DEFENDING OUR TERRITORIES, PRESERVING OUR ROOTS

Report from the sixth Indigenous Knowledge and Peoples of Asia Conference

Kota Kinabalu, Sabah, Malaysia
29 August - 2 September 2026





Wavelengths

So, among friends, among sisters, brothers, among comrades, there is not much to say
For in between the silence, it still vibrates under bare feet
A mere look in the eye is enough to comprehend
We are bound together by the root of our issues
Big people who hunger for wealth and power
We are bound together by the strong will for struggle
The anger at the violence
The warm tears shed because of victory
We all know it
There is not much to say
But the words spill out anyway
The limits of languages
We are not halted by it
Our lands should be in our hands, we say
We will not leave our homes, farms, rivers, our ancestors, we say
We will be laid to rest with them
They, the big people, their armed goons, their bombs, their titles,
we say that they will all be for naught
For though there is not much to say,
when we do, our words can cause a revolution.

Written by Maria Funa-ay Claver during the sixth Indigenous Knowledge and Peoples of Asia Conference, Kota Kinabalu, Sabah, Malaysia, 29 August–2 September 2026

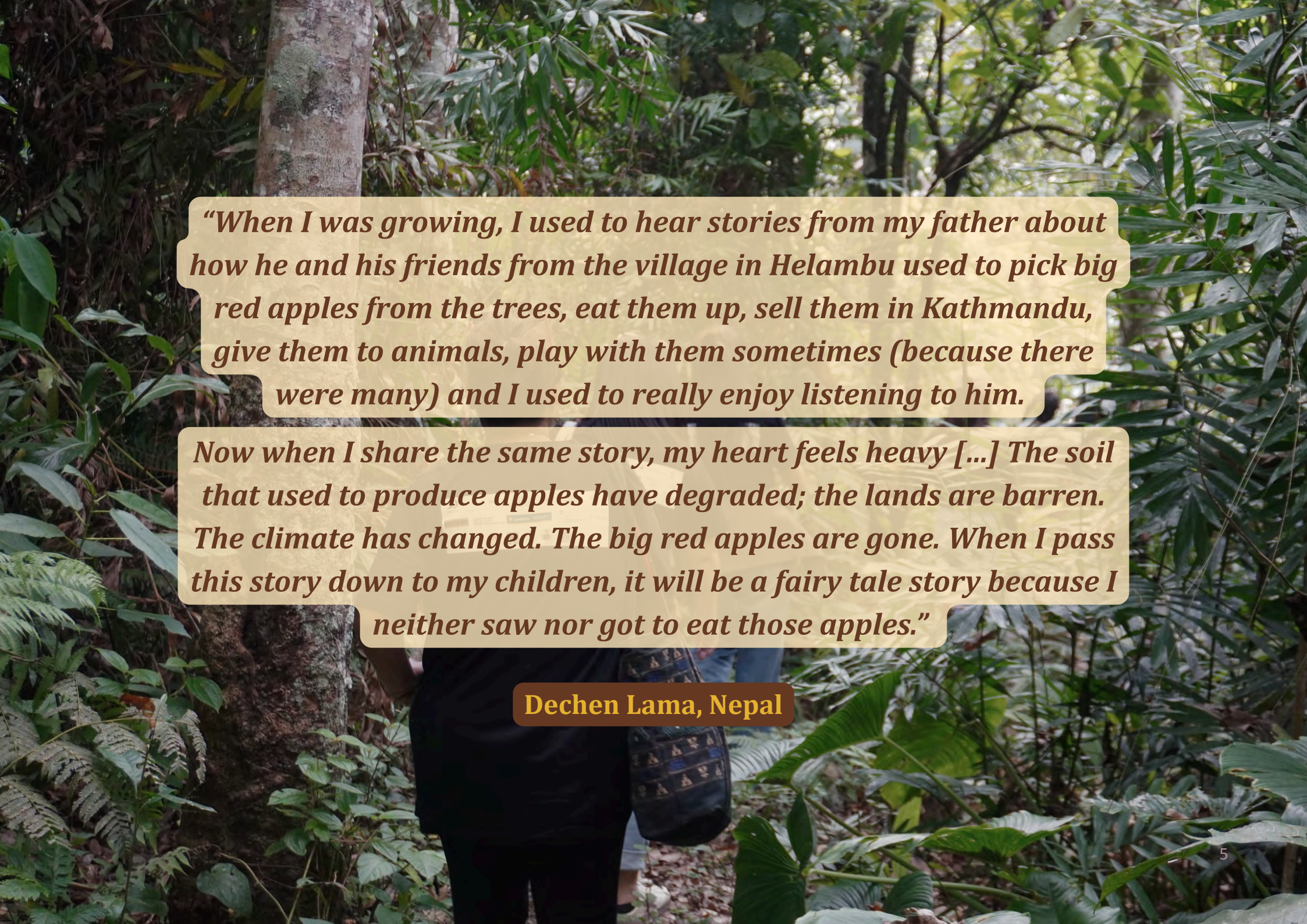
Introduction

Across Asia, Indigenous Peoples face struggles over land, forests, resources and the right to determine our own futures. These struggles are rooted in different histories and contexts, but they also create connections across communities, generations and borders. Indigenous Youth, including Indigenous Women, Indigenous Persons with Disabilities and Indigenous Persons with Diverse Sexual Orientations, Gender Identities and Expressions and Sex Characteristics, are already at the forefront of these struggles, carrying forward their communities' knowledge, organizing for their rights and challenging decisions that affect their territories and futures. The 6th Indigenous Knowledge and Peoples of Asia (IKPA) Conference brought these experiences and demands into a shared space, with Indigenous Youth at the center of the discussions.

