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Canada



INDIGENOUS PEOPLES DIALOGUE

**ON CLIMATE CHANGE, BIODIVERSITY
AND DESERTIFICATION**

“Indigenous Peoples’ Dialogue on Climate Change, Biodiversity and Desertification”

REPORT



**GLOBAL
COMMISSION ON
ADAPTATION**



**GLOBAL
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**INTERNACIONAL
INDIGENOUS
PEOPLES'
FORUM ON
CLIMATE CHANGE**



**Organización de las Naciones Unidas
para la Alimentación y la Agricultura**



INTRODUCTION

For the Government of Mexico, Indigenous Peoples are pillars of national transformation, and therefore the actions undertaken, from all angles, must at all times be directed towards guaranteeing and protecting the exercise of their rights. From the Viceministry for Multilateral Affairs and Human Rights of the Mexican Chancellery, we have worked closely with the National Institute of Indigenous Peoples to the participation of the indigenous peoples in the planning, implementation and monitoring of a transformative foreign policy, facilitating platforms that empower their voices and interests.

Following on from this, we are pleased to share with you the results obtained from the **Dialogue of Indigenous Peoples on Climate Change, Biodiversity and Desertification** that was facilitated by Mexico and Canada as co-leaders of the Global Commission on Adaptation's Nature-Based Solutions Action Track, together with the support of the World Resources Institute. This Commission is an initiative promoted by the Government of the Netherlands to increase the importance and visibility of the need to adapt to the adverse effects of climate change, prioritizing those who are most vulnerable.

Recognizing the close links between the environment, human rights and gender equality, Mexico promoted the realization of this virtual event so that indigenous representatives from all geographical regions of the world could exchange experiences in the implementation of Nature-Based Solutions and share their needs to address climate change, biodiversity loss and desertification.

This valuable exchange allowed us to understand the concerns and perspectives of Indigenous Peoples, as well as their local circumstances in order to address environmental challenges. It also gave us the opportunity to learn about traditional knowledge and practices on the conservation of natural resources.

We are making available this document, which includes the reports of the meetings included in the Indigenous Peoples Dialogue, and which we consider essential elements for the negotiations taking place under the United Nations Framework Convention on Climate Change (UNFCCC), the Convention on Biological Diversity (CBD) and the United Nations Convention to Combat Desertification (UNCCD)

Finally, we reiterate Mexico's appreciation to the Government of Canada and the World Resources Institute (WRI) for their support in conducting this event, and recognition of the active participation of the indigenous representatives.

Ms. Martha Delgado Peralta
Viceminister for Multilateral Affairs and Human Rights





Actually the Mexican State recognizes indigenous peoples as fundamental subjects of public law, under the Law of the National Institute of Indigenous Peoples (INPI), in the current process of national transformation and the renewal of public life, establishing a new relationship between the State and these peoples, thus recognizing the importance of listening to their voice.

It is therefore essential to facilitate and promote spaces for dialogue and participation that allow addressing the challenges faced by indigenous people, as well as listening to their experiences for the generation of solutions, at the local, national and international levels.

Among these challenges are the effects of climate change, the loss of biodiversity and desertification in the world, since despite the fact that, in our country, as in much of the world, Indigenous peoples are custodians, holders and owners of great part of the biological and cultural diversity, have also been mainly affected by these problems.

In this sense, it has been an honor to have collaborated with the Mexican Chancellery, with the invaluable support of the government of Canada, to accomplish the Dialogue of Indigenous Peoples on Climate Change, Biodiversity and Desertification, that was facilitated by Mexico and Canada as Co-leaders of the Nature-Based Solutions Action Route (SBN) of the Global Adaptation Commission, and thanking the valuable participation of the Secretariats of UNFCCC, CBD, and the UNCCD, as well as the collaboration of the partners that joined: International Council of Indian Treaties (CITI), International Indigenous Forum on Biodiversity (IFFB), International Forum of Indigenous Peoples on Climate Change, Indigenous Women's Network on Biodiversity, United Nations Program for the Environment (UNEP), the Food and Agriculture Organization of the United Nations (FAO) and the special support we had from the World Resources Institute (WRI).

Today more than ever, in the context of the COVID-19 pandemic, it has been vital to deepen these issues, from the approach of solutions based on nature, human rights and respect for cultural diversity, recognizing the invaluable role of indigenous communities and their practices.

I would like to express my gratitude to our indigenous sisters and brothers for their invaluable contributions in this Dialogue of Indigenous Peoples that took place during the months of September and October of this year 2020.

I remember the wise words of one of our sisters that our Dialogue began on the "Camino" day. According to the Mayan philosophy, it means that everything good or bad that is done will be in your way that is why it was very important that day when we began our Dialogue.

An indigenous brother also commented that one of those days was "grandmother" day, which brings energy, which brings rain, for good crops that give life to biodiversity.

Precisely during those days, the indigenous participants shared with us all the good things about their knowledge, their experiences and proposals and they infected us with their energy, they brought us brainstorming ideas and proposals.

