

SUNGAI UTIK DECLARATION

ON THE ROLES OF YOUNG MEN AND WOMEN AS NEXT GENERATION INDIGENOUS LEADERS



Participants of Sungai Utik leadership training, West Kalimantan, Indonesia. Photo: Nanang Sujana

Indigenous territories are living spaces containing history, culture, oral and written traditions, trust, art, sources of life, and life itself. The land and the life supported by the territory are one, and everything is interconnected. This unity must be protected, defended and fought for, and should also be sustainably developed in such a way that life can still live.

As young indigenous women and men, we bear witness to the following:

- a. That in indigenous territories there are customary institutions able to collectively maintain the integrity of the territory, the services provided by nature, and harmony in the community, through the application of customary law and regulations.
- b. That the territory and all the services provided by nature have been managed, protected, and preserved by our ancestors since time immemorial. Our ancestors developed and enhanced indigenous governance systems that regulate the use of land and natural resources to ensure the sustainability of livelihoods for future generations. Our ancestors promoted pushed justice

and equality for the collective good and they devoted their lives to defending the ancestral territory. We are convinced that indigenous territories are borrowed from the future generations.

- c. That the land grabbing of ancestral territories, the violence against indigenous peoples, the discrimination against indigenous peoples by national laws and nation-states, including their criminalization for defending their rights, have all resulted in ever greater deterioration of indigenous peoples' social lives, cultures, economies, and living environments, resulting in the present multi-dimensional crisis.
- d. That the absence of explicit government recognition and protection of their rights, resources and territories, has led to the repeated persecution of indigenous peoples.
- e. That this crisis is aggravated by the loss of indigenous knowledge, caused by rapid social and cultural changes including the spread of consumerism to which indigenous peoples are exposed through market-forces. In each passing generation, indigenous knowledge is becoming less well maintained, even though this knowledge guarantees that indigenous peoples' may live in harmony from generation to generation.
- f. That many indigenous women still face domestic violence and discrimination in the public space. This creates hardship for them. Restrictions on women's participation in public and customary decision-making are practices that must be stopped.
- g. That extreme climate change causes natural disasters, leading to the loss of plant species and services provided by nature which are sources of income and economic fulfillment for indigenous peoples. At present indigenous peoples adaptation to a changing climate does not keep up with the speed of climate change itself.

Guided by the wisdom of the ancestors passed down to us, we, as future young indigenous leaders of our territories, will think critically, act fairly, and work on the basis of equality between men and women, asserting our roles as follows:

1. To re-learn in many settings, including indigenous schools, to change our bad habits and learn new practices in order to save our ancestral domains. In indigenous schools, we intend to channel the knowledge and wisdom of the elders to the younger generations. We mean to retrace the steps of our ancestors to understand our history and the evidence of our existence as communities. We will ask the customary leaders and the elders to educate the youth about our cultures and traditions.
2. To be actively involved in processes for mapping our territories and developing indigenous spatial planning. We must recognize the potential of our territories so that we may protect, nurture, use, and manage them collectively, guided by the values and the wisdom of our ancestors.
3. To build community-run centers of art and culture in each of our indigenous communities. We are aware of the need for the younger generation to have a space to gather and discuss, to develop our creativity as young people and to continue to progress. We want to protect our cultural identity from the onslaught of external culture that can destroy our local values and the wisdom of the ancestors.

4. To use various media, including social media, to create awareness about the crisis faced by our indigenous territories. We must be able to gather information regarding the future of our territories and present it to our communities to build solidarity and the knowledge capacity of our generation.
5. To be actively involved in collective decision making in our communities and also in the negotiation processes with various parties. We must be involved in assisting our communities, both in terms of conflict resolution and in the management of our indigenous territories. As the men and women of the indigenous youth we must share out our role as a driving force in our community.
6. To build and strengthen strategic networks with relevant parties of all sorts of origins, positions, backgrounds and expertise; whether they are from government, public institutions, environmental groups, or trusted businesses. In particular we want to strengthen our bonds with young indigenous women and men in other indigenous territories to develop our sense of solidarity, strengthen our shared responsibility, and build our common purpose.

Sungai Utik, Kapuas Hulu, West Kalimantan, Indonesia. March 8th 2014



Signatories of the Sungai Utik Declaration

Name	Indigenous Peoples	Place	Organisation
Wawan Dipkarso	Marga Rambang Kapak	South Sumatra, Indonesia	AMAN SumSel
Jhontoni Tarihoran	Batak Toba	North Sumatra, Indonesia	AMAN Tano Batak
Abu Sanar	Batin Pejangki	Riau, Indonesia	AMAN INHU
Hadi Irawan	Dayak Meratus	South Kalimantan, Indonesia	AMAN
Kristina Sisilia Boka	Pekurehua (Napu)	South Sulawesi, Indonesia	Perempuan AMAN
Lefrando 'Rivo' Gosal	Minahasa	North Sulawesi, Indonesia	AMAN Minahasa
Martha 'Lenny' Patty	Ullath	Maluku, Indonesia	AMAN Maluku
Kostan Magablo	Moi	West Papua, Indonesia	AMAN Sorong
Lorensius Seru			
Silvia Motosh	Ngata Toro	Central Sulawesi, Indonesia	Perempuan AMAN
Simon Pabaras	Dayak Kanayatn	West Kalimantan, Indonesia	Barisan Pemuda Adat Nusantara (BPAN)
Petrus		West Kalimantan, Indonesia	BPAN
Florensius Rengga	Iban, Sungai Utik	West Kalimantan, Indonesia	
M. Samay	Iban, Sungai Utik	West Kalimantan, Indonesia	Perempuan AMAN
H. Edmundus	Iban, Sungai Utik	West Kalimantan, Indonesia	
R. Remang	Iban, Sungai Utik	West Kalimantan, Indonesia	AMAN KalBar
Edtami Mansayagan	Arumanen Manobo	Mindanao, Philippines	The Samdhana Institute
Datu Jimboy Catawanan	Manobo Matigsalug	Mindanao, Philippines	SOLED KI
Abelardo Wali	Sitio	Mindanao, Philippines	TAMASCO
Oscar Sarahan M.	Matigsalug	Mindanao, Philippines	SILDAP-SEM
Reyaline Aquino	Kalanguya	Ifugao, Philippines	Naundep Ni Napahnuhan Ni Kalanguya (NNK)
Paul Michael Nera		Baguio, Philippines	Tebtebba Foundation
Noer Fauzi Rachman		Bandung, Indonesia	Sajogyo Institute
Serge Marti		Scotland	LifeMosaic
Mina Setra		West Kalimantan, Indonesia	AMAN
Duman Wau			
Tirta Wening Rachman		Bandung, Indonesia	
Nanang Sujana		Bengkulu, Indonesia	
Konkordius Kanyan	Iban, Sungai Utik	KalBar, Indonesia	LBBT
Neni Rochaeni		Bogor, Indonesia	The Samdhana Institute
Margaretha Cony		KalBar, Indonesia	AMAN KalBar