

# Ecumenical International Youth Day 2022 Event Toolkit

## Indigenous Youth and Land Rights Activism



World Council  
of Churches

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Content input by Cindy Kobei, a member of the WCC IP Youth Network, in consultation with the WCC IP Youth Network.

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World Council of Churches  
150 route de Ferney, P.O. Box 2100  
1211 Geneva 2, Switzerland  
[www.oikoumene.org](http://www.oikoumene.org)

# Contents

<b>Introduction</b> .....	<b>4</b>
Who are the Indigenous Peoples? .....	4
Indigenous Peoples and land .....	5
Indigenous Peoples and land rights .....	8
Indigenous land rights and Indigenous Youth.....	10
The church and Indigenous land rights .....	10
The case of Australia .....	11
Indigenous land rights and non-Indigenous Peoples .....	11
<b>Activism and Advocacy</b> .....	<b>13</b>
What can non-Indigenous People do? .....	13
How can you be involved in activism and advocacy for Indigenous People’s land rights? .....	14
<b>Suggestions for observing Ecumenical IYD</b> .....	<b>15</b>
Methodology .....	15
Suggested Programme Flow .....	16
Big event 29 August 2022.....	16
Smaller events throughout August, before and following the Ecumenical IYD 2022.....	17
<b>Suggested Common Prayer</b> .....	<b>19</b>

# Introduction

In its fourth year of celebrating the vital contribution of young people to the church and society, the World Council of Churches (WCC) continues to expand the invitation to all its member churches and ecumenical partners around the world to regularly organize an Ecumenical International Youth Day (Ecumenical IYD) celebration in local churches, national councils, and regional bodies. The WCC provides this toolkit as a resource for the fellowship to plan and organize unique celebrations of Ecumenical IYD 2022. Below you will find a description of this year's theme, Indigenous Peoples and Land Rights Activism, and a suggested programme format to use and adapt in your own context. A hybrid (in-person and online) celebration is planned for 30 August 2022, during the Ecumenical Youth Gathering in Karlsruhe, Germany, bringing together a variety of events on Ecumenical IYD from different parts of the world.

Following the fruitful "hackathon" on the theme of Youth and Climate Justice held on Ecumenical IYD in 2021, aimed at finding solutions together, we consulted and collaborated with the Indigenous Peoples (IP) Youth Network to produce this toolkit and prepare the global event. The theme, Indigenous Peoples and Land Rights Activism, arose out of several recommendations from young people within and outside WCC networks as one of the pressing issues that young people would like to explore. The WCC programmes on Youth Engagement in the Ecumenical Movement and the Ecumenical Indigenous Peoples (IP) Network through its IP Youth network are collaborating in this year's area of focus.

## Who are the Indigenous Peoples?

The term "Indigenous" is often misunderstood and misinterpreted, especially in relation to regions such as Africa. In continents such as America and Australia, "Indigenous Peoples" is not a new concept. During the colonial period, the term "Indigenous" was used to describe all peoples living in colonized lands, whether they were natives or foreigners. The terms "natives," "original peoples," and "populations found on these lands" were all used interchangeably. For Asians, the term "Indigenous" is synonymously understood as "tribal." Across the globe, people who are referred to as "Indigenous" often experience discrimination because of their minority status.

In other continents, such as Europe and the Arctic, reference is made to the criteria contained in Article 1 of the Indigenous and Tribal Peoples Convention 169 of 1989 (International Labour Organization [ILO] Convention 169),<sup>1</sup> although this convention has not been ratified in most countries, unfortunately. An official definition of the term "Indigenous" has not been adopted by any United Nations (UN) body, not even in the UN Declaration on the Rights of Indigenous Peoples, which is a legally non-binding resolution passed by the UN in 2007. The subjective and objective criteria in Article 1 of the ILO Convention provide some help in identifying Indigenous Peoples. Article 1 of the Convention states that "[s]elf-identification as Indigenous or tribal" is a "fundamental criterion" for identification as Indigenous Peoples. Indigenous Peoples

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<sup>1</sup> [https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::NO::P12100\\_ILO\\_CODE:C169](https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::NO::P12100_ILO_CODE:C169).

descend from populations who inhabited the country or region at the time of colonization or the establishment of present state boundaries. Indigenous Peoples also retain some or all their own social, economic, cultural, and political institutions. Article 1 also provides a criterion for identifying tribal peoples. Tribal peoples self-identify as tribal peoples. Their cultural, economic, and social conditions distinguish them from other members of society. The status of tribal peoples is regulated by their own traditions or customs, which play an important role in governance.

“Native peoples,” “aboriginal peoples,” “first nations,” “*adivasi*,” “*janajati*,” “hunter-gatherers,” and “hill tribes” are terms used to describe Indigenous and tribal peoples. Given the diversity of peoples it seeks to protect, ILO Convention 169 utilizes the broad terminology “Indigenous and tribal peoples” and grants both groups the same set of rights. Certain Afro-descendent cultures in Latin America, for example, have been labelled “tribal.” Following ILO Convention 169, in this toolkit, we use “Indigenous Peoples” and “tribal peoples” as interchangeable terms to refer to the people who share these characteristics:

- There is a historical connection to those who lived in a country or territory at the time when people of other cultures or ethnic origins arrived.
- They have a strong connection to lands, territories, and natural resources in the area.
- They each have their own set of social, economic, political, and ideological systems.
- They have their own language, culture, and religious beliefs.
- They are marginalized and discriminated against by the state. As unique peoples, they preserve and develop their ancestral surroundings and systems.

## Indigenous Peoples and land

According to a study conducted by the World Bank,<sup>2</sup> there are approximately 476 million Indigenous People in the world. Despite making up only 6 per cent of the global population, they account for over 19 per cent of the world’s poor. The life expectancy of Indigenous Peoples is up to 20 years lower than that of non-Indigenous Peoples around the world. Indigenous Peoples regularly lack formal recognition over their lands, territories, and natural resources; they are frequently the last to receive public investments in basic services and infrastructure, and they face numerous barriers to full participation in the formal economy, accessing justice, and participation in political processes and decision-making.