This is how this document is shared, with great satisfaction, in which the results obtained through the dialogue sessions are presented, which are proof that our people have a lot to contribute through their knowledge and experiences, for the benefit of all humanity, as well as the importance of socializing these results in two directions: on the one hand, that they are presented by the Governments of Mexico and Canada to the negotiations corresponding to the Rio Conventions and the Platforms Indigenous people who consider it pertinent; On the other hand, as the participants of the Dialogue themselves have pointed out, it is necessary to disseminate this information at the local level, so that the progress and challenges of indigenous communities on the issues addressed by the UNFCCC, UNCCD and the CBD are known.



Finally, we reiterate that it is essential to continue developing platforms and spaces in which the voices of our indigenous peoples can be heard for their involvement and fair participation at the different socio-political levels.

Tyoskojuyep mukuktëjkety. Mixe
Thank you brothers and sisters. English

Mr. Adelfo Regino Montes
Director General of the National Institute of Indigenous Peoples





PURPOSE

This document has the purpose of providing a comprehensive report of the meetings held as part of the Indigenous Peoples' Dialogue on Climate Change, Biodiversity and Desertification, held on September 22 and 29 and October 6 and 13 of 2020. The nine substantive meetings of the Dialogue consisted of two types: 1) presentations by speakers and 2) open dialogue. This report will present the most important messages provided by both presenters and participants, to be elevated to the consideration of the Secretariats of the three Rio Conventions.

SESSIONS

Meeting 1. Nature-based solutions by Indigenous Peoples.

Date: Tuesday, September 22, 2020

- Nature-Based Solutions (NBS) are a priority, as it is necessary to work in harmony with nature and to include traditional knowledge. Similarly, solutions cannot be sought without the participation, knowledge and governance of Indigenous Peoples.
- This Dialogue will be used to understand how Indigenous Peoples possess nature-based practices, which are adapted to the fulfillment of the objectives of the Rio Conventions.
- The Arctic region is facing serious problems with climate change; in the last 30 years the temperature has increased by up to 3 degrees in winter. In this context, Indigenous Peoples with experience in grazing animals have knowledge that is not understood, used and respected in the context of climate change.
- The development model is not about exercising control over nature, rather finding a balance with it, therefore any solution must be based on nature. To do this, it will be a priority to value the indigenous knowledge that is not being taken into account, and therefore it is necessary to return to the path and re-think the future.
- Indigenous Peoples have continued with the original indications and teachings of their ancestors, whose main principle is that we must accept and honor our relationship with all forms of life and all the elements that seem not to be alive, that is to say, all creation throughout the universe. This is a basic component that human beings have left behind and the result is the situation where we now find ourselves. We must understand that we were brought into the world to bring compassion to all living beings, and this is not the case when the earth is being exponentially exploited.
- It is estimated that 80% of the planet's biodiversity is protected by Indigenous Peoples, even though only 11% of this is legally recognized. Discussions on NBS (Nature-Based Solutions) should ensure, respect and support the various visions of Indigenous Peoples, as well as the right to land tenure and traditional rights; this also requires coherence between national policies, governments, the business sector, Indigenous Peoples and society as a whole.



- It must be recognized that ecosystem restoration requires a cultural and spiritual connection, applying a focus on human rights, since there is no division between culture and nature, nor should a culture be allowed to prevail in the domain of nature.
- Include the focus on Indigenous Peoples in climate change talks and dialogues.
- Ensure that NBS do not finance projects affecting Indigenous Peoples.
- Science imposes its vision on the world, but the benefits need to be for everyone. If we want to move forward, we need to ensure the protection of the territories. It is necessary to support and recognize Indigenous Peoples, to give them the opportunity to share their knowledge.
- We must commit ourselves to the placing a qualifier on NBS that respects the rights of Indigenous Peoples.

Key messages:

- For Indigenous Peoples, all solutions are based on nature and they have practiced NBS since time immemorial, due to their intrinsic material and spiritual relationship with nature.
- Market solutions are not what Indigenous Peoples interpret as NBS.
- NBS must always respect the rights of Indigenous Peoples, when they are discussed in different forums, with the participation of Indigenous Peoples, accepting their governance and knowledge.
- The implementation of NBS should be appropriate to the specific context: Nature cannot be separated from culture.
- Indigenous traditional knowledge should be seen as an integral element of these solutions.
- Solutions should also be nature-based and with respect for the rights of Indigenous Peoples.
- Land and production tenure are some of those rights that will need to be integrated into NBS, so respectful forms of collaboration with all stakeholders should be sought.





Meeting 2. Incorporation of human rights and the gender perspective.

