

## **A CALL TO ACTION FROM INDIGENOUS PEOPLES IN ASIA TO THE WORLD CONFERENCE ON INDIGENOUS PEOPLES (WCIP)**

### **Indigenous Peoples' have diverse solutions to the 21<sup>st</sup> Century Global Crises**

The inter-related social, economic, ecological and climate crises of the 21<sup>st</sup> century are reflective of deep structural imbalances in social and ecological relationships within society and with the natural world.

The historic colonization of indigenous peoples and the enclosure and exploitation of their lands, territories and resources within colonial and modern-day states, has brought forth and united a global movement of indigenous peoples, committed to upholding fundamental human rights and the continued survival and well-being of the world's indigenous peoples.

The intensification of economic globalisation and the financial reach of transnational corporations have penetrated into all areas of indigenous lives and ancestral lands, accompanied by gross violations of their human rights. The negative impact on peoples and Mother Earth, brought about by the dominant paradigm of modern economic growth and development, calls out for alternative and diverse visions of social and ecological futures drawing upon the perspectives and positive contributions of indigenous peoples towards addressing the contemporary global crises.

### **The Asia Preparatory Meeting for the World Conference on Indigenous Peoples (WCIP) held in Bangkok on November 8-9, 2012**

**Welcomes** the United Nations General Assembly (UNGA) Resolution A/RES/65/198 dated 3 March 2011 to organize a high-level plenary meeting of the General Assembly to be known as the World Conference on Indigenous Peoples (WCIP), to be held in 2014, to share perspectives and best practices on the realization of the rights of indigenous peoples, including those acknowledged in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);

**Further welcomes** the UNGA Resolution **A/66/L.61** dated 17 September 2012, stating that the WCIP shall result in a concise action-oriented outcome document taking into account the views emerging from preparatory processes through informal interactive hearings and inclusive and open informal consultations among and between member states and indigenous peoples;

**Convinced** that the WCIP offers the opportunity to build on the UNDRIP and the existing internationally-agreed development goals to further propel the realisation of indigenous peoples' human rights in the coming decades, and the inclusion of indigenous visions in the post-2015 development agenda of the UN, including the elaboration of Sustainable Development Goals (SDGs).

**Underlines** that the adoption of the UNDRIP, by the UNGA in 2007, **with the overwhelming favorable votes of most UN members states from Asia and the rest of world**, represents a global commitment towards addressing the historical injustice perpetrated against indigenous peoples and highlights the contemporary

imperative to respect, protect and promote the collective and individual human rights and fundamental freedoms of indigenous peoples, throughout the world;

**Reiterates** that the standards and principles contained in the UNDRIP should be regarded as the principal guiding document to enhance harmonious and cooperative relations between states and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith<sup>1</sup>;

**Welcomes**, the work of the UN Permanent Forum on Indigenous Issues (UNPFII), the UN Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) and the Special Rapporteur on the Rights of Indigenous Peoples, all of which provide avenues for a more focused engagement on indigenous peoples' issues within the UN system;

### **Implementation of International Commitments for Sustainable Development**

**Highlights** the outcome document "*The Future We Want*" of the UN Conference on Sustainable Development (Rio +20), which stresses the importance of the participation of indigenous peoples in the achievement of sustainable development, and recognizes the importance of the UNDRIP in the context of global, regional, national, and sub-national implementation of sustainable development goals and related strategies<sup>2</sup>

**Highlights also** the recognition of indigenous peoples' rights and the importance of their traditional knowledge, innovations and practices by relevant Rio Conventions and processes – such as the Strategic Plan for Biodiversity (2011-2020) and Aichi Biodiversity Targets, the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from Their Utilization, Non-legally Binding Instrument on All Types of Forests; as well as various programmes on Reducing Emissions from Deforestation and Forest Degradation (REDD+) under the UN Framework Convention on Climate Change (UNFCCC)

**Welcomes** the establishment of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) and the inclusion of diverse knowledge systems, including indigenous and local knowledge, in its work in order to enhance the best available policy-relevant information on biodiversity to assist decision-makers;

**Notes** the work of WIPO's Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (IGC) with the objective of reaching agreement on a text(s) of an international legal instrument(s), which will ensure the effective protection of Genetic Resources, Traditional Knowledge and Traditional Cultural Expressions (TCEs);

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<sup>1</sup> Preambular Paragraph of UNDRIP, [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

<sup>2</sup> Paragraph 49 of "*The Future We Want*",

<http://www.uncsd2012.org/content/documents/727The%20Future%20We%20Want%2019%20June%201230pm.pdf>

**Notes** the adoption of policies and strategies on Indigenous Peoples by several UN agencies, international financial institutions and bilateral and multilateral development agencies;

**Expresses concern** that indigenous peoples continue to be among the most impoverished sections of society, and that the specific needs and circumstances of indigenous peoples have not been adequately addressed and targeted by the Millennium Development Goals (MDGs) and in Poverty Reduction Strategies;

**Also concerned** that despite the existence of multiple treaties and other legal instruments on cultural diversity and traditional knowledge, the commercialization of indigenous cultures and the misappropriation of indigenous and traditional knowledge and heritage continues;

**Recognizes** the outstanding challenges in meeting the goals and objectives of the Second International Decade of the World's Indigenous Peoples (2004-2014) and in the operationalization of strategies, policies and programmes of UN agencies

**Underlines** the opportunities offered to States and indigenous peoples, in the national implementation of these internationally agreed goals, to enter into new, equal and respectful partnerships and strengthen existing ones, in the elaboration of plans, policies, laws and administrative measures, consistent with the UNDRIP, and indigenous peoples' priorities for self-determined sustainable development;

**Emphasizes** that the realization of the UNDRIP and other international human rights principles and standards, as well as internationally agreed development goals requires that they be incorporated into and elaborated in laws, policies, and administrative measures at national and local levels, with the full and effective participation of indigenous peoples;

**Reiterates** the principle and right of free, prior and informed consent (FPIC) of indigenous peoples in the implementation of the aforesaid international commitments, underlining the building of long-term partnerships for sustainability and development effectiveness;

**Highlights** the need for an in-depth understanding of the context of indigenous peoples and communities in Asia and appropriate operational guidelines to address the priority thematic issues of indigenous peoples in the region.

## **Context of Indigenous Peoples in Asia**

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**Mindful** of the rich history of diverse civilizations, cultures and political and legal systems in existence in Asia;

**Celebrates** Asia, as the global region, which is home to two-thirds of the world's indigenous population, with diverse peoples representing distinct identities, cultures and customary law regimes of indigenous peoples;

**Recalls** that indigenous peoples in Asia have suffered colonization, marginalization, exclusion, discrimination, forced assimilation, and exploitation of their lands, territories and resources;

**Concerned** that several treaties, agreements and other constructive arrangements between indigenous peoples and Asian states and their predecessor colonial or other states are not being recognized, observed and enforced in their true spirit;

**Concerned** at the weak levels of implementation by Asian states of the safeguards contained in the policies and strategies on Indigenous Peoples, recommendations of various inter-governmental human rights treaty bodies and UN mechanisms and procedures with a view to addressing the concerns of indigenous peoples;

**Expresses concern** that while some Asian states provide constitutional and other formal recognition to the identity and rights of indigenous peoples, several other Asian states are still reluctant to recognize and respect the identity, dignity, rights and political and juridical systems of the indigenous peoples living within such countries;

**Further expresses concern** at the non-inclusion of the rights of indigenous peoples by the Association of Southeast Asian Nations (ASEAN), including the ASEAN Human Rights Declaration that was adopted in November 2012, and **apprehending** that the economic integration plan and the free trade agreements of the ASEAN would further marginalize indigenous peoples and promote trafficking of persons for labor;

**Alarmed** about the accelerating encroachment into indigenous peoples' territories and the exploitation of their natural resources by corporations as well as governmental, non-governmental and other entities, without the FPIC of the peoples and communities concerned;

**Welcomes** some progress towards the implementation of the UNDRIP in Asia, and the ratification by some Asian states of the ILO Convention No. 169 and urges other States to ratify the said convention;

**Encouraged** at the initiation and continuance of dialogues between some Asian states and indigenous peoples seeking to resolve violent conflicts and disputes by entering into treaties, agreements and other constructive arrangements;

**Encouraged** that indigenous peoples in Asia continue to assert their distinct identities, self-governance, juridical systems and socio-cultural institutions, traditional livelihoods and resource management systems in their interface with mainstream national, political, cultural and economic systems and legal frameworks.

### **Asian Indigenous Peoples' Quest for Self-determination and Self-governance**

In Asia, there have been positive developments in the realization of the right of self-determination and governance including through indigenous peoples' movements and struggles. Some States already recognize indigenous peoples' collective rights and customary governance systems within international, regional and national legal frameworks.

Some states have established national institutions mandated to promote and implement indigenous peoples' rights, such as ministries, departments, councils, commissions and other statutory bodies, among others. These institutions administer specified regions, areas and other territories, provide mandatory representation and reserved seats in legislative bodies and public offices and educational institutions, enable customary and traditional governments and justice institutions to function autonomously, provide land titles, resolve land disputes and formulate and implement national plans for the development of indigenous peoples, among others.

Indigenous peoples are increasingly being represented and engaging in the promulgation, reform and implementation of laws, programs and policies at the national level, including the inclusive state- restructuring process that was institutionalized in the Interim Constitution of Nepal and the Supreme Court decisions in India recognizing the adivasis as indigenous peoples.

On the other hand, indigenous peoples continue to assert their self-determined development and ownership and control of their ancestral territories, domains and lands through collective action and by asserting their right to free, prior and informed consent (FPIC) with regard to development and use of their lands, territories and resources.

Indigenous peoples have achieved the aforesaid gains through their self-organization, self-governance systems, indigenous peoples' movements and by maximizing available spaces for political participation and collaboration with governments, UN agencies, NGOs, academia, media and other sectors.

However, indigenous peoples in Asia face even greater and grave challenges, issues and gaps in the full realization of their right to self-determination including autonomy and self-governance.

National laws of most Asian countries are a colonial legacy, inconsistent with the customary laws of indigenous peoples, and violative of their human rights and fundamental freedoms.

The weak implementation of existing constitutional, other legal provisions and international commitments that acknowledge indigenous peoples' rights, including the right to FPIC, lead to serious conflicts and divisions within indigenous peoples and communities and to conflicts between indigenous peoples and other segments of the population of their countries. Political misrepresentation of indigenous peoples and patronage politics further marginalize indigenous peoples.

Most Governments in Asia lack political will to address self-determination and collective rights of indigenous peoples as demonstrated in their failure to address indigenous peoples' issues, and to respond in an appropriate and adequate manner to recommendations of UN human rights treaty bodies and other human rights oversight mechanisms of the UN.

States in Asia have persistently invoked the principle of "non-interference in national sovereignty and territorial integrity" to justify the violation of the right of self-determination and other rights of indigenous peoples. Some states in Asia continue

to ignore, misinterpret and demonize the indigenous peoples' right of self-determination, autonomy and self-governance against the spirit of the UN Charter, UNDRIP and other international human rights instruments and create huge hindrances to promote and strengthen peaceful co-existence, social harmony, and sustainable and culturally appropriate development of the states and their citizens, including indigenous peoples.

Several states are reluctant to implement the right to self-determination of indigenous peoples leading to marginalization, discrimination and exploitation of indigenous peoples, which violates human rights and fundamental freedoms.

Borders established by States have divided indigenous peoples whose territories cut across State borders, affecting their identity and integrity, inter and intra-indigenous relations, contacts and their ways of life in general.

Indigenous peoples in Asia therefore recommend the following:

1. For States to conduct constitutional and other legal reforms to incorporate the right of self-determination of indigenous peoples - consistent with the UN Charter, UNDRIP, International Covenant on Civil and Political Rights (ICCPR), International Covenant on Economic, Social and Cultural Rights (ICESCR) and other international human rights standards. Further, states should establish competent implementation mechanisms, and allocate adequate resources to promote the effective implementation of this right.

2. For States to meaningfully comply with treaties, agreements and other constructive arrangements between indigenous peoples and Asian States to respect the right to self-determination including autonomy and self-governance of indigenous peoples.

3. For States to recognize and strengthen indigenous peoples' communities, organizations, movements, governance and management systems over their lands, territories and resources as the organizational expression of the exercise of their right to self-determination and build up and strengthen the capacity of indigenous women and youth, their organizations and movements for their full and effective participation in decision-making at all levels.

4. For States to ensure the respect and recognition of the rights of Indigenous peoples, in particular those divided by international borders, to maintain and develop contacts, relations and cooperation, and other activities with their own members as well as other peoples across international borders.

5. For States, UN Bodies and NGOs to facilitate systematic dialogues of indigenous peoples with ASEAN, South Asian Association for Regional Cooperation (SAARC) and national governments to allow constructive discussions on how the right of self-determination can be implemented in accordance with the UNDRIP and other international human rights standards.

6. For States to initiate and continue dialogues with indigenous peoples to resolve violent conflicts and disputes and enter into treaties, agreements and other

constructive arrangements where such conflicts and disputes are present or are imminent.

7. For Asian governments to recognize, observe and enforce, in their true spirit, the treaties, agreements and other constructive arrangements entered into by them and their predecessor colonial or other states with indigenous peoples.

8. For Asian governments to ensure the full and effective participation of indigenous peoples in all policy decision-making in matters that affect them.

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### **Asian Indigenous Peoples Suffer Militarization and Conflicts**

Indigenous peoples in Asia continue to face discrimination, land alienation, forced population transfer, displacement, human rights abuses, genocide, cultural assimilation and denial of access to justice.

Indigenous Peoples territories were divided during colonial period by applying a “divide and rule” policy for colonial interests and such a legacy continues to exist in some of the successor modern states.

The unauthorized and illegal influx and migration of non-indigenous populations in large numbers into indigenous territories is unabated leading to their minoritization, marginalization and conflicts with non-indigenous communities and between indigenous communities as well as the loss of our lands, territories and resources.

Globalization and liberalization policies accompanied by militarization and aggressive development policies have violated our basic human rights, forcing indigenous peoples to resort to resistance movements, initially through democratic processes, and later through armed struggle for self-defense. In response, States have treated this resistance with repression leading to heavy militarization, conflicts and gross human rights violations in indigenous peoples’ territories in Asia.

Of deep concern are the increasing labeling of activists of legitimate indigenous peoples’ movements as “terrorists”, declaring indigenous peoples’ territories as “disturbed areas” to legitimize full-scale military operations, permitting unlawful killings and other human rights violations through legal or quasi-legal arrangements, known variously as “Operation Greenhunt”, “Operation Cleanheart”, “Operation Conflagration”, “Operation Upliftment”, or “Oplan Bayanihan”.

The continuing militarization of numerous territories of indigenous peoples in Asia has led to gross human rights violations, including genocide, unlawful killings, torture, unlawful detention, forced disappearances, rape and other sexual violence against women and children characterized by a culture of impunity whereby perpetrators of such violations escape detection and punishment.

Furthermore, youth and children are being recruited into paramilitary and militia forces while educational institutions are being used for military or “security” purposes.

Militarization is one of the most common serious issues facing indigenous peoples in

Asia, where military power is used not only to violently suppress indigenous movements for self-determination and autonomy but also to breakdown the territorial integrity of indigenous peoples, as well as to promote and protect the interest of State-sponsored bodies or other private companies or multinational corporations.

Indigenous Peoples in Asia therefore recommend the following:

1. For States to ensure that territories of indigenous peoples in Asia be free of state military interventions and that military bases or military training centres installed in indigenous territories be not established without their (FPIC) .
2. For governments in Asia to evolve effective mechanisms to trace the genuine root causes of unrest and address the problems through appropriate political solutions given the increasing trend of unrest and conflicts in indigenous peoples' territories.
3. For states to recognize and respect the cross border rights of indigenous peoples.
4. For states to ensure access to justice for indigenous peoples through formal justice institutions, national human rights institutions and other forms of redress, including by taking into account indigenous peoples' customary laws, institutions and processes.
5. For States to establish national human rights institutions, where they have not already done so, and in those where such bodies are present, to strengthen them, in partnership with indigenous peoples.
6. For national and regional human rights bodies to identify an indigenous peoples' focal person to cater mainly to the human rights concerns of indigenous peoples.
7. For Asian governments to regulate the illegal and unauthorized influx of migrants or aliens in indigenous peoples' territories and to review and revoke policies that promote such influx and migration.
8. For UN bodies, competent and independent experts, including Special Rapporteurs, to conduct impartial investigations on the human rights situation of indigenous peoples in Asia in relation to policies of governments, such as the Armed Forces (Special Powers) Act (AFSPA) and other anti-insurgency policies, which facilitate extra-judicial killings, massacre, rape, use of children as human shields and use of mercenaries and foreign security agencies to protect the interests of mining companies.
9. For Asian governments to exercise political will to end impunity and undertake concrete measures to stop militarization of indigenous territories, prosecute human rights violators and ensure justice, reparation and rehabilitation to human rights victims.
10. For the UN Human Rights bodies, including the Special Rapporteur on indigenous peoples, extra-judicial killings (EJK), internally displaced persons (IDP), violence against women, religious intolerance, enforced disappearances, food, etc and other relevant special procedures to conduct monitoring visits to the concerned

countries and territories and to otherwise communicate with Asian states and corporations to facilitate compliance with international human rights standards and norms.

11. For States in Asia to continue to engage in dialogues with indigenous peoples to review their repressive military and policing policies to address the issues arising out of militarisation in indigenous peoples' territories.

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## **Securing Lands, Territories, Resources and Local Economies**

Asian indigenous peoples continue to value our ways of life, local economies, proven sustainable agricultural practices such as rotational agriculture or swidden farming, pastoralism, hunting and gathering, as well as our contributions to food sovereignty and fulfilling the right to food for all indigenous communities.

States, the private sector and NGOs have some good practices in promoting livelihood projects, access to markets, and co-management in protected areas that strengthen the security of indigenous peoples' ownership and/or access to their traditional lands, territories, resources and socio-cultural relations and traditional occupations.

However, the recent history of decolonization in various parts of Asia and the emergence of new states in the post-colonial period, seeking to achieve economic growth and modernization has led to enclosure policies and practices and the exploitation of the lands, territories and resources of indigenous peoples.

Asian states and other states and non-state entities have forged agreements on unsustainable resource exploitation in indigenous peoples' territories.

Aggressive land and infrastructure development, extractive industries, climate change mitigation activities, establishment and management of protected areas, including areas inscribed on the World Heritage List, and other forms of encroachments upon indigenous peoples' lands, territories and resources have led to persistent violations and breaches of human rights and fundamental freedoms perpetrated by States.

The entry of projects such as mining, mega-hydro electric projects, oil exploration, national parks and conservation projects, plantations, geothermal plants and economic land concessions without the (FPIC) of indigenous peoples have dispossessed them and otherwise adversely impacted their territories and ways of life.

Indigenous Peoples in Asia therefore recommend the following:

1. For States to institute mechanisms and procedures to ensure that FPIC is practised in all stages of the project cycle in cases where indigenous peoples are affected by development operations, extractive industries, and conservation initiatives, among others. The process of providing or withholding consent by indigenous peoples should be made by freely chosen representative institutions and

organizations of indigenous peoples, and such decision should be respected by all concerned actors.

2. For States and international development agencies to adopt their post-2015 development agenda and approaches in such a manner that they respect and support holistic and ecological practices of indigenous communities, adopt pluralistic legal frameworks that acknowledge customary tenure, resource management and sustainable use practices, for the well-being of all.

3. For States to respect the particularities, rights and knowledge of indigenous women in relation to land rights and access to and control over resources, and to prohibit all forms of racial and gender-based discrimination, including those based upon the caste system.

4. For States to design land development projects in such a manner so that they avoid evictions, forceful dislocation and disruptive shifts in land rights and increased land concentration, destruction of livelihoods and environment, food insecurity and poverty, and violation of human rights.

5. For States to establish effective complaints mechanisms and redress mechanisms including through traditional conflict resolution mechanisms and indigenous legal systems.

6. For States to duly demarcate indigenous peoples' lands and territories in accordance with customary law and process, including through good practices on community mapping, in partnership with indigenous peoples.

7. For States to reform laws, policies and practices relating to lands, territories and natural resources affecting indigenous peoples, consistent with the provisions of ILO Convention No. 169, UNDRIP and other relevant international human rights instruments, which enshrine the permanent sovereignty of indigenous peoples over lands, territories and resources.

8. For States to comply fully and effectively with international human rights standards in order to respect, promote and ensure the collective and individual rights of indigenous peoples over their lands, territories and resources, including the right of indigenous peoples to freely pursue their local economies and self-determined development in accordance with their culture, needs, worldviews and aspirations.

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## **Culture and Spirituality are the Foundations of Indigenous Peoples' Self-determined Development**

Some Asian governments have adopted constitutional recognition and have instituted legislative frameworks that respect and protect indigenous peoples' rights to their diverse cultural traditions and identities, as well as the cultures of indigenous peoples as part of national cultural heritage.

However, indigenous peoples in Asia are currently facing great loss of their cultures and identities as a result of exploitation and commercialization of cultures,

materialistic influences on the youth, severance from their lands, territories and resources as well as entrenched structures and policies that have undermined the indigenous traditional cultures and customary law practices of indigenous peoples.

There is continuing theft of indigenous knowledge and cultural heritage, which are inadequately protected at national, regional and global levels. The current intellectual property regimes remain limited and ineffective with respect to the protection of indigenous knowledge, while facilitating misappropriation of knowledge and heritage in the name of intellectual property.

Despite this, indigenous peoples have persisted in practising, innovating and maintaining their cultures and indigenous knowledge, including through customary sustainable use, management and conservation of lands and resources, and the maintenance of their health and juridical systems and institutions;

The indigenous peoples in Asia therefore recommend the following:

1. For States to discontinue discriminatory treatment towards indigenous peoples, and instead promulgate teaching of indigenous languages in mainstream and indigenous peoples' own institutions, and promote other inter-related cultural systems encompassing indigenous health, inter-generational transfer of knowledge, social norms and beliefs.

2. For States to take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity in partnership with indigenous peoples.

3. For States, without prejudice to ensuring full freedom of expression, to encourage privately owned media to adequately reflect indigenous cultural diversity in a manner that is accurate and respectful.

4. For State-owned media and Privately-owned media to fully respect the right of FPIC of indigenous peoples to any documentation and broadcasting of their cultures and traditions.

5. For States to continue to find ways to help strengthen and revitalize indigenous cultures, languages and identities by safeguarding the important links to customary lands, territories and resources, and by supporting inter-generational platforms for the transmission of customs, belief systems, values and traditions.

6. For States to ensure the participation of indigenous youth and women in decision-making processes affecting them, including through provision of adequate resources and space for such participation;

7. For States to ensure that indigenous children and youth have access to education in their mother tongue, and to develop culturally appropriate educational programs, which accurately incorporate their histories, identities, values, beliefs, cultures, languages and knowledge.

8. For States to provide greater access for indigenous media professionals to information and all forms of media without discrimination, and provide technical assistance and resources in setting up their own media in their own languages.

## **GENERAL RECOMMENDATIONS**

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In addition to the recommendations on thematic issues, indigenous peoples in Asia give the following general recommendations:

1. For the UN General Assembly to appoint an Under-Secretary General for Indigenous Peoples.
2. For the UN to establish mechanisms to strengthen indigenous peoples' participation in governance and advisory bodies of the UN. It should include Agencies, Programmes and Funds, and other international organizations providing funds or undertaking programmes and projects affecting indigenous peoples, including, among others, for the strengthening of internal institutional capacities for implementation and effective engagement with indigenous peoples.
3. For the UN and its member states to advance the generation and compilation of disaggregated data and statistics on the state of indigenous peoples, including indices of indigenous peoples' well-being for inclusion in the post-2015 sustainable development framework.
4. For the UN and its member states to advance the use of indicators relevant for indigenous peoples in the monitoring of progress in indigenous peoples' self-determined development, national sustainable development plans and global sustainable development goals.
5. For relevant institutions at the global, regional and national levels to establish a stronger monitoring and reporting mechanism on the implementation of the UNDRIP.
6. For the ASEAN Intergovernmental Commission on Human Rights (AICHR) to establish a Working Group on Indigenous Peoples.
7. For the SAARC to establish a human rights commission and a Working Group on Indigenous Peoples.
8. For the Asian States to continue dialogues, consultations and partnerships with indigenous peoples on ways and means to foster better relationships with them , and to enable indigenous citizens of those states to fully exercise their civil, political, economic, social and cultural rights in a truly non-discriminatory manner, free from all forms of discrimination whether based on race, ethnicity, religion, spirituality, class, caste, gender, age, disability or otherwise.