Land is the foundation of Indigenous People’s existence. Land is the unifying element that binds Indigenous Peoples all over the world. Indigenous Peoples view land as the basis of their cultures, spiritualities and forms the basis of their survival. Indigenous Peoples understand land and people to be interrelated, interconnected and interdependent. They have a special bond with the land

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<sup>2</sup> “Indigenous Peoples,” The World Bank, accessed on 10th June 2022, <https://www.worldbank.org/en/topic/indigenouspeoples#1>.

they have lived on for decades, in many cases for tens of thousands of years. Indigenous Peoples are extremely knowledgeable about ways of sustainably managing natural resources. They have served as guardians or caretakers of the land for future generations. Land and/or place is a source of identity and livelihood for Indigenous Peoples regardless of whether they live by hunting, gathering, or pastoralism. The non-recognition of land rights remains the core of Indigenous Peoples struggle. Losing or being displaced from their land means a deep loss of identity, spirituality and dignity. The loss of access to Indigenous lands and territories not only threatens the cultural survival and vital knowledge systems of Indigenous Peoples but critically the balance of creation. Indigenous communities occupy 20-25% of the Earth's land surface, and of which 80% of that land mass holds the world's remaining biodiversity.<sup>3</sup> It follows then, especially in our current context of climate emergency, that a liveable future for all is inextricably connected to the restoration of Indigenous Peoples' land and human rights.

Access to green areas (which are often found on Indigenous lands and territories) is positively correlated with peoples' overall health, mental health, resilience, and general wellbeing, according to a number of studies.<sup>4</sup> Indeed, the proposition that nature can have positive or restorative effects on health is well established: lower levels of stress, improved focus and concentration, enhanced vitality, and general wellbeing are all positively correlated with the presence of nature, and connections between humans and nature. Additionally, studies show that having such connections with nature can reduce anxiety, anger, and depression, while boosting a number of features of a person's physical and mental health, including positivity, self-esteem, vitality, and resilience, or the capacity to deal with stress and problems. To improve Indigenous Peoples' health, it is important for them to access their lands.

Furthermore, the relationship between Indigenous Peoples, their territory, and ancestral, family, spiritual, and ritual practices, is one of interdependence. The worldviews of Indigenous Peoples encourage us to look at life differently, at their ways of relating and sharing life. In the Indigenous worldview, there is no separation of nature from humans. There is an attachment to the lands and territories, and nature is not conceived as a resource; instead, Mother Earth is a generator of life, allowing coexistence without destroying the earth. Lands and territories are memory; they are history. They are inheritance. They are a community. They are family. Lands and territory are sons and daughters—they are bodies. The territory is life; it is identity, culture, a worldview.

It is important to note that the issue of displacement from Indigenous land began in the colonial period in regions that were colonized, such as Africa, Asia, Oceania, Latin America, and North America. The Doctrine of Discovery was a powerful narrative providing a Christian framework to

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<sup>3</sup> Gleb Raygorodetsky, "Indigenous Peoples Defend Earth's Biodiversity—But they're in Danger," National Geographic. Published in partnership with the National Geographic Society, Nov 2018. <https://www.nationalgeographic.com/environment/article/can-indigenous-land-stewardship-protect-biodiversity->

<sup>4</sup> Valentine Seymour, "The Human–Nature Relationship and Its Impact on Health: A Critical Review," *Frontiers in Public Health* 4, Article 260 (18 November 2016), <https://doi.org/10.3389/fpubh.2016.00260>.

justify the crossing of borders to promote Christian domination, European culture, and seizure of lands.<sup>5</sup> The Doctrine, based on a series of papal bulls<sup>6</sup> originating from Spain and Portugal in the 1430s, established spiritual, political and legal justification legitimising European explorers to conquer lands inhabited by non-Christians.<sup>7</sup> Each colonial power found ways to utilise the papal bulls for their benefit. The Doctrine contains key concepts such as *terra nullius*, pre-emption, first discovery, and civilization – all of which were bound and validated by Christian underpinnings. Andrew Fitzmaurice contends that the “Doctrine was used to denigrate and subjugate Indigenous nations and peoples; steal their lands, assets, and rights; and it has impacted them from the onset of colonisation until today.”<sup>8</sup> If ever there was a direct connection between Christianity, colonialism and capitalism, the Doctrine of Discovery is a prime example, its enduring impact lingers on. Christianity has had a long dalliance with colonialism and the legacy of empire. The expansion of the Christian faith out of Europe was intimately bound to a Christendom paradigm and the power politics of empire. In most if not all colonies, Christian mission was inevitably linked with colonization.

Indigenous Peoples opened their land and territories to missionaries, who began their mission work in these regions, having been invited in by the colonies to do so. Missionaries spread the gospel while educating the masses in the colonizers ways. Christian missions became civilizing missions whereby the missionary was often the chief promoter of civilization.<sup>9</sup> This “redemptive” process wove its way through the process of education, the teaching of new farming methods, trades, skills, the building of proper houses, clothing and through the values and cultures of the native people.<sup>10</sup>

The relationship between missionaries and the colonizers was one of mutual benefit: the missionaries received help from the colonizers, and in return, they contributed to colonial projects.<sup>11</sup> The fundamental factor driving these developments was the colonizers’ allocation of land to themselves as a commodity. Because they were unaware of the link between Indigenous Peoples and ecosystems, they savaged the depth of their emotional connections to the land. The subject of the land has always caused conflict within the church. This is a result of the fact that

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<sup>5</sup> See Indigenous Values Initiative and American Indian Law Alliance, “What is the Doctrine of Discovery?”, at <https://doctrineofdiscovery.org/what-is-the-doctrine-of-discovery/>

<sup>6</sup> Those Papal Bulls included Papal Bull Dum Diversas (1452), Bull Romanus Pontifex (1454), and Bull Inter Caetera (1493). See <https://doctrineofdiscovery.org/papal-bulls/>. See also <https://www.papalencyclicals.net/alex06/alex06inter.htm>.