Date: Tuesday, September 22nd, 2020

- The role of women in the protection of the environment has been fundamental since colonial times, because they have maintained native knowledge and seeds from generation to generation, due to their role as healers, midwives, and caregivers of the environment and nature.
- The achievement of the UNFCCC in recognizing the participation of Indigenous Peoples is recognized, achieved after various protests at various Conferences of the Parties (COPs). We must remember that Article 29 of the Paris Agreement became a milestone by being the first environmental instrument to explicitly recognize human rights and Indigenous Peoples, as well as minimum standards for recognizing the conservation and protection of their environment, the right to their lands and territories, and traditional knowledge.
- Indigenous women respect Mother Nature because they live and generate life as nature intended it. Solutions must be understood within their local contexts, therefore it is necessary to guarantee the right of participation of Indigenous Peoples in decision-making spaces in different areas. Indigenous women work to eradicate all kinds of violence, particularly the alienation of territories and lack of access to resources that allow for their food security, therefore the priority should be to eradicate violence from women's bodies, lives and territories, which must result in the creation of truly efficient programs, and to recognize Indigenous Peoples as subjects with full rights, with capacities and agency, not only in assistance programs, particularly in relation to health and nutrition.
- NBS should consider a rights approach, recognize the input and knowledge of indigenous women who use, manage and conserve natural resources. We must ensure the participation of indigenous women at all levels, and break down data by gender for the development of gender-sensitive policies, as well as a rights approach, to introduce NBS or an ecosystem-based approach that should include the full and effective participation of indigenous men and women in processes at different levels, eradicate dangers to indigenous women who are environmental defenders and victims of gender-based violence, all this in the context of the conservation and sustainable use of biodiversity. Finally, the promotion of Indigenous Peoples' traditional knowledge would strengthen good governance.
- As Indigenous Peoples they must contribute to a value of contribution to respect for life, contribution as collective rights, which has to be the basis for others, so that decision makers and people in general understand that concept of not killing that which generates life, and therefore not criminalizing defenders who protect life.
- The rights of Indigenous Peoples over land should be recognized, as well as rethinking where and who participate in the COPs.
- We must support the generation of indicators that can measure progress in fulfilling collective rights as Indigenous Peoples.
- Dialogue between States and Indigenous Peoples is needed, as well as strengthening spaces for participation for Indigenous Peoples, particularly women, in international forums and negotiations.



Key messages:

- All solutions must be understood within their local contexts. If Indigenous Peoples have access and ownership of their territories, they will continue to innovate. Land rights are crucial in this process.
- IPs must be recognized as political subjects so that they can participate and promote solutions in spaces where they can contribute and be part of decision-making. In particular, the participation of indigenous women in government delegations of the Rio Conventions should be ensured.
- Data broken down by sex is essential for the effective design of environmental policies to ensure that these policies do not inadvertently exacerbate inequalities and so that they can contribute to the development of gender-sensitive policies.
- In the design of NBS, these should deliberately promote the eradication of gender-based violence, in particular by seeking to reduce risks to environmental defenders and to incorporate the human rights of Indigenous Peoples.
- Indigenous women are custodians, owners and transmitters of their cultures and also key elements in the transmission of traditional knowledge to new generations; if they are at risk, so are Indigenous Peoples as a whole.
- The contribution of indigenous women has allowed the use, management and conservation of natural resources.



Meeting 3: Key contributions of Indigenous Peoples to address biodiversity loss, climate change and desertification.

Date: Tuesday, September 29, 2020

- Indigenous Peoples are the traditional custodians of biodiversity, the waters and the lands, and contribute significantly to the conservation and restoration of biodiversity; they are the people who live closest to nature, which allows them to have a better relationship with it.
- Faced with the current health emergency situation, this is a key moment in accelerating the efforts of the Post-2020 [sic: 2020] Global Biodiversity Framework (Post-2020 Framework), and it is imperative that Indigenous Peoples contribute with their ideas and perspectives, actively participating in meetings and presentations to emphasize their priorities, particularly their evidence-based approach (including traditional knowledge) and the human rights approach, the above, in an ambitious, far-reaching, practical and transformational dialogue.
- Indigenous Peoples face the challenge of protecting the earth through traditional knowledge and sustainable development. However, they can only succeed if national policies are implemented with participatory approaches and human rights approaches, as well as the full participation of Indigenous Peoples. They also require government support: political commitments are needed to include Indigenous Peoples and local communities in national biodiversity plans (NBSAPs, National Biodiversity Strategies and Action Plans); their participation in these plans is crucial.
- Indigenous Peoples are characterized by providing appropriate protection to forests, even more than the protection given by protected natural areas. The Post-2020 Framework should be in line with international law and fully recognize the rights of Indigenous Peoples and local communities.
- Biodiversity and cultural diversity are linked, underpinning biological and social resilience
- Meeting Aichi's Goals to 2020, into CBD, required the full and effective participation of Indigenous Peoples. In the Latin American region, Indigenous Peoples should have been included in regional, national and local processes.
- The same situation is observed in the Post-2020 Framework. The full and effective participation of Indigenous Peoples, which not only means having them in the room, but also allowing them to share their knowledge and experiences.
- The Indigenous Knowledge System, composed of traditional knowledge and technology, should be considered for biodiversity conservation and be linked to a human rights approach. In addition, Indigenous Peoples must benefit from technology transfer in order to more effectively contribute to the protection of biodiversity, tailored to their needs. A human rights approach and substantive support from governments is essential for Indigenous Peