group of students going out again at Christmas. So there was a big inauguration, there were lots of people, lots of famous people, a UN representative from Southeast Asia came from Bangkok. The picture on the left shows civil society people who were there and had parallel sessions running alongside for several days. The picture on the right shows when the local NGOs were going to go out to the local communities and begin to tell them about REDD. I think this is a revealing picture because you can see that they do not really know what to say about all this because nobody does. And again, this year, things have not progressed very far in this particular UN region.

What they decided in the inauguration meeting was that there was going to be nine areas for pilot studies and they still have not identified them. They have reduced it to five, hoping that would be easier, but they still have not done that. It looks like only two areas will finally be identified as UN REDD areas. One is already an existing national park, where you cannot cut down the trees anyway and the other one is a semi-national park, where it is completely forbidden to perform any kind of forestry. Again, on the local level there is a huge amount of politicizing going on between the local areas about who is actually going to get this REDD.

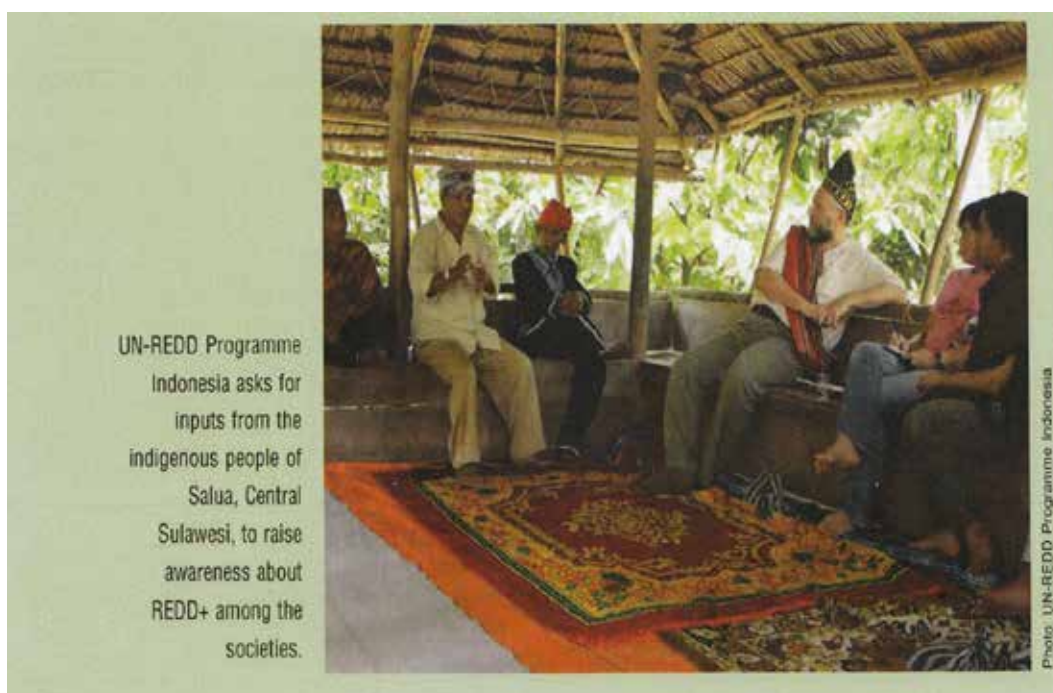


Figure 4: Slide 15 UN REDD Program Indonesia Pamphlet

This is a brochure from a REDD consultation that is represented as if it was a great opportunity for the local people. However, my students were there and they reported that the German UN representative and the they themselves were received by the cheif and the local people, they were fed a nice meal, and then they met in the local meeting house. The UN representative asked them if they had heard of REDD and they said no, they had not heard of it. He explained what it was and that was it. But this is the way it was presented in the brochure, as a fantastic consultation. There are some people in these areas who are not trained to understand REDD and nobody is training them.

Activation of NGO activity - Indonesia

There has been a proliferation of international, national, local environmental and human rights NGOs in REDD+ arena. This is part of a huge growth in numbers and empowerment of Indonesian NGOs since 1999. They receive a lot of foreign support and their voices are loud and they are well-informed about policies. They are increasingly & rapidly professionalized through foreign support. They are also listened to by foreign stakeholders and, as a result, by national government. They demand a “place at the table.”

One thing that has happened recently is that the local NGOs have started making these posters, which are distributed to various areas that are potential pilot areas or sites. In the capital there are over thirty-eight various NGOs working in the capital, many of them funded by the Norwegian government. There is a bit of a competition happening over who gets the jackpot of Norwegian money, because whoever gets the money becomes very important locally. They say that they do not actually want REDD, and that REDD will plunder their forests and destroy traditional social values. This is, of course, subversive activity that is suddenly happening. This is coming from the activists when they are interacting with the local community.



Figure 5: Anti-REDD political posters. Slide 16

NGOs' objections: on principle

They are skeptical to the market/commodification of nature (neo-liberalism) and say that we first need to resolve private property rights/land tenure. Further, they add that the poor should not solve the problems of the rich. Also, this is a diversion of attention: the real villains are not the local communities, but logging, plantation and mining companies.

What have we learnt so far?

The government is committed, but the challenges are enormous. There is a lack of coordination between stakeholders. They all express confusion and representatives of government, ministries and UNDP uncertain about their role in implementing pilot schemes. The action is very slow and the Indonesian forestry sector complicated. The question of land ownership is unclear and there is a high level of corruption. The illegal logging benefits are spread thin.

Due to NGO activity, there has been a shift of focus from trees to people. "If REDD achieves the rights of Indigenous peoples are encoded in law and respected, then REDD has been a success" (Senior official of AMAN).

The NGO stress on communal land/forest is often misinformed. There is a myriad of national and local environmental rights. The NGOs have increasing influence, but on whose authority?

The local NGOs are employed by UNREDD, REDD+, foreign NGOs. They are charged with informing the concept of REDD to villages, and to perform FPIC, and prepare for project implementation. But there is simple informative material lacking and training in how to present REDD is also lacking. Knowledge of local conditions is largely lacking as well, the motivation is present, but how to proceed is lacking. **FPIC (Free, Prior and Informed Consent)** an transparency are alien concepts amongst the local populations. So far, no concrete plans for alternative sources of income for affected populations. Increasingly, NGOs are negative towards REDD and they encourage local rejection.

Finally, I would like to end by bringing your attention to this manual, intended for Indigenous populations and forest communities everywhere where REDD is coming. It is a manual that has been produced to help them understand and to help the local people to decide whether or not they even want REDD or not and to be active in the negotiations when somebody comes with a REDD project to their community.



Figure 6: Slide 21 *Understanding Community-based REDD+ :A Manual for Indigenous Communities*

This is very laudable, IWGIA has produced this together with the Asia Indigenous Peoples Pact. This is the second manual that they have produced. The first one was intended to inform communities about what REDD was, and this one looks at the project level. It is a long manual, book length. I looked at it, and I have to say that it completely overshoots the audience that it is aimed at. It is very technical and if it is meant for the Indigenous local populations, this is meant for how they are supposed to measure the potential carbon saving implications. That is pretty technical, I could not do those sort of mathematics on calculation of carbon stocks so that Indigenous populations can start getting the money eventually. There is still an assumption here that the carbon market will come into being.

The manual is full of drawings. The following is a drawing and this is the sort of audience they perceive that they are writing towards for this manual. This seems to me, again, a little odd.

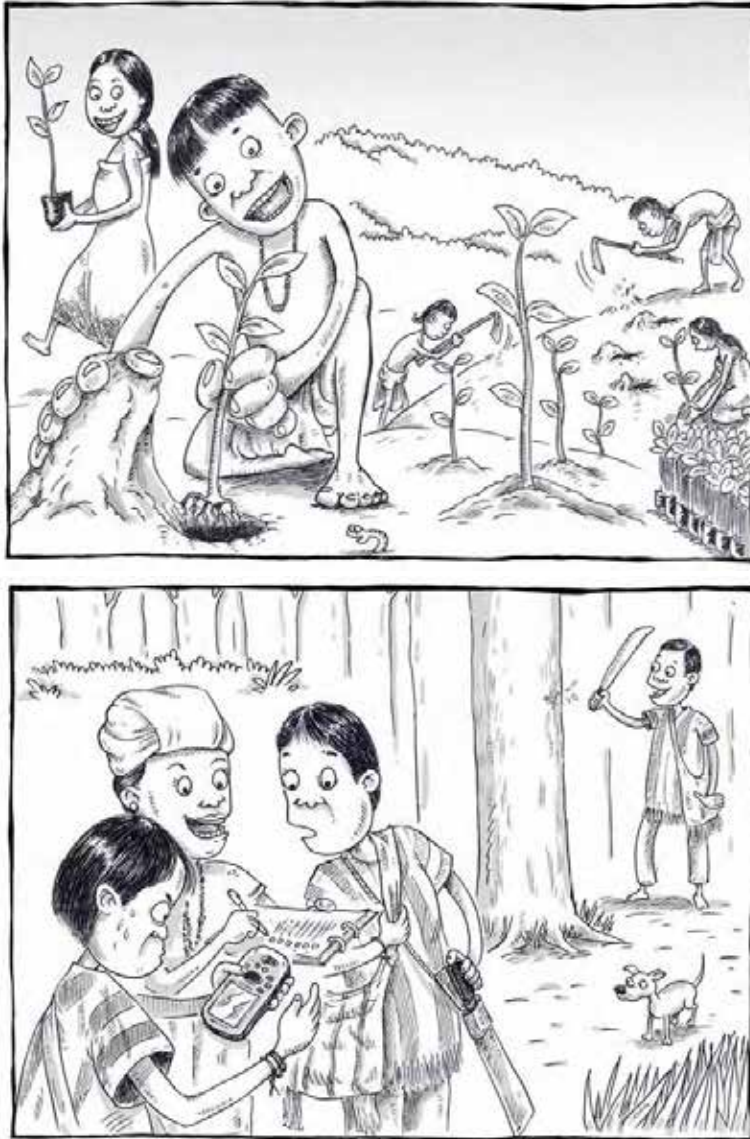


Figure 7: Slide 23 Illustrations from the the REDD+ manual

They are presented as very primitive, yet in order to make use of the methods, you need a lot of education and equipment. This is the extreme end, but by and large, when people from the outside come and they try to explain to the local people what this is, they tend to use very complicated language. They are not able to speak so that local populations can understand what is going on. This is with the exception of the few highly educated people, which of course enhances their power position and brings up other issues. There are some real ambiguities in this particular manual.