<sup>7</sup> “Upstander Project.” <https://upstanderproject.org/firstlight/doctrine>.

<sup>8</sup> Andrew Fitzmaurice, “On Nobody’s Land: Understanding Terra Nullius.” In *Yours, Mine, Ours: Unravelling the Doctrine of Discovery*, edited by Cheryl Woelk and Steve Heinrichs, 35-37. Canada: Mennonite Church Canada, 2016, 37.

<sup>9</sup> See Neil Gunson, *Messengers of Grace: Evangelical Missionaries in the South Seas 1797-1860*. Oxford: Oxford University Press, 1978.

<sup>10</sup> See Seforosa Carroll, “Weaving New Spaces: Christological Perspectives from Oceania (Pacific) and the Oceanic Diaspora.” *Studies in World Christianity* 10, no. 1 (2004): 72-92.

<sup>11</sup> Yangkahao Vashum. “Colonialism, Christian Mission, and Indigenous: An Examination from Asian Indigenous,” *Academia* (n.d.), [https://www.academia.edu/25902624/COLONIALISM\\_CHRISTIAN\\_MISSION\\_AND\\_INDIGENOUS\\_AN\\_EXAMINATION\\_FROM\\_ASIAN\\_INDIGENOUS](https://www.academia.edu/25902624/COLONIALISM_CHRISTIAN_MISSION_AND_INDIGENOUS_AN_EXAMINATION_FROM_ASIAN_INDIGENOUS).

both colonizers and colonized people are represented in the church. In certain ways, mainline Christianity assisted the civil authority in evicting people from their land.<sup>12</sup> Mission stations secured title deeds or received compensation for new developments on the site, and several Christian churches still retain land that was granted to them by the government after the forcible removal of Indigenous People.

During the colonial period, Indigenous Peoples were displaced from their lands in the name of development, which led to the loss of the peoples' connection to the earth, their cultures, and their sources of livelihood. In 2022, there is modern-day colonization by governments that displace communities in the name of conservation projects or for the purpose of resource extraction. Therefore, the churches' missionary activity, colonization, and the displacement of Indigenous communities are interrelated.

## Indigenous Peoples and land rights

Land is a cross-cutting problem that has a direct effect on various human rights. Land is a source of livelihood for many people and is essential to their economic rights.<sup>13</sup> Land is frequently associated with Indigenous Peoples' identities, and thus with social and cultural rights.

The implications of land rights lie in a variety of areas, including:

- poverty reduction and development
- peacebuilding
- humanitarian aid
- crisis prevention and recovery
- urban and rural planning.

These are all areas in which the government can help.

Food shortages, climate change, and growing urbanization have refocused attention on the ways in which states and private entities utilize, control, and manage land. Ross Watson, a Murri<sup>14</sup> man from the Dawson River in Australia, explains land rights from an Aboriginal perspective:

Land rights means a spiritual and economic base (not in a profit and loss way) and the opportunity to once again become a self-determining people. We are not asking for land rights to be given or granted – we are demanding recognition of our rights to our own land. Land rights include religious, fishing, hunting and camping rights if currently forbidden on all relevant 'Crown' land. Land rights includes our right to refuse mining on any part of our land.<sup>15</sup>

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<sup>12</sup> Kelebogile Thomas Resane, "The Role of the Church in the Land Debate," *Scriptura* 118 (2019), <https://doi.org/10.7833/118-1-1526>.

<sup>13</sup> "OHCHR and Land and Human Rights," United Nations Office of the High Commissioner for Human Rights, accessed on 12 June 2022, <https://www.ohchr.org/en/land>.

<sup>14</sup> A Murri is an Aboriginal person from Queensland and north-western New South Wales, Australia.

<sup>15</sup> "Aboriginal land rights," Creative Spirits, accessed June 10, 2022, <https://www.creativespirits.info/aboriginalculture/land/aboriginal-land-rights#what-are-land-rights>.



In a statement released in 2020, the Sami Church Council said the following about the industrial development of wind power:

We have been witnessing for a long time that granters of permits have not adequately taken account of the legal status, customary rights, or needs of the Sámi people. Thus, access to lands and natural resources – as the material basis for Sámi culture – are not safeguarded, despite the fact that section §108 of the Constitution ought to safeguard these rights. The paragraph makes explicit the state’s obligation to facilitate conditions for the Sámi to safeguard and develop their language(s), their culture and their social life. The UN Declaration on Civil and Political Rights, together with ILO 169, further affirms these obligations.<sup>16</sup>

This statement shows the importance of land to Indigenous communities.

Many Indigenous communities worldwide have been waging legal battles to reclaim their ancestral land: land that was taken away for development or conservation projects. *“Losing land can mean losing lives.”* Anonymous

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<sup>16</sup> “Statement from the Sami Church Council on industrial development of wind power,” Sami Church Council of Church of Norway, 17 June 2020, <https://kirken.no/globalassets/kirken.no/samisk-kirkeliv/dokumenter/internasjonalt/statement%20from%20the%20sami%20church%20council%20on%20industrial%20development%20of%20wind%20power.pdf>.



## Indigenous land rights and Indigenous Youth

Indigenous Youth are the generation who will ensure that their history and culture remain rooted in themselves, and these are found in the land. It is important for Indigenous Youth to join the Indigenous land rights movement because once land is secured, the pathways of climate action are secured, and the chances of extinction decrease.

In many countries, such as in India, among the Nagaland people in the north-east of India, Indigenous land rights will affect Indigenous Youth because they govern customary laws.<sup>17</sup>

When Indigenous Peoples have no access to their land and natural resources, this also affects other aspects of their lives, such as education, health, and socio-economic development.

Indigenous Peoples are still not recognized in various parts of the world. Securing their land rights gives the community, and especially Indigenous Youth, self-identification and self-determination. Unfortunately, many Indigenous Youth are forced to leave their lands and territories and move to other areas to access education or employment. They are compelled to do so because their lands and territories lack education facilities.<sup>18</sup> When Indigenous land rights are secured, these young people will not have to leave their lands and territories because they will develop education facilities to benefit the community. Securing land rights builds the resilience of Indigenous communities because it will strengthen Indigenous knowledge systems, encouraging governments to centralize schools. Most of the Indigenous lands and territories are known to be “protected areas<sup>19</sup>,” which is why there are no schools. Centralizing schools means that there will be schools in all regions inhabited by Indigenous communities. This will in turn lead to communities controlling school curricula hence the reason why Indigenous knowledge will be included.

## The Church and Indigenous land rights

Land is a valuable resource for Indigenous communities. History has proven that the Church played a significant role in taking away and displacing Indigenous Peoples of their land. Following dispossession, Indigenous Peoples were held in mission reserves or stations, as in the case of Australia, Canada and North America. Given the Church’s complicity in the displacement of Indigenous Peoples, it is imperative for the Church to seek reconciliation with Indigenous Peoples in finding ways to ensure that the land is given back to the rightful owners. The Church cannot be detached from the issues of its people. The Church’s main goal in supporting Indigenous Peoples is to promote strategies that define and uphold Indigenous land rights. This ministry is inspired by the prophets of Israel, who stood up for victims of land grabbing in the eighth and ninth centuries BC.

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<sup>17</sup> In West Papua the customary laws are called Tanah Ulayat.

<sup>18</sup> International Fund for Agricultural Development, *Indigenous People’s Collective Rights to Land, Territories and Natural Resources: Lessons from IFAD-Supported Projects* (Rome: IFAD, n.d.), [https://www.ifad.org/documents/38714170/40272519/IPs\\_Land.pdf/ea85011b-7f67-4b02-9399-aea99c414ba](https://www.ifad.org/documents/38714170/40272519/IPs_Land.pdf/ea85011b-7f67-4b02-9399-aea99c414ba).

<sup>19</sup> Protected areas are gazetted landscapes/seascapes that have been surveyed, demarcated, and gazetted either as National Parks and/or National Reserves. Protected areas embrace various types of ecosystems namely: forests, wetlands, savannah, marine, arid and semi-arid.

These prophets included Micah, Isaiah, and Hosea.<sup>20</sup> They revealed exploitation and corruption. The Church needs to take part in a process that encourages and enables individuals to voice their concerns without feeling threatened or intimidated. The Church, which consists of individuals who were raised in Christ, is at the forefront of the newly created order, which is a new society that has been peacefully and strategically established in the region where God's life, light, and love are manifested in both space and time. The Church is also known as an ambassador of peace.

To demonstrate how and what the Church can do to advocate for and partner with Indigenous Peoples in ensuring and regaining their land rights, an example from Australia will be discussed.

## The case of Australia

In Australia, some churches have played an important role in ensuring that the rights of Indigenous People are upheld, and that the connection of Indigenous Peoples to their land is not lost. This case study features the Pitjantjatjara people, who are the Aboriginal people of Central Australia. The Pitjantjatjara people are traditional hunters and gatherers. The church played a role in securing the land of Indigenous Peoples by holding leasehold titles to some of the land, which was later to be transferred to the people.<sup>21</sup> The mission in Australia had policies that enabled Aboriginal peoples to ensure that their cultural heritage was preserved while connecting it to their land. It was a form of respect for their traditional culture and language, and it gave them strength in negotiations.

In Australia, among the Pitjantjatjara people, the church provided education and leadership training, which helped them form a council and conduct negotiations. This education has been passed down from one generation to the next. Such intergenerational knowledge transfer involves the younger generation in the struggle of land rights. When all generations are involved, the heritage of these communities will not be lost. The biblical narrative of Naboth (1 Kings 21) reminds us that God expects us to act justly as individuals and as nations, and that the lengthy history of land dispossession in Australia should be rectified and customary rights respected.

## Indigenous land rights and non-Indigenous Peoples

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)<sup>22</sup> is a resolution adopted by the United Nations General Assembly on 13 September 2007. It is the first legal instrument promoting the rights of Indigenous Peoples. Articles 3 and 10 seek to ensure that Indigenous Peoples have self-determination and the right to live on their lands.

Article 3 states: "Indigenous Peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."

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<sup>20</sup> Kelebogile Resane, "The role of the church in the land debate," *Scriptura: Journal for Biblical, Theological and Contextual Hermeneutics* 118 (2019), <https://doi.org/10.7833/118-1-1526>.

<sup>21</sup> Edwards, W. H., "The Church and Indigenous Land Rights: Pitjantjatjara Land Rights in Australia," *Missiology* 14 no. 4, 473–86, <https://doi.org/10.1177%2F009182968601400406>.

<sup>22</sup> UN General Assembly, Resolution 61/295, United Nations Declaration on the Rights of Indigenous Peoples, A/RES/61/295 (13 September 2007), [https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP\\_E\\_web.pdf](https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf).

Article 4 builds on Article 3: “Indigenous Peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs.”

Article 10 addresses the right of Indigenous Peoples to live on their lands: “Indigenous Peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the Indigenous Peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.”

The above articles of UNDRIP should always be the point of reference for an Indigenous or non-Indigenous person when addressing Indigenous land rights.

The tribal–indigenous worldview defines land as a gift of God. Therefore, it is sacred. There cannot be any commercialization of land. This is witnessed in every tribal village, as among the Naga tribe of India and Burma, where land is not commercialized or sold to outsiders. However, within the village community, one can trade it, but with the notion that the right of the land comes under the purview of the community or the whole village. According to the tribal–indigenous worldview, the land is the dwelling place of God, demigods, nature, and humans. It is the centre of life, relationship, and communication.

