**Number of Grants 2016**

**INDONESIA**
- 157 Communities
- 53 Villages
- 34 Districts
- 14 Provinces

**PHILIPPINES**
- 18 Communities
- 25 Barangays/Villages
- 17 City/Municipality
- 8 Provinces

**MEKONG REGION**
- 10 Communities
- 18 Village
- 14 Districts
- 9 Provinces
- 3 Countries
Winds Of Change

Winds of change is sweeping the world including Southeast Asia in unprecedented strength and taking us into unchartered directions. The year 2016 was marked with a number of changes in the region and globally. These has brought uncertainty in unprecedented scale across the world. How will Samdhana Institute function within these changing contexts?

I joined Samdhana in May 2016, just as the very interesting elections in the Philippines was being held. Civil society organisations and the business sector were split in their support for Duterte with leaders from Mindanao seeing this as an opportunity for a Mindanao agenda gaining national attention. Human rights activists were concerned that his “not so stellar” track record on human rights in Davao will spill over to the rest of the country.

Regionally, the passing away of His Majesty King Bhumibol Adulyadej, King of the Royal Kingdom of Thailand and longest reigning living monarch, on October 13, 2016 left CSOs, social and environmental activists in the Mekong wondering how this will affect their work after the year of mourning and as the military consolidates its powers.

Globally many changes in 2016 concern our partners. In June 23, the voters in the United Kingdom voted for that country to leave the European Union. Brexit won by a small but decisive margin of 52% against 48% from those who voted to remain in the EU. In the USA, possible the election of one of the least progressive Presidents to ever lead is foreboding.

The new global climate accord in Paris reached at the end of 2015 sent hopes for moving forward together in addressing the impacts and causes of global climate change. Then the 2016 events happened. How will the progress on global climate change mitigation and adaptation be affected by the recent events?

What should we be doing to adapt our actions in these times of greater uncertainty? How do we work in unfavorable situations presented by more conservative leaderships such as those in the Philippines, Thailand and elsewhere in the region?

Indonesia shows commitment to social forestry and agrarian reform, and space for the Indigenous Peoples and Local Communities (IPLC). How should CSOs take better advantage this favorable situation?

For IPLCs, how will these events actually affect them? Do they see this year’s events differently? Will IPLC continue to face discrimination, disempowerment, little access to resources and basic services, no governance, voice or little support to make a decent living? But they continue to persevere. We share with you some of our partners’ stories in 2016 in this annual report.

This period in our history provides us, in Samdhana, pause to reflect as social and environmental activists. What could we do better? How can we address the continuing gap between those who have and those who have not? After we secure tenure, what next? How can we be more effective and efficient as an organisation?
I hope you will join us in Samdhana as we reflect and look for ways to better support our partners and contribute to the environment and social movement we are part of. In the coming years, we hope Samdhana will be able to provide an avenue for debate and deeper analysis. We also aspire to create venues for exchanges of ideas and lessons amongst South East Asian development and environmental practitioners, CSO workers, activists, national and community leaders. We hope that we can provide more effective and accountable support to local CSOs, indigenous and local community partners and movements. To enable Samdhana to do these, Samdhana embarks on an organizational change process. We hope that in the next phase in Samdhana’s development we can provide space for reflection, innovation and hope building. We invite you to join us in our continuing journey of giving back.

Cristi Marie C. Nozawa
Executive Director
The Samdhana Institute
Bupati of Merauke F. Gebze signs the Map of Yei People. Photo by Nurul | Samdhana
Highlights

Indonesia

Samdhana and partners continue momentum from advancing Districts under its program BERSAMA with Epistema and JKPP.

Jayapura District Regulation No.6/2016 recognizes 32 customary villages, to tandem District Head decree for recognition of 9 adat areas; Two Tambrauw District Parliament regulations on customary communities and conservation district are in its final stages for passage; At least 2.3 million hectares of local customary land have undergone participatory mapping in Papua and West Papua;

Sigi District Regulation passed recognizing customary community areas, and commit to realization of social forestry and agrarian reform targets. Malinau District’s existing local customary community regulation, is now moving ahead with implementation through the Unit Management for Community Affairs (BPUMA).

National inquiry grants/technical write up have been provided for Pandumaan, Karang and Wana sites, three of the nine customary communities, awarded by the Ministry of LHK as customary community forests in December 2016.

Community Forest Enterprise exchange scoping in Oaxaca Mexico (with RRI, AMAN) pave way for Guatemala exchange (with Rainforest Alliance) and planning sustainable livelihoods within integrated in “green” landscapes.

Philippines

Small grants support the development of ADSPP; help in the environmental defense and development of Ancestral domains, and support the livelihoods of IP women in weaving and sustainable farming;

Green Livelihood Support for Riverbasins in Northern Mindanao renews initiatives for improved collaboration and sharing of governance various levels of the ridge to reef landscape;

Samdhana continues to innovate in supporting Indigenous leaders under the Local Leaders Stewardship Program, through individual support, as well as mentoring young IPs.

Mekong

Continuing support of McKnight to LMN create many spaces for urban youth and students to develop personal leadership, critical thinking, and raise awareness about issues that affect their lives and communities

LMN provides platform for local organizations in Lao to explore areas for synergy and exchange

Small grants support women arts and crafts, improve village access to water in drought-prone provinces, and provide seed fund for village level livelihoods;
Amount of Grants 2016

- NORAD
- Good Energies
- FORD
- CLUA
- Right and Resources
- Mc Knight
- Tikva
- GGF

- INDONESIA
- PHILIPPINES
- MEKONG

Amounts: 100,000.00, 200,000.00, 300,000.00, 400,000.00, 500,000.00, 600,000.00
Challenges on Securing Tenure in the Philippines Today

When the Indigenous People’s Rights Act (IPRA) passed in 1997, Indigenous communities in the Philippines had high hopes that their ancestral domains would finally be theirs to access, control, utilize and manage. This legislation gave them the legal right to claim territorial ownership through a certificate of ancestral domain title (CADT), or an individual certificate of ancestral land title (CALT) from the IP’s National Commission (NCIP) or the Land Registration Act 496.

The law was not implemented right away, as other interests challenged its constitutionality in the Supreme Court. The SC upheld IPRA constitutionality, yet conflicting claims, and lack of government funds hindered CADT/CALT processing, and hundreds of applications are still awaiting government action.

The NCIP claims insufficient budget, remoteness, affording only one application per province per year. Other applicants shoulder all expenses for the social preparation, delineation, mapping and NCIP fees. But CADTs are key to access, control, and secure legal and business transactions between IP and government, private entities and other institutions.

Samdhana has supported many Indigenous Peoples (IP’s) in securing land tenure since IPRA. For the Calamian Tagbanwa in Palawan, out of the nine ancestral domain and water claims, only two have been awarded. The super typhoon Yolanda (Haiyan) somehow opened opportunities to pursue CADT, especially as land tenure security is recognized as a core factor for building communities’ resiliency.
Jaro Wahid, was awarded a bundle of documents by the President of Indonesia. It confirmed 486 hectares of forest at Kasepuhan Karang, Banten had been legally acknowledged as Customary Forest.

Photo by @PerkumpulanHuMa
Granting Sovereignty Over Traditional Forests to the People

Village chief, Jaro Wahid, was awarded a bundle of documents by the President of Indonesia at the National Palace on 30 December 2016. When he read the Decree from the Minister of the Environment and Forestry (LHK), it confirmed 486 hectares of forest at Kasepuhan Karang, Banten to be legally acknowledged as Customary Forest.


Overall, nine customary communities: 5,700 people and a total area of 13,100 hectares received the first of President Jokowi’s Nawa Cita pledge for recognition. A further 9 million hectares remain to be divided amongst communities outside of the forested areas through Agrarian Reform. Hopefully the fate of the estimated 40 million traditional forests will soon be resolved by the government, as an important step to settle legal rights as stipulated in Indonesia’s 1945 constitution.

Samdhana has been supporting the beginnings of this process through the human rights national inquiry from 2014 to 2015. Three of the 40 cases reported have been examined among them the communities of Wana Posangke, Pandumaan Sipituhuta and Kasepuhan Karang, listed above. Determination and recognition of the status of these nine forests is considered a breakthrough.

The constitutional rights of the traditional communities were chronicled 71 years ago, in 1945. Only over the past 17 years have the traditional community forests achieved recognition, with the forestry laws challenged by AMAN since 1999. At the end of 2016, the Ministry of Environment and Forestry......continue to page 17

Two Million Hectares of Customary Boundaries Mapped

From 2008 to 2016, Samdhana and local partners mapped at least two million hectares of Indigenous Peoples (IP) territories in Papua and West Papua. The mapping methodology developed three applications: for large scale mapping of contiguous territories, an adaptation of CSNL Methodology (Chapin): Used by Moi Kelim sub tribes of Sorong and Malind Yei to produce almost 1.1 million hectares of customary boundary maps. For detailed mapping of clans, confederations and villages: Used in Baliem Valley, Kaimana, Tambrauw and South Sorong and has helped to map forests for nineteen confederated communities, eight clans and two villages. For indicative boundary mapping: applied in 2015 for Tambrauw, helping Samdhana and Tambrauw District Government to map Abun and Miyah Tribal boundaries covering areas of 663,000 hectares for inclusion in district regulations.

From the maps drawn, 15,000 hectares of forests in South Sorong and Kaimana have been granted village forest licenses by the Ministry of Forestry. This progress has led local government and key Papua and West Papua community leaders to see the importance of Samdhana’s role in supporting communal and forest rights recognition processes. Its partnership with the District of Tambrauw and Jayapura, as well as with village development units (BPMPK) in 2016 was critical to achieve.

Providing more chances for young people to be involved:

With the increase in mapping there has also been a substantial growth in the number of young people, women and men, helping their communities to map their own territories, especially in South Sorong and Tambrauw. Samdhana is developing training and internships for junior cartographers, equipping them to finalize technical maps. Tenure work amid the vast areas and diverse communities of the Papua islands demands that more people be involved — those with technical, social and legal capability.
Many development aid agencies and organisations have poured billions for poverty reduction. Through the years, these organisations have also evolved their approaches and tried to make an impact in sustainable livelihoods (SL). In some cases, these focus on developing five types of assets (human, social, natural, physical and economic/financial capitals).

Development efforts generally focus on local community as producers of raw materials. However, because of these criticisms, social enterprise approaches have emerged to focus on value chains, improving benefits to local communities and building relationships between private and public sectors, i.e., for coffee, cacao, non-timber forest products. SL also integrates social enterprise and fair trade principles -- increasing value to local communities from markets.

Some agencies continue to focus on building the local capacities of communities to deal with trends, stresses and vulnerabilities, engage in markets, etc. Some social enterprise advocates today promote what they call the triple bottomline- economic, social and environmental.

Over the years, Samdhana has made many livelihood support grants to many local communities across Southeast Asia. When we ask local people what they need, more often than not, they say they need support for their farms, forest harvesting and fisheries to make a living.” This means “kabuhayan” in Filipino and “penghidupan” in Bahasa Indonesia. These words mean more than just “income” or “earnings” for local communities.

But are we making a difference? We think it is time for Samdhana to look back at how it has supported local communities in their livelihood initiatives. We need to review, debate, learn from others but more importantly engage closely with our community partners in finding solutions to their challenges in making a living.

It is in this spirit that Samdhana is embarking on pilots of sustainable livelihood or social enterprise development approaches in the Philippines and Indonesia under a new Sustainable Land and Seascape Programme. Meanwhile, here are some stories of our livelihood support to local communities in 2015/16.
Women Weavers of Laos

Good livelihoods and the ability to earn income increase women’s power to make decisions. Samdhana supports ethnic women of the Mekong in their weaving crafts to earn income and gain greater control over their daily lives.

In the villages of Pakpoon, Heung, Songkhone and Darktiem, in Xekong Province, Southern Laos, there are a number of ethnic groups, including the Ngae, Katu, Aluk and Lavae. These villages are located along the banks of the Xekong River, and mainly depend upon agriculture and non-timber forest products for their livelihood. In 2009, they were badly affected by Typhoon Ketsana, and lost many of their properties and agricultural equipment; women in the villages struggled to earn enough income, especially in the dry season.

Samdhana supported the women to undertake weaving as a supplementary livelihood. They established a savings mechanism so to sustain their weaving initiative and support more women to become members. With a modest budget, they provided cotton to their members to weave skirts, tablecloths and table-runners. They used traditional patterns on the skirts, and motifs inspired by the creatures they observe around their homes and villages.

The women weave during their free time, and small personal income gave them power to negotiate with their husbands on household decisions, and in the community. They can now help pay electricity, school materials and personal necessities.

Weaving initiatives have also provided opportunities for these women to travel outside of their villages for the first time. In Vientiane, the capital city, they learn more about weaving trends and markets, and gain information as well as inspiration for weaving styles.

Groups of women weavers tell us that their situation in the provinces is very difficult; they have had no opportunity to be supported by other organizations. The grant project helped bring them together, and with unity and cooperation they are able to make this endeavor successful.
Seedling nursery in the Lambanapu village. Photo by Sekar Kawung
Strengthening Culture Ecology and the Economy in East Sumba
Working with Tenun Ikat Makers

This is a short term Green Prosperity Project for community based natural resource management, a project of the Millennium Challenge Account Indonesia (June 2016 – 31 December 2017). It is implemented by a consortium between Samdhana and Yayasan Sekar Kawung, the latter leading the work with Paluanda Lama Hamu, a local group of tenun makers.

The focus is on asset based planning and on developing the economic value of those assets without externalizing negative impacts on the environment, serving the interest of the poorest of the poor, in many cases women and children. The project is not limited by problem analysis tools or approaches. Instead, the project uses a discipline of action – reflection – action; or what is known as praxis. And this action and reflection is always built around real efforts to develop the value chain of an agreed resource, tangible or intangible.

Here is an example of creating value out of locally abundant plants that community traditionally don’t harvest or tend to for cash, while the trees actually can be used well to improve land cover and are very well adapted to arid landscapes of East Sumba.

Between June – December 2016, 2,460 trees were planted by 12 families in their home gardens, in a school compound, on a hill in Lambanapu, alongside the Kambaniru river. Furthermore, the community is building a community Botanical Garden to safeguard the biodiversity of various natural dye plants.
T’boli women attended leadership training. Photo by LASIWWAI
Weaving Cloth and the Future

In the remote ancestral domain of Mindanao’s T’boli tribes can be found an all-women organization of weavers, who produce some of the world-renowned t’nalak cloth, a deep brown abaca-based cloth, tie-dyed with intricate designs, only produced by T’boli women.

The Lake Sebu Indigenous Women Weavers Association Incorporated (LASIWWAI) responds to multiple issues faced by T’boli women, such as malnutrition, lack of sanitation and services in basic education, family planning, livelihood and agriculture improvement, polygamy and domestic violence. By honing their skills in t’nalak weaving and crafts they are able to improve the socio-economic situation of their members, nurture their traditions and the future of their children.

LASIWWAI has partnered with several institutions to improve their weaving and dyeing facilities, and successfully completed a Level 3 water system project, which continues to serve the community. Apart from this, they actively participate in movements to support peace-building and developing community social enterprises.

Due to distance of the public school from the remote community, the women requested Samdhana to assist them to establish the first community indigenous curriculum-based Kindergarten for T’boli children — LASIWWAI Learning Institute. Duly recognized by the Department of Education (DepEd), this Institute provides basic education, integrating T’boli culture into the DepEd curriculum, and uses T’boli language in teaching. To date, there are about 45 pupils and two full time T’boli teachers.

LASIWWAI also improved the production of upland rice, called halay bisol, and organic vegetables, through a revolving fund to support members. Part of the income pays for the teachers of the Kindergarten, while members also donate part of their produce towards regular meals for the pupils. Both mothers and children feel happy to address issues of malnutrition.

Samdhana provided orientation and training on Indigenous People’s rights, basic Project and Finance Management, and Leadership, as part of a livelihood and capacity-building grant to strengthen their organization.

Enduring commitment of the women leaders and mother volunteers drives the community to improve itself. Each member is faithful in complying with his or her loan payment from the revolving fund. From a first group of fifteen beneficiaries, the number of families benefited by the whole project has reached 806. Proceeds from the revolving fund are used to construct a tribal community post harvest facility. LASIWWAI next pursues expansion of their social enterprise, aspiring for a bright future, beautifully designed like their t’nalak weavings.

Granting sovereignty over Traditional Forests to the people

[Continued from page 11]

.....published LHK Decree no. 83/2016 to finally add Customary Forest (Hutan Adat) as one of the various social forestry schemes, alongside Village Forests (Hutan Desa, or HD); Community Forests (Hutan Kemasyarakatan, or HK), Citizen’s Planting Forests (Hutan Tanaman Rakyat or HTR), Partnership Forests (Hutan Kemitraan) and Citizen’s Forests (Hutan Rakyat or HR).
The realization and promotion of Indigenous Peoples rights is at a brisk pace. Indigenous communities, armed with the knowledge of their rights and using the formal instruments (i.e. Indigenous Peoples Rights Act in the Philippines, the Constitutional Court MK35 in Indonesia, and UNDRIP globally) face the great challenges of overcoming poverty and defending themselves against resource related conflicts, even ideological wars in their respective communities.

This formal recognition of the traditional territories however does not elaborate on the rights of indigenous women. Their issues and concerns still fester behind the collective issues of Indigenous Peoples. Women have been playing crucial and important roles in the defense and development of their communities and resources. Indigenous women are doubly burdened with the responsibility of caring for the family, especially those victimized or threatened by mining and other extractive industries, plantations, dams, or in times of natural disasters from climate change like drought, typhoon and disease that undermine community well-being and dignity.

In Indonesia, abandoned coal mines in South and Central Kalimantan have impacted lives of indigenous women who suffer from pollution, trauma, disease and pressure from advocacy. Women take up the frontlines against environmentally disastrous mines, dams, plantations. Many IP women in Timor struggle to keep the environment livable, and the family alive when husbands migrate to find work, not returning for months or years.

In the Philippines, in Calamianes Tagbanwa, even as women inherit the land ownership, mostly men compose the Indigenous Political Structure (IPS). Higaonon bae maintain their traditional roles as mangunguyamo or health and birth care givers, yet are actively involved in ancestral domain mapping and delineation activities. In the Higaonon tribe, according to historical accounts, “pesosan” is the dialect for the Higaonon women, which means that she is an equal to her male counterpart. She is a warrior, a gatherer and a house builder, on top of being a generous and helpful mother of the community.

Everywhere, including the Mekong, indigenous women bear the trauma and impacts of armed threats, wars and conflicts in their ancestral domains. Higaonon bae have spoken strongly against the presence of armed forces in their communities, lamenting that they are forced to provide for their families when their husbands and older sons are recruited into the armies on both sides, or when they need to leave their farmlands due to armed encounters.

When asked what are their main concerns, Indigenous women would first say livelihoods – to augment income and be better able to provide for their families. Women feel further the pressures of providing food for their families because of less produce from the land affected by slow-onset impacts of the changing climate.

As expressed in a number of gatherings of Samdhana partners, Indigenous women feel the need to strengthen themselves, not only through technical and work-related skills, but as women with multiple roles, and as leaders.

Samdhana recognizes the importance of Indigenous women activists who work hard for their communities, and at the same time continue to carry with equal importance their responsibilities as mothers, primary teachers of their culture, and providers.
Finding Opportunities for Indigenous Women’s Equality

Whilst gender concepts and women issues are complex and sensitive topics in the context of indigenous and cultural communities, we always consider cultural sensitivities and openness from and among partners.

In 2016, mainstreaming gender was one of Samdhana’s priority with partners’ work in Indonesia and the Philippines. In Bogor, sessions attended by partners included women’ roles, institutions and influencing decisions for natural resource management. In Palawan, during the Paraigu*, Elders and leaders agreed that it is necessary to widen and strengthen women and youth participation in the affairs of ancestral domain governance and natural resource management. Succeeding projects and activities now attend to and share indigenous and women’s life giving challenges, rights and leadership roles.

For the first time, an all Calamian Tagbanaw women gathering was organized in February 2016 and women participants freely expressed their ideas to fully participate in governance and community development. A working group now meet regularly to carry out agreements and plan of actions. Gender learning sessions and trainings were also organized; roles of women in disaster preparedness and when it hits, also surfaced.

Samdhana used focused group discussions to document the various roles women play at home, in the community, in ancestral domain governance and in keeping and living the culture and traditions. Partners often start with simple questions like how women and men divide household duties and how they make decisions inside their homes, including ownership and inheritance and family economy.

To date, Samdhana continues to find opportunities to increase indigenous women’s role within their ancestral domains, and in the larger society. Samdhana is supported by UNDP Small Grants Program for capacity-building of Palawan Tagbanwa women and youth and manages grants from IUCN-Pro Poor REDD in Papua to ensure women participate stewards and conservation leaders.

*Inter-community gathering of all Calamian Tagbanaw ancestral domains held in May 2015, attended by majority of the Apung Dakulo or leaders of the Tagbanaw communities, women, men and youth

Focus group discussion with Tagbanwa women on the roles of women in their tribe. Photo by Samdhana
Aleta Baun and her fellow women in the eastern islands. Her success in stopping the rate of exploitation and destruction of nature did not make her complacent—she wanted to dedicate her life to the struggle. Photo by Nanang Sujana
Women Dedicated to Protecting the Environment in Timor

More than a decade of struggle against the destruction wreaked by the mining companies in Flores was not in vain. At last, Mama Aleta could breathe freely, the cause of her despair somewhat reduced. As well as stopping them, she earned all kinds of support from many parties.

Her success in stopping the rate of exploitation and destruction of nature did not make her complacent—she wanted to dedicate her life to the struggle. Instead of furthering her own interest, this 51 year old woman created a grant with the 150 thousand US dollars, (2 billion Rupiah), that she won as the Goldman Environmental Prize of 2013.

This inspired many parties to contribute. A Mama Aleta Fund (MAF) was subsequently formed to manage the interests of all parties concerned, plus an initiative to manage the donated funds, to be incubated by Samdhana.

With this funding, Mama Aleta hoped to urge many women to save and restore their environment, so her people would no longer have to part with natural resources; instead they can sell things they create themselves, such as weaving, basketry and other sustainable products.

The MAF is also available to support struggles of traditional communities, especially women’s groups who protect their boundaries and reject mining, support development, and empower the upcoming young generation within their communities.

This fund also supports food sustainability and development of a creative economy, and aims to benefit the livelihoods of women working in health, education and family arenas in East Indonesia, specifically Nusa Tenggara Tengah. It encourages exchange of experiences between different regions for learning and knowledge, principally where women lead traditional communities.

Twice yearly MAF receives proposals for consideration. Individuals and institutions can recommend candidates for funding, according to the urgency of problems they are facing, and initiatives supported are not project-based. Distribution is carried out after Aleta Baun has given approval. Supporting management of the MAF as an advisory board are Abdon Nababan (AMAN), Siti Maimunah (JATAM), Pantoro K (PIKUL), Catharina Dwi H. (GEF-SGP), Nonette Royo and Neni Rochaeni (Samdhana Institute).

Individuals and institutions also support MAF in many ways, not only financially but also in contributing knowledge and expertise. Sharing the inspiring story of the struggle led by Aleta Baun and her fellow women in the eastern islands is yet another way to support them.
Indigenous and local youths are important actors for future governance of natural resources. Samdhana commits to the development of next generation leaders as one of its pillars of work.

Samdhana invests in initiatives to nurture leaders through capacity development, particularly in visioning, life plans or “plan de vida” with AMAN youth and LifeMosaic to influence spatial plans and governance of natural resources -- crucial to ensure sustainability in all aspects of life.

Number of grants for training, youth camps, customary education, plan de vida, have increased during 2016. In Indonesia, customary education attracted government attention. The national government supports development of indigenous education, through the Ministry of Education and Culture, specialized needs directorate.

In the Philippines, starting with youth from Calamian Tagbanwa, Samdhana encourages shared action planning across generations of Indigenous peoples. The Calamian Tagbanwa not only fight for equity from social and tenurial injustice, they embark in disaster and resilience training. Through the program, youths lead initiatives to increase their adaptive capacity to the hazards, related to environmental and climate change.

In Laos, youth use fun games to learn and address social and environmental challenges through games. Guided reflections after a film viewing allow hundreds of youth discussed social inclusion and diversity issues. They also learn planning and management skills for development. The partner, STELLA develops alternative learning methods through board games. The organization engages and open the opportunities for urban and rural youth through Samdhana’s Learning and Media Network (LMN).

However, some issues remain, especially consumerist values of urbanization and unfiltered mainstream media information. The need to be “trendy” pose a challenge to IP youth in the modern world such that educated youth choose urban life and leave the customary territory. It’s a challenge to build back the homeland, where nature and humans live in harmony for a sustainable future.
Learning by Playing

One weekend in Vientiane, you can find young Laotians busy with games, songs and movies. They are not just having a good time playing, they are learning new ideas and gaining life skills that increase self-awareness, enhance personal development, and become agents of social change.

Lao youth nurturing is part of the goals of STELLA, a social enterprise for youth to share knowledge and co-create positive change for themselves and society. STELLA gave youth workshops on cognitive skills, emotional intelligence, social values, and school-to-work technical skills. STELLA also provides free space and consultation to transform youth ideas into action.

STELLA is a partner of Learning and Media Network (LMN) project of Samdhana in Laos, supported by the McKnight Foundation. The LMN provides opportunities for young adults from the urban and rural communities in Laos for creative and strategic thinking skills facing social and environmental challenges, and producing supportive media to achieve this.

STELLA piloted its Participatory Learning Approaches for Youth (PLAY) in 2016. “Edutainment” approaches allowed STELLA to engage 123 youths from Vientiane Capital. They learned about social inclusion, empathy, development, diversity in personalities and perspectives, critical and creative thinking, planning and management, inter- and intra-personal skills through Movie Day sessions and Board Game sessions. STELLA used various board games for cognitive skill development, while selected movies ushered emotional intelligence development. During the six months, STELLA trained 13 ‘edutainers’ who carried out PLAY and “edutainment” activities for peer group learning.

The “Edutainers” shared the changes in their lives, having broader perspectives, more confidence and skills to take the lead in activities in their schools and at home. The PLAY manuals are now free for public access under the Creative Commons Copyright.

The Young and Resilient

Political changes in Indonesia and other nations rely on youth groups. Young people, next generations, are expected to lead development, which is both fair and sustainable.

In Sumbawa, they elicited space and the skills of the local people through DELTA API, a young professional organization developed to help villages (Desa), to attain climate resilient ecology.

In coastal areas and small islands like Sumbawa, slight environmental changes drastically affect lives of local people. Seasons, water levels, and the condition of the ecosystem are all important considerations for survival.

The youth of DELTA API Sumbawa, apart from mapping, are also examining the vulnerability of their community to climate change. In six communities within the Dompu and Bima regencies, the youth are playing an active role in developing their village, not just in planning, but also in rehabilitating their water sources. They are now studying how to add value and trade local commodities in bumper harvests, beyond local markets.

Local government highly value initiatives and development plans of DELTA API especially the actions for local prosperity via vulnerability studies. Young people consider it more important to plan development well, as it is their future. DELTA API youth groups in other islands, such as Bali, Lombok, Sumba and North Maluku, are currently weaving similar initiatives.
I Gede Suweden guide the participants in Bali’s National Subak Study Camp (NSSC). Apart from studying, the Indonesian youths also put together plans to promote the concept of the Subak. Photo by Sandika | Samdhana
Sekolah Adat ‘Samabue’

“I feel sorry for that family, they live on the roadside, because their community land has been sold to the company,” reported Andre, a small boy aged seven who was reading a comic about customary lands with his three friends. Andre is a child of the Dayak Kanayatn community in Landak Regency, West Kalimantan. Together with his friends, he studies customary traditions every day, at their Sekolah Adat Samabue (SAS) traditional school.

Around 120 children from four to fifteen years of age joyfully attend this school, studying dance, music, storytelling and the history of their customary community. The school, that was initiated in February 2016 by Modesta Wisa and the young people of the Dayak Kanayatn community, is now catering for children from three different traditional communities.

At a time when urbanization is tempting the younger generation to leave, they are now returning to the village and doing their best to fulfill their dream: safeguarding local wisdom inherited from their ancestors.

This movement is not only in West Kalimantan; similar initiatives exist in youth organizations in other regions — among them, the Sekolah Adat Punan Semeriot school in North Kalimantan; Sekolah Adat Koha in North Sulawesi, along with the Life Mosaic program and Adat Youth of the Archipelago BPAN of AMAN.

Retaining the concept of “All people are teachers, the universe is my school” model of teaching traditional lore, helps protect the sustainability of customary lands, pockets of living space where harmony with nature can apply.

Observing, Modesta Wika and other BPAN enthusiasts, smile a little, they now also have the ear of the government. The Directorate General of Culture of the Ministry of Education and Culture is paying special attention to this “living tradition” model of education, a module and sequence of activities that could sustain culture in all parts of the Indonesian archipelago.

Bali’s National Subak Study Camp (NSSC)

Bali attracted the attention of Yadin, a young person from Sarongge, Cianjur, but it was not the frenetic tourism that brought this young farmer to the island. It was the Balinese Subak, in Jatiluwih.

Yadin and his colleagues, who all come from different backgrounds, are studying the concept of living according to the philosophy of Tri Hita Kirana, which not only regulates the local system of irrigating lands for farming, but also maintains prosperity by guarding the balance and harmony between mankind, god and the environment.

The Subak landscapes of Bali, an ancestral cultural legacy is at a crossroads, suffering the greed of tourism, losing at least 1,000 farmlands to hotels, resorts for holidaymakers.

Facing this dilemma everywhere, Indonesian youths now put together plans to promote the concept of the Subak. They use social media showing Subak for healthy food production and other kinds of traditional local wisdom for conservation.

For Yadin and the other youths who farm in their own regions, the concept of organic farming is a first choice. Apart from being convinced that the food grown will be healthy, they know it will also ensure that the environment continues to be productive.
Youth Leadership and Eco-cultural Camp. Attended by about 150 youth leaders from various ancestral domain island communities of North Palawan, Philippines. Photo by Samdhana
The Youth Movement of Palawan

Young people from various parts of the Calamian Islands made their way to the Tagbanwa Youth Assembly to meet fellow youth leaders, to talk about their tribe, their history and culture, their rights, their issues and challenges. With gusto, they planned and approved a constitution and by-laws for the eventual formation of a federation.

This, the first general assembly of the United Calamian Tagbanwa Youth group (Paraigu Kawataan), was held in Kamalig, Coron, Palawan, in late October 2016, and attended by about 150 youth leaders from various ancestral domain island communities of North Palawan, Philippines. They elected a new set of officers and approved their one-year plan of action.

“It was a dream come true,” said one of the elders. A call to raise awareness among the youth had been aired a long time ago, but not many responded. Yet now, here they are, with one vision and mission, and with great pride being Calamian Tagbanwa.

These youth are those who experienced discrimination in schools, at work and from government. Most are drop outs to evade bullying and disrespect, now working to help their families.

Role of young people living within contemporary ancestral domain communities, have not been emphasized, not even by tribal elders and leaders. Now they build capacity and develop their abilities as future flag bearers of the tribe.

Samdhana, in consultation with community elders, provided these opportunities through learning sessions and technical engagement in activities within the ERRB/DRR project. Within it, young people got a chance to lead and organize themselves, to initiate and carry out community actions.

The Tagbanwa youth did.....continue to page 30

Land Rights and Youth in Myanmar

In the town of Mong Pan, Myanmar, young people are taking the lead in raising awareness of land rights. Despite new leadership in Myanmar, many basic issues remain unaddressed. In Mong Pan more than half of the farmers have not yet been able to reclaim their lands, confiscated during the period of military control.

Development projects implemented in the township without the knowledge and prior consent of the people disrupt the community and undermine their rights. In one particular case, a farmer’s land was taken for a power transmission project. He died, in shock to find out that the project had been approved without any information being provided or consent being sought.

The Mong Pan Youth Association (MPYA) is composed of young volunteers in Myanmar who work with communities to empower them towards more active roles in attaining social justice and sustainable development of the Than Lwin River Basin. The MPYA banks on the creative energies of their young volunteers, maximizing modern communication and social networking to promote their advocacy.

The land rights awareness-raising initiative was undertaken by MPYA in response to a situation where many farmers have yet to secure rights to their land. They wish to maximize the 2012 Land Law of Myanmar to address concerns of affected farmers, women and children.

Despite restrictions, MPYA successfully conducted an orientation on land rights with farmers. Gatherings of any kind need to have permission from the government and the head of the village. The volunteers were harassed and asked to stop organizing the educational event, but they were able to find support from the head of another village; he helped them seek permission for the activity and provided a safe place for the sensitive discussion.....continue to page 30
Tambrauw customary forests. In September 2016, the Adat Council was held by 8 clans of Abun and Mpur tribes. It aims to recognize indigenous rights and minimize conflict. Photo by AKA WUON.
Capturing Lessons and Emerging Opportunities

BERSAMA and other sites in 2016 lessons in district level rights recognition:

Local governments are committed but have limited legal/tactical knowledge causing finalization and implementation of many local legal products to stagnate or delay.

The national legal framework for the determination of collective rights of (MHA), and Hutan Adat is also not yet synchronized with national agencies.

- There are many legal parallels and differences in the determination of the term masyarakat hukum adat MHA between Permendagri, the Forestry Law and the Village Law:
  - Permendagri No. 52/2014 requires the Decree of the Regional Head,
  - Permendagri No. 10/2016 requires the Decree of the Regional Head
  - Law no. 41 of 1999 on Forestry and Law no. 6 Year 2014 on the Village requires the Local Regulation.

- If there is no clarity (through district test cases) the efforts of the regional government to set up the MHA Committee and the determination of MHA or village /kampung adat and village forests will likely lose momentum.

- Lack of available, adequate, customary area/territory maps. The national and local government need to develop policies to support the implementation of customary territory mapping. What the MHA and civil society groups have done needs to be understood, customized as an initial effort to map customary territory.

- Need for MHA empowerment and customary territory protection plan, post-establishment of Hutan Adat. Need for strategy and policy directions to provide guarantees for spatial integration; against confiscation of land, and against violence. An appropriate solution and continuing guarantee is needed to pursue legal settlements for those natural resource use permits issued in customary territories.

Philippines, Mekong and Indonesia continue with empowerment of women and young leaders as foundation for the next level of work, actively solving issues related to social-environmental justice and climate change.

Emerging partnerships with strong local institutions in mapped areas, to strengthen vision, register organizations, develop and manage common assets, build technical and financial capacity and strengthen linkages with green and sustainable economy.
The Youth Movement of Palawan
[continued from page 27]

.....their first Indigenous People Rights Advocacy Training (IPRAT) in November 2015. The training participants committed to share their learning and start organizing back home. About 180 youth leaders and members participated in the April 2016 Leadership and Eco-Cultural Youth Camp. To date, this Youth Federation continues to meet regularly and review, assess and adjust their one-year plan of action to strengthen their commitment and address the challenges they face.

Land Right and Youth in Myanmar
[continued from page 27]

.....This first event of its kind was attended by around 122 people and supported by Than Lwin River Monitoring Alliance. Sadly, most of the women attending the meeting in the morning, did not return for the afternoon and following sessions. Many participants were hesitant to sign the attendance sheet during the orientation. One of them related how they had previously been asked to sign on paper, and the following day logging companies had come to claim their logs, saying the farmers had already signed consent. Recognizing this as a sensitive issue, MPYA did not further push to collect signatures from participants.

After the land rights orientation, farmers were encouraged to demand their rights to own their land. The first eight farmers to complete their signed demand letters and send them to the government are being assisted by MPYA in pursuing land titles, and collecting evidence of land-grabbing to support the farmers’ claims.

This is only just the beginning of young people in Myanmar taking a step up to address the issues they are challenged with and taking an active role in creating a new future for their communities.

The detailed financial audited report can be made available on request, please contact andi.prawisuda@samdhana.org

Financial Report

GRANTS - 2016

- Restricted Grants: 96.61%
- Unrestricted Grants: 2.24%
- Donation: 1.15%

EXPENDITURES - 2016

- Small Grants: 43.48%, 43%
- Program Support: 38.64%, 39%
- Office Operational: 17.88%, 18%