To finish off, the initial REDD approach essentialized the notion of nature as wilderness, that was separate from “society / people,” and offered technocratic solutions. The voices of forest people were less important. REDD+ today has the “co-benefits” which are as important as the original aim of saving the forests. There is more acceptance that forests do not exist outside the people who live in them. Indigenous/forest dwell-

ers' concerns and rights become central. Local knowledge became more important, but shifted emphasis on rights. FPIC is accepted as necessary. Activists are gaining ground and are included in the discussions. An example is in Ecuador 2010, when the World Bank returned the REDD national plan on grounds that not enough attention was paid to the Indigenous population.

The Paradox: “we” still know best, “they” must learn to accommodate “our” values, “our” knowledge. There are new uncertainties, new power constellations coming into play.

Finally, who speaks on behalf of local/indigenous populations?

Thank you for your attention!

NORAD Involvement on REDD with Particular Involvement of Indigenous Peoples and Issues in Tanzania.

Edward Porokwa, PINGOs Forum, Tanzania

Good afternoon,

Thank you for the invitation. I am mainly going to talk about NORAD involvement with REDD in Tanzania. Somebody had asked earlier whether there were Indigenous peoples in Tanzania and I think that is where I should start my presentation.

One of the most influential documents concerning Indigenous peoples in Africa was adopted by ACHPR, which is an organ of the African Union mandated to promote and protect human rights on the continent. It is a creation of the African Charter to which Tanzania is a state member. The ACHPR report (adopted by the AU) accepts that there are Indigenous Peoples in Africa. Regarding Tanzania, the report mentions pastoralists and hunter gatherers as being “indigenous peoples.”

The communities that are accepted by the ACHPR are:

- Maasai
- Barabaig
- Akie and
- Hadzabe

I am a member of the Maasai. The first two are pastoralists and the other two are hunter- gatherers. Many refer to Indigenous peoples of Africa as hunter-gatherers and pastoralists, because the governments do not want to accept them as Indigenous peoples.

Tanzania voted in favor of the United Nations Declaration on the Rights of Indigenous Peoples in 2007. Some African countries have assumed specific legally binding obligations in addition to the Declaration. For example, the Central African Republic ratified ILO 169 and Congo Brazzaville has enacted a Law on Indigenous Peoples. South Africa has promised to do the same.

However, Tanzania expressly refused in several occasions, including 2011 at the UPR review, by the UN Human Rights Council, claiming that there are no Indigenous peoples in Tanzania.

How do we know Indigenous Peoples in Tanzania?

African Union/African Commission’s Characteristics for identifying Indigenous Peoples:

- Voluntary perpetuation of cultural distinctiveness,
- Self identification and recognition by other groups as distinct collectively
- An experience of subjugation, marginalization, and land dispossession
- A livelihood with special attachment to land
- National recognition

These are some of the criteria that are very important for the Indigenous people in Tanzania. The government does not recognize the existence of Indigenous peoples. Lack of recognition has resulted in a lack of legislative and administrative security for Indigenous peoples, limiting their scope of enjoyment of rights on an equal footing to other communities.

Impact of such lack of recognition

- Marginalization by policies
- Poor representation
- Eviction land alienation/grabbing
- Poverty
- Vulnerability
- Poor infrastructure
- Victimization by global policies/concept, ie climate change, conservation, food security etc
- Conflict prone

There are things that are happening now, they are not simply things that happened in the past. The ways that Indigenous peoples live, like through pastoralism, livestock keeping, or hunting and gathering, are not supported by any policy. All these modern concepts have an effect on Indigenous peoples and they live in very conflict-prone areas.

Double Impact of Climate Change

When we talk about climate change and climate change policy in Tanzania, we are talking about a double impact situation. Climate variability is a reality, many Indigenous pastoralists have lost their livestock because of prolonged drought, which is the most notable impact. The seasons have changed. Indigenous people get a double impact; their livelihoods are effected by climate change and climate change is used as justification for dispossession and land grabs, there are many incidences of evictions of Indigenous peoples from their lands. Many people will blame Indigenous peoples for climate change, saying that their way of life is outdated and needs to be modernized. So because of lack of security of land, they are further marginalized.

The Situation of Indigenous Peoples in Tanzania and REDD

There is no framework legislation that addresses climate change issues. There are different forms of legislation for different sectors, but all of them will end up taking away lands of Indigenous peoples and restrict Indigenous peoples from ownership or use of resources:

- Mining Act 1998
- The National Parks Act 1959
- The Ngorongoro Conservation Act 1959
- Wildlife conservation Act 2009
- Environment Management Act 2004
- Land Acts No.4&5 1999, Forest Act 2002

Because Indigenous peoples in Tanzania tend to work and own land communally, the legislation and acts do not support their livelihood. Most of the time it is very easy to evict them from their areas.

Indigenous Peoples and REDD

If we turn to the situation in Tanzania with Indigenous peoples, we can see that they do not control their land/forests. The Northern Highland Forest Reserve is managed by the Ngorongoro Conservation Area Authority and there is restriction on grazing of livestock in this area.

Tanzania encourages the use of Local Government authorities (for forest management) and not Indigenous peoples representatives or Institutions as per the requirements of the UNDRIP. We heard earlier that REDD representatives are also working more and more with local governments and not with Indigenous peoples representatives. The Forests Policy (1998) gives specific mandates to the Local authorities. Many indigenous peoples are not in the said local authorities, such as the Hadzabe in Mongo Wa Mono in Mbulu District. This is where we see effects of the NORAD involvement with REDD in Tanzania, because all NORAD project work is conducted directly with the government, rather than working with Indigenous people. As I said earlier, Indigenous people are *underrepresented* in governments.

Result of Norwegian Support to REDD in Tanzania

Norway launched an International Climate and Forest Initiative in 2007. Tanzania is a big recipient of REDD funding in East Africa, and mainly from NORAD. In April 2008, Norway and Tanzania signed a Letter of Intent on a Climate Change Partnership. The partnership was to devote resources to the following:

- focus on supporting REDD pilot activities in the field,
- capacity building,
- national strategy development and implementation.
- Implementation: some pilot projects

Norway has given a lot of support to REDD projects and some of those pilot projects are in areas where Indigenous peoples are found today. Some of the areas are in central Tanzania. In August 2009, a contract between Royal Norwegian Embassy and TFCG was signed to support the first large-scale field pilot project for climate change and reduced deforestation in Tanzania.

Other support was given to WCS, JGI, TATEDO, WWF, etc. When we look at all the groups that have received funding in Tanzania, as noted above, none of these groups have any linkage with Indigenous peoples in Tanzania. Some of them supported REDD projects which have had a negative impact on Indigenous peoples.

JGI projects in Ugala WWF projects in Usangu have both expanded the wildlife conservation status of national parks which has led to Indigenous peoples being evicted. In another pilot project in Ugala, the Royal Norwegian Embassy in Tanzania has awarded more than 2.7 million USD to the Jane Goodall Institute (JGI) in Tanzania. The funds will support JGI's work in the Masito-Ugalla Ecosystem. As a result of this work, Indigenous pastoralists have already been notified to vacate the area in Mpanda (Rukwa nad Katavi). The project is operating in four wards: Ugala, Mishamo, Mpanda Ndogo and Kasokola. They project is working with the district authorities and there is no involvement of Indigenous peoples with the district boards.

In Ugala–Masito there are also projects where there are both Indigenous peoples who are pastoralists and other communities who are farmers. In Kilombero and Ulanga, there is 1 million ha and it is a Ramsar site. There are Indigenous pastoralists of Maasai, Barabaig and Taturu communities in Lukorongo, Marera, Mkan-galo, Mikuyuni Ng'alimera and Movu. They are currently threatened with eviction. Some of the Indigenous peoples' lands have already been earmarked as areas from which they have to be removed. The Indigenous pastoralists are not involved in any of the decision-making boards. This is not directly linked to the Norwegian government, it is the local governments who make these decisions.

On the 25th of August the ministry of Natural Resources and Tourism has issued a tall order to Indigenous people/pastoralists to leave before the end of this month (September.) This has not been implemented, but these are threats that the pastoralists have received.

Indigenous Peoples Involvement

There has been a formation of a task force that is charged with coordinating UN-REDD activities in Tanzania, the UN-REDD strategy. Indigenous peoples were not represented from the beginning, which is contrary to the Operational Guidance issued by the UN-REDD Policy Board.

There is a national REDD strategy and the second draft was completed in July 2012. It supported pilot projects in different parts of the country, for example: Tatedo-Shinyanga, Kondoa, Kilosa, Mbeya, Sumbawanga and Lindi, Morogoro-Kilombero, Ulanga and Kilos. In some of these areas, Indigenous peoples live as minorities. Indigenous peoples have not been engaged in any of the national REDD strategy formulations, in support of national level processes leading to the establishment of REDD projects or the National REDD task force, which is the highest organ of REDD.

Indigenous peoples have not engaged in the National REDD strategy. The first, and even the second, draft of National REDD National Strategy formulated in July 2012 does not recognize Indigenous peoples; there is only a definition of Indigenous people. There is no protection of tenure, no safeguard for their rights, no benefit of outcome. When mentioned in the strategy, it is formulated in a negative way, where it is implied that Indigenous peoples' adaptation is responsible for "Deforestation and Degradation" as shown below.

“Implementation: the strategy (as formulated in the REDD National Strategy)”

Key result areas: REDD+ strategy options for addressing drivers of D&D

Goal

To develop strategic options for addressing drivers of D & D. [Deforestation and Degradation]

Strategic Objective

To develop strategic options for addressing drivers of deforestation and forest degradation by 2012.

Strategic Interventions

Poor farming system

- Promotion of appropriate technologies in pastoral land so as to avoid overstocking and overgrazing in designated areas
- Ensure effective enforcement of the relevant pieces of legislation

Risks to Indigenous peoples in REDD

The current strategy does not show the role of Indigenous peoples in implementation of REDD. As far as capacity building, funds have not been made available to increase Indigenous peoples' awareness on REDD as well as their representatives. There has been no affirmative action taken to support Indigenous peoples in terms of training and awareness. There are actually risks in the current strategy for Indigenous peoples, as the current strategy labels pastoralist adaptation as negative and considers the Indigenous peoples as drivers of deforestation and degradation. The use of REDD money leads to evictions for the so-called forest protection. By supporting unjust and outdated models of forest protection, they will unequally target Indigenous peoples, and other traditional forest dependent communities.

Governments are tempted to nationalize community forests to become recipients of funds. This leads to increases in human rights violations due to lack of safeguards. It also has the potential to lead to more evictions and land grabbing.

Rights of Indigenous Peoples and their Demands in REDD+ Negotiations

Indigenous peoples want the UNDRIP to be the guiding document in the designing and implementation of REDD+ projects in Tanzania. The most relevant articles include, 10 and 26 which states that:

- Article 10 “Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the Free, Prior and Informed Consent of the Indigenous Peoples concerned and after agreement on just and fair compensation, and where possible, with the option of return.”
- Article 26 “Indigenous peoples have the rights to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired....”

In view of this, we recommend the following legislation:

- amend Forest Act or EMA to recognize REDD+ Strategy and forthcoming REDD+ policy ;
- include in the Forest Act or EMA explicit commitment to securing free, prior, and informed consent for forest activities that substantially impact indigenous peoples rights to land, territories, resources.”

Recommendations to the Government of Norway

We ask that you use the opportunity as the main REDD donor to Tanzania to do the following:

- put pressure on the government for recognition of the existence of Indigenous peoples in Tanzania;
- address the issue of representation of Indigenous peoples within the REDD framework in Tanzania, particularly the Task Force;



- ensure that Indigenous peoples are given rights to own their forest rather than the forests being nationalized;
- ensure that there is a provision on free, prior, and informed consent for Indigenous peoples in the process;
- ensure that Indigenous peoples and their communities are mentioned specifically in the strategy rather than saying “local people.”

I thank you again for your attention today.

Indigenous Rights – New Mechanisms and Standards

Indigenous Peoples' Experiences and Perspectives on the New International Standards in the Fields of Human Rights and Corporations.

Dmitry Berezhev, Russian Association of Indigenous Peoples of the North, Siberia and Far East (RAIPON)

It is a great honor for me to participate and present at the Forum where there are gathered prominent experts in international development and development of Indigenous peoples, as well as professors at the University of Tromsø and my colleagues, students of the Master of Indigenous Studies program

During our lectures here at the university I have been met with astonishing discoveries. The issues I thought about many times during my work as an activist in the Indigenous movement in Russia are similar to others.

Many times I asked by myself: Why is it that hundreds of different researchers and experts come to our communities asking thousands of questions about our lives, then make their research findings and expertise available about the lives of Indigenous populations, but the situation is not improved? Why are there so many conferences and workshops, but the situation with Indigenous peoples' rights is still so difficult? How do all those Conventions and Declarations and other international laws work if they do not make the lives, like fishing and hunting rights, of Indigenous peoples easier? And now I start to understand; I do not understand the answers but I see the direction.

The everyday lives of Indigenous peoples around the world is very difficult. They continue to remain some of the most vulnerable populations. And many indicators of economic development, participation of decision-making, land use, and tenure, etc., show us that the life conditions of Indigenous peoples are catastrophically declining in many countries. In all countries one of the main problems for Indigenous peoples is the pressures of businesses, and most of all, extracting companies on Indigenous territories. Businesses using the gaps in legislation, corruption, money power grabs, and polluting the lands, displace the Indigenous peoples from their lands and traditional areas.

I am myself from Russia and will speak here from my Indigenous background from Russia.

I belong to the Itelmen people and originally I am from Kamchatka—that is, the Russian Far East Region. For more than twelve years, I have worked in the Indigenous movement of the small numbered Indigenous Peoples of the North, Siberia and the Far East. My first place of professional work in an Indigenous NGO was the *Ecological Information Center of Indigenous Peoples "Lach"* on Kamchatka that was organized by RAIPON in cooperation with the *Danish Environmental Protection Agency*. And for many years that Center worked with support of IWGIA. The main idea for the Center was to share and deliver information to remote settlements, build up the Network of Indigenous Peoples in Kamchatka and create legal consultations for communities.

I will offer a bit of information for orientation. In Russia, there are forty federally recognized Indigenous Peoples of the North, Siberia and the Far East, with the total population of about 250-270 thousand people living in the area that covers 60 % of the total territory of the Russian Federation, from Murmansk in the West all the way to Kamchatka and Chukotka in the East. By Russian legislation, an ethnic group can be recognized by the federal Government officially as small numbered Indigenous peoples of the North, Siberia and the Far North if the total number of its representatives is less than 50,000 people.

The map displays the northern regions of Russia, including Chukotka, Kamchatka, Khabarovsk Krai, Magadan Oblast, Khanty-Mansi Autonomous Okrug, Nenets Autonomous Okrug, Yamalo-Nenets Autonomous Okrug, Chukotka Autonomous Okrug, and the Republic of Khanty-Mansi. It also shows parts of the Far Eastern Federal District and the Republic of Sakha (Yakutia). The map is color-coded by administrative division and includes numerous place names, rivers, and seas. A legend in the bottom right corner identifies symbols for indigenous peoples, national parks, administrative centers, and other geographical features. A scale bar and coordinate grid are also present.

Indigenous peoples of the North:

- Chukchi
- Evenki
- Eveny
- Khanty
- Mansi
- Nenets
- Yakut

National Parks:

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State Nature Reserves (Zapovedniki):

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Legend:

- National Parks
- State Nature Reserves (Zapovedniki)
- Indigenous peoples of the North
- Siberia and Far East
- Regions
- Roads
- Administrative centers
- Zapovedniki
- National Parks

Scale: 0, 250, 500, 1000 Km

Coordinates: 60°N, 40°E, 100°E, 140°E

Figure 8: Slide 4 Map: Indigenous peoples of the North, Siberia and Far East of the Russian Federation

There are some other definitions that they have to preserve traditional ways of life, traditional economies, culture, languages, beliefs etc. Also in Russia we have seven other ethnic groups that are recognized by the Russian government as small numbered Indigenous peoples who live in other parts of Russia and fourteen small numbered Indigenous groups who live in Cocos. The most important thing is that our peoples preserve the very close connection with nature and dependence from natural resources. The main occupations are hunting, fisheries, sea hunting, gathering, and of course, reindeer herding.

In the beginning when the organization started, our rather young team was very enthusiastic. We made the e-mail list, organized the publication of the monthly newspaper for Indigenous peoples, organized the legal consultations and made different education workshops for Indigenous leaders.

That was at a time when the first mining companies appeared in Kamchatka. We had none of them before and the peninsula was free from the heavy industries until the beginning of the turn of the 20th century. They came to some districts in Northern and Central Kamchatka and started to build mines and ore plants and built the roads. People complained that business polluted the rivers where the local population was fishing, and divided the reindeer pastures with the roads.

Our network reacted and we reached the biggest corporation *Koryakgeoldobycha* that actually was a holding which controlled other companies, and required that they respect the Indigenous peoples' interests in those two districts where it operated.

After a while they agreed to have a roundtable with Indigenous peoples of Kamchatka to discuss the following issues: industrial development on Indigenous peoples' lands; the making of ecological expertise on the ground before the company could come into the area; the compensation for Indigenous communities when they had to withdraw from the lands; and the general consultations with Indigenous peoples.

We were very proud that we achieved such "results" and organized the direct dialog between Indigenous communities and the corporation. Actually we did not work with the corporation directly but with the new corporation's structure that was called "The fund of Kamchatka's development," or something like that. The director of that fund supported our ideas and thoughts etc. She was from Moscow and was invited by the company to organize the work with Kamchatka NGO, civil society, Indigenous organizations and others.

We held the seminar, had discussions, drew up resolutions etc. During the meeting we agreed that the corporation has to inform us about its new activity, make the compensation fund or make the special compensation agreements with the communities that were negatively affected, among other measures. This was around 2004.

At that time I was elected as a chair of the regional Association of the Indigenous Peoples and we thought that our organization that united all Indigenous populations of the region could cite the official agreement with "Koryakgeoldobycha".

At the same time, we worked closely with the ecological organizations in Kamchatka and they participated in our meetings as well. The ecologists had, of course, totally opposite views on development. They told us that Indigenous peoples had to rise up against the corporations, have protest actions etc. So for me, as a rather young man at the time, it was very difficult to make the decisions. The team was not actually experienced in the theme of industrial development and negotiations with extractive companies.

We did not have our own experts that could advise us. Of course, we consulted with the main RAIPON office in Moscow, but that was not enough, we could not receive the full consultations "round-the-clock," as you see. Concurrently, we had no regional experts. Of course we had Indigenous representatives who were professionals in culture, languages and education, but nobody with an economic or legislative background to whom we could trust. So we thirsted for expert assessments and had no ability to produce it. We still held the meetings with the company. There were Indigenous peoples from all the effected villages, ecologists, authorities and other stakeholders. We started to wait... But nothing happened.

And then the leadership in the corporation changed, and the leader of that fund for development also changed. She left for Moscow. And one time I met her during the RAIPON meeting in Moscow. I asked her about our decision and public agreements during the workshop. She said that she was only hired by the company to establish the links with the populations because they had begun complaining; that is all, and she had

done her job. And now she was a Moscow NGO professional working with new contracts to make some children's publication or something.

That was a shock for me because as a leader of a regional organization, I had already promised the people that we can open dialog with the company and they will receive some mechanisms to influence the situation, they will receive a complaint mechanism, receive compensation.

That, of course, was just a little bit of a schematic description, but I tried to give you an idea of our experiences.

Actually the new owner of the corporation decided that is not so necessary to negotiate with the local population and spend the money for that and that it would be cheaper for him to sign a direct agreement with the Governor, give the funds to be under the control of regional government and forget about the problem. They could just forget about the pollution of the river and the reindeer herders' complaints. That was a shock, but also the first valuable experience for me personally.

After that, our organization started to fight against the company and governor, but that is another story.

After some years when I moved to Moscow and I have been further involved in the issues of industrial corporations and Indigenous peoples' rights. We worked on different levels with communities, regions, with federations and internationally.

I am not sure that I have time to tell about everything. But I can tell you that in 2005, using our Kamchatka experience, RAIPON organized the first action of protests against company Sakhalin Energy—the giant oil company in Sakhalin Island that operates now through Gazprom (that's the biggest Russian and world gas company) and Shell. That was the first planned action of Indigenous communities against the oil industry in Russia. After several months of fighting in the mass media, in the field where Indigenous peoples closed the road for the company's trucks, the parties—including the regional authorities—organized negotiations.

Now they have the tri-party agreement of Regional Council of Indigenous Peoples, the Governor and Sakhalin Energy, where they agreed about the procedures of negotiations, complaints, economic development of Indigenous peoples, social programs etc. That is actually the best experience now in Russia, and Sakhalin Energy and Shell are so proud of it that they present it in every meeting around the world connected with social policy responsible business.

But beyond my Kamchatka and later experience, I can make several conclusions.

First, there is a huge gap in the expert capacity of Indigenous peoples to assess the challenges, opportunities, mechanisms and procedures of negotiations with businesses. Also Indigenous peoples are suffering and thirsting for adequate expert assessments that will support the Indigenous peoples' point of view, not the business point of view.

There are more and more international mechanisms and standards in this field that one or another way could include the issue of respect for Indigenous peoples' rights by businesses:

- the ILO 169;
- the UN Declaration of the Rights of Indigenous Peoples;
- the policies of International finance institutions, like the World Bank, European Bank of Reconstruction and Development, Asia Development Bank, etc; they have rather clear policies on Indigenous peoples' issues. Actually, the European Bank of Reconstruction and Development and the International Finance Corporation that is the structure of the World Bank are the first and only financial institutions which incorporate the Free, Prior and Informed Consent in their policies;
- the new version of the OECD (that is Organization for the Economic Development and Cooperation) guidelines for multinational enterprises, which has a complaint mechanism to the national focal points of OECD on the state level;

- the new Guiding Principles on Business and Human Rights: implementing the United Nations “Protect, Respect and Remedy” framework, the main aim of which is to make a standard for negotiations between business, states and civil society on the issue of human rights, vulnerable peoples, including Indigenous peoples are one of the focuses of the UNGPs.

Actually the last two measures, as well as IFC policy, were just adopted last year.

But the problem is that Indigenous peoples have no skills to use them appropriately and adequately. There is a huge gap in education of Indigenous peoples in the field.

The communities have no access to information and the companies do not provide the information to the people; for example, the information about the loans they can receive from the banks that could provide the instruments for Indigenous communities to influence the situation.

With all the international standards, I have started to notice that businesses and entities related to expert society and so-called NGOs on human rights, are now very vigorously involved in the thematic. They hold thousands of conferences around the world, make dozens of different guidelines and handbooks etc. So you could get confused with all of them. But unfortunately, for many of them, it is just the work for work the sake of work in the best case scenario. In the worst case scenario, it is work to destroy the recognition of Indigenous peoples' rights in negotiations with corporations.

Here I have to say that I do not speak about all of them, there are many very professional expert organizations that really support the theme of human rights and want to make the situation better for Indigenous communities.

Honestly, I have to say that it is a much easier and clearer situation with the international corporations that operate from the Western countries and have worked on Indigenous territories in Russia and in other places around the world. There are instruments which could put some tools into the hands of Indigenous peoples. It is a much worse situation with national businesses and private investments, especially in countries like Russia, where corruption flourishes and the legislation is not so strong.

That concludes a rather short overview of my understanding of the problems facing Indigenous people. To return to the beginning of my presentation and also to the dialog that we have had in our lectures in the course of Social Anthropology about types of research—activist or collaborative— I have to add to the logical series of the presentation made by Professor Saugestad. There is “research on,” “research with,” and “research by”; I really like the last one, but I would add one, that is, “research for.” That is the most important.

Has Development Work any Role in the Consultation Mechanism between the Sámi Parliament and the Norwegian Government?

Johan Vasara, The Sámi Parliament of Norway

The Sámi Parliament's International Indigenous Peoples' Cooperation

The Sámi have the status of an Indigenous people in Norway. We are recognized as a separate people, a nation with our own culture, language, economic and social life.

Today, consideration of Sámi interests will be included in the making of national policy in all relevant areas. This is regulated by the consultation agreement which requires the national government to consult the Sámi Parliament in all matters affecting Sámi interests directly.

As many of you certainly know, the Sámi Parliament was established in 1989, but historically speaking, the Sámi internationalized their struggle for survival already in the 1970s, a struggle that included working for Indigenous people through the establishment of the World Council of Indigenous Peoples (WCIP) in 1975. To a greater degree than previously, the cause of the Sámi became the cause of Indigenous peoples.

I think it is fair to claim that international processes in many cases have had a direct effect on developments in Sámi society and national political processes. Today, Sámi organizations and the Sámi Parliament are active participants on the international scene.

The efforts of the Sámi Parliament are being noticed. The Sámi Parliament often receives visitors who would like to learn how we work and organize ourselves. We travel to other countries and meet representatives of Indigenous peoples in those countries in order to share in their experiences and challenges. I myself have learned much from these Indigenous peoples. I have seen the varied and rich Indigenous cultures. I have seen much positive and good work, but have also heard many tragic stories.

Indigenous people have often been prevented from exercising their rights and deprived of opportunities for development in keeping with their own needs and interests. The living conditions and the degree of violations of human rights among the Indigenous peoples of the world vary a great deal.

It is a fact that Indigenous people down through the ages have suffered wrongs, and still suffer wrongs in many countries, which basically happens because they have been colonized and lost their land, territories and resources. New challenges have to do with climate change and ever increasing demands for exploitation of resources in areas inhabited by Indigenous peoples. Poverty is a great problem. The world's population of Indigenous peoples is estimated to be 370 million and amounts to 15 percent of the world's poorest people.

The Sámi live in some of the world's richest countries, and have in Norway, Sweden and Finland their own popularly elected bodies which have at their disposal the means needed for their work and activities. Most Indigenous peoples of the world are very far from being in such a situation. We have an obligation to show solidarity by working to improve the lot of other Indigenous peoples in the world, both in the form of political support and sharing experience, as well as in the area of initiatives and projects, and in the international work for the rights of Indigenous peoples. Much of this work is done through efforts to influence Norway's policy on Indigenous peoples.

The Sámi Parliament is working to have Norway spearhead international efforts to promote human rights and the rights of Indigenous peoples. We think Norway should be a champion for making the UN Declaration on the Rights of Indigenous Peoples the normative and legal basis for decisions made during international negotiations if Indigenous people are directly affected. This also applies to the principle that national governments should consult with an Indigenous people in question in order to obtain informed consent prior to undertaking and carrying out projects.

It is the attitude of the Sámi Parliament that the policy of the Norwegian government concerning Indigenous peoples should be developed in cooperation with the Sámi Parliament, Sámi institutions and centers of ex-

pertise. We have the opportunity to take up questions related to Indigenous people(s) at the regular (but not limited to) semi-annual meetings with the Ministry of Foreign Affairs, through the participation of the Sámi Parliament in Norwegian delegations and through our direct contributions to the policy-making of the Norwegian government dealing with Indigenous peoples.

The Sámi Parliament is in many respects recognized as an independent body by the United Nations. Thus, we have a special consultative status at the sessions of the Permanent Forum for Indigenous Peoples, the UN expert mechanism on Indigenous rights. At the present time, we are actively pursuing the objective that Indigenous peoples' parliaments be ensured independent participation in the UN system.

The UN will organize a World Conference on Indigenous Peoples in 2014. It is a major objective of the Sámi Parliament to ensure the best possible final outcome of the World Conference on the world's Indigenous peoples. We have therefore taken the initiative to organize a preparatory conference in Alta in 2013 and, with this announcement, wish to involve Indigenous peoples in the preparations leading up to the World Conference in 2014.

International regulations of the treatment of and interaction with Indigenous peoples on the part of national governments are therefore of paramount importance to all Indigenous peoples. We favor such regulations both in order to be accepted as Indigenous peoples, and to have national governments in their policy decisions respect the special position and interests of Indigenous peoples –as peoples in their own right—since they are protected through international human rights and rights as Indigenous peoples.

In my opinion, the challenges can hardly be solved without the perspective of Indigenous peoples being fully integrated in the analysis and formulation of goals and measures in international development policy. Absolutely essential key words for integrating the Indigenous perspective can be formulated as follows:

- recognition of the rights of Indigenous peoples to land and resources
- self and co-determination in decisions
- developing competence and expertise
- cooperation between national governments and Indigenous peoples

The Norwegian government is signaling an ongoing major and strategic use of aid resources to combat poverty in a manner that simultaneously addresses the global environmental challenges. The Sámi Parliament is concerned that—within foreign aid policy—questions related to Indigenous peoples are not raised higher on the political agenda.

The Sámi Parliament emphasizes that Indigenous peoples are important target groups for Norwegian aid, from both a rights and poverty perspective. A NUPI report (nr. 708, 2006) states that Indigenous people often are systematically discriminated and marginalized, and are more exposed to poverty than other groups.

The report further makes the point that there are good reasons to believe that the support for Indigenous peoples is drastically lower than officially indicated in NORAD's own statistics, and recommends that the Ministry of Foreign Affairs and NORAD carry out a thorough review of Norwegian aid to Indigenous peoples, both in order to have a better overview of what means are actually allocated to Indigenous peoples, and to ensure the quality of this support.

The Sámi Parliament lacks the resources needed to bolster up international demands or to forcefully make an impact on Norwegian foreign policy. The means of the Sámi Parliament for international initiatives amount to about 100,000 USD in this year's budget. In addition, we can make use of some undesignated funds, which we did last year when we gave in excess of 10,000 USD to the Mama Sara Education Foundation, which is the only Sámi aid organization providing financial support to other Indigenous peoples.

However, the Sámi Parliament has considerable normative influence. It possesses experience and knowledge about how international norms and international law applying to Indigenous peoples can be invoked both internationally and nationally. This is of great significance insofar as national policy to a greater degree than in the past is affected by international law, treaties and conventions.

We see no reason to lower the pace of our international engagement.

Development work seen from the ground

Indigenous development - Experiences and challenges seen from a NGO

Arne Kjell Raustøl, Digni

Digni has developed the following approach to the work with Indigenous peoples

Development goal: Indigenous peoples (IPs) are empowered to make informed decisions about their individual and communal livelihoods and actively participate in processes in the national context to change attitudes and legal frameworks for Indigenous peoples.

Sensitization in groups to create stronger communities: In all programs with Indigenous peoples as target groups, the main strategy will be to strengthen the civil society through group formation. These groups will form networks to be able to communicate their views and work together for the development of the village.

Ownership to land and resources: The fight for resources is a burning issue. We find that fighting is ongoing in many of the projects. Experience achieved through these projects shows that to be able to achieve results the organizations in the local context have to join together to become stronger.

Gender: Gender questions related to Indigenous peoples has become an issue related to the practice of female genital mutilation. There should be more participation in education and decision-making etc.

Education: Education has become a central priority in working with Indigenous people. Sensitization about Indigenous peoples' rights has become an integral part of education. In many areas Indigenous people are not prioritized by the governments for education. The majority language is prioritized while Indigenous peoples' mother tongue has been forgotten in government, and so on.

We observe that the rights approach has become clearer than before. In applications and reports, during field visits we observe a clear change.

What role has Digni got in the work with Indigenous Peoples? One example from a network meeting in Kolkata. Here, we started through networking in seminars and analysing the different projects working with Indigenous Peoples it turned out to be a challenge to share experiences. Digni is actively involved in regional meetings where the different local organizations meet together, both to learn and to share experiences. These meeting places are gradually becoming important arenas, like we are gathering here to do the same. In planning for a meeting we try to involve the local partners through the Norwegian member organisations.

We have been involved in meetings in the following:

- 2008 in Bangladesh
- -Every year in Bolivia.
- -Kolkata 2011
- -Nepal 2013
- -We have also arranged seminars in Norway

In 2011 we arranged such a seminar in Kolkata. The cooperating partner to Normisjon. The Lutheran World Service Kolkata is running a rights based project with the oppressed Tribal Community on the border between Bengal and Jharkhand states. They have been oppressed by businessmen buying their land and after that offering jobs at a very low salary. They become bonded labourers. The result is poverty, HIV/AIDS, loss of cultural heritage, migration into bigger towns etc.

Just ahead of our network seminar they had taken to bow and arrow to chase these businessmen away. The attendants to the seminar were supposed to visit the area but had to change their plans. Several of these unauthorized businessmen had to leave the area. By the help and Indian Police this time. The struggle is continuing.

Challenges: Local organizations and local ownership.

Funding through Norwegian member organizations is channeled to many different local organizations. We normally divide them into two:

- Churches,
- Local NGOs and Government.

Indigenous work through churches

The majority Digni member organisations have worked with churches since they started their work. In the beginning the new churches were very dependent on their Norwegian partners. It has taken these partner organizations quite a long time to develop competence and independence. Still now many of the churches are dependent on the Missionary societies.

Weak churches in minority situations

Where churches are weak and in pressed situations it seems to be difficult to motivate for engagement on Indigenous peoples' issues. Through the years these churches have received support for different activities. After they chose to be involved in Indigenous peoples' work they experience the following:

- they are suddenly in a situation where they feel threatened;
- they see that not all resources that come from outside are for the benefit of the church members, earlier all resources went to church work.

The result of such a process is often that IP activities are taken out of the church and transferred to an NGO, either established to run development activities or already involved in such activities. There are several examples in the Digni portfolio. One example is from Bangladesh where a separate NGO has been established – still with employed staff from an IP community. These weaker churches are often found in the Asia region. The new established NGOs often have links to the Church, but the church has got very little influence on the activities.

Stronger churches:

The situation is different in stronger churches in societies where churches have got a leading position in Civil Society. We have examples where churches have taken initiatives to start sensitizing IP on their rights. We have also examples where churches have taken a rights perspective into their policy and has developed an ownership to it.

The fundamental issue is here to let local initiative lead into strong local ownership.

Our experience is that when initiative to work with Indigenous peoples is brought in from outside sustainability becomes a big challenge.

Indigenous work outside churches: Later on, the Digni members have developed partnership with local NGOs and governments. The major approach has been to strengthening Civil Society through local farmers'

groups and village self-help groups. Sensitisation and rights work through Indigenous peoples and ethnic minorities is in the same way giving strength to civil society.

Again the biggest challenge is to secure local ownership: That ownership seems to be stronger when these NGOs are representing the Indigenous peoples themselves. Another requirement seems to be that they make all decisions themselves.

One of the biggest challenges seems to be cooperation with government in countries that have not ratified ILO convention and is not accepting the term Indigenous Peoples Rights. China is one example. One of our organizations is working in Tibet. Their experience is that working on local level with local administrations opens up for dialogue. Processes will take longer time in such a context. The project opens up for dialogue with the outside world as well through excursions. We have found that the best process of learning comes from sharing experience between people from similar contexts.

Project approach: To follow guidelines given by funding agencies like NORAD specific requirement to applications and reporting have to be in place. Very often these requirements create a hindrance to local initiatives. It also requires that you have a local organization that is able to handle these frames, to have enough knowledge in project planning and follow-up.

Digni and its member organizations are trying to develop new approaches to be able to leave decision-making as close to the target group as possible. We have different kinds of partnership models that we continue to develop. One example is the approach used by The Mission Alliance in Bolivia.

Where do we go from here?

The challenges are:

- processes takes a long time,
- lack of local ownership,
- not all organizations should be involve in IP work,
- we will together continue to develop models fit for the local context,
- One thing is sure: our member organisations will continue to work with Indigenous peoples. We have now developed a network around these projects that will be a source of sharing experiences.

Thank you for your attention.

Between Grassroots Experiences and Policy-making: Has the Experience with the Emerging Indigenous Agendas in the Churches Relevance to the Field of Development?

Tore Johnsen, Sámi Church Council

The developmental objective of the Forum for Development Cooperation with Indigenous Peoples' with regard to aid and development is to ensure that Indigenous peoples' needs, interests and rights are served and strengthened in the encounter with Norwegian development work. It goes without saying that in order to reach this objective, the forum has an important task in shining a spotlight on the policy-making of the actors within Norwegian aid and development work.

I myself lack direct experience from the sector of aid and development, but I have experience from similar processes in a church-denominational context. I assume there is a certain overlap between these two sectors, and hope the experience I now will share will be relevant to our further conversation about Indigenous people in their encounter with Norwegian aid and development work.

We are all in this room aware of the historical complicity of the Church in the colonization of Indigenous peoples. However, that is not my focus here. I would rather take a closer look at how this picture is changing in many churches and global church networks.

In what is to follow, I will in particular refer to what has happened in Norway involving the Norwegian Church, and also make certain references to the World Council of Churches, which—it should be noted—is the world's greatest cross-church-denominational organization with 349 member churches with a total membership of a little more than half a billion people (560 million).

In an attempt to have a certain analytical perspective in my reflection on emerging Indigenous people's agendas in the church, I will organize my presentation around three themes:

- 1) Responsiveness (ability to perceive and respond to the situation of Indigenous people)
- 2) Accommodating participation by Indigenous people
- 3) Internal and external advocacy

In the presentation there will be a certain chronology between these points, but it is also possible to understand these points as overlapping and partially parallel processes.

On my way through the presentation, I will take a few sideways glances at aid and development, bringing to the fore some updating questions and reflections relative to the sector of aid and development.

1. Responsiveness (ability to perceive / respond to the situation of Indigenous people)

A premise in my presentation is that—first and foremost—Indigenous people themselves have put the issue and cause of Indigenous people on the agenda of the larger society. The agendas of Indigenous people have emerged from below, from Indigenous people's experience of marginalization and oppression at the grass roots level. Based on this experience, Indigenous people have challenged governments and other sectors of society to work for a more just society. The next, interesting step is to see how various social actors have responded to the challenge from Indigenous people; I call this *responsiveness*, by which I mean the actors' sensitivity and ability to act when confronted with the struggle of Indigenous people. I consider this an interesting question, for it is obvious that comparable actors have responded quite differently.

Why has, for instance, the country of Sweden responded in a different manner and far less forcefully than Norway has to the Sámi issue? That is, of course, the result of a complex set of causes, but it is possible that part of the explanation is another degree of responsiveness on the part of the Swedish government as compared to the Norwegian government when confronted with the Sámi issue.

Likewise, one might ask why the Norwegian Church has responded differently to the Sámi question than e.g. the Sámi Mission of Norway, which, of course, is a Christian organization in the same country.

I will not try to answer these questions now but use this to illustrate that comparable entities can exhibit quite a different degree of sensitivity and ability to act when confronted with the new Indigenous people's agendas that have emerged.

It may perhaps also be helpful to reflect on the comparable responsiveness on the part of various actors in the sector of aid and development—at the governmental level as well as by actors in civil society. Hopefully, my comments to follow on the church will provide the basis for further reflection about the sector of aid and assistance.

Well, as mentioned, many churches and church networks have changed their attitudes toward Indigenous people quite significantly over the last few decades. That is due to many factors. I will particularly reflect on one circumstance that I believe was especially significant for how the Norwegian Church over time responded to the Sámi issue in the 1980s and 1990s. I will call it a shift from a charity paradigm to a paradigm based on justice.

Churches have a tradition going back two thousand years of responding with mercy when confronted with human need and suffering. Responding to dire need is therefore a spinal marrow reflex of the church.

There has, however, been an adjustment of this spinal marrow reflex in many church environments over the latter half of the last century. For while the Church mainly responded with *charity* in earlier times, the churches of the 1970s and 1980s gradually became more concerned with promoting *social justice*—with the result that political engagement and approach in terms of justice became legitimate approaches for the Church.

An important cause of the shift was the fact that the numerical center of gravity of Christendom in the course of the last century moved from the North to the South, that is, from the Churches in the West to the Third World. Thus the experience of poverty, oppression and colonization was to a greater extent put on the agenda within churches, leading to new and in part self-critical internal discourses in the worldwide community of churches.

When it came to theology, Latin American liberation theology and Black theology became the strongest expressions of the new concern with structural repression and social justice. Liberation theology emerged as a response to economic, social and political marginalization in Latin America, while Black theology was a reply to the system of apartheid in South Africa and the repression of blacks in the US.