Hence, Indigenous People are land-centred people. Their lives revolve around the land. All community activities, interrelationships, and the meaning of life are derived from land. Thus, Indigenous People’s land rights should matter to non-Indigenous People because they signify the identity, survival, and experiences of Indigenous People.



# Activism and Advocacy

## What can non-Indigenous People do?

The land rights movement needs to be a collaborative movement. All people should work together to ensure that Indigenous land rights are upheld. Non-Indigenous People should:

- recognize and acknowledge the rich cultural heritage associated with land
- respect the sentiments and emotions of Indigenous People
- realize that, as a result of globalization and urbanization, climate change has directly and indirectly affected Indigenous People's land, and that many Indigenous People are suffering as a result of climate change, which is something they did not create. Non-Indigenous People must ensure that they incorporate traditional knowledge into attempts to address the crisis.
- become the voice of the voiceless in Indigenous lands and territories where Indigenous People's land is taken against their will for development or conservation, threatening their livelihood, history, and identity.
- learn from the good relationships with Mother Earth/nature that Indigenous Peoples maintain
- understand how crucially important the land is to Indigenous People's lives, and that if this connection is broken and the land used for other purposes without consideration for its preservation, the Indigenous People will lose not only their culture and identity, but even their very existence. God has entrusted the land to human beings. In many regions, groups of Indigenous People remain on the land to live in accordance with God's mandate, taking care of Mother Earth, and there are cultural values engraved in the heart of Indigenous People that non-Indigenous People need to respect, so that they in turn become advocates for Indigenous People.



## How can you be involved in activism and advocacy for Indigenous People's land rights?

How will Indigenous Peoples ensure that they have a future? One key way is to foster pride in our roots, culture, and everything that it represents—but it does not stop there. This pride must be accompanied by a thorough understanding of who our allies are. Our ability as Indigenous Peoples to unify our challenges, awareness, and organization will help determine our future and advocacy for land rights.

Christians should:

- create awareness on the importance of land rights
- reflect on the traditional customary land laws that govern the land
- advocate for an eco-friendly lifestyle, and encourage activities that can save land from deforestation and the consequences of climate change
- ensure that Indigenous People have equal rights to access information and sustainable development for ecological justice
- help to teach young Indigenous People the importance of protecting the land from anthropogenic pollution, using languages and character building.

A mission of reconciliation should also help to address Indigenous land rights. From the perspective of Indigenous Christian communities, the following are suggestions for a reconciliation mission:<sup>23</sup>

- Keep speaking up, recalling, acknowledging, and retelling the atrocities, conflicts, and oppression that communities have faced in the past while dealing with dominant civilizations and religions.
- Integrate Indigenous Peoples' liberation and self-determination movements into a global justice mission.
- Work together in solidarity for a just and healing world at both local and global levels.
- Commit to living out the gospel's good news in the community via intentional acts of inclusion.
- Assess inherited cultural traditions that may unintentionally promote inconsistencies with the gospel of inclusive kinship in Christ.
- Identify and resolve internal problems and tensions.
- Renew pastoral care in congregations and include reconciliation as a church ministry.
- Combine evangelism with the deliberate act of reconciliation with one's neighbours.

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<sup>23</sup> Atola Longkumer, "Christian Mission and Indigenous Peoples of Indo-Myanmar: A Continuing Project of Reconciliation" *International Review of Mission* 109 no. 2/411 (2020), <https://onlinelibrary.wiley.com/doi/epdf/10.1111/irom.12328>.

# Suggestions for observing Ecumenical IYD

This year, we are preparing for the IYD event in August by organizing several smaller events beforehand. This will allow us to dive deeper into the theme for this year, Indigenous Land Rights, and reflect on issues related to it.

## Methodology

Participants and organizers of Ecumenical IYD 2022 may prepare at many levels, including by organizing focus groups, small groups (20 or fewer people), middle-size groups (21 to 50 people), and big groups (50 people and over). These events can take place in person or digitally through social media and live-streaming platforms. Facebook, Zoom, Instagram, among others, are some of the virtual live-streaming platforms. We highly encourage Indigenous young people and other young people to employ creativity and find new ways to celebrate Ecumenical IYD 2022 as we recover from the COVID-19 pandemic.

As you begin to plan for the event, you may consider reflecting on the questions below:

1. How does your church respond to Indigenous People's land rights issues, especially as they affect young people? What stories and testimonies are told in your church and broader context?
2. If it is illegal in your context to address historical land injustices related to young people, how do all churches address the issues in our communities?
3. How do churches provide spaces of intergenerational dialogue on Indigenous Peoples' rights and land? Is there an intergenerational gap?
4. How can we, as young people, take leadership in building awareness and education tools for our churches and communities about young people and Indigenous land rights?

This event will be conducted face-to-face and will be streamed live across live-streaming platforms. There are three parts to the recommended event:

- presentations
- round-table discussions and breakout sessions (virtual participants)
- Indigenous rights education.

For the round-table discussions, participants in each group must choose a chair and a rapporteur, who are expected to report back in plenary. The first section will consist of talks or panel discussions. The panellists will discuss why it is important to protect Indigenous land rights. They will highlight various critical issues that will guide the round-table discussions. Following the presentations, participants will be divided into smaller groups (5–10 people per group) and asked to delve deeper into the issue. The attendees will reconvene in the plenary. During the plenary, the rapporteurs of the round-table discussions will report back. Finally, attendees will collaborate and discuss solutions that they may use individually and as a church or other community.

## Suggested Programme Flow

Time	Methodology	Description	Speaker/ Person In charge
5 minutes	Indigenous blessing	Indigenous opening to symbolize the Indigenous connection to the land	Sámi youth
10 minutes	Common prayer by Indigenous Youth	Common prayer (see suggested prayer in the Toolkit)	
5 minutes	Introduction	Introduction to this year's theme, the panellists and sequence of activities	
20 minutes	Presentation	Panellists discuss Indigenous land rights and young people.	3 Indigenous Youth activists and an Indigenous clergy member
25 minutes	Discussion	Participants dive deeper into the topic in small groups (5–10 people per group) and participate in a creative activity.	
15 minutes	A call to action	Recommendations and sharing of best practices by churches and the ecumenical community	
10 minutes	Conclusion	A brief summary and wrap-up	

## Big event 30 August 2022

The WCC is organizing a hybrid event on 30 August 2022, which is open to everyone. Nonetheless, we encourage you to organize something in your church or community. You can register your event on the UN list for the 12 August official global celebration across all sectors so that more people can see what you are doing. You are also encouraged to advertise and stream your event online for more people to join and share.



## Smaller events throughout August, before and following the Ecumenical IYD 2022

### In-person meetings and events

The COVID pandemic has made human beings lose their connection with each other. In-person community events on the theme of EYD can help rebuild these connections. This year's theme is Indigenous Peoples and Land Rights. We encourage your churches or communities to hold events showcasing Indigenous culture. Another idea is to host culture-based fashion weeks at your community or church.

In all discussions at these events, it is important to put this year's theme into context.

### Social media

Most young people use social media. Here are some tips:

- Use all available social media platforms, including Tiktok.
- Create interesting visual content: short videos, memes, photos, animations, anything else you think would work.
- Create storytelling videos about Indigenous land rights activists.
- Produce documentaries telling the history of Indigenous communities. You can visit these communities and film them narrating the history leading to the historical land injustice. Keep the videos short and brief.
- Host Indigenous Youth Week on all social media platforms to discuss the theme and its relevance.
- Use hashtags to reach more people: the official UN hashtag for the International Youth Day is #IYD2022; you can use the Indigenous hashtag #WeAreIndigenous to reach an audience of Indigenous People.

### Art

Indigenous communities have a wealth of art. Invite Indigenous Youth to be part of your events. There are no limits: you can dance, sing, write, paint—whatever you are best at. Be creative, be relevant, be challenging.

### Webinars

Before the big event, build momentum by inviting local speakers and experts to reflect on the topic. Keep the webinars under one hour to keep the viewers' attention.

### Radio talk shows and TV talk shows

Host these discussions on radio and television to reach a wider audience. Have Indigenous Youth speak during the shows, and make sure they wear their traditional attire.

### Campaigns

You can run online campaigns, encouraging all people to respect and implement Indigenous Peoples' rights. This will encourage countries that have not adopted UNDRIP to do so. The campaign can use the hashtag #AdoptUNDRIP.



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# Suggested common prayer

**Date:** Friday 12 August 2022

**Theme:** Reconnecting with Mother Nature and the planet.

Indigenous Youth and Land Rights Activism

*Placards with the following phrases are placed on the floor around the altar, each with one of the following phrases:*

God's creation

Ancestral land

Climate action

Land justice.

*During the procession, a song or hymn is sung or played that reflects this year's theme.*

*Alternatively, there can be drumming or the sound of other musical instruments to accompany a procession by the Sámi people.*

**L:** As God's people, we gather together in the name of the Triune God – the Father, the Son and the Holy Spirit. We have come together to celebrate the 2022 Ecumenical International Youth Day. As we meet, we affirm that we are part of God's marvellous creation. We join in confessing our lack of care for creation and the earth's environment. We gather to affirm that all of God's creation is good. God Almighty! Let us be surrounded by your love and care this day and forever!

**E:** Amen

## Prayer of Indigenous Youth

**L: God!** We pray that the Indigenous Peoples of the world will be seen as equal parts of your body. Let the leaders and churches of the world be enlightened and have the strength to fight for Indigenous People's rights.

**E:** We pray that you will help people all over the world to stand strong together against racism, hatred and abuse.

**L: God!** We pray for the people of the world. Give us unity and strength and be with us. Accept our thanks for the gifts you are giving; listen to our prayers when we shout out to you; listen to our sigh when we no longer have a voice to shout.

**E:** We pray that you hold your guarding hand over our peoples and our land. Let us live with your earth as guests, gatherers, and guards.

**L: God!** Let us clearly see what we have to be thankful for and give us ability to enjoy all your wonders in our everyday life. Let us see nature the way you gave it and let us guard all that is created. We pray that we will never forget the way our ancestors lived on the earth, and that we will still be able to pass on our traditions and way of life.

**E:** Teach us to respect each other so that your peace can be the crown we wear.

**L: God!** We pray that we as humans will be patient with those who do not understand, show peace to those who create conflict, love to those who hate us and care for those who want to hurt us. We pray that you will give us the courage to stand up against unfairness and the strength to not spread hate and lies.

**E:** We pray that you will give us the wisdom to solve conflicts without using mean and violent methods and knowledge to create dialogue and peace.

**Amen.**

## The Lord's prayer

*Everyone can pray The Lord's Prayer in the language of their heart. You will find it printed in several languages in this booklet.*

## The blessing

**L:** The Lord bless you and keep you;  
the Lord make his face to shine on you  
and be gracious to you;  
the Lord turn his face toward you and give you peace.

**E: Amen!**

## The Lord's Prayer

### Aymara

Nanakan Awkixa,  
Alaxpachantawa,  
Sutimax yaupaychatâpan,  
Qhapaq kankañamax nanakar jutpan,  
Munañamasti luratâpan,  
Kamisatix alaxpachana, ukhamaraki akapachana.  
Sapûru t`ant`a jichhûru churapxita,  
Juchanakatsti pampachapxarakita,  
Kamisatix nanakaxa, nanaka juchachasirux  
Pampachapkta ukhama.  
Janiraki watiqaru tinkuñsa jaytapxistati,  
Ñanqhanakata qhispiyapxarakita.  
Ukhamapan.

### Quechua

Nuqanchikpa Tata janaqpachapi kaq,  
sumaq waq'achasqa sutyiki kachun,  
apu suyuyki ñuqaykuman jamuchun,  
kay jallo'apipis janaqpachapipis munasqayki jina ruwakunan kachun,  
kunan sapa p'unchay t'antaykuta qupuwayku  
qisachasqaykumantataq pampachariwaychu  
imaynatachus ñuqaykupis tukuy qisachawaqkunaykukukta pampachallaykutaq,  
amapuni ni ima wat'iqaypi urmachiwaykuchu,  
tukuy saqramanatataq kasunchariwaychu,  
aqna kachun.

### Spanish

Padre nuestro que estás en el cielo.  
Santificado sea tu nombre.  
Venga a nosotros tu reino.  
Hágase tu voluntad en la tierra,  
como en el cielo.  
Danos hoy nuestro pan de cada día.  
Perdona nuestras ofensas,  
como también nosotros  
perdonamos a los que nos ofenden.  
No nos dejes caer en tentación  
y libranos del mal,  
Amén.

### North Sámi

Áhččamet, don guhte leat almmis,  
Basohuvvos du namma.  
Bohtos du riika.  
Šaddos du dáhttu, mo almmis nu maddái eatnama alde.  
Atte midjiide odne min beaivválaš láibbi,  
Ja atte midjiide min suttui ándagassii,  
nugo miige ándagassii addit velggolaččaidasamet.  
Alege doalvo min geahččalussii,  
muhto beastte min bahás eret.  
Dasgo du lea riika, ja fápmu ja gudni agálašvuhtii.

Amen

### South Sami

Mijjen Aehtjie, guhte lea elmierijhkesne.  
Baajh dov nommem aejliestovvedh.  
Baajh dov rijhkem båetedh.  
Baajh dov syjhtedem eatnamisnie sjiðtedh guktie elmierijhkesne.  
Vedtieh mijjese daan biejjien mijjen fierhten beajjetje laejpiem.  
Luejhtieh mijjeste maam mijjeh meadteme guktie mijjeh luejhtebe dejstie  
guhth mijjese meadteme.  
Aellieh luejhtieh mijjem giehtjelimmiej sijse, vaalah vaarjelh mijjem bahheste.  
Juktie rijhke lea dov,  
faamoe jïh earoe ihkuven aajkan.  
Amen.

### Lule Sami

Áhttje mijá guhti lea almen.  
Ájlistuvvus duv namma.  
Båhtus duv rijkka.  
Sjaddus duv sidot, gåk almen, nåv aj ednamin. Vatte midjij uddni mijá bájvvásasj lájbev.  
Ja luojte midjij suttojdimme ándagis,  
nåv gåk mij aj luojttep mijá velgulattajda.  
Ja ale mijáv gáhttalibmáj lájddi,  
ájnat várjjala mijáv bahás.  
Juhte duv le rijkka ja fábmo  
ja herlukvuolta ihkeven ájggáj.  
Amen.

### Norwegian

Vår Far i himmelen.  
Lanavnet ditt helliges, la riket ditt komme. La viljen din skje på jorden slik som i himmelen.  
Gi oss i dag vårt daglige brød,  
og tilgi oss vår skyld,  
slik også vi tilgir våre skyldnere.  
Og la oss ikke komme i fristelse,  
men frels oss fra det onde.  
For riket er ditt, og makten og æren i evighet.  
Amen.

### **English**

Our Father in heaven,  
hallowed be your name.  
Your kingdom come,  
your will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
Amen.

### **Bontok**

Ama id chaya, machad-ayaw nan ngachanmo.  
Omali nan en-ap-apowam. Maangnen nan nemnemmo isnan lofong ay kag id chaya.  
Ichowam nan kanenmi isnan kawakawakas.  
Pakawanem nan fasolmi, tay pinakawanmi akhes nan finmasol ken chakami.  
Ad-im ogkhayen chakami isnan maawisanmi ay enfasol, mod-i ket isas-alakam chakami isnan ngaag.

### **Bunun**

Inaam tu tama sia dihanin,  
mahtuag suu a gaan atumas-haigun,  
mahtuag a kasu kunastutin min-ugti,  
mahtuag suu a iniliskinan kapimaupaun mas bunun nastutin,  
masd'ag isia dihanin.  
saivavag kaimin aip mas nakaunun mad'ami.  
pinukaavag inaam a inulivaan,  
masd'ag mad'ami tu mapin-uka mas itu дума bunun tu inulivaan.  
katu punsainun kaimin sia kuag,  
sidagkad'avag kaimin sia hanitu.  
aupa kasu hai taimi-dalah,  
taimi-tamsad', taimi-taishag sau habashabas.  
Amin.

### Co'orti'

Catata Dios xeturet tichan, catattz'i ac'ab'a xe' erach.

Lar tua' ic'otori tara tor e rum wacchetaca. Y chen lo que ac'ani tara tor e rum b'an cocha war ache tichan tut e q'uin.

Ajc'unon lo que uc'ani tua' cac'uxi tama inte' inte' día.

C'umpen tacaron tamar camab'amb'anir lo que cay cache toit net, b'an cocha war cac'umpa taca tin e cay uchiob' e mab'amb anir capater ub'an.

Ira awacton tua' capijchna sino que corpeson tama tunor uc'otorer e diablo. Porque net jax Careyet, y net ayan meyra ac'otorer, y net ayan mayra atawarer xe' machi tua' ac'apa. Amén.

### Kirundi

Dawe wa twese uri mw'ijuru

izina ryawe nirininahazwe

ubwami bwawe nibukwire hose

ivyushaka nibigirwe kw'isi nko mw'ijuru

uduhe ivyokurya bidukwiye uyu musi

uturekurire ibicumuro vyacu

nkuko natwe turekurira abatugiriye nabi

ntudutereranye ibitwosha nabi

yamara udukize akabi

Amen.

### French

Notre Père, qui es aux cieux,

que ton nom soit sanctifié.

que ton règne vienne;

que ta volonté soit faite sur la terre comme au ciel.

Donne-nous aujourd'hui notre pain de ce jour.

remets-nous nos dettes, comme nous les avons remises nous-mêmes à ceux qui nous devaient.

et ne nous soumets pas à la tentation,

mais délivre-nous du Mal.

Amen.



### **Kuna**

Bab Dummad, Be nib neggi anmar dakmai,  
be nug gannarba;  
Be burbagan anmarse be odege;  
igi gangu be neg semai,  
aayobi uegi anmarga be oyomoga.  
Bane bane Be anmarga mas nued dake;  
anmar begi nosmalad Be iege,  
igi anmar iemarmoga guenadgan anmargi nosar.  
Anmarse Be burbagan Be odege mer Begi noega,  
boni sailagan Be anmargi obane.  
Ue napiragua.

### **Manobo**

Amoy noy no diya to yangit, tahudon ka podom yagboy.  
Muhari ka podom to tibo kaotawan, aw matuman to pagboot nu kani to babow to pasak angod  
to pagkatuman to pagboot nu diya to yangit.  
Bogaji koy to pagkoon noy kuntoon no aedow.  
Pasayluha koy to mgo sae noy, su pigpasaylu noy on to namakasae kanami.  
Tabangi koy agun kona koy matintal, aw saganga kanami to gahom ni Satanas.

### **Maori**

E to matou Matua i te rangi,  
Kia tapu tou ingoa.  
Kia tae mai tou rangatiratanga.  
Kia meatia tau e pai ai ki runga ki te whenua,  
kia rite ano ki to te rangi.  
Homai ki a matou aianei he taro ma matou mo tenei ra.  
Murua o matou hara, me matou hoki e muru nei  
i o te hunga e hara ana ki a matou.  
Aua hoki matou e kawea kia whakawaia;  
engari whakaorangia matou i te kino.  
Nou hoki te rangatira-tanga, te kaha, me te kororia,  
Ake, ake, ake.  
Amine.

## **Tongan**

Ko 'emau Tamai 'oku 'i Hēvani,  
Ke tapuhā ho huafa',  
Ke a'u mai ho'o pule'anga',  
Ke fai ho finangalo i mamani;  
Hangē ko ia 'i Hēvani  
Foaki mai ha'a mau me'akai ki 'anai.  
Pea fakamolemole'i 'emau ngaahi 'angahala  
'O hangē ko 'emau fakamolemole 'a kinautolu kotoa pē 'oku mo'ua mai.  
Pea 'oua na'a'ke tuku kimautolu ki he 'ahi'ahi;  
Ka ke fakahaofi 'a kimautolu mei he fili.  
He 'oku o'ou 'a e pule', pea mo e mālohi', mo e kololia,  
'O ta'engata pea ta'engata.  
'Emeni

## **Aymara**

### ***Nanakan Awkixa,***

Alaxpachantawa,  
Sutimax yaupaychatäpan,  
Qhapaq kankañamax nanakar jutpan,  
Munañamasti luratäpan,  
Kamisatix alaxpachana, ukhamaraki akapachana.  
Sapüru t`ant`a jichhüru churapxita,  
Juchanakatsti pampachapxarakita,  
Kamisatix nanakaxa, nanaka juchachasirux  
Pampachapkta ukhama.  
Janiraki watiqaru tinkuñsa jaytapxistati,  
Ñanqhanakata qhispiyapxarakita.  
Ukhamapan.

## Ogiek

Soomētoop Kotoop Sogoot  
Tōrōōrō riipēēch,  
Kōōnēēch koonyeek  
Koonyeegoop samak  
Kōōnēēch paanda nē mā chēy kēēl  
Tōrōōrō kōōnēēch koonyeegoop korirōōn,  
Riipwēēch timndonyoon  
Ēmēēnyon po Tiirap  
Tirap, Tirap nē indēē tēgēldiit  
Ēmēētoop sasaondet  
Ēmēēnyoon po sēētyoot  
Ēmēēnyoon Māu ne tepees  
Tōrōōrō kōōnēēch loogōōk,  
Kōōnēēch kōōmēēk  
Kōōnēēch koonyeegoop oōng'wek  
Riipwēēch mosootik, popoonik, murguuywēt  
Riipwēēch moingonikchook po mōgōōnjōōk  
Kōōnēēch kēēldoop kuugo nē mā kiinōchiy  
Tōrōōrō riip kotoop Ogiot  
Tōrōōrō Tomoyon Kotoop SOGOOT  
Sērē! Sērē! Sērē!



Ma - ny and great, O God, are your works,  
Alb - mi ja ea - na du dah - ku lea,

Ma - ker of earth and sky. Your hands have set the  
Ip - mil buot - vea - ga - laš. Beaiv - vi ja nást - tiid

hea - ven with stars, your fing - ers spread the  
cahk - ke - han leat. Duod - da - rat, vá - rit

moun - tains and plains. See, at your word the  
du duo - jit leat. Don sá - nát bok - te

wa - ters were formed, deep seas o - bey your voice.  
siv - dni - dit buot. Á - bit du jea - ga - dit.

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Kjoper - 06 18 06

2 Grant us communion with you  
O star-abiding One.  
Come unto us and dwell here with us  
With you are found the gifts of life.  
Bless us with life that has no end  
Eternal life with you.

2 Agálaš lpmil, čohkkešit min  
du oktavuhtasat.  
Boađe ja oro min luhtte dál,  
eallima attáldagat leat dus.  
Min burressivdnit, lpmil, vai mis  
agálaš eallin lea.

<sup>24</sup> Saami Hymn.  
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## World Council of Churches

Postal address:  
P.O. Box 2100  
CH-1211 Geneva 2  
Switzerland

Visiting address:  
150 Route de Ferney  
Grand-Saconnex (Geneva)  
Switzerland

Tel: (+41 22) 791 6111  
Fax: (+41 22) 791 0361

[www.oikoumene.org](http://www.oikoumene.org)

Religion/Youth/Indigenous Peoples



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