From 29 August to 2 September 2026, more than 112 Indigenous Youth, leaders, knowledge holders and partners from 15 countries gathered in Kota Kinabalu, Sabah, Malaysia. The conference marked a shift in the IKPA movement by placing Indigenous Youth at the center of regional and global advocacy. It aimed to support Indigenous Youth in moving from being “attendees” to becoming “architects” of environmental solutions. It provided a dedicated space for young people to define their priorities, strengthen collective action and advance advocacy from the community to the global level.

This report synthesizes key issues discussed by participants during the conference, drawing on exchanges, reflections, diplomacy and policy clinics, simulation labs, community visits, dialogues with institutional representatives and group discussions. It is organized into four chapters addressing the situation of Indigenous Peoples, the leadership of Indigenous Youth, the challenges they face and lessons from the ground. A final chapter summarizes the outcomes of the convening by introducing the Indigenous Youth’s Hugu Declaration.

During one conference session, speakers were invited to share a word or phrase expressing hope in their own Indigenous languages. Their words carried messages such as “we should protect the forest because this is our life”, “someday we shall overcome”, “be the hope for yourself, of your community, and of your country” and “the positive hope.” The main chapters in this report are titled after these expressions.



"When I was growing, I used to hear stories from my father about how he and his friends from the village in Helambu used to pick big red apples from the trees, eat them up, sell them in Kathmandu, give them to animals, play with them sometimes (because there were many) and I used to really enjoy listening to him.

Now when I share the same story, my heart feels heavy [...] The soil that used to produce apples have degraded; the lands are barren. The climate has changed. The big red apples are gone. When I pass this story down to my children, it will be a fairy tale story because I neither saw nor got to eat those apples."

Dechen Lama, Nepal

“We should protect the forest because this is our life”: The situation of Indigenous Peoples

Indigenous Peoples across Asia face interconnected challenges to our rights, territories, livelihoods and ways of life. Participants at the sixth IKPA Conference highlighted how inadequate legal recognition, harmful development projects, environmental threats and barriers to intergenerational knowledge transmission undermine Indigenous Peoples’ sovereignty and self-determination. These challenges are not experienced equally: Indigenous Women, Indigenous Youth, Indigenous Persons with Disabilities, Indigenous Persons with Diverse Sexual Orientations, Gender Identities and Expressions and Sex Characteristics and those with multiple identities (e.g., Indigenous Young Women with Disabilities), face additional barriers to exercising their rights and sustaining their connections to their communities and territories.

Land, territories and self-governance

Across the region, Indigenous Peoples continue to face land and territorial injustices due to the lack of recognition of our rights. Recognition varies among Indigenous groups within countries, including Taiwan and Japan, and across the region. Meanwhile, many governments remain centralized, and laws and policies concerning Indigenous Peoples’ rights are often inadequate or poorly implemented. In some countries, proposed legislation has stalled, such as the Indigenous Peoples bill in Indonesia. In others, legislation has undermined Indigenous Peoples’ rights, including Nepal’s Land Survey and Measurement Act and Mines and Minerals Act. As a result, land conflicts and rights violations persist and, in many cases, have escalated.

Development investments, such as hydropower, tourism and infrastructure projects, continue to take place on Indigenous lands and territories without Free, Prior and Informed Consent (FPIC), resulting in land grabbing, displacement and disruptions to livelihoods. Indigenous communities have also raised concerns about emerging risks associated with artificial intelligence (AI), including the use of ancestral lands and waters for AI-related data infrastructure without FPIC.

These challenges are compounded for Indigenous Women and Indigenous Persons with Disabilities, who face additional barriers to securing land and resource rights. Frameworks such as the Committee on the Elimination of Discrimination against Women’s General Recommendation No. 39 mark important progress in recognizing the rights of Indigenous Women and Girls, but do not adequately address intersectionality or the specific challenges faced by Indigenous Women with Disabilities.

Environmental and human rights

Indigenous Peoples across the region continue to face human rights violations, including state-sponsored violence. Indigenous Peoples and Indigenous environmental human rights defenders are criminalized, threatened and intimidated for defending rights and territories, undermining our ability to speak out, organize collectively and protect our lands and resources.

At the same time, environmental degradation and the climate crisis pose growing threats to Indigenous communities and territories, as shown by the ongoing forest and land fires in Kalimantan, Indonesia, threatening the ecosystems on which Indigenous Peoples depend.

Participants from Taiwan and Japan also drew attention to the environmental impacts of military industries and armed forces, as well as nuclear power, pointing to the consequences of militarization and energy production for Indigenous territories and communities.





Intergenerational knowledge

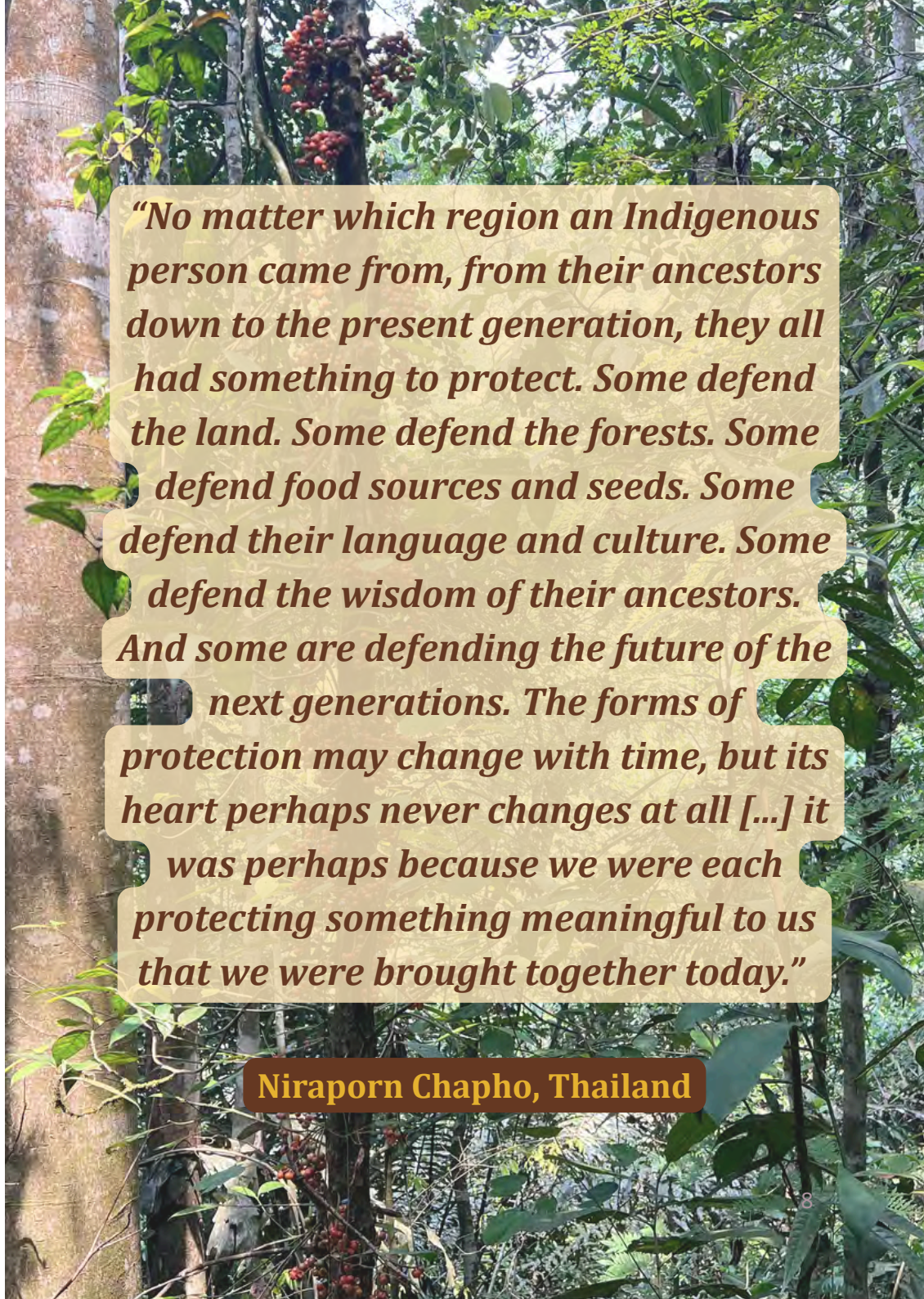
The loss of access to ancestral lands and territories, alongside ongoing rights violations, threatens not only Indigenous Peoples' livelihoods but also the knowledge, practices and relationships with the land that are sustained through living on and caring for our territories.

The protection and transmission of Indigenous Peoples' knowledge face structural obstacles. Such knowledge is often not recognized as legitimate. State policies promoting cultural assimilation, alongside the influence of mainstream culture, have contributed to the gradual erosion of Indigenous cultures and knowledge. Where Indigenous cultures are acknowledged, they are often appropriated, commodified or objectified for tourism without recognition of Indigenous Peoples' rights or the value of our knowledge.

Knowledge is also being lost within Indigenous communities. In some cases, oral histories have not been documented. In others, Indigenous Women are not recognized as knowledge holders, further hindering the protection and transmission of knowledge to the next generation. Outdated patriarchal customs within some communities can further alienate youth from their culture.

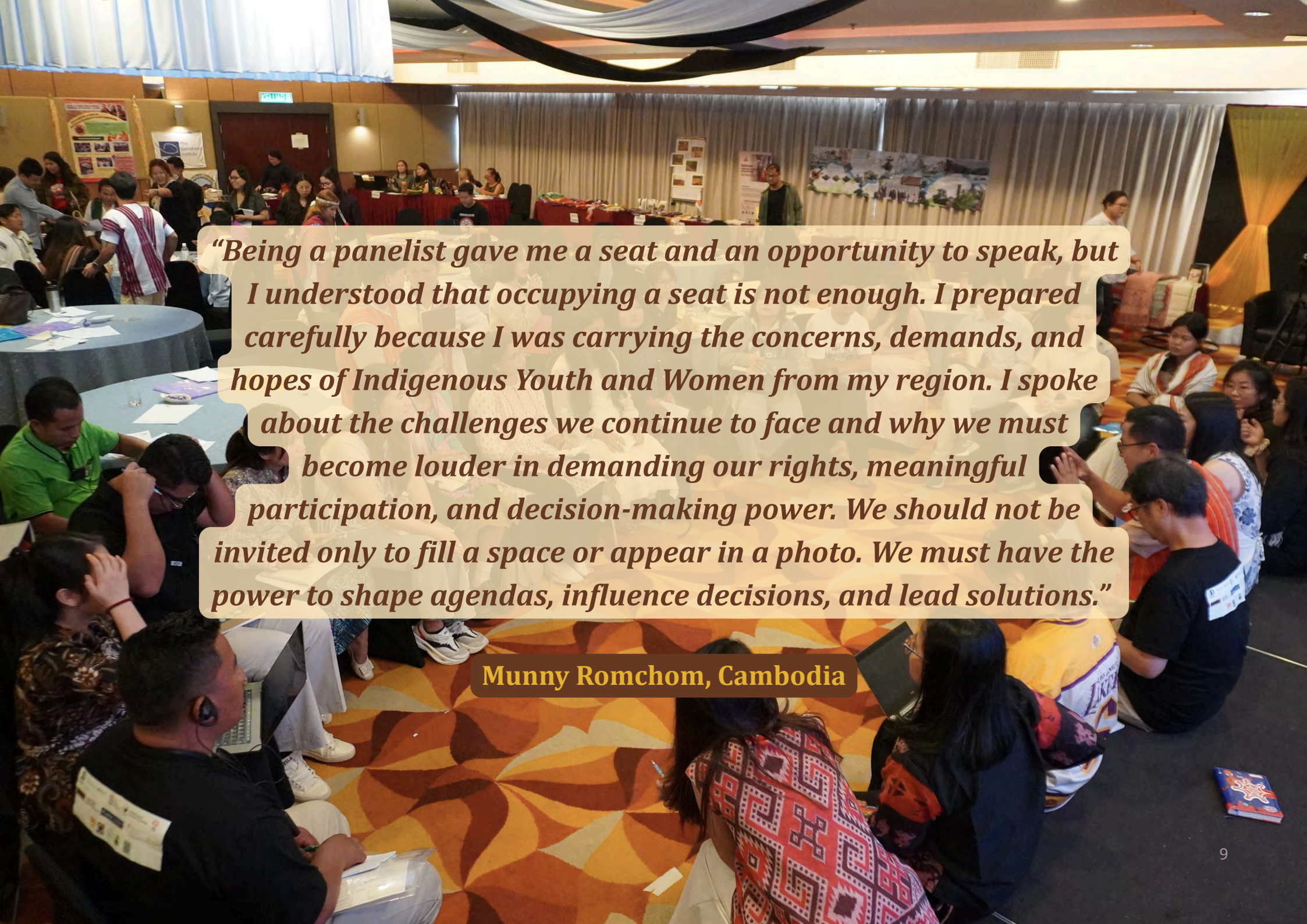
Structural factors have also severed the connections between Indigenous Youth and their communities, contributing to the loss of traditional languages, medicinal knowledge and customary practices. Mainstream education systems often fail to recognize Indigenous Peoples' knowledge, while economic marginalization can push young people to migrate for work and education. Furthermore, when both traditional practices and government mechanisms fail to adapt to current realities, young people may feel increasingly disconnected and choose to leave their homelands.

This disconnection is exacerbated by misunderstandings between elders and youth, often stemming from ineffective approaches to intergenerational knowledge transmission and perceptions that young people are abandoning their communities, even when they remain actively involved in the Indigenous movement. At the same time, young people face prejudice and discrimination that can lead them to conceal their Indigenous identities.



"No matter which region an Indigenous person came from, from their ancestors down to the present generation, they all had something to protect. Some defend the land. Some defend the forests. Some defend food sources and seeds. Some defend their language and culture. Some defend the wisdom of their ancestors. And some are defending the future of the next generations. The forms of protection may change with time, but its heart perhaps never changes at all [...] it was perhaps because we were each protecting something meaningful to us that we were brought together today."

Niraporn Chapho, Thailand



"Being a panelist gave me a seat and an opportunity to speak, but I understood that occupying a seat is not enough. I prepared carefully because I was carrying the concerns, demands, and hopes of Indigenous Youth and Women from my region. I spoke about the challenges we continue to face and why we must become louder in demanding our rights, meaningful participation, and decision-making power. We should not be invited only to fill a space or appear in a photo. We must have the power to shape agendas, influence decisions, and lead solutions."

Munny Romchom, Cambodia

“Be the hope for yourself, your community, your country”: Indigenous Youth as leaders, changemakers and rights advocates

Despite the challenges facing our communities, Indigenous Youth, including Indigenous Women, Indigenous Persons with Disabilities and Indigenous Persons with Diverse Sexual Orientations, Gender Identities and Expressions and Sex Characteristics, are actively working to protect Indigenous Peoples’ rights, sustain knowledge and cultures, and defend lands and territories. Their leadership takes many forms, from maintaining intergenerational knowledge and organizing collective action to engaging in policy processes and using creative practices to communicate their experiences.

Sustaining knowledge, cultures and traditions

Indigenous Youth play important roles in maintaining and promoting their communities’ knowledge, cultures and traditions. They practice traditional dances, perform ceremonies and rituals, preserve Indigenous languages and document community traditions. They also create spaces for connecting with elders, learning from them and passing knowledge, culture and customary practices on to children and younger generations.

Beyond these community-based efforts, Indigenous Youth are creating their own platforms to tell stories and document their communities’ experiences. Despite limited recognition in mainstream media, they are spearheading and participating in Indigenous-led news, journalism, filmmaking and digital media initiatives. Through community-led research and documentation, they record community experiences, environmental issues, human rights violations and Indigenous struggles, helping ensure that these accounts are preserved and shared on their own terms.

Defending lands and territories

Indigenous Youth also work alongside adults and elders to protect our ancestral lands, territories and resources. They are engaged in patrolling forests and participating in rotational farming with elders, strengthening their physical and spiritual connections to the lands and territories.

They play central roles in mobilizing against harmful development projects, including dam constructions and logging operations on Indigenous lands that proceed without FPIC. In Malaysia, Indigenous Youth and Women played central roles in efforts to stop the Baram dam in Sarawak and protest logging in Long Semiyang. Participants emphasized that these efforts would not have been possible without young women’s leadership.

Indigenous Women with Disabilities are also organizing to strengthen their communities' resilience and livelihoods. In Nepal, they have established 10 organizations and 15 self-help groups over the past decade, promoting climate-resilient agriculture, agroforestry and grass-based products. These initiatives demonstrate how Indigenous Women with Disabilities are building collective capacity while advancing community-based responses to environmental and economic challenges.



"seeing the strength of Indigenous youth coming together [...] I felt that our roots have a future."

Nidhi Chakma, Bangladesh



Activism, organizing and advocacy

Alongside their work in communities and territories, Indigenous Youth engage in policy processes and political organizing to advance Indigenous Peoples' rights, protect ancestral lands and defend self-determination. They organize training on national and international legal frameworks, strengthen their capacity to communicate and coordinate with external allies, unite young people and mobilize collective action at the national, regional and international levels.

Indigenous Youth also take leadership roles in local governance, community-based organizations and federal political bodies, using these spaces to advocate for Indigenous Peoples' rights. As human rights defenders, they gather evidence of human rights violations and land destruction to support efforts to hold perpetrators accountable. In several cases, they have also pursued litigation as a means of seeking justice.

Their engagement extends to monitoring policy processes and challenging barriers to representation. In Nepal, for example,





Indigenous Youth advocated for their voices to be heard separately from those of the broader Indigenous Peoples' representation in the development of the National Biodiversity Strategy and Action Plan. This illustrates their efforts not only to participate in existing decision-making spaces but also to challenge how Indigenous Peoples' perspectives, including those of younger generations, are represented.

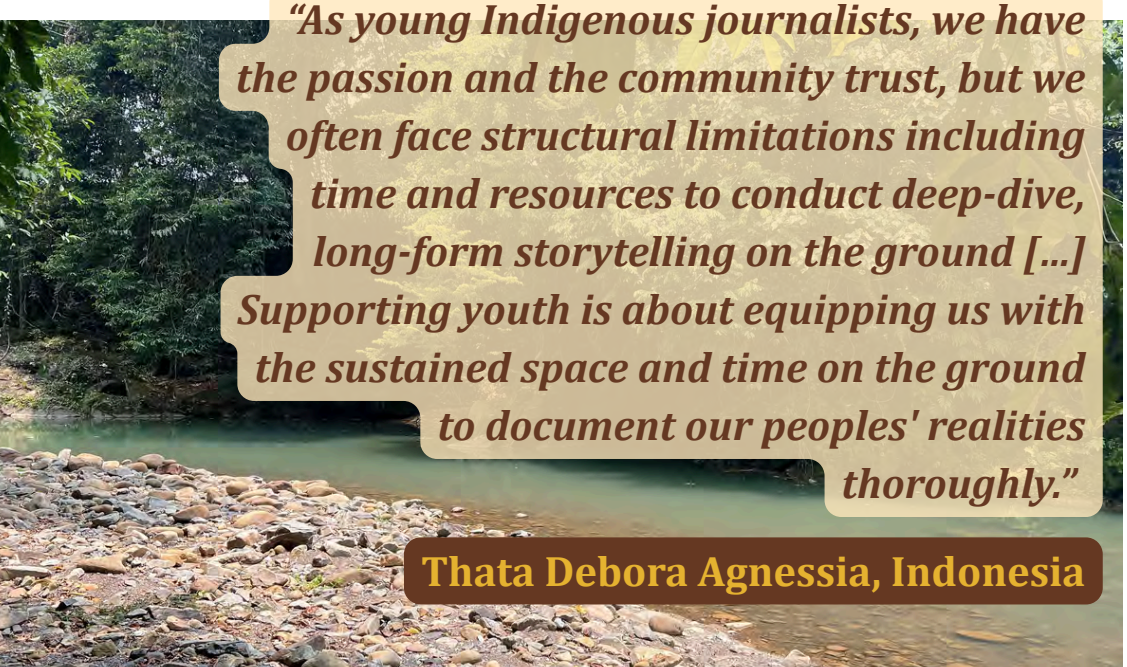
Driving innovation through technology and art

Technology offers one set of tools for Indigenous Youth to document change, defend territories and communicate their experiences. They use geographic information systems (GIS) and drones to monitor territories and environmental changes, while social media platforms help them share Indigenous cultural practices and stories with wider audiences.

Art and creative expression provide another means through which Indigenous Youth communicate their experiences and engage others in discussions about Indigenous Peoples' rights. Indigenous artists draw on their traditions and cultures to explore questions of power, identity, culture and community. Through these forms of expression, Indigenous artists communicate complex ideas, preserve cultural knowledge and create dialogue.

“Someday we shall overcome”: Challenges facing Indigenous Youth

Indigenous Youth are already sustaining communities, defending territories and advocating for Indigenous Peoples’ rights. Yet their contributions do not mean they have equal access to the resources, opportunities and decision-making power needed to sustain this work. Participants highlighted persistent barriers, many of which are particularly pronounced for Indigenous Women, Indigenous Persons with Disabilities and Indigenous Persons with Diverse Sexual Orientations, Gender Identities and Expressions and Sex Characteristics. Building an inclusive Indigenous movement means creating the conditions for Indigenous Youth in all their diversity to exercise leadership and shape collective priorities.



Limited access to resources and opportunities

Despite growing commitments to youth engagement, opportunities for meaningful participation remain limited and Indigenous Youth continue to be excluded from many platforms. Access to funding is a major constraint for many Indigenous-led groups. Climate finance mechanisms often require extensive documentation, regulatory frameworks, benefit-sharing mechanisms and verification systems to be formally approved before funds can be released. These requirements can exceed the administrative and technical capacities of Indigenous Youth organizations, limiting their ability to access funding for community-led initiatives.

Indigenous Youth also face barriers to accessing training and technical capacity-building opportunities. Participants emphasized the need for sustained funding and long-term capacity development rather than one-off projects or workshops. Without continued support, Indigenous Youth organizations may struggle to maintain their work, strengthen their institutions and participate meaningfully in decision-making processes over time.

Unequal access to education, health care and livelihoods

Barriers to leadership are also shaped by the conditions in which Indigenous Youth live. Unequal access to education and economic opportunities can make it harder for young people to remain connected to their communities and contribute to collective efforts. In some communities, access to health care remains inadequate, further constraining young people's opportunities and well-being.

Participants also raised concerns that limited access to health care, education and livelihoods can increase Indigenous Youth's vulnerability to drugs, scams and other illegal activities. In some contexts, political divisions and historical rivalries between Indigenous groups have also drawn young people into armed groups and political factions, further complicating their ability to participate in community life and peaceful collective action.

Gender, disability and exclusion from decision-making

These structural barriers are compounded by inequalities within communities and Indigenous movements. Indigenous Young Women, Gender-Diverse Persons and Persons with Disabilities often serve as knowledge holders, organizers and environmental human rights defenders. Yet they continue to face systemic barriers to participation and leadership. Patriarchal norms, stereotypes and discrimination restrict their opportunities to speak, influence decisions and take on leadership roles. These barriers also intersect with other aspects of identity, including age and sexual orientation, shaping how individuals experience exclusion.



"Many young women in my community preserve culture and traditional knowledge [...] However, having knowledge does not mean equal voice; most leaders are men, and women's opinions are harder to approve. What we need is opportunity and trust."

Apin Lhkahihian, Taiwan

"In my Kui community, women are given little significance. Even when invited, they sit aside unheard."

Rattanawarin Sangobchai, Thailand





Participants described how women's leadership remains under-acknowledged at the community level. Furthermore, even when invited, women's participation is often tokenistic and they are not given the space and opportunity to speak. This is the result of deeply rooted gender norms undermining women's confidence and constraining their opportunities to lead.

"In my community, women are taught to see themselves as less capable, always behind men. If women were given opportunities to speak at decision-making tables, there would be improvement. Women have gone to school and can bring technology back to communities."

Priscilla Kallang, Malaysia

For Indigenous Peoples, especially Women with Disabilities, these barriers are compounded by poverty, limited access to resources, language barriers and exclusion from Indigenous movements. Their leadership and contributions remain undervalued.

"[...] women's leadership is undervalued, intersectional identities are ignored, and accessibility challenges persist. We (Indigenous Women with Disabilities) face poverty, lack of access to resources, language barriers, and exclusion from Indigenous movements."

Dipika Lama, Nepal

“The positive hope”: Learning from communities

While Indigenous Youth face significant challenges, lessons from communities offer important insights. During the conference, participants visited three communities in Sabah, Malaysia to learn from experiences on the ground, exploring how communities draw on Indigenous knowledge, intergenerational relationships and customary governance to respond to challenges and sustain their ways of life. These experiences show that hope is not simply an aspiration for the future, it is built through the work communities do together in the present.

Tampasak: Rebuilding life and caring for the river after displacement

In 1995, the construction of the Babagon Dam displaced the Dusun community of Tampasak Village in Penampang, Sabah, taking away their homes, agricultural land, forests and rivers without their FPIC. Community members remember how the land had provided for them “like a supermarket.” Fertile fields, fruit trees and rubber plantations that once sustained families were lost.

After displacement, families had to borrow land and surrender part of their harvests or seek factory work. Shifting cultivation was mischaracterized as forest destruction, while government economic promises never materialized. Compensation was minimal.

Yet their ties to ancestral land and culture endure. Through TATABATUMOKU, their local organization, they continue to rebuild livelihoods and sustain their relationship with the land and river.

An area originally earmarked by the government for a golf course was successfully negotiated by the community as a cultivation area. The community runs an ecotourism site, including a community garden, quail farm and aquaponic system, where fish waste fertilizes vegetables. The garden also preserves knowledge of Indigenous plants: botu, a palm used to support mothers' milk; pangi, a fruit used to ferment fish; and doringin, a leaf for wrapping rice. It provides income and a livelihood base for future generations, while initiatives such as herbal products sustain traditional knowledge.

The river remains central to community life. Through tagal, a river management system grounded in customary law and cooperation with neighbouring villages, Tampasak regulates fishing to protect fish populations. Fishing is prohibited in red zones, limited in yellow zones and unrestricted for daily use in green zones.

While questions of land titles and further plans for solar farm development raise continuing concerns about land rights, through cultivation, river stewardship and shared traditions, the community continues to rebuild its future on its own terms.



“Sometimes, we think we have lost our connection to our roots, but perhaps we simply need to return home, listen to our elders, and rediscover what has always been part of us.”

Cindy Yohana, Indonesia

Tiong Karanaan: Keeping the seeds of culture and sovereignty alive

In Tiong Karanaan, a Dusun village near the Tinompok Forest Reserve and Crocker Range Biosphere Reserve in Sabah, seeds carry more than the promise of a harvest. They hold knowledge, history, cultural memory and connections between generations. Home to around 170 people, the village covers 106.2 hectares, of which approximately 77.66 hectares are conserved for seed resources, water catchment and farming.

Through KOKORIU, its local organization for heritage seed conservation and environmental sustainability, the community manages a community seed bank and practices agroecology and regenerative agriculture. KOKORIU brings seed conservation, agriculture, livelihoods and community governance together as “one ecosystem, not five separate projects”. Crop rotation, firebreak construction, consensus-based decision making and village protocols against over-harvesting help protect local resources. The community has reintroduced and conserved 30 threatened plant species. Approximately 30 per cent of heritage seed varieties have been recovered.

The landscape also holds traces of the community's history: preserved skulls at the Bangkawan recall headhunting practices before the introduction of Christianity, while Sagindai stones at the water catchment are associated with places where headhunters once rested and cleansed themselves. Today, the catchment remains vital for agriculture and daily water needs.

From vegetables, corn, rogimot and a wild berry grown from heirloom seeds to handicrafts made with dalai, traditional knowledge continues to shape community life. Through its seed bank, eco-cultural learning and educational agro-tourism programmes, Tiong Karanaan is working to keep these practices alive. The aim is not only to preserve what earlier generations cultivated, but also to ensure that future generations can continue growing their own food, protecting biodiversity and shaping their community's future.



Bundu: Protecting the watershed, sustaining customary life

Along the boundary of Sabah's Crocker Range Biosphere Reserve, the Dusun Liwan community of Bundu depends on the surrounding forest for food, agricultural resources and clean water. Home to approximately 250 people, the village mobilized against logging in its customary territory between 2003 and 2008, culminating in a successful lawsuit.

Today, the community continues to protect biodiversity and water resources while developing ecotourism, handicrafts and other livelihoods. Diversifying income helps families reduce dependence on agriculture and avoid exploitative debt cycles.

The community is also restoring its water catchment, documenting conservation practices and planning to revive a historical trail across the Crocker Range. The designation of the village as a water catchment has restricted some traditional farming and livelihood activities, but also opened up opportunities for collaboration with agencies such as the Department of Irrigation and Drainage on watershed conservation.



Bundu's stewardship is rooted in customary governance models such as tagal. Youth help with managing the system and developing ecotourism, while inter-village networks provide flood warnings and strict enforcement prevents chemical use in the river. The Sabah Native Courts Enactment also provides enforceable jurisdiction over local matters, including environmental violations, though securing recognition for customary systems requires persistent documentation and engagement with government agencies. Payments for ecosystem services or direct community funding could further support this work.

In Bundu, an intimate tie to the land continues to shape everyday life. Oral history links the village name Naukab to a stone that revealed mythical Kenit people carrying gongs, a story that remains part of the village identity. Traditions include playing the sompoton, bungkau and gong, weaving forest materials into tangob baskets and making rice wine varieties such as tapai, tumpung and talak.

While elders worry about declining youth interest, grandchildren are learning these practices. Catholic faith and ancestral traditions coexist in community life, reflecting how cultural identity continues alongside change. For Bundu, protecting the watershed and sustaining customary knowledge are connected parts of community life and self-governance.



"Seeing how people continue to care for their land, water and resources makes us understand that Indigenous knowledge is a living knowledge. The community is not simply a place to visit; it is a living classroom where we can learn about self-governance, relationships with nature and different ways of managing our territories."

Alka Aind, India

“For though there is not much to say, when we do, our words can cause a revolution”: The journey ahead

The 6th IKPA Conference affirmed that Indigenous Youth are not simply future leaders. Across Asia, they are already shaping the present and future of Indigenous communities. During this conference, the Indigenous Youth Award celebrated six Indigenous Youth representatives whose work exemplifies the diversity of this leadership. Their experiences showed how the knowledge of Indigenous Peoples and contemporary tools can reinforce one another. These contributions are rooted not only in individual skills and initiative, but also in the collective struggles, knowledge systems and relationships that sustain Indigenous communities. Recognizing Indigenous Youth leadership therefore also means recognizing the communities and movements from which it grows.

Yet, as discussions throughout the conference made clear, Indigenous Youth continue to face barriers to meaningful participation and leadership. These barriers are compounded for Indigenous Young Women, Gender-Diverse Persons and Persons with Disabilities, whose knowledge and contributions remain undervalued within both mainstream institutions and the Indigenous movement.

The Hugu Declaration, developed by Indigenous Youth and allies at the conference, responds to these challenges with a call for action. It affirms Indigenous Youth as rights-holders and agents of change today. It calls on governments and relevant institutions to uphold Indigenous Peoples’ collective rights, implement the United Nations Declaration on the Rights of Indigenous Peoples and other relevant human rights commitments, and ensure Indigenous Youth can participate meaningfully in decisions affecting their lives, communities and territories.

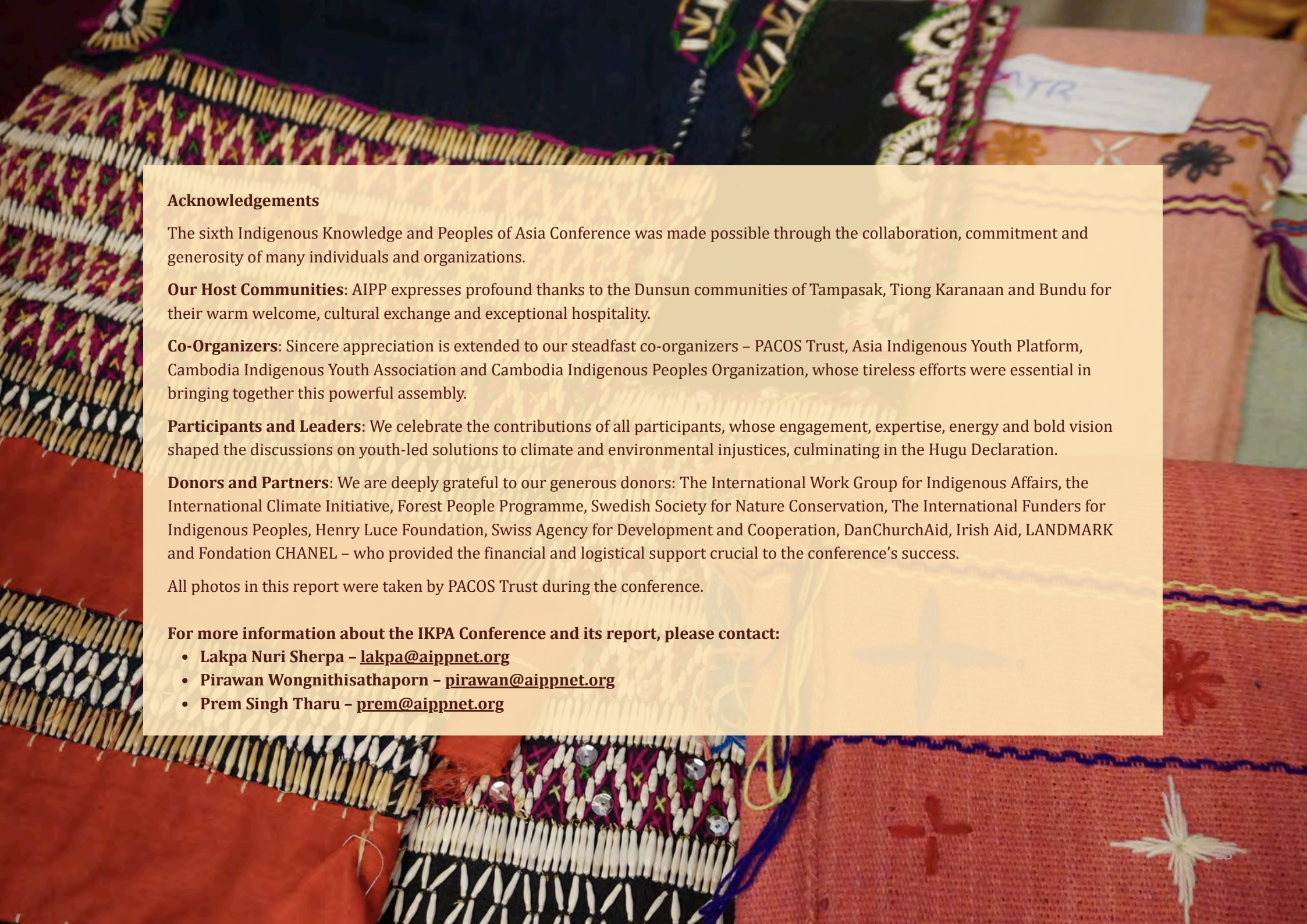
This requires decision-making power, direct and accessible support, and predictable, flexible and sustained funding for Indigenous Youth-led initiatives. It also requires better data, disaggregated by Indigenous identity, age, sex, gender and disability, with appropriate safeguards, so that exclusion is made visible and responses address the different realities of Indigenous Youth.

The Declaration is a shared basis for accountability and continued collective action. Its demands must be carried into national, regional and international processes and reflected in policies, funding decisions and the implementation of commitments concerning Indigenous Peoples’ rights, climate change and biodiversity. Governments, donors, private sector, civil society organizations and the media all have a role in creating the conditions for Indigenous Youth to exercise their rights and determine their own priorities.

The word Hugu, meaning “foundation” in the Dusun language of Sabah, offers a fitting way to understand this work. Indigenous Youth are leading from the foundation of core values built by ancestors and elders before them, carrying the responsibility to continue the movement, sustaining knowledge systems and strengthening governance institutions on which collective futures depend. The task ahead is to move beyond celebrating their leadership toward respecting their rights, sharing power and providing the resources needed for their work to continue.



On the last day of the conference, participants developed country-level action plans for Indigenous Youth on climate change and biodiversity. Participants from the South Asia, Southeast Asia, Mekong and East Asia sub-regions then reviewed their country plans together and agreed on a common action plan for each sub-region, to strengthen Indigenous Youth engagement at sub-regional level.



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Participants and Leaders: We celebrate the contributions of all participants, whose engagement, expertise, energy and bold vision shaped the discussions on youth-led solutions to climate and environmental injustices, culminating in the Hugu Declaration.

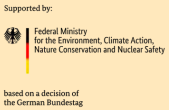
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All photos in this report were taken by PACOS Trust during the conference.

For more information about the IKPA Conference and its report, please contact:

- **Lakpa Nuri Sherpa – lakpa@aippnet.org**
- **Pirawan Wongnithisathaporn – pirawan@aippnet.org**
- **Prem Singh Tharu – prem@aippnet.org**


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