The World Council of Churches became the global network of churches where this type of theological approaches quickly found initial acceptance. This meant that the World Council of Churches relatively early became aware of and understood the struggle of Indigenous peoples. The general assembly of the World Council of Churches in Vancouver, Canada in 1982 is considered to be the first general assembly of WCC to seriously shine the spotlight on the situation of Indigenous peoples.

However, in most established churches in the West it took longer for the new focus on social justice to be met with acceptance. In Norway, it was probably the anti-apartheid struggle that became the most important catalyst for the new approach. Norwegian missionary work had, in fact, a long history in South Africa and therefore strong bonds to that country. Thus, the struggle against apartheid early on made a strong impact on the Norwegian Church. The anti-apartheid campaign contributed to the growing acceptance of political struggle for social and political justice as a legitimate response on the part of the Church.

These evolving trends of change toward the end of the last century are, in my view, an important reason why the Norwegian Church during the 1980s had developed an ability to take onboard and respond with clarity to the Sámi issue in Norway. The approach of charity was not the only tool available, as one had begun to integrate an approach seeking justice, with room for exercising leadership on behalf of the rights of marginalized groups in the political sphere.

I also believe that one of the reasons why Norway's Sámi Mission responded in a far more reactionary manner than the Norwegian Church did when confronted with the Sámi movement, which was precisely the fact

that the Sámi Mission still was thinking and acting one-sidedly in terms of a charity paradigm, which rejected a politicizing theology.

If we cast a quick sideways glance at the sector of aid and assistance, it would be tempting to refer to the 2007 evaluation of four missionary organizations' work related to Indigenous peoples. The projects being evaluated received relatively high marks for cooperation with the local population and for respect for the local culture. At the same time, the evaluation pointed out that emphasis on the rights of Indigenous people by and large was missing, even though aid workers e.g. – in the same project – could show leadership with a clear policy dealing with women's rights. The evaluation called attention to the fact that there was a potential for significant improvement with regard to the approach based on justice.

I do not know whether this picture has changed significantly since then. But an obvious question, for me at any rate, is whether the missing approach based on justice in 2007 still was influenced by a paradigm of charity which to a small degree perceives and responds to the struggle for justice by Indigenous people. Others will have to provide an answer to the merit of such a question.

Well, back to the Norwegian Church. As far as I know, the Norwegian Church was relatively silent in connection with the demonstrations in 1979 and 1981, but gradually the official bodies of the Norwegian Church did respond.

The Church Assembly—generally referred to as the parliament (Storting) of the Church—is a relatively new body. It became a legally established body of the Norwegian Church in 1984, and it took only two years (thus in 1986) for the new body to take up the Sámi question as a separate issue in its own right. A committee was appointed to examine fundamental and practical questions concerning the work of the Norwegian Church in the Sámi population. The report was submitted to the Church Assembly in 1990, and the treatment of this matter represented a sea change in terms of policy by the Norwegian Church.

Sámi church life and Sámi questions were from then on acknowledged to be matters of national and central concern for the Norwegian Church, and no longer to be treated only as regional questions. The Church Assembly also asked that a national Sámi council for the Norwegian Church be established. This meant that the Norwegian Church had started the process of structurally including the church life of the Sámi by institutionalizing Sámi participation in the making of strategic policy.

2. Accommodating participation by Indigenous people

In 1992, a Sámi Church Council was finally established at the national level. The council became the Church Assembly's body for Sámi church life and Sámi questions, and was given the mandate to deal with questions regarding Indigenous people on behalf of the Norwegian Church.

In 1995 the Church Assembly passed a resolution to the effect that the three northernmost dioceses were each to have a Sámi representative, which meant that the three representatives would become regular members of the Church Assembly together with the head of the Sámi Church Council.

A further development starting in the 1990s was the regular practice of appointing Sámi representatives to strategic lower-level committees in the Norwegian Church, and to delegations representing the Church in the general assemblies of the World Council of Churches, the Lutheran World Council and the Conference for European Churches.

The structural inclusion as such of Sámi in the democratic bodies of the Norwegian Church represented a change of policy. But it is perhaps more important that this inclusion provided an opportunity for Sámi co-determination and influence on the general policy making of the Church –not only in the Norwegian Church but also in the international church forums mentioned above. Sámi church life gained access to global church networks, contributed as part of these networks and was inspired by them.

Since being established twenty years ago, the Sámi Church Council has gone far beyond treating issues of special interest for Sámi church life. To a significant degree, the council has worked to change the overarching framework conditions for Sámi church life as well as for Indigenous issues generally in the Norwegian Church.

To start with, this has happened by raising heavily symbolic issues to the level of the Church Assembly—as e.g. the so-called *issue of reconciliation* in 1997, when the Norwegian Church expressed its regret for its part in the process of Norwegianization, and committed itself to doing its part to make sure that the injustice not continue.

Another example is *the issue of the Finnmark Act* when the Norwegian Church in November of 2003 expressed its strong concern that the legislative proposal of the government did not comply with international law. The Norwegian Church was the first major social institution in Norway to express its criticism of the government's bill and to support the position of the Sámi Parliament.

In addition to these heavily symbolic issues, the secretariat of the Sámi Church Council—and the chosen council—has performed a far-reaching job of “mainstreaming” Sámi and other Indigenous people's issues in the Norwegian Church. The most tangible expression of this policy work is *Strategic Plan for Sámi Church Life*, adopted in 2011.

The point of these comments is that the choice of institutionalizing the participation of Indigenous people in the policy bodies of the Church has contributed greatly to the opportunity for advocacy in the making of general policy within the Church. This means we are coming close to addressing the next major point—namely that of internal and external advocacy. But before we take up that issue, we take a quick sideways glance at the aid and development sector as it relates to accommodating the participation of Indigenous people.

I appreciate the fact that the situation of the Norwegian Church may not be directly applicable to the aid and assistance sector. A significant majority of the Sámi in Norway are members of the Norwegian Church, whereas a Norwegian aid organization probably will be based on a completely different set of factors. It would, however, be interesting to know how various aid and development actors work to accommodate Indigenous people's participation and advocacy in their development of policy. I leave this question hanging.

3. Internal and external advocacy

Working with Indigenous issues, one learns that advocacy seems to be almost a precondition for changing practice, and advocacy involves a considerable element of training.

One of the characteristics of Indigenous people and their situation is the fact that they belong to marginalized sectors of society. That means not only that Indigenous people are positioned very far from the centers of economic and political power but—equally problematical—society at large is generally poorly informed about the history and the societal situation of Indigenous people. This often leads to prejudicial judgments based on very shallow analyses of social conditions and historical relationship with Indigenous peoples of cause and effect, a phenomenon we are familiar with in the Norwegian context as well.

To recount and make room for Indigenous history and view of reality is therefore advocacy in and of itself. In many ways, the work of the Sámi Church Council in the Norwegian Church has had a significant element of such advocacy also internally in the Norwegian Church.

In recent times, the Church has demonstrated it has a significant potential as an agent advocating for Indigenous people and their rights. But experience on the record from both the Norwegian Church and the World Council of Churches shows that *internal advocacy* is also needed. It takes time to build new understanding, and such understanding must be constantly renewed in order not to be lost. In an organization, there will always be some competition between various interests and important issues. If a broad section of the organization does not take ownership of the Indigenous agenda, I believe there is great danger it will lose out in the encounter with other priorities. This calls for internal advocacy over time.

I further think there is a connection between internal and external advocacy. The greater the internal understanding in the organization, the greater understanding there will be for advocacy as an external strategy, I believe. Furthermore, the greater the legitimacy of the Indigenous agenda internally in the organization, the greater the impact is likely to be for external advocacy campaigns under the auspices of the organization.

Permit me again to take a sideways glance at the aid and development sector. Without intimate knowledge of the situation, the following initial reflections occur to me. Although external advocacy for Indigenous people is the

actual task of advocacy within aid and development, it would be surprising if there was not a certain need for internal advocacy for Indigenous people in the aid and development sector as well. I should think there are some actors with special expertise in this area, while many others are probably involved in work related to Indigenous people without having a really integrated understanding of e.g. the rights dimension in Indigenous work. It might be interesting to discuss whether this is currently perceived as a relevant problem within the Norwegian sector of aid and development.

Summing up: three questions

With this, I have gone through the three themes I intended to address, and I will briefly sum up what I have said in three questions:

- 1) What responsiveness (sensitivity and capacity for response) are the various Norwegian aid and development actors actually capable of relative to Indigenous people?
- 2) To what degree are accommodations made for the participation of Indigenous people in policy making by the various actors? And is this a relevant question with a view to reinforcing the work of aid and development related to Indigenous people?
- 3) To what degree is there a need for internal advocacy among the actors in order to achieve a powerful externally directed advocacy aimed at the larger society?

Indigenous to Indigenous cooperation

Ragnhild Nystad, Mama Sara Education Foundation for Maasai Children

Establishment of organization

Mama Sara Education Foundation (Mama Sara) is the only Sámi aid organization which provides assistance for Indigenous peoples from Indigenous peoples. It was started in 2006 to support the Maasai children /youth to attend school in Ngorongoro District, Tanzania through sponsorship for education. It was clear that the Maasai Indigenous people of Tanzania and needed support. Our CEO had lived in Tanzania where there were virtually no other aid organizations in the Ngorongoro District. Prior to 2006, the Sámi Council had a collaboration with organizations in Botswana and Tanzania—they had established a sponsorship scheme in Tanzania but ended this. Our organization has continued this sponsorship.

The organization's character

The organization is a nonprofit organization that provides financial and practical assistance from Indigenous people for Indigenous people. The organization started to provide assistance to Maasai children and youth living in poverty in the Ngorongoro district in Tanzania in 2006; the organization works with KIDUPO organization in Tanzania.

Organization purpose and goals

Its purpose is to collaborate with other Indigenous organizations for assistance from Indigenous to Indigenous peoples. The organization's goals provide financial and practical assistance from Indigenous people for Indigenous help Maasai children and youth education in Tanzania in collaboration with organization KIDUPO, Tanzania provide financial support for building schools (primary - primary and secondary school) for Maasai children and youth in Loliondo, Ngorongoro District.

The organization's goal continues

The continued goals is to provide support to strengthen the Ma language and culture. We also provide financial support for the prevention of genital mutilation of young girls and women in the Maasai community, and financial support for the prevention of HIV/AIDS. The organization's goal continues respect for basic human rights and the dignity of individuals and groups of people and respects the differences among people. We oppose discrimination and seek to enhance organizational knowledge among Indigenous people.

Organizational organs

The organization's governing body is the annual meeting. The annual meeting decides the board, consisting of three to five members, and a leader. The annual meeting will be held before the end of each calendar year. The director is elected at by the board. The board constitutes itself and decides how the board will work according to the objectives and guidelines provided by the annual meeting. The board is responsible for the organization's activities beyond the annual meeting. The chairperson and founder/ general manager of the association are responsible for supervising the daily business and budget.

Members of the organization

Members of the association "The Mama Sara Education Foundation for Maasai Children" provide mentoring, and each member ensures that at least one child or young person is offered schooling in years. A mentor provides financial contributions over an agreed period of time. Members are encouraged to engage in the active recruitment of new donors.

The organization is independently run. This means that no members own the organization or its assets. Members are also not liable for the organization debt and organ members are not entitled to dividends or profits. Any interest is used for bank fees when transferring funds for children's schooling.

The organization's relationship with other organizations

KIDUPO is a voluntary relief organization for the Maasai Ngorongoro district and a main partner in Tanzania. The organization also chooses other partners, including the Sámi Parliament and NORAD. The organization has its own regulations that can be changed by a 2/3 majority vote at the annual meeting. It buys accounting and auditing services from an approved accountant and auditor. Agency funds shall be concretely applied in accordance with the organization's objectives.

- *The organization plans*
The organizational plans encompass the following:
Ethical guidelines developed in collaboration with KIDUPO-revised as required
- Organization Plan 2012 - 2016, updated at every fourth year
- The organization's milestone / schedule 2011 - 2013, revised and updated annually
- Financing of the—organization's home activities
- The organization receives support from the Sámi Parliament for its work (including accounting, auditing, website and administration)

Both the board and the administration (the founder) are working on a voluntary basis. The organization's board activities receive assistance from the Sámi Parliament. This support covers accounting, auditing, maintenance of the webpage and administration.

Sponsorship

The organization's main business:

1. primary school children £. 600 pa - only in 2012
2. A youth in primary and secondary schools, Form I - Form IV in 4 years, NZ. 3,000. - Pr. / Year £. 250 - per month.
3. A youth in the last two years in high school, Form V and VI, kr.4.000. - Per / year, NZ. 350 - per month.
4. Sponsorship activity also continues

Eighteen children completed secondary school and have either begun to study or have returned to their own communities. In 2012, seventy-three children/youth received assistance from the organization for schooling. Up until today, eighteen children completed secondary school and have either begun to study or have returned to their own communities. The organization aims to recruit at least twenty pupils per year.

School Construction In Loliondo

The Maasai have asked Mama Sara Foundation to help to build their own school for Maasai children and youth in Loliondo; this was all achieved through our fundraising efforts. By 2011—there were two classrooms, a teacher and principal's office, and toilets were completed. By 2012, there were a total of six classrooms, teacher housing, teacher offices, and the toilets are finished. This was the result of NORAD funds.

Follow-up of pupils after high school

Norwegian Civil Service (NTL) Union at the Sámi University College gave a grant of 15,000nok and distributed scholarships to Indigenous peoples to three pupils of 5,000nok per year over two years to pupils who attend teacher training college. We will try to get other organizations to provide donations for this purpose as well.

Health Project

Efforts for the prevention of female genital mutilation and forced marriage of young women among the Maasai people in Ngorongoro district started in July 2012, as well as HIV/AIDS prevention. There are plans for future projects to continue to build seven classrooms, as well as rooms for a school nurses office, more toilets, and offices in 2013. The organization seeks funding to work further on health projects in Loliondo in 2013 and for organizational training for KIDUPO and village leaders.

Future plans for projects

There are plans for more follow-up of high school pupils. Also, we seek to provide KIDUPO the opportunity to participate in the international arena at Indigenous conferences. In 2014, we hope to have completed more classrooms and a kitchen with dining room for the pupils, more toilets, and offices. It is also important to continue to support the development of the Ma language and culture and to continuing the follow-up of graduates after high school.

Challenges

In Tanzania it is stated that all people in the country are Indigenous or local people, no one listens to the voice of Indigenous people. We would like to contribute to supporting the Maasai people in strengthening their Ma language and culture: But how do we go about doing this when no one dares talk about it? We learned that the Maasai people do not have free access to designated areas, but must agree with the regional authorities and those who rent the land from the state. The Maasai people have little faith in the intentions of other people in the area.

There is limited infrastructure, poor power supply, internet connection and phone connection. In addition there are difficulties with transportation. There are few or no other aid organizations in the area. In addition, safari companies, who are managed externally, come into the area and provide little income to the Maasai community. The people in the district cannot read and write and they speak mainly the Ma language. They also have limited knowledge about democratic organization in their area and their rights and obligations. Both KIDUPO and Mama Sara org are small organizations with little technical and practical equipment and little money otherwise for participation.

The school is organized and run by local authorities. Are we confident that the Maasai children/youth are prioritized? How to we contribute to respecting the human rights of the Maasai people? How do we contribute to ensuring that the Maasai people are safeguarded and strengthened? What about corruption? We are constantly aware that there is a potential for this to happen.

Our strengths

We have a program partner with KIDUPO and good relations with village leaders and residents; they have accepted us. There is good cooperation with the local authorities and the local school officials have promised to run the schools and ensure that the school buildings and equipment are properly secured. We have good relationship with other cooperative partners.

People in Norway, schools, associations and individuals do provide support. We have resources in the Sámi society that can and will assist us with knowledge and practical advice.

We understand organizational structure and culture, and people are interested in what we are doing in the organization. In addition, our CEO can speak Swahili.

Work Methods

We have no employees. Everyone, including the board and the CEO work on a voluntary basis, and can only claim travel expenses for the board meeting. We do not yet have our own office. We are involved in raising funds for projects and we are seeking funding for operations in Norway from the Sámi Parliament and for projects from NORAD. Once a year we arrange sponsorship trips. We follow up project status through visits several times a year and online and by telephone.

The Organization's Internal Workings and Future Development

We hope to establish a permanent office and find more cooperative partners.

We will evaluate the organization and further develop an NGO for Indigenous to Indigenous support and strengthen planning.

Here is our website:

<http://www.mamasara.org>

Thank you for the invitation and I hope that from now on, we have established a form of cooperation with the Forum for Development Cooperation with Indigenous Peoples.

Thank you for your attention!

Culture Work/Cooperation as Development Cooperation: The Riddu Riđđu Festival as an Arena for Cross-border Projects between Indigenous Peoples

Kirsti Lervoll, Riddu Riđđu

The Riddu Riđđu Festival as an arena for cross boarder projects between Indigenous people”

Riddu Riđđu has been arranged since 1991. It is an International Indigenous festival with a focus on Sámi and Indigenous peoples’ art and culture. The cultural festival has a diverse program for children, youth and adults. The site is open all year round as a result of obtaining the status of national festival hub, with core funding from the state budget. The festival is run by around 100 volunteers and an administrative staff of two people.

The Indigenous festival began as a small bonfire barbecue that has become an international Indigenous peoples’ festival. Each summer over twenty-one years, there has been an Indigenous cultural exchange in a small coastal municipality in North Troms. This meeting has roused a “a little coastal storm”--a storm that over twenty-one years ago would prove to be crucial to revive an almost extinct culture, namely the coastal Sámi culture.

Riddu Riđđu, which means “little storm on the coast,” saw the light of day in 1991, first as part of the “Coastal Sámi Culture Days in Kåfjord.” Later the festival changed its name to *Riddu Riđđu Festivalá* in 1995. The main objective of the festival was to create greater awareness about the Sámi people, and to turn shame into pride.

In our area, Kåfjord, the Sámi culture was almost Sámi completely gone. The youth who started the festival wanted to bring to focus the hidden history of the village and the municipality and stories that clarified the historic use of the Sámi language in both place names and everyday speech.

Efforts towards Riddu Riđđu would prove to be a storm that would blow both long powerfully. There were many who did not want our area to also be defined as Sámi; many claimed “we were only of Norwegian stock.” Riddu Riđđu was met with great resistance, especially within our own municipality. Now someone had stirred something up that aroused many strong emotions.



Figure 9: Conflict and Coastal Sami Revitalization, Slide 10

Many who defined themselves openly as coastal Sámi lost friends. They were shunned by families, and families were split apart. They were ridiculed and had to endure the insults about their identity and their own *gákti* (traditional Sámi outfit). Riddu Riđđu was an unwanted child, a child who many would not claim. Yet to many others it was a wanted child, a sort of “DNA-evidence” of our historical origin.

Recognition externally

At the same time, the festival received much external recognition and many Sámi artists praised our work; more and more people flocked to our annual festival. Riddu Riđđu became an arena where it was safe to be Sámi. You were not measured by how many reindeer you did not have nor whether or not you spoke the Sámi language. We received many positive reviews in the press. For example:

“Riddu Riđđu festival is a pioneering festival, a warning greater contact and further collaboration across national and cultural boundaries in the north. What we hear on Riddu Riđđu is future music.” (*Kultur-journalist i kulturkanalen* P2, 2000)

“The breadth and power, nothing can measure with Riddu Riđđu. The festival has arisen despite the harsh assimilation and the conflicts that have taken place in this area. I know Not the likes of which have moved so far in so short a time as Riddu Riđđu. (Hans-Kristian Amundsen, former editor in chief of *Nordlys* magazine, 2004)

International arena



Figure 10: Word's Indigenous Star, Buffy Saint Marie visits the festival. Slide 19

Indigenous peoples and minorities the world over share a lot of same story And we got up early one idea that could Riddu Ridđu be a place to build public pride Through our own struggle we thought our story could inspire others continue fighting their origin. By inviting others Indigenous to our festival we confirm that their culture and tradition is so valuable that we want to show it to the public in Norway.

Indigenous Youth Gathering

Riddu Ridđu has for years worked at efforts to strengthen cooperation between youth from different Indigenous groups through the Indigenous Youth Gathering (IYG) which has been held since 1999. More than 500 Indigenous youth from different parts of Sápmi, Siberia, Greenland, Canada, Alaska, Latin America, New Zealand and from other places attended IYG over the years. There is weeklong youth camp with workshops, the objective is to share cultural knowledge, experiences, and traditions. The weeklong camp culminates in a concert/ performance shown on the festival main stage.

Over twenty-one years we have invited Indigenous and minorities to our festival. People-to-people cooperation was Riddu Ridđu's way to promote Indigenous art and culture. The festival works to highlight the genuine daily experiences that Indigenous peoples face in their home areas through art and culture. The festival has since the beginning had a broad focus on the North and particularly Indigenous peoples in Russia, Greenland and Canada. Our world has become richer and more secure in the face to face meeting with other Indigenous peoples.

Participants at the Indigenous Youth Camp

- Sámi from Norway, Sweden, Finland and Russia
- Nenets, Russia
- Inuit, Canada og Greenland
- Nganasan, Russia
- Dolgan, Russia
- Veps, Russia
- Komi, Russia
- Koryakh, Russia
- Tanzania
- Maya, Guatemala
- Kayapó, Brazil
- Buryatere, Russia
- Jakutere, Russia
- Kven
- South-Sudan
- Nepal
- Altaj, Russia

Participants for the rest of the festival

- Iltemenere, Russia
- Nivhat, Russia
- Tuva, Russia
- Chukchi, Russia
- Nisga'a, Canada
- Navaho, North America
- Are'Are, Pacific Islands
- Hasak, China
- Yupik, Alaska
- Nambikwar, Brazil
- Entsere, Russia
- Evenk, Russia
- Maori, New Zealand
- Aboriginal Australians
- Inuit from Greenland
- Mohawk
- Iroquois
- Sioux
- Blackfoot
- San-people
- Koi-Koi collective
- Indigenous People fra Taiwan
- Indigenous people from Mongolia
- Tuareg

I would like to share a few stories from IYG

Each year, we see that the experiences at Riddu for youth who participate in the youth camp can increase pride in their background, both Sámi and other Indigenous peoples. There are some Sámi youth who do not feel they have strong enough ties to the Sámi culture due language loss and connection to the typical stereotypes of Sámi tradition. We find that youth become aware of the value of their own distinct culture by sharing it with other Indigenous youth.

There were two Maya girls from Guatemala who came to the Indigenous Youth Camp. At first, they did not want to show much from their country. But they were so inspired and supported by the other participants that they developed a very different attitude. They ended up holding a corn ceremony that they had seen their grandmother do in Guatemala. When they traveled back home from IYG, they left with a completely different attitude than when they arrived. They were proud of their culture.

There was another youth from South Sudan who said after he attended IYG, it was the first time he realized that songs and dances from his home city had value for people outside of his own community. Indigenous youth camp is dedicated to preserve and showcase distinctive traditions, and this enriches participants.



Figure 11: Indigenous Youth Camp. Slide 20

Riddu Ridđu has many such stories we could shared with you. These stories that move us and motivate us to continue to create meeting places for Indigenous people, and that increase our awareness that public pride is a joint effort of the world's Indigenous peoples.

On a local and national scale, Riddu Ridđu has also contributed to development through increasing awareness of the coastal Sámi culture and history. The festival has continued to develop and become a significant and important part of the Sámi cultural revitalization in the coastal areas. The festival has particular significance to coastal Sámi identity development among youth.

That concludes this presentation on the local bonfire barbecue that blossomed into an international Indigenous festival. We would like to welcome you all to the Riddu Ridđu festival!

Program

Venue for the Forum conference at University of Tromsø 9-10 October 2012:
University Campus, Teorifagbygget, Hus 1, Auditorium 1.

Tuesday 9.10.2012

13.15-13.45: Registration, at University Campus, Teorifagbygget, Hus 1, Auditorium 1.

Opening of conference – setting the agenda

- 13.45 Opening by Torjer Olsen, Chair, Forum for Development Cooperation with Indigenous Peoples: *“Development cooperation with Indigenous Peoples – changing policies – the same peoples”*.
- 14.00 Professor Sidsel Saugestad, Former chair of the Forum for Development Cooperation with Indigenous Peoples: *Background for the establishment of the Forum for Development Cooperation with Indigenous Peoples. What happened to the mandate?*
- 14.20 Questions and discussion.
- 14.30 *Coffee. Posters by the students at the Master’s in Indigenous Studies (MIS)*

Indigenous Peoples, REDD and Norway’s International Climate and Forest Initiative

- 15.00 Gry Asp Solstad, The Ministry of the Environment: *“Indigenous Peoples, REDD and the Government of Norway’s International Climate and Forest Initiative”*.
- 15.30 Signe Howell, University of Oslo: *“No Rights - No REDD” a credibility gap between policy and practice’*
- 16.00 Questions and discussion.
- 16.30 *Coffee.*
- 16.45 Edward Porokwa, PINGOs Forum, Tanzania: *NORAD involvement on REDD with particular involvement of indigenous peoples and issues in Tanzania.*
- 17.15 Questions and discussion
- 18.00 Bus departure from the University to Scandic Hotel
- 19.00: *Dinner at Scandic Hotel*

Wednesday 10.10.2012

- 09.00 Bus departure from Scandic Hotel to the University Campus.

Indigenous Rights – New mechanisms and standards

- 09.15 Dmitry Berezhkov, Russian Association of Indigenous Peoples of the North, Siberia and Far East (RAIPON): *“Indigenous peoples’ experiences and perspectives on the new international standards in the fields of human rights and corporations.”*



- 09.35 Johan Vasara, The Sami Parliament of Norway: *“The Sámi Parliaments international co-operation with Indigenous Peoples”*
- 09.45. Questions and discussion
- 10.15 Coffee

Development work seen from the ground

- 10.30 Arne Kjell Raustøl, Digni: *Indigenous development - Experiences and challenges seen from an NGO.*
- 10.50 Tore Johnsen, Sami Church Council: *Between grassroot experiences and policy making: Has the experience with the emerging indigenous agendas in the Churches relevance to the field of development?*
- 11.10 Questions and discussion
- 11.30 Ragnhild Nystad, Mama Sara Education Foundation for Maasai Children: *Indigenous to Indigenous cooperation*
- 11.50 Kirsti Lervoll, Riddu Riddu: *“Culture work/cooperation as development cooperation. The Riddu Riddu Festival as an arena for cross boarder projects between indigenous people”*
- 12.10 Questions and discussion
- 12.30 Lunch.

Panel discussion – The way forward

- 13.30 Introductions to Roundtable discussion.
- 13.45 How to improve the quality of Norway’s development co-operation with Indigenous Peoples? Does the Forum have a part in this?
- Comments by:
- Finn Arne Schancke Selfors, Chair of the Board, Centre for Sami studies.
 - Marianne Balto, council member of the Sami Parliament in Norway
 - Representative from NGOs, Sami organizations and Forum for Development Cooperation with Indigenous Peoples

Closure

- 14.45-15.00 Closure of the Forum Conference 2012.

Participant list:

Amante Debela Goshu	University of Tromsø
Asiedu Mel	University of Tromsø
Austgulen Ingvild	Natur og ungdom
Berezhkov Dmitry	Russian Association of Indigenous Peoples of the North, Siberia and Far East (RAIPON)
Broderstad Else Grete	University of Tromsø
Bruland Hildegunn	University of Tromsø
Dahl Jens	IWGIA
Dalheim Anne	Sami Church Council
De Lucia Vito	University of Tromsø
Evjenth Ivar	Interpreter
Fottland Håkon	University of Tromsø
Francett-Hermes Michelle	University of Tromsø
Fridfinnsdottir Elin	University of Tromsø
Gaup Nils Ole	Interpreter
Gautam Ramesh	University of Tromsø
Hatteng Bjørn	University of Tromsø
Hovda Lien Ingrid	University of Tromsø
Howell Signe	University of Oslo
Jennings Helen	University of Tromsø
Jensen Ellen Marie	University of Tromsø
Johnsen Tore	Sami Church Council
Johnskareng Arnstein	University of Tromsø
Kagumba Andrew Kalyowa	University of Tromsø
Kharina Valentina	University of Tromsø
Lervoll Kirsti	Riddu Ridđu
Lilleeng Terje	University of Tromsø
Lundberg Maria	University of Oslo
Løvold Ane Hedvig Heidrunsdotter Løvold	University of Tromsø
Martinsen Lilly	University of Tromsø
Minde Henry	University of Tromsø
Nikanovora Liudmila	University of Tromsø
Nikolaeva Maria	University of Tromsø
Nilsen Line	University of Tromsø
Nystad Ragnhild Lydia	Mama Sara Education Foundation for Maasai Children
Olsen Torjer	University of Tromsø
Peng Rong	Yunnan University
Pokharel Prakash	University of Tromsø
Pokhrel Marshal	University of Tromsø
Porokwa Edward	PINGOs Forum
Rachel Issa Djesa	University of Tromsø
Ramstad Liss-Ellen	Sami Parliament of Norway
Raustøl Arne Kjell	Digni
Rinda Cornelie	Friendship North/South
Sandvik Carina	University of Tromsø
Saugestad Sidsel	University of Tromsø

Schancke Selfors Finn Arne	University of Tromsø
Sciaba John Richard	Interpreter
Selfors Aike	University of Tromsø
Shavrina Olga.	University of Tromsø
Silwal Hari Prasad	University of Tromsø
Skaiaa Marianne	Digni
Solberg Kristin	University of Tromsø
Solstad Gry Asp	The Ministry of the Environment
Somby Silja	Interpreter
Stepien Adam.	Northern Institute for Environmental and Minority Law, Arctic Centre, Finland
Stormoen Elizabeth	Norad
Tanabe Yoko	University of Tromsø
Tvedten Tarjei	University of Tromsø
Uzawa Kanako	Association of Rera (Ainu group in Japan)
Vasara Johan	The Sami Parliament of Norway
Wang Xin	Yunnan University
Weines Jørn.	University of Tromsø
Wessendorf Kathrin	IWGIA
West Sandra.	Riddu Riddu
Wilken Ivonne	University of Tromsø
Zhou Yong	University of Oslo