

Workbook 8

Emerging Approaches for Climate Justice and Indigenous Rights



TRANSITIONAL JUSTICE
ASIA NETWORK



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Emerging Approaches for Climate Justice and Indigenous Rights

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Transitional Justice and Peacebuilding Workbook Series

- 1. Transitional Justice and Peacebuilding**
- 2. Strategizing for Justice and Peace**
- 3. Truth-Telling to Sustain Peace**
- 4. Prosecutions and Peacebuilding**
- 5. Reparations to Strengthen Peace**
- 6. Institutional Reform for Guarding Peace**
- 7. Gender Justice and Peace**
- 8. Emerging Approaches for Climate Justice and Indigenous rights for peace**

**Each volume is written as an interactive companion workbook to the chapters
in Transitional Justice Handbook**

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Introduction

Transitional justice and peacebuilding emerged as coherent disciplines along a similar timeline. Practitioners in each field gained experience working after periods of violent conflict, repression, and mass violations of human rights. Especially since the 1990s, ad hoc mechanisms and activities developed into more integrated and strategic approaches.

However, while transitional justice and peacebuilding often take place in the same context, they do not always work hand-in-hand. Tensions between the approaches, or a lack of joint planning, often prevent the two fields from working in complementary ways. Materials often target practitioners in one field or the other

A second gap in the literature concerns local action. Studies of peacebuilding often focus on the big picture. They examine strategies and actions by international entities, such as Security Council, peacekeeping missions, and UN agencies, and national actions and bodies such as peace agreements, constituent assemblies, parliaments, and special commissions. While these subjects are all important parts of peacebuilding, often the most profound and transformative actions are by individuals and families at the local level.

The same can be said for transitional justice, such as a victim-survivor learning to come to terms with her pain and loss, developing her agency, and living a full life within family and community. Change is experienced and consolidated at the local level, where everyday life is lived, even while national strategies provide critical frameworks.

These workbooks address both these challenges. First, they are designed for NGOs and civil society organisations that focus on transitional justice, while operating within peacebuilding contexts. Second, the workbooks encourage analysis and offer practical ideas and strategies for local action. Examples demonstrate that in the complex political, security and institutional settings created by conflict, meaningful local civil society action is not just possible, but essential.

Purpose of This Workbook

The workbooks are designed as tools to reflect on opportunities and challenges for individuals and small groups. Real-world examples offer lessons on how peacebuilding and transitional justice approaches can complement each other.

Workbook Eight explores climate justice and indigenous rights – emerging issues in both peacebuilding and transitional justice work. The two issues are often interwoven, as indigenous peoples experience violence at the forefront of the struggle to protect the natural world.

This workbook helps NGOs analyse their contexts as a first step toward thinking strategically about issues they may have overlooked. In fact, these issues were not covered in the 2023 AJAR's Transitional Justice Handbook.

Learning Outcomes of This Workbook

- An understanding of the emerging global framework for climate justice and environmental rights
- An understanding of the connection between climate justice and peacebuilding
- Awareness of local actions by NGOs seeking climate justice in a range of contexts
- A basic understanding of Indigenous rights and the UNDRIP
- Awareness of some lessons on Indigenous peoples and peacebuilding
- An understanding of the linkages between climate justice and Indigenous rights



Climate Justice and Environmental Rights

The concept of climate justice recognises the disproportionate impacts of climate change on poor and marginalised communities. Climate justice tries to address the root causes of not just climate change but also social, racial, and environmental injustices.

Principles of climate justice

The Mary Robinson Foundation on Climate Justice proposes core principles of climate justice, rooted in human rights law:

- Respect and protect human rights
- Support the right to development
- Share benefits and burdens equitably
- Ensure decisions on climate change are participatory, transparent, and accountable
- Highlight gender equality and equity
- Harness the transformative power of education for climate stewardship
- Use effective partnerships to secure climate justice

Right to a clean, healthy, and sustainable environment

In October 2021, the UN Human Rights Council recognised “the right to a clean, healthy and sustainable environment as a human right.” This landmark decision also recognised that the human rights implications of environmental damage are felt most acutely by those already in vulnerable situations, including Indigenous peoples, older persons, persons with disabilities, and women and girls.

Rights of Nature

There has been growing awareness that recognition of the Rights of Nature is embedded in customary laws, in contrast to modern environmental laws which remain grounded on an anthropocentric paradigm.

Antonio Guterres, United Nations Secretary-General, 2020

The Rights of Nature is a legal framework and social movement tied to the worldviews of Indigenous peoples. This framework recognises that all plants and animals, together with the planet’s geological processes, atmosphere, and hydrosphere, have a right to exist, regenerate, and thrive, just as humans do. Examples of communities in the Asia Pacific region taking part in this emerging movement include:

- New Zealand has recognised the legal rights of the Whanganui River, together with the authority of Indigenous peoples to speak on the river’s behalf.
- Bangladesh has given all rivers legal rights, recognising them as “living entities” with rights as legal persons.
- Pakistan’s Supreme Court has stated that “man and his environment each need to compromise for the better of both, and this peaceful coexistence requires that the law treats environmental objects as holders of legal rights.”

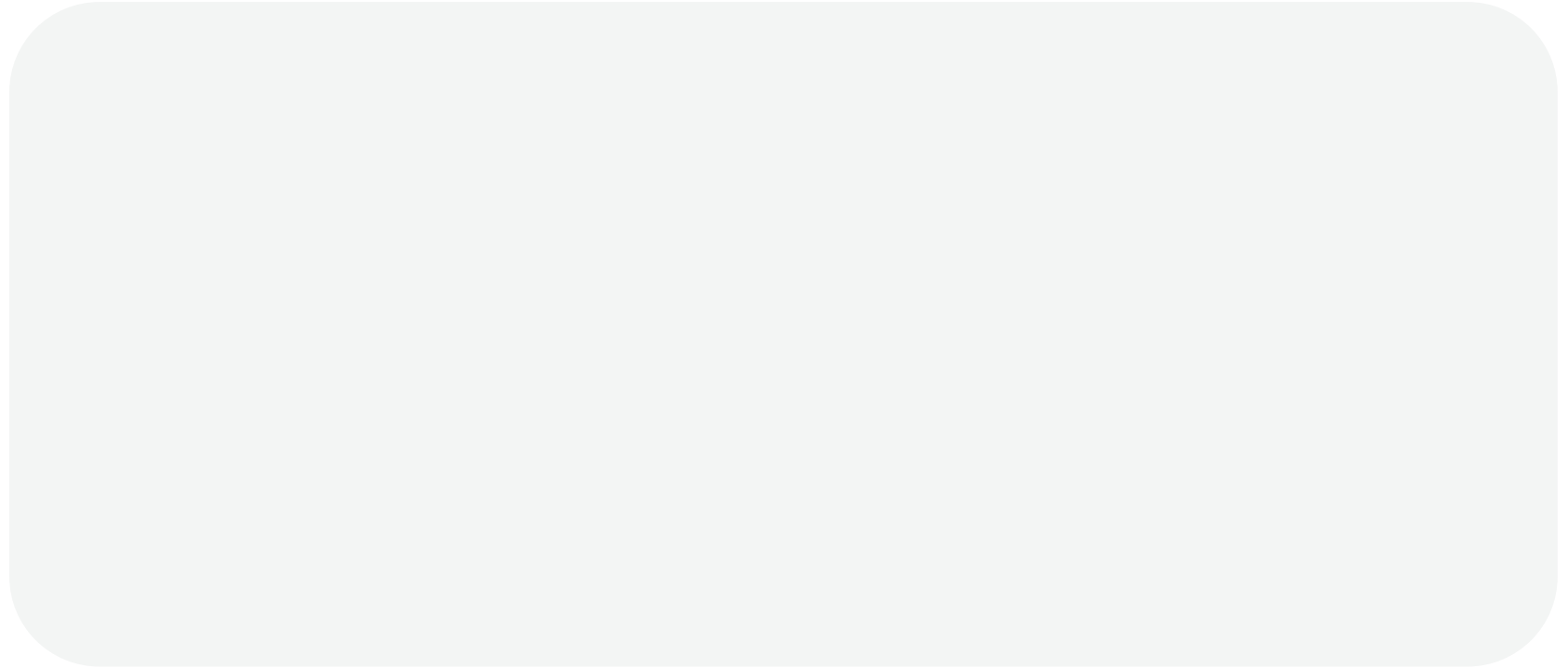
See full resolution A/HRC/RES/48/13, 18 October 2021, at https://asiapacific.unwomen.org/sites/default/files/2022-04/ap-a2j-HRC_Right-to-clean-healthy-sustainable.pdf

See Indigenous Women for Climate Justice, UN Women, at <https://asiapacific.unwomen.org/en/focus-areas/governance/womens-access-to-justice/indigenous>.

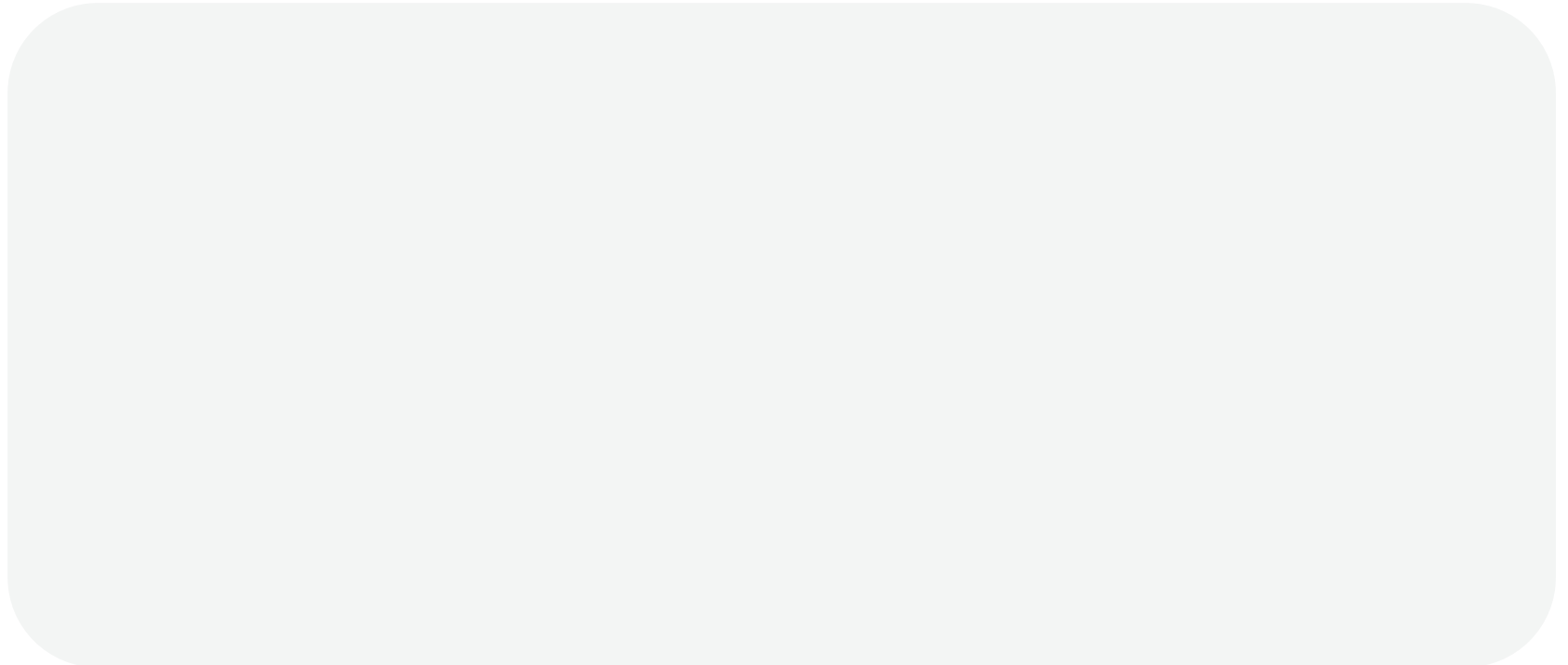
See also “Brief: Women, Environment and the ‘Rights of Nature’,” UN Women. 14 March 2022, at <https://asiapacific.unwomen.org/en/digital-library/publications/2022/03/women-environment-and-rights-of-nature>

Worksheet 1: Climate Justice and Environmental Rights

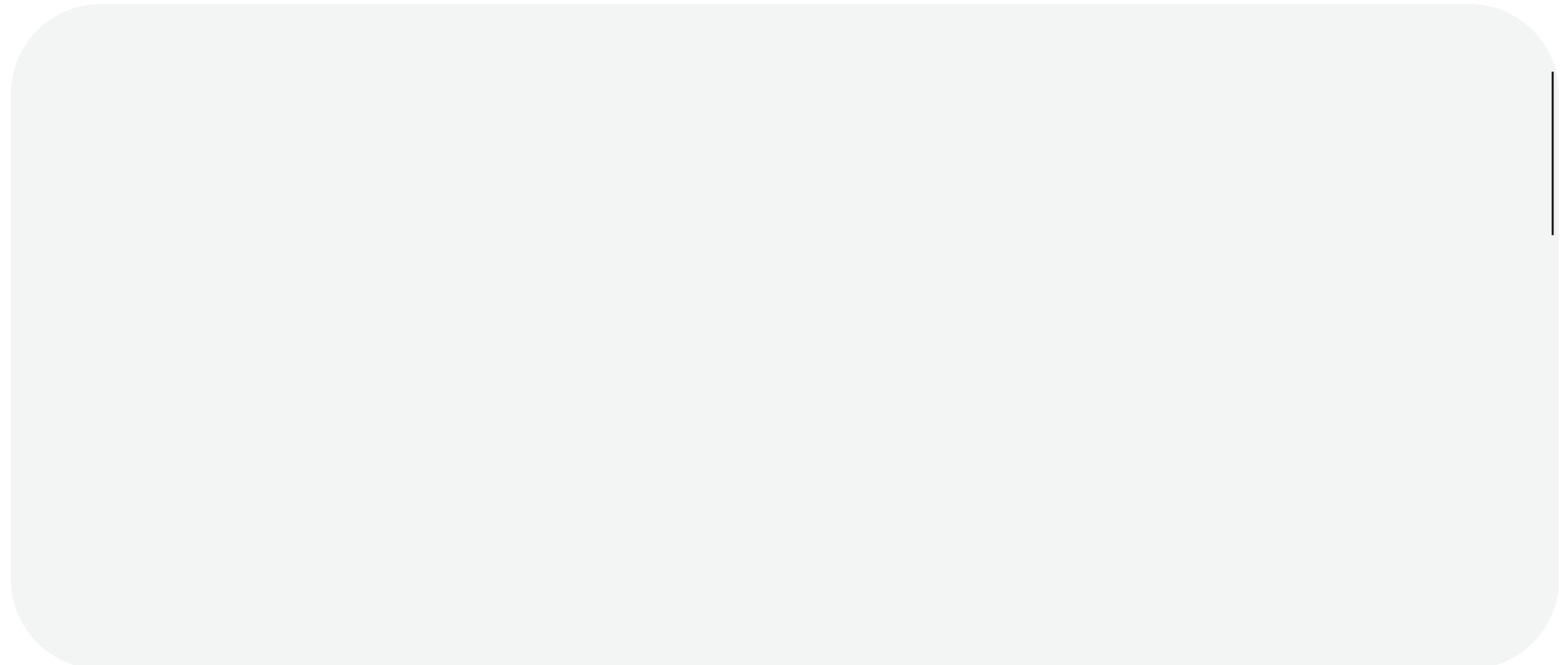
What are the main risks of climate change and extreme weather events in your area?



To what extent are climate justice and environmental rights part of the national conversation? Are there examples in either official policy or civil society advocacy?



What are some examples of communities struggling to protect the natural world? To what extent is this issue framed around rights?



Climate Justice and Peacebuilding

In peacebuilding contexts, transitional justice and climate justice issues often overlap. Poor rural communities, and especially Indigenous peoples, often live on the frontlines of violence from extractive industries, sometimes at the hands of official security forces. The developed world's appetite for valuable minerals, including those fueling the "green economy" meant to address climate change, presents new risks to these communities. NGOs and media workers working on these issues are also often targeted. The same communities are also the most vulnerable to extreme weather events, made worse by climate change.

Lessons on climate **justice and peacebuilding** include:

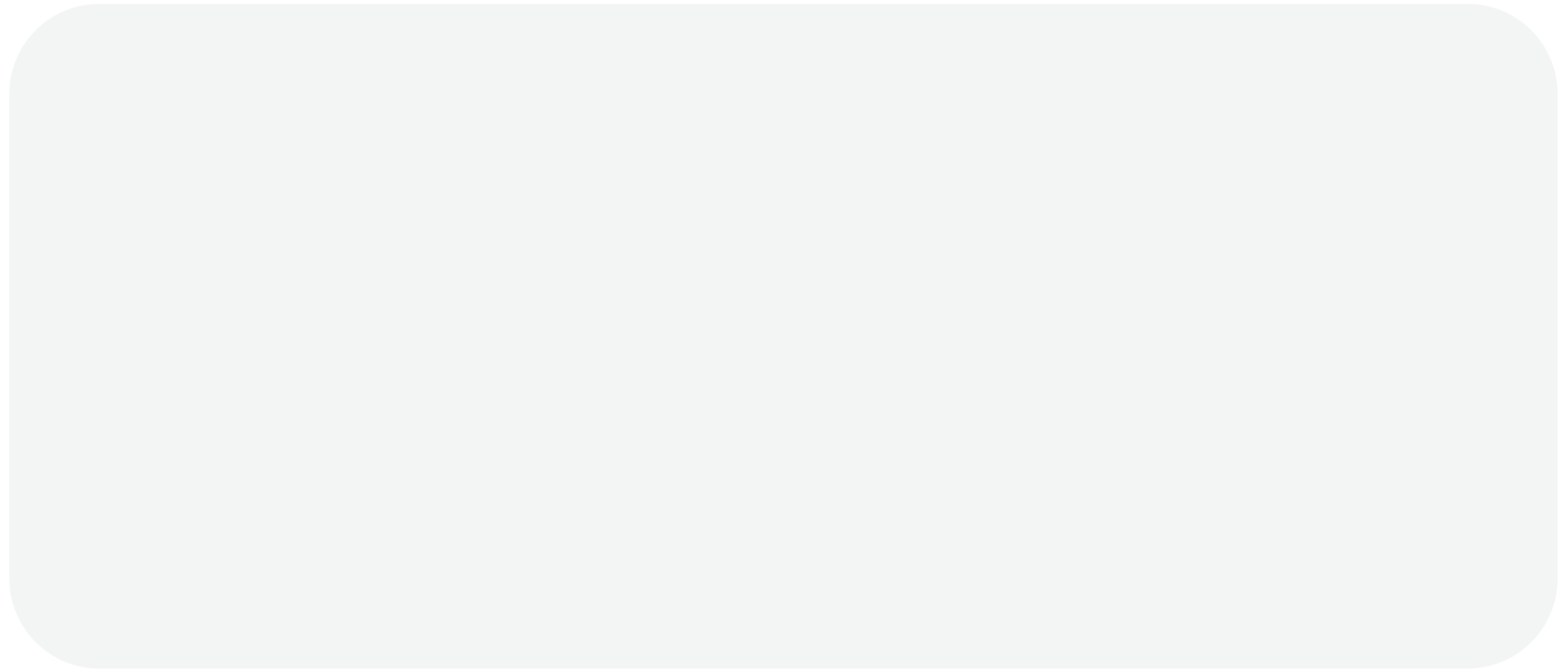
- A backdrop to many armed conflicts and repressive regimes is the will to control natural resources by the use of force and mass violations.
- The growing impact of extreme weather events disproportionately affects the poorest countries, as well as the poorest people in any country. Poor and marginalised communities are also disproportionately victims of mass human rights violations.
- Advocates for the protection of forests, waterways, and other natural resources are often targeted by agents of the state, corporations, and others.
- Indigenous communities, NGOs, civil society organisations, and local communities are at the forefront of this struggle and are most at risk of violence. Many violations take place in remote areas, away from scrutiny. Impunity for perpetrators is common.
- Peacebuilding programs need to consider the issues and vulnerabilities these groups face. Development programs should be rights—and equity-based. Climate defenders should be protected and supported.



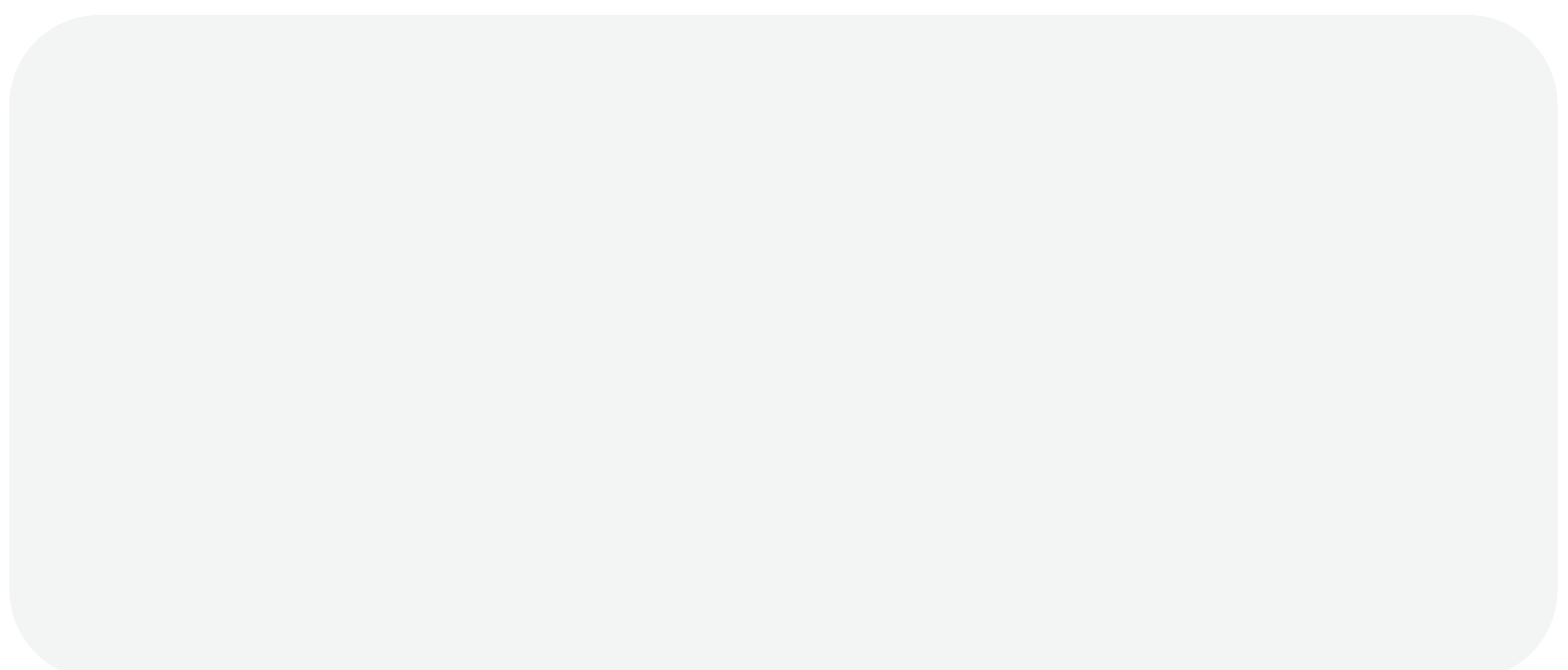
Worksheet 2: Climate Justice and Peacebuilding

Peacebuilding policies and programs need to engage marginalised communities and victim-survivors within them, that are engaged in the struggle for climate justice and environmental rights. Transitional justice NGOs can help make these connections.

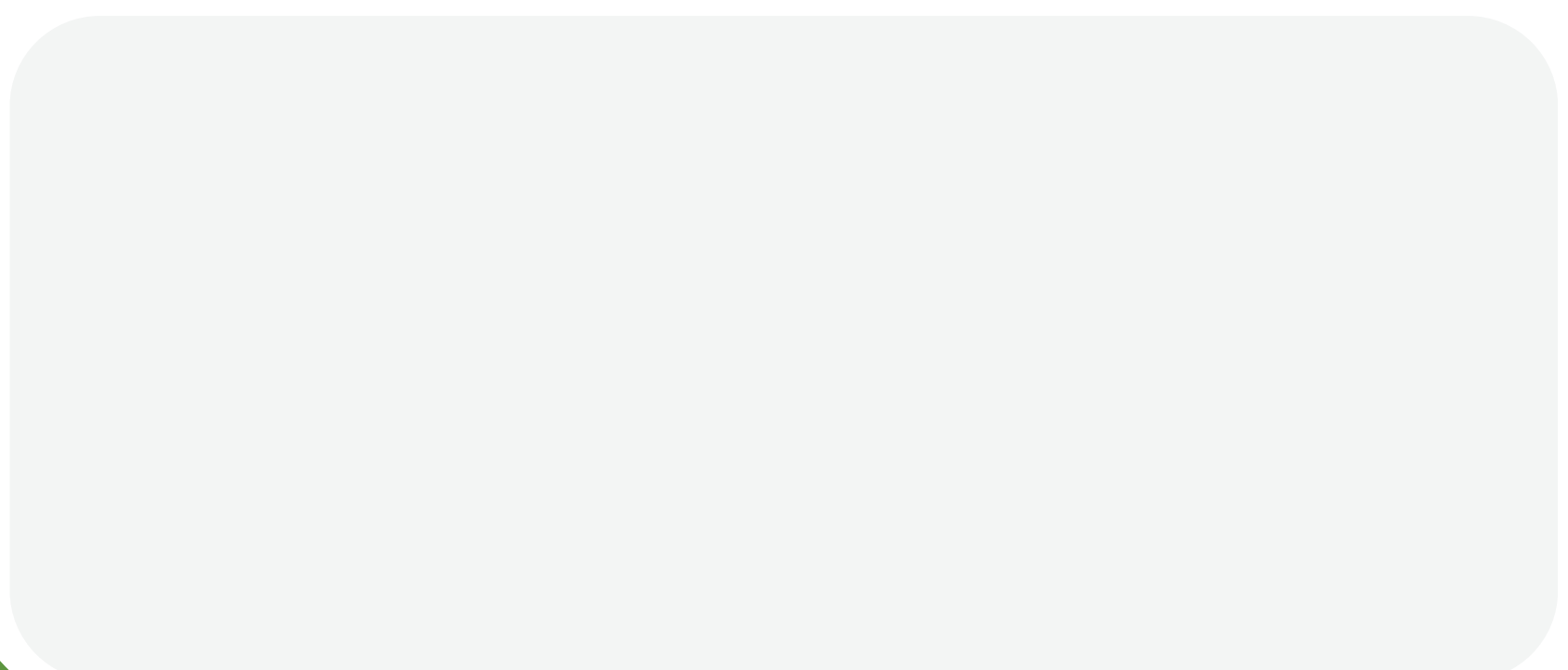
To what extent are climate justice and environmental rights part of the national conversation on peacebuilding?



Do extreme weather events affect some communities more than others? For example, are rural, coastal, or displaced communities especially vulnerable? Are victims of conflict among these vulnerable populations?



How can peacebuilding programs assist rural communities vulnerable to the impacts of climate change? How can they support climate and environmental defenders?



Indigenous Peoples and Their Rights

The Indigenous rights movement has come a long way since the late 1970s, forming the basis for rights-based relationships with states. Although major developments since the 1990s mirror the timeline of both transitional justice and peacebuilding, there needs to be more cross-fertilisation between these three movements.

The Indigenous movement has engaged with civil society, international mechanisms, and national and regional bodies. Within the United Nations, the Working Group on Indigenous Populations has guided dialogue between Indigenous peoples and states since 1982, with the goal of an international rights-based framework. Unfortunately, only 23 states have ratified the Indigenous and Tribal Peoples Convention 1989 (Convention 169).

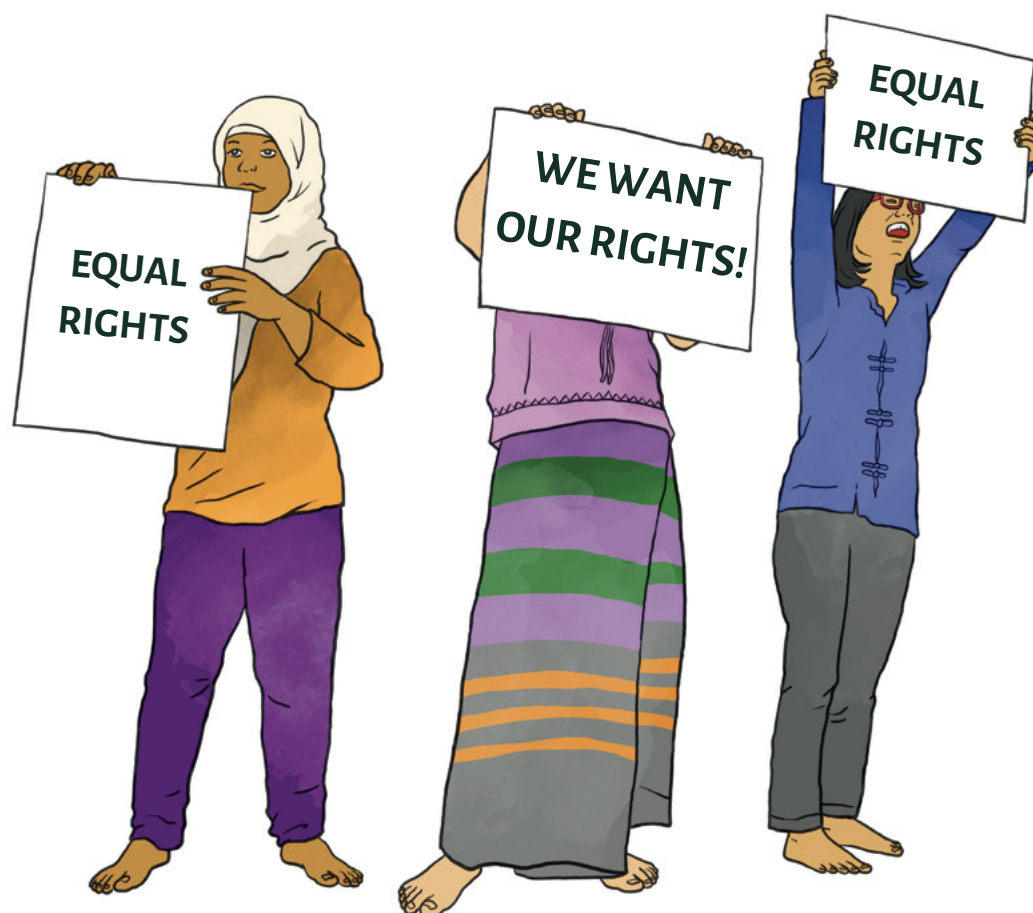
However, a second major international instrument, the Declaration on the Rights of Indigenous Peoples (UNDRIP), was adopted by the UN General Assembly in 2007. The UNDRIP sets universal minimum standards for Indigenous peoples' survival, dignity, and well-being. It elaborates on human rights standards and fundamental freedoms as they apply to Indigenous peoples, covering both individual and collective rights. It is the first international instrument to recognise their right to self-determination.

Although non-binding, the UNDRIP is shaping state relationships with Indigenous peoples. It has influenced the adoption of laws, policies, judicial decisions, and operational guidelines. The UNDRIP is an important framework for both peacebuilding and transitional justice.

However, progress has been uneven within and between countries, leaving major gaps between international standards and national policies and practices. Despite being home to around 70% of the world's Indigenous people, many countries in Asia are reluctant even to recognise them. African countries show a similar reluctance.

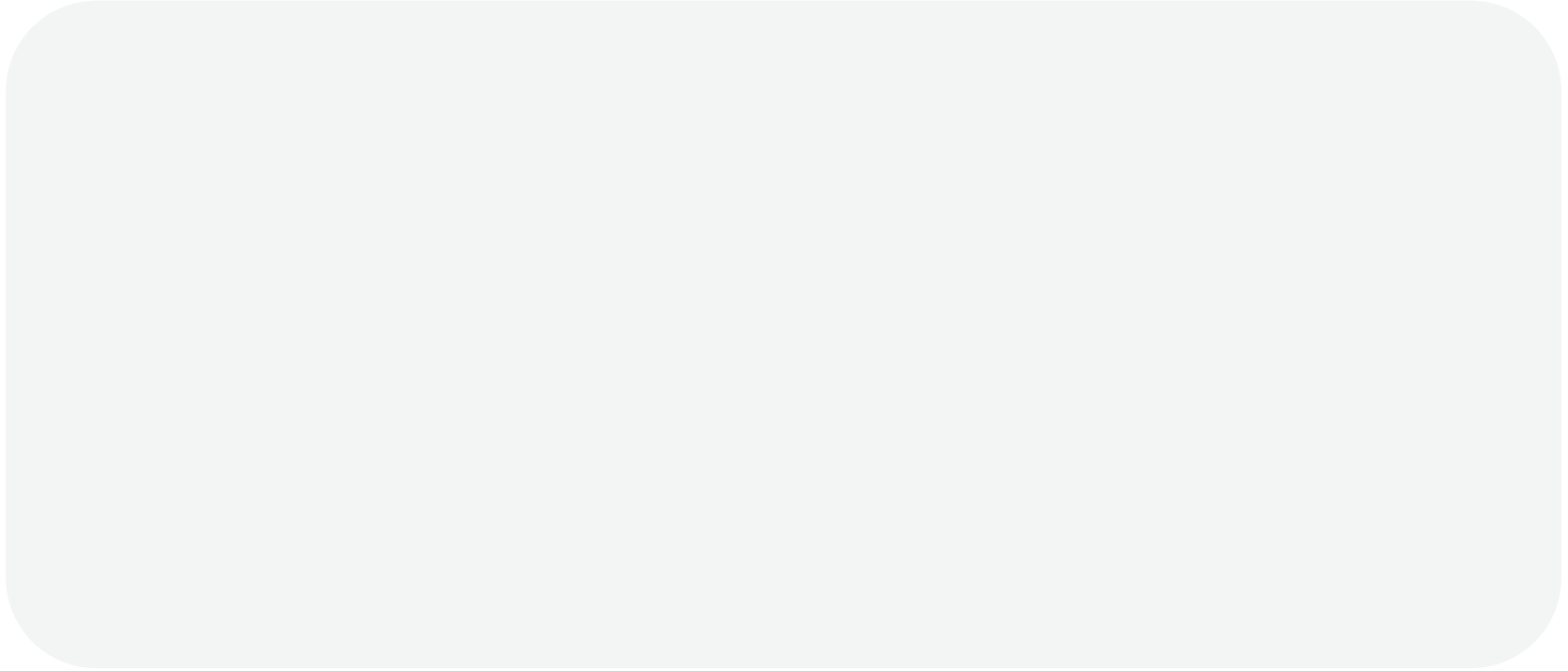
Common elements in Indigenous rights struggles, including in peacebuilding and transitional justice contexts, include:

- Recognition and self-determination
- Rights to land, territories, and resources
- Armed conflict and militarisation
- Poverty and cultural, social and economic rights
- Access to justice and discrimination by the justice system
- Impacts of climate change
- The situation of Indigenous women
- Collective rights, alongside individual rights

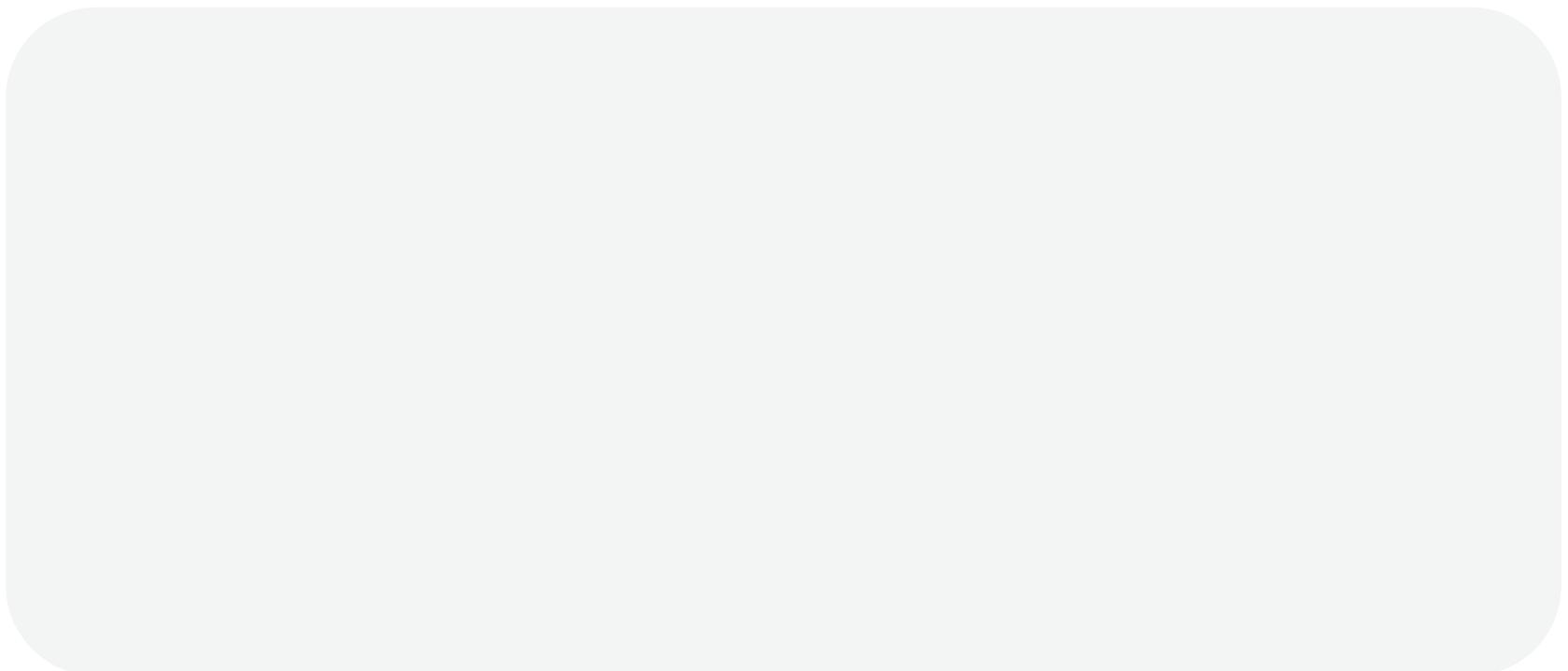


Worksheet 3: The Situation of Indigenous Peoples in Your Country

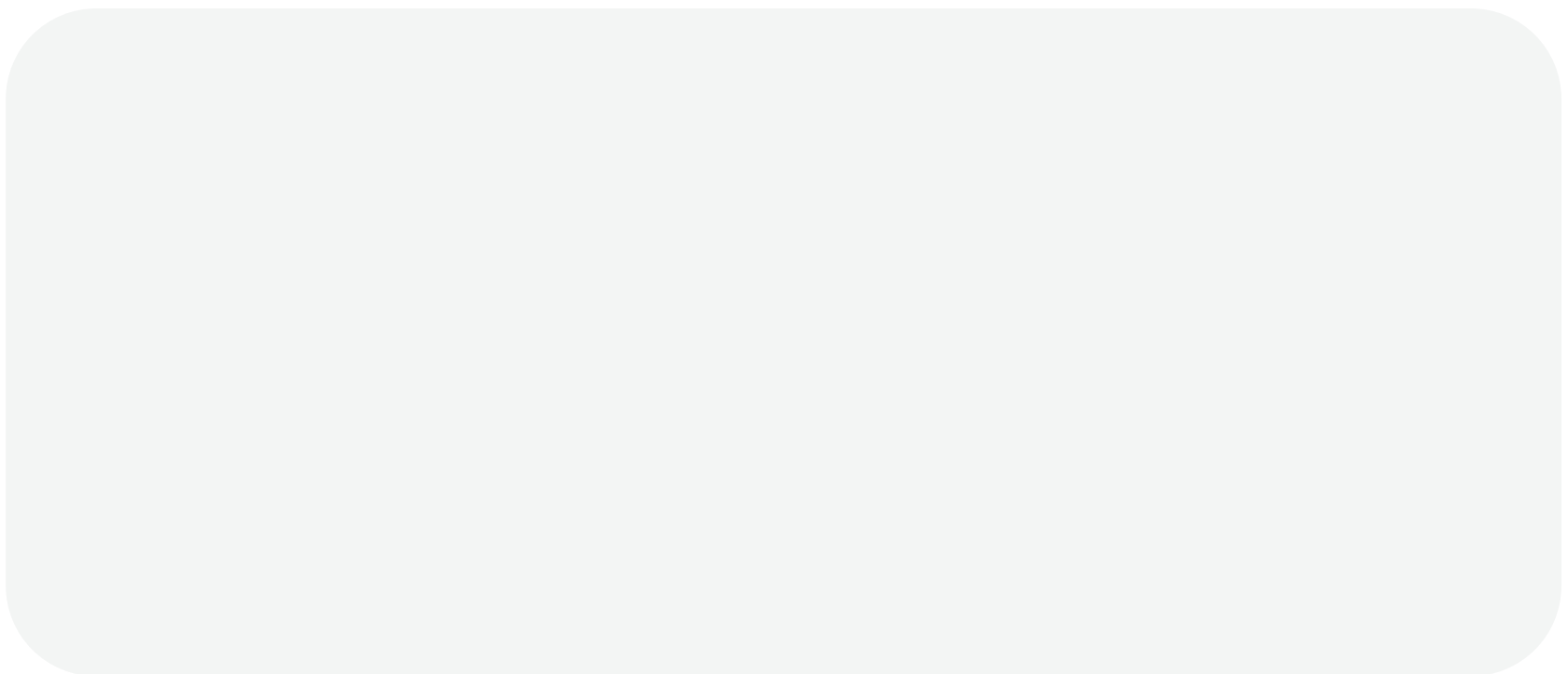
Are there indigenous people whose rights and survival are in jeopardy? Were they particularly affected by conflict or other violence?



To what extent does the government recognise Indigenous communities in your country?



Do Indigenous communities in your country face obstacles to accessing traditional lands, waters, and resources due to extractive industries, such as mining, logging, agri-business, and major construction projects? Are they threatened with violence?



Do they have access to decision-makers and institutions to seek protection of their rights?

Does the media fairly cover their issues based on understanding their rights, or does it contribute to marginalisation and exploitation?

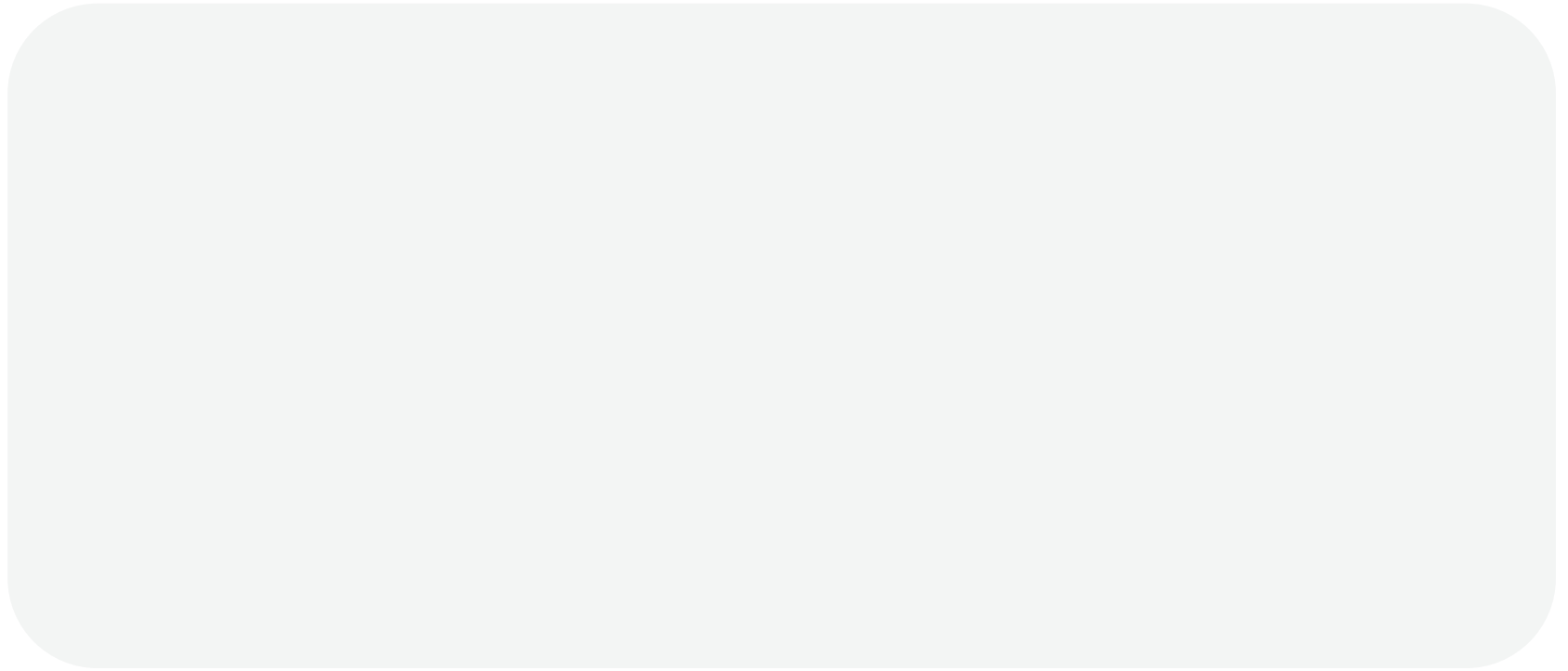
Indigenous Peoples and Their Rights

Emerging lessons on Indigenous peoples and peacebuilding include:

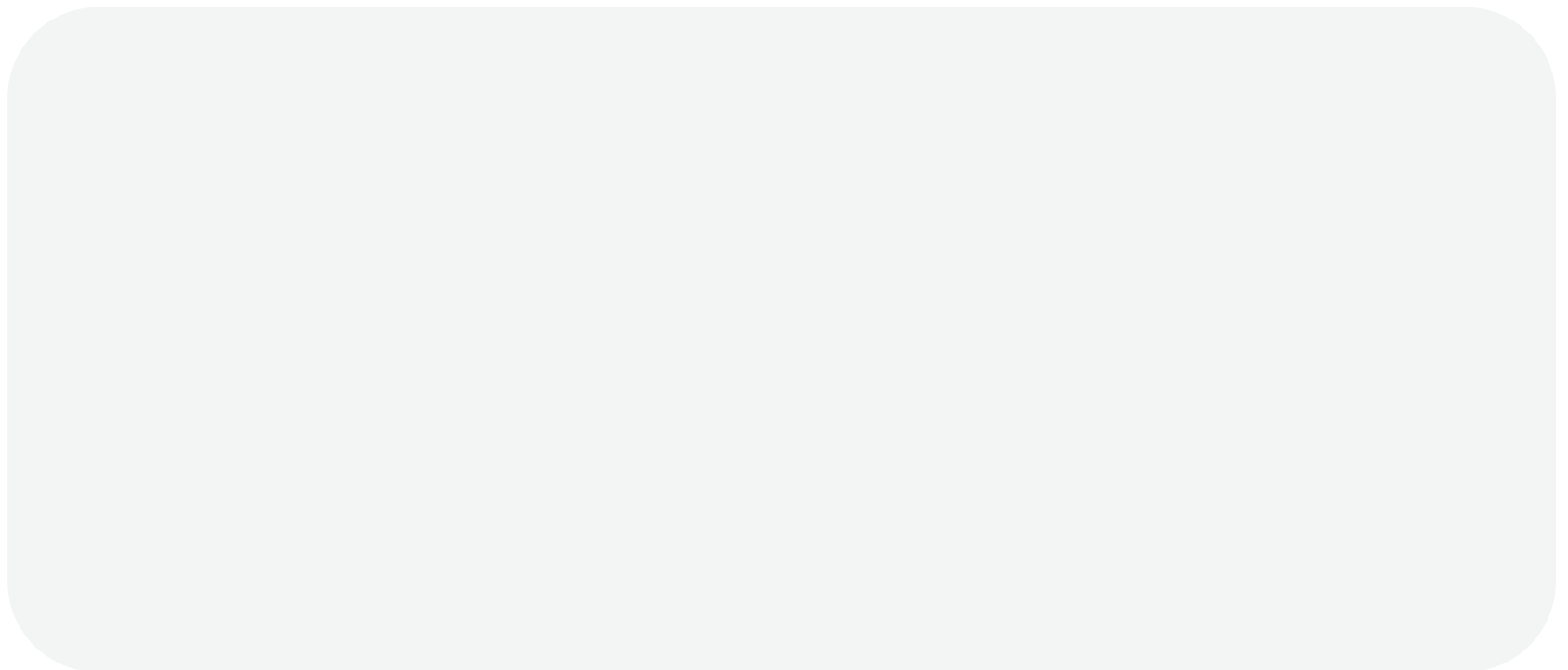
- The UN Declaration on the Rights of Indigenous Peoples should guide governments and non-indigenous NGOs as they engage with Indigenous peoples, as well as any policies and actions that affect them. Indigenous people and other experts should train mainstream human rights and transitional justice NGOs on the Declaration.
- Non-indigenous NGOs should build stronger partnerships with Indigenous organisations and communities. Where appropriate, they should offer training in their fields of expertise to assist Indigenous peoples in their struggle for justice and equitable participation in peacebuilding.
- Even in colonial-settler countries seemingly at peace, such as Australia, the United States, and Canada, Indigenous peoples are turning to transitional justice mechanisms like truth-telling. They seek recognition that old conflicts were not properly settled, that these states were founded on national narratives of exclusion, and that historical injustices still fester.
- Like broad transitional justice mechanisms, peacebuilding processes should first consult with Indigenous peoples to determine if they wish to participate, and then proceed to the methods of representation and consultation. The principle of prior and informed consent should govern any initiatives affecting Indigenous peoples.
- Indigenous peoples may call for specific mechanisms, such as truth commissions focused on periods of violations of their rights or institutional reform to address structural discrimination.
- Indigenous peoples have both individual and collective rights. Transitional justice mechanisms like truth commissions must broaden their focus beyond individual rights. Methodologies and support services should meet the cultural needs of Indigenous peoples long marginalised and even targeted by state institutions, including justice systems.

Worksheet 4:

In your context, what can be done to strengthen indigenous people's rights as part of peacebuilding and transitional justice efforts?



How can indigenous people take a leading role in this process?



The Targeting of Climate and Environmental Defenders

Activists and journalists who focus on climate and the environment are targeted with deadly violence in many countries. Military and paramilitary groups often protect state or corporate access to mineral or forest resources, agribusiness, and major infrastructure. In some countries, the criminal drug industry also poses a deadly threat. Conflicts contribute to dangerous conditions by increasing armed groups, impunity, and weakened institutions.

Global Witness reported 200 land and environmental defenders killed in 2021, including more than 150 in Latin America and more than 30 in Asia. Indigenous people made up more than 40% of the victims. Over a quarter of killings were linked to resource exploitation, most often mining. Many such killings are not adequately reported and investigated, let alone prosecuted. Impunity is the norm.

Recent truth commissions in Colombia and the Bangsamoro region of the southern Philippines have highlighted violence against Indigenous peoples, often related to land and resource exploitation. An early truth commission, the 1994 Historical Clarification Commission of Guatemala, also revealed the disproportionate targeting of Indigenous peoples. In Papua in Indonesia, Indigenous peoples struggle to protect traditional lands and resources against the depredation of multinational mining as well as logging and agribusiness, such as palm oil plantations, reportedly backed by state security forces.

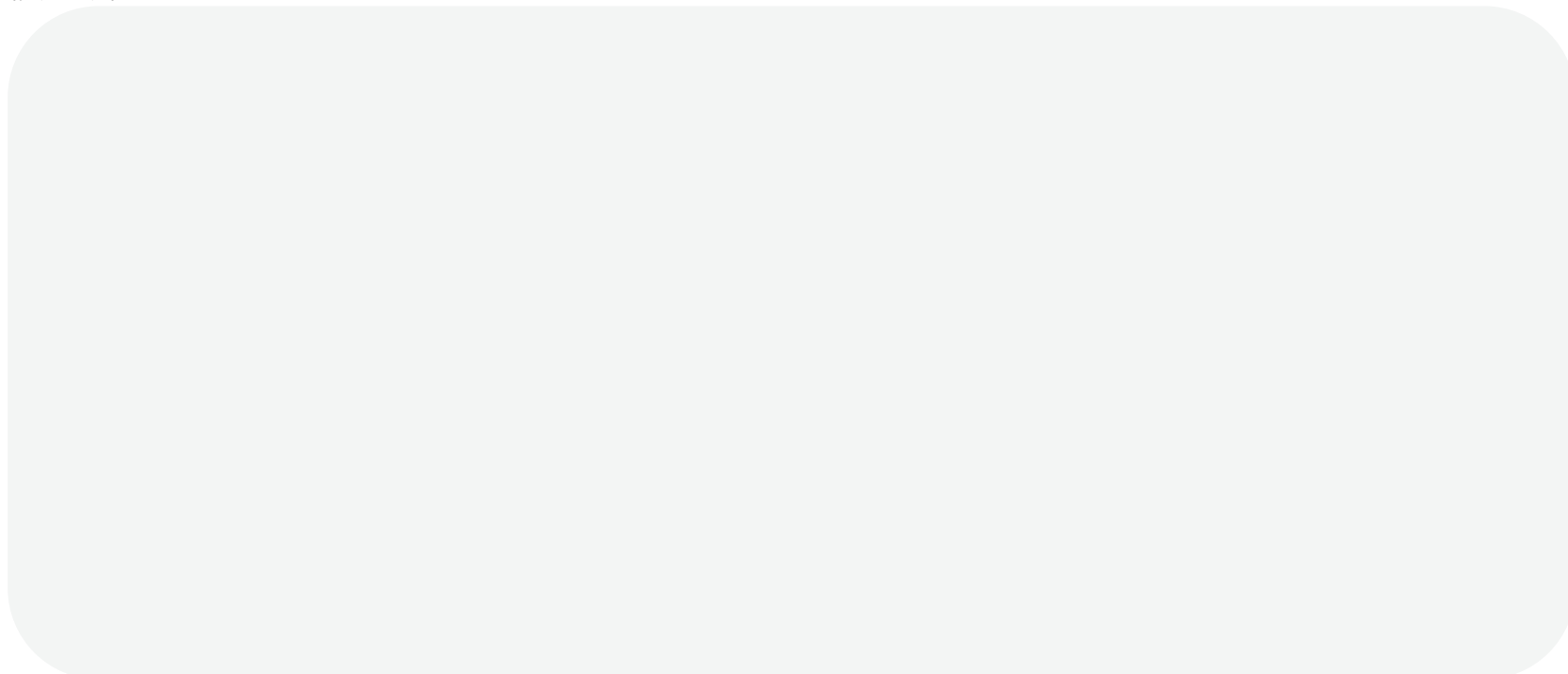
In Latin America, major centres of such violence include Colombia, Peru, Nicaragua, and Guatemala. In Asia, the Philippines saw the most activists killed, while the Democratic Republic of Congo led the count in Africa.

Global Witness. A Global Analysis 2021. <https://www.globalwitness.org/en/campaigns/environmental-activists/decade-defiance/#a-global-analysis-2021>

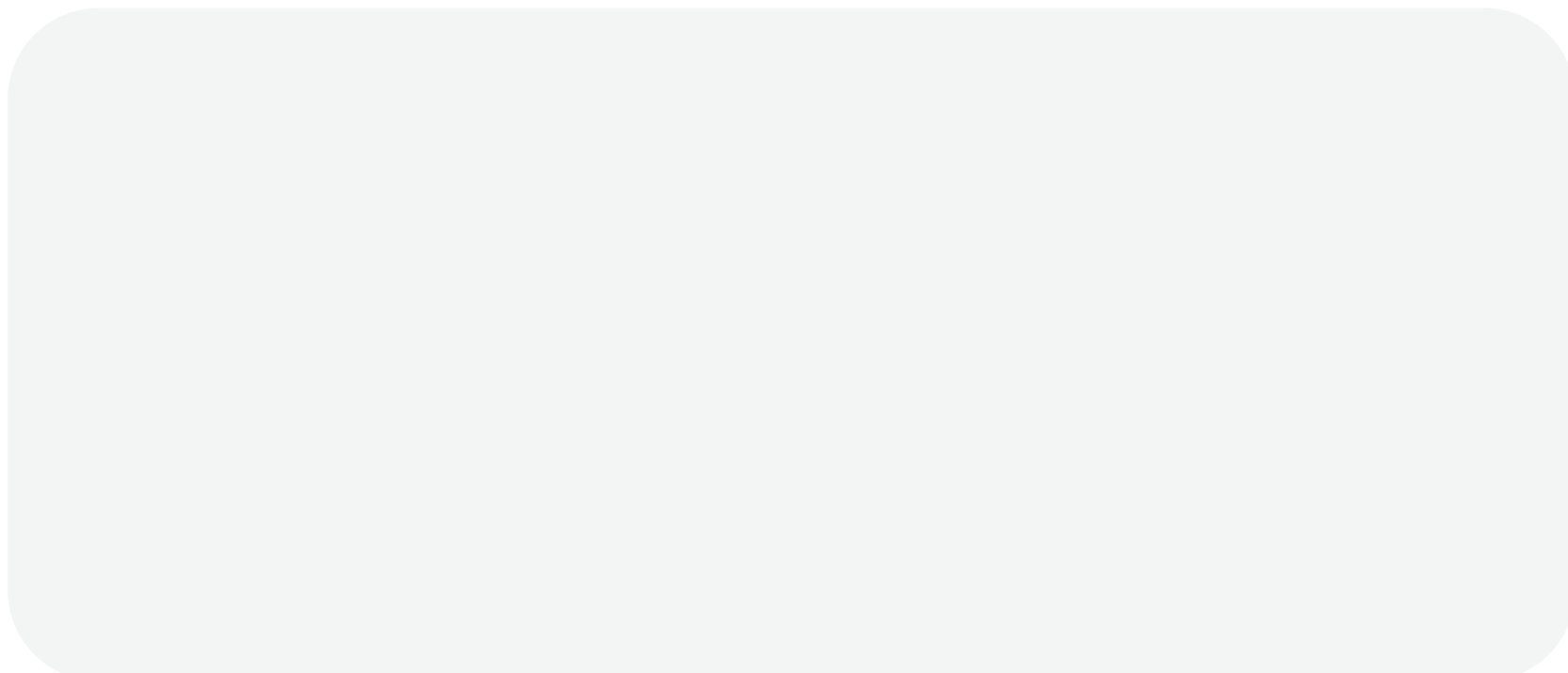
See for example, *I am Here: Voices of Papuan Women in the Face of Unrelenting Violence*. Asia Justice and Rights (AJAR) in cooperation with el-Adpper (Advocacy Institute for Women's Care), KPKC Gereja Kristen Injili di Tanah Papua [Commission on Justice, Peace, and the Integrity of Creation of the Evangelical Christian Church in Papua], Lembaga Studi dan Advokasi HAM Papua/ELSHAM Papua (Institute for the Study and Advocacy of Human Rights in Papua), and Yayasan Humi Inane Wamena (Foundation for Women's Voices of Wamena). March 2019, at <https://asia-ajar.org/wp-content/uploads/2019/04/I-am-Here-Voices-of-Papuan-Women-2019.pdf>

Worksheet 5: Environmental Defenders at Risk

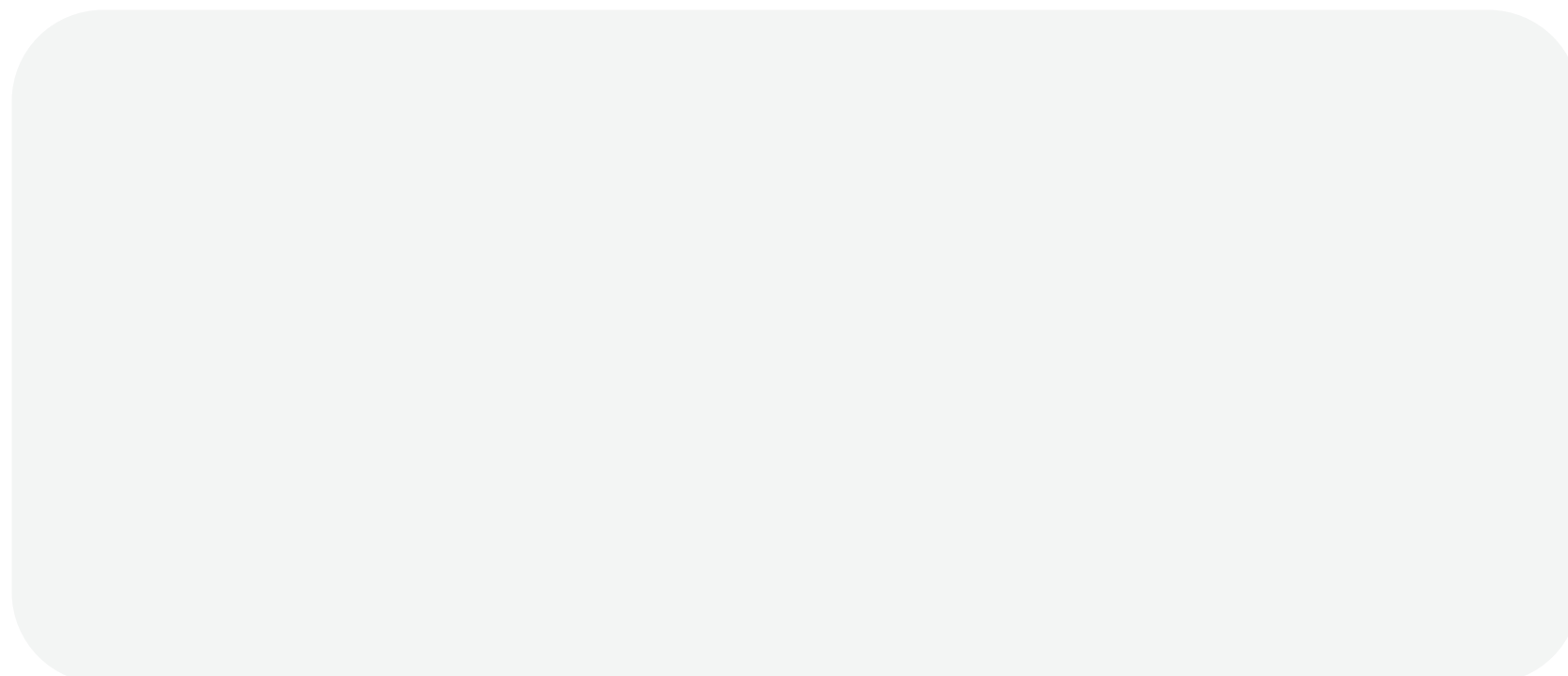
Are climate change and environmental defenders and journalists at risk of violence in your country? Do they include Indigenous activists?



Are the perpetrators of the violence state or non-state actors, or both?



Which industries are involved? Are businesses national or multi-national, or both?



What more can human rights and transitional justice NGOs do to protect their rights?

Indigenous Peoples and Post-Conflict Truth Commissions

Truth-telling and the right to truth have been priorities for many Indigenous peoples as they struggle for recognition and change. Since the 1990s, several post-conflict truth commissions have focused on violations against Indigenous peoples as part of broader inquiries.

In Guatemala, the 1997-99 Commission for Historical Clarification examined human rights abuses from the 1950s to the 1970s. Although 24 Indigenous groups make up more than 43% of the population, the commission's mandate did not mention Indigenous peoples. However, it investigated crimes against them and addressed this issue separately in its final report. The Commission found that state agents committed acts of genocide against the Mayan people in four regions. The military's perception of the Mayans as allies of the armed opposition, coupled with deep racism, led to the extermination of entire communities. The Commission identified many other abuses, including some with deep symbolic significance and collective impact, such as the extrajudicial killing of elders – custodians of traditional knowledge – and the destruction of cornfields. The Commission recommended reparations, actions to commemorate and restore Mayan sites, and funding for exhumations. It also recommended structural reform of the military police to enable Indigenous participation, including greater bilingualism and elimination of discrimination.

A more recent example comes from the conflict area of Mindanao in the southern Philippines. From 2014 to 2016, the Transitional Justice and Reconciliation Commission undertook a study and made recommendations to promote healing and reconciliation of communities affected by the conflict. While the Commission did not separately consider Indigenous peoples, who make up 5% of the population of the southern Philippines, it made significant findings and recommendations on their rights, including self-determination, colonisation, and the root causes of denial of Indigenous rights, land dispossession, and official neglect.

In other countries, such as the so-called settler-colonial states of Australia and Canada, from the 1990s Royal Commissions, commissions of inquiry, and other legal Truth-telling and the right to truth have been priorities for many Indigenous peoples as they struggle for recognition and change. Since the 1990s, several post-conflict truth commissions have focused on violations against Indigenous peoples as part of broader inquiries. In Guatemala, the 1997-99 Commission for Historical Clarification examined human rights abuses from the 1950s to the 1970s. Although 24 Indigenous groups make up more than 43% of the population, the commission's mandate did not mention Indigenous peoples. However, it investigated crimes against them and addressed this issue separately in its final report. The Commission found that state agents committed acts of genocide against the Mayan people in four regions. The military's perception of the Mayans as allies of the armed opposition, coupled with deep racism, led to the extermination of entire communities. The Commission identified many other abuses, including some with deep symbolic significance and collective impact, such as the extrajudicial killing of elders – custodians of traditional knowledge – and the destruction of cornfields. The Commission recommended reparations, actions to commemorate and restore Mayan sites, and funding for exhumations. It also recommended structural reform of the military police to enable Indigenous participation, including greater bilingualism and elimination of discrimination.

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Indigenous Peoples and The Roles of Civil Society and NGOs

NGOs, activists, and journalists are often the first to document human rights violations, spurring advocacy for official action. In support of victims, civil society has been a major voice calling for commissions and follow-up on their recommendations.

NGOs can also serve as an effective bridge between local and national efforts. Even when there are national mechanisms, civil society has a unique ability to take action at the local level, engaging communities in their own truth-telling and other transitional justice initiatives.

In Canada, long before the creation of an official mechanism, the National Inquiry into Missing and Murdered Indigenous Women and Girls (2016-2019), the Native Women's Association of Canada conducted research and investigations over five years from 2005 in its Sisters in Spirit (SIS) project. These investigations and statistical research proved that Indigenous women were disproportionately victimised, encouraging further activism by a loose collective of organisations. Canada's Truth and Reconciliation Commission later recommended an official national inquiry.

In Papua, Indonesia, in the absence of implementation of laws on a truth commission, Papuan women have driven four civil society truth-telling processes since 2001:

- The 2009-10 Joint Documentation Working Group studied violence against Papuan women since 1963, partnering with the National Commission on Violence Against Women.
- In 2010-11, a civil society partnership on truth-telling documented violations from the 1960s onwards, applying a transitional justice framework.
- The Papuan Women's Working Group, comprised of five Papuan NGOs and AJAR, conducted participatory action research into violence against women from 2013 to 2018.
- Starting in 2019, the Papuan Women's Working Group has researched land grabbing and forest loss through Indigenous women's experiences.

In Australia, creative local processes led by Indigenous communities and civil society organisations have complemented official truth-telling. The Myall Creek Massacre committee was formed in 2000 by Indigenous and non-Indigenous members of the small rural community. At the site of a notorious colonial massacre of Indigenous peoples, annual commemorative ceremonies draw hundreds of people, including descendants of victims and perpetrators, community members, and school children. The site has been heritage-listed and has become part of the national historical narrative.

Indigenous artists and musicians have long used art to contest the dominant colonial history. In the remote Kimberly region of Australia, the Gija people have a rich heritage of visual art, song, and dance. In the 1970s and '80s, an internationally renowned contemporary art movement began with the work of Rover Thomas, who encouraged others to paint. Songlines, dance, and paintings refer to recent or historical events, including The Killing Times, a 50-year period of frontier massacres.

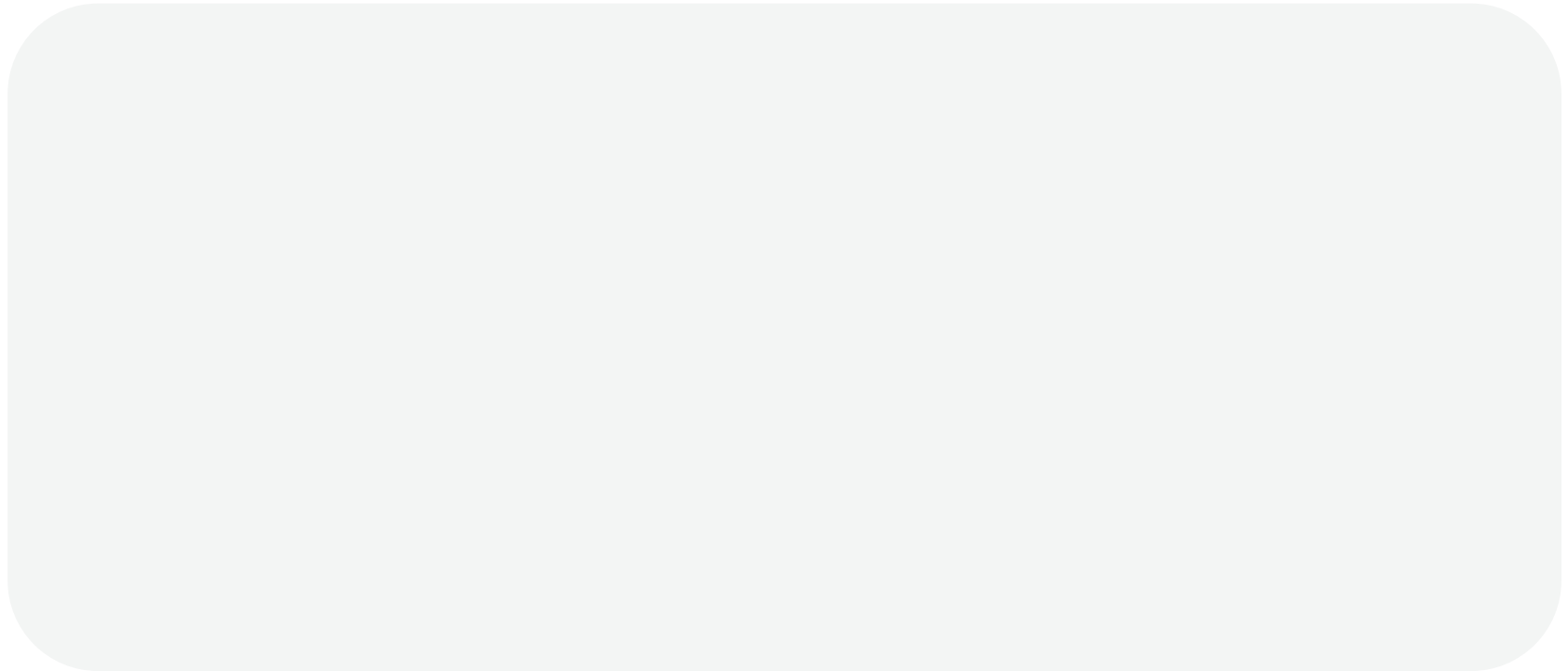
Academia also plays a vital role in truth-telling. The landmark Frontier Colonial Massacres 1788-1930 Project of the University of Newcastle in Australia has reset the national debate about the scale of massacres of Indigenous communities.

See Indigenous Peoples and the Right to Truth: A Compendium of Case Studies. AJAR and Elsham. March 2022, pp 14-15, at <https://asia-ajar.org/wp-content/uploads/2022/04/toolkit-indigenous-2-inggris-07.04.2022.pdf>

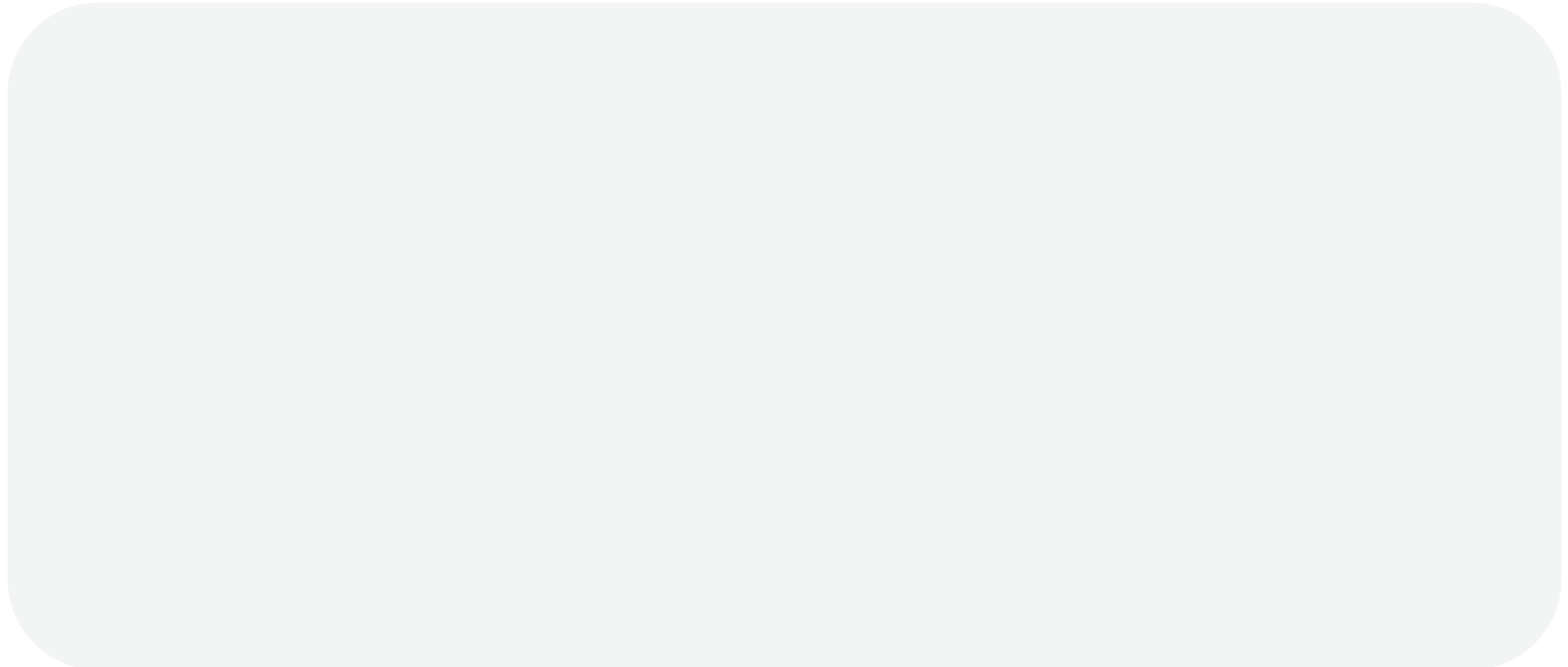
Ibid., pp 96-110. See also *All the Birds are Gone: Indigenous Women Speak Out Against Forest Loss in Papua*. Asia Justice and Rights (AJAR) working together with the Women's Advocacy Institute (eL AdPPER), The Justice, Peace, and Integrity of Creation Section of the Evangelical Christian Church of Papua (KPKC GKITP), The Institute for Human Rights Studies and Advocacy Papua (Elsham Papua) and the Kaki Abu Legal Aid Institute (LBH Kaki Abu). March 2021. https://asia-ajar.org/wp-content/uploads/2021/03/ABAG_FINAL_compressed.pdf

Worksheet 6: Partnering with Indigenous People on Peacebuilding

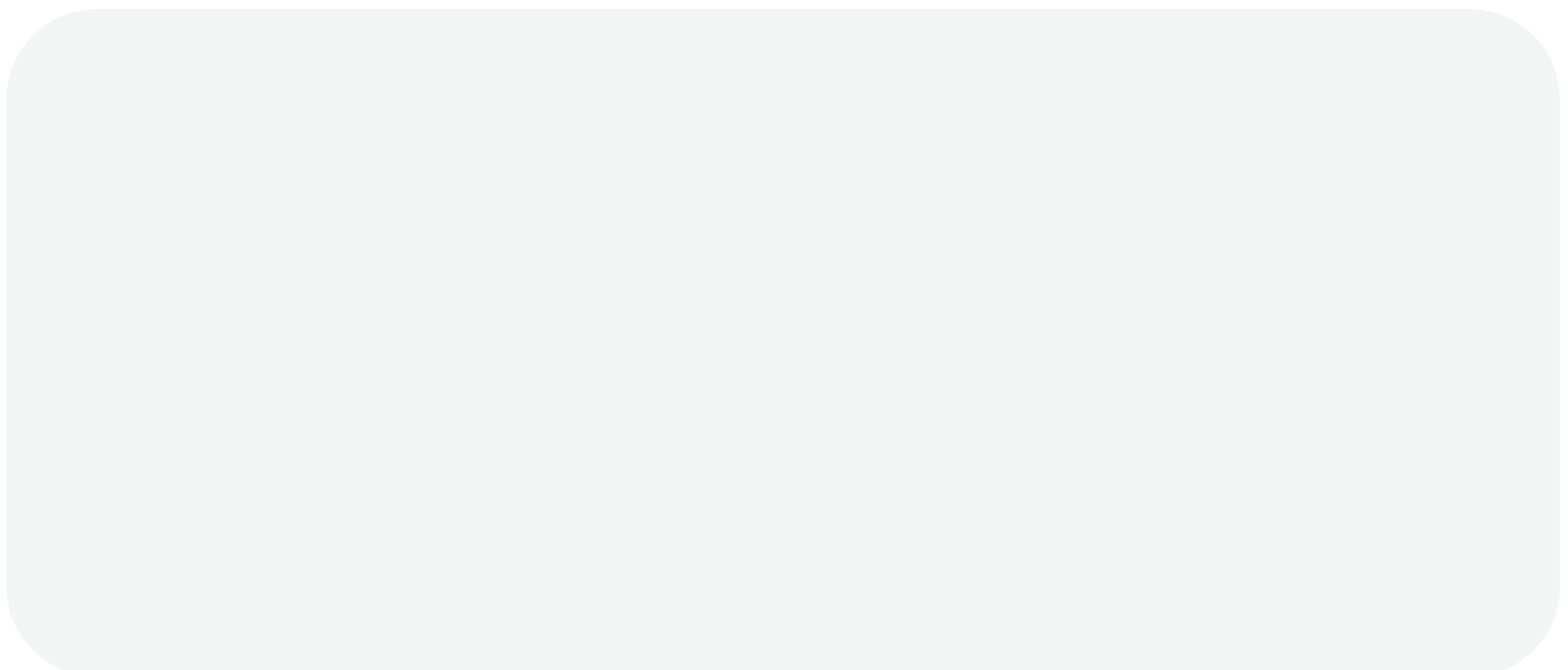
Do Indigenous communities in your country have representative organisations working to protect their rights?



How well do mainstream transitional justice and environmental NGOs work in partnership with Indigenous organisations and communities?



What obstacles to collaboration have emerged?



What more could mainstream organisations do to improve their understanding of Indigenous rights and their working relationships with Indigenous people, based on the principles of the UNDRIP? List at least three actions.

Climate Justice and Indigenous Peoples

Climate change impacts coastal communities in a myriad of ways.... It's not just the food sources, resources, culture and connections to Country ... [the changes] to the physical environment for First Nations people globally also impacts our ability to contribute to our economy, it impacts our wellbeing and our health — particularly our mental health. It is adding an additional obstacle to already marginalised communities. We've already been through so much with colonisation and to have these climate change impacts just adding to that pressure.

Mibu Fischer, Indigenous woman panelist at First Nations Climate Justice Panel at the Emergency Leaders for Climate Action, Climate Council of Australia, June 2021

Antonio Guterres, United Nations Secretary-General, 2020

The key to sustainability and to assuring a healthy planet lies in restoring humanity's broken relationship with the land and with Nature as a whole. That view is echoed by indigenous peoples, who understand that the meaning of life hangs in the balance of coexistence between all life.

In the Philippines, the Liyang Network is an Indigenous organisation raising awareness of front-line environmental activists in conflict-affected Mindanao. Recognising the clash between modern legal frameworks, Indigenous customary laws and relationship to land, the Liyang Network supports legal literacy training for Indigenous communities across Mindanao, Philippines. It also supports Indigenous schools teaching young students about indigenous rights.

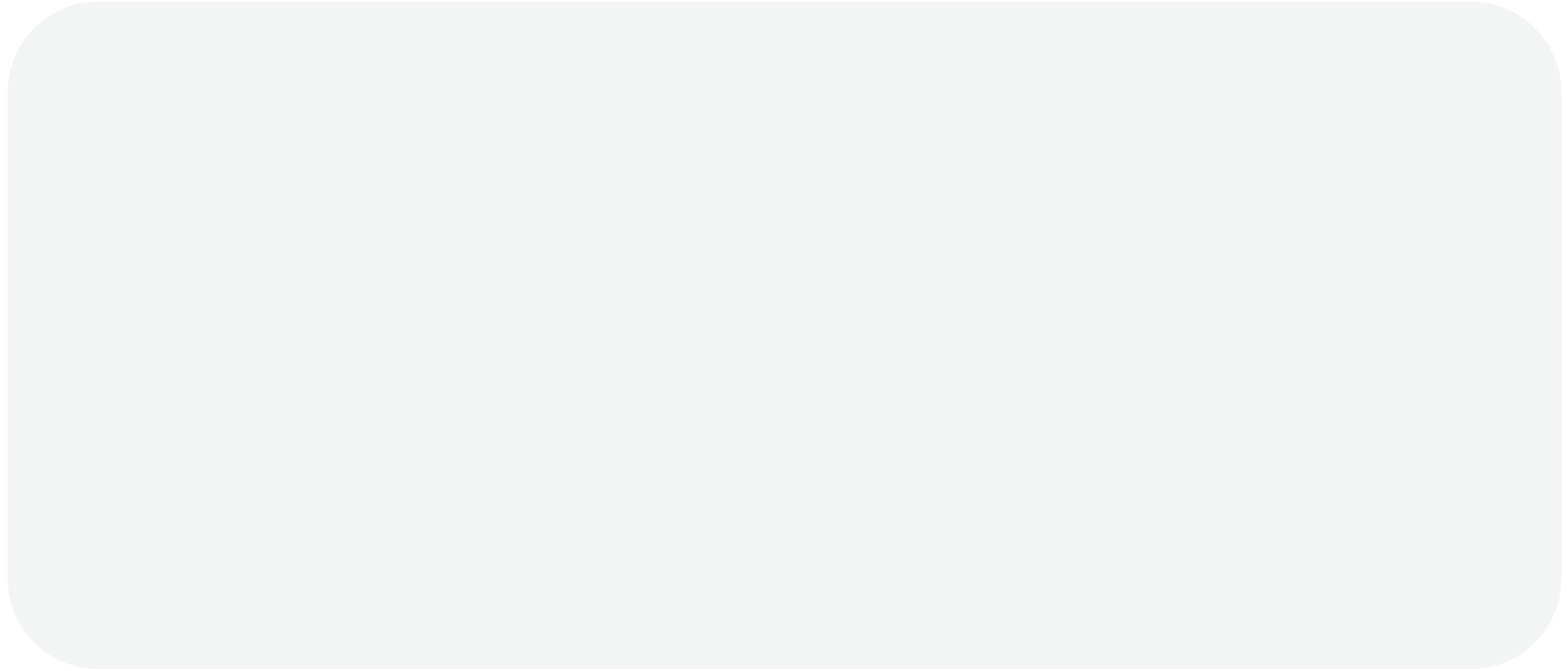
Examples of Indigenous organisations working on climate justice in Australia include:

- Our Islands, Our Home is a campaign led by Torres Strait Islanders facing the frontline impacts of the climate crisis. Rising sea levels, erosion, inundation, and coral bleaching threaten their homes and cultural heritage. They are demanding urgent action and advocating for climate justice
- *Firesticks Alliance Indigenous Corporation* is an Indigenous-led network revitalising cultural burning practices and promoting sustainable land management. They provide training, implement projects, and conduct scientific monitoring to enhance ecosystem health.
- *Seed* is an Indigenous youth-led climate national network in Australia. They aim to build a movement of young Indigenous people for climate justice, envisioning a future that is sustainable, just, and powered by renewable energy.

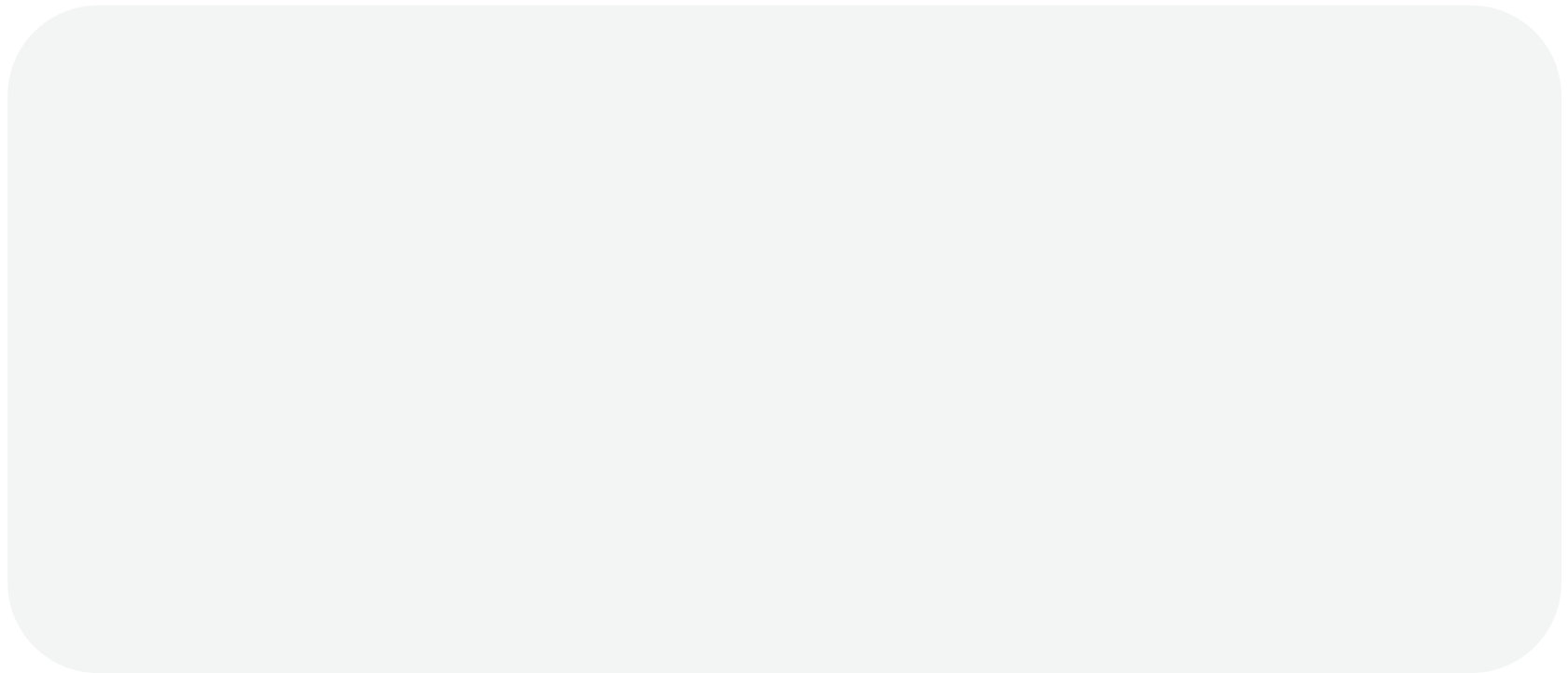
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Worksheet 7: Indigenous Responses to The Climate Justice

Are you aware of examples of Indigenous communities addressing the impact of climate change in your country? If so, how can they be supported?



If not, what are the obstacles? How can such initiatives be developed?



Civil Society Initiatives to Engage Nature in Peacebuilding and Healing Processes

One other connection between peacebuilding, transitional justice and the environment can be found in a set of creative approaches to supporting victim-survivors, such as helping them heal from trauma and seek reparations. Local initiatives often better understand cultural and traditional factors related to personal and societal health, well-being, and healing while reaching rural communities that government services overlook. They can extend to affected communities collectively, beyond individual victim-survivors.

This work requires a commitment and resources to enable sustained, intense engagement. This section highlights some important civil society initiatives in rural communities that draw on nature and the environment in their forms of support.

The Butterfly Peace Garden, Sri Lanka

The Butterfly Peace Garden in eastern Sri Lanka is a sanctuary for healing, ethnic harmony, and peacemaking for children in the post-war era. The 25-year-old garden has reached over a million children through play activities, enabling them and their families to transform through creativity and imagination in a natural setting. More than 50 trained animators focus on “art work”, “earth work”, and “heart work.”

The Tree of Life, Zimbabwe

The Tree of Life Trust is a Zimbabwean NGO whose vision is to heal and empower society to put energy into peace, recovery, and reconciliation. It provides community-based mental health, social cohesion, and psychosocial support. The Tree of Life began in 2002, and now works in eight of ten provinces. Many of its community facilitators are survivors of trauma.

The program is centred on trauma healing and empowerment workshops, using the tree as a metaphor for life. Healing workshops combine storytelling with the healing of emotions and connections. Groups reclaim personal power and a sense of body as they reconnect with nature, self, family, and community. The Tree of Life links participants to further assistance as needed. Workshops initially targeted youth, who are still a significant number of participants.

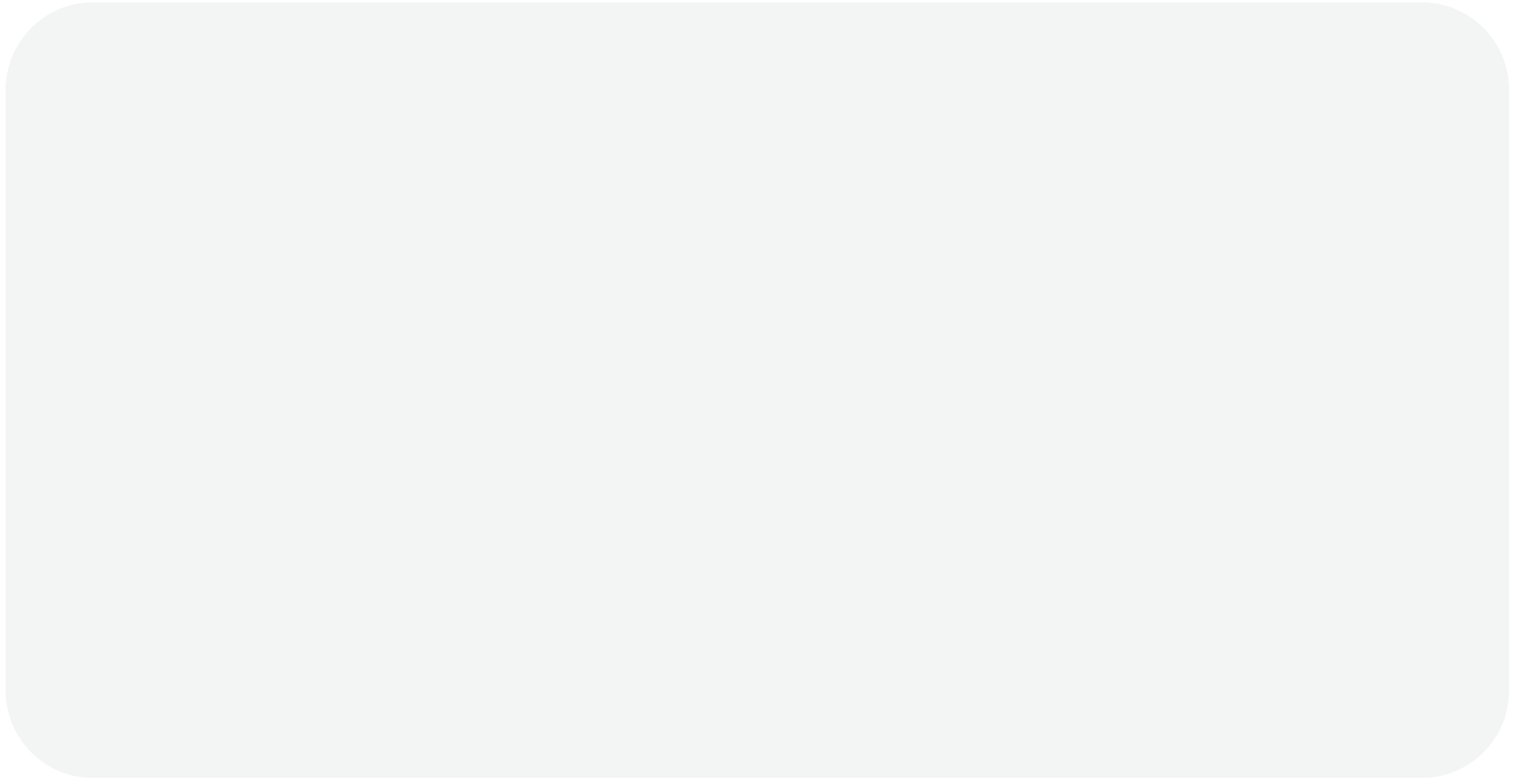
Mother Hearth Action Research, Papua, Indonesia

This program helps Indigenous Papuan women combine deep ties to family and community gardens with advocacy to protect their rights, including traditional rights to land and resources. Local organisations help them address pressures from central government, national and multinational extraction and agri-businesses, and the long militarised response to a self-determination struggle. Papuan women also focus on the healing nature of traditional gardens:

The gardens that Papuan women plant and care for are the source of life for their families. This is where Indigenous strength and wisdom pass to the next generation. Various tribes have given this garden different names. We have to go back to the garden, to the place where Papuan women plant hope – manage and process food, collect medicines to heal pain, talk with family and friends – the foundation of Papuan women’s identity. It is in this garden where the source of women’s strength can be found. When we dream of achieving justice, we must go back to our gardens, the source of life for Papuan women.



Are there similar initiatives in your context? If not, what would be your vision for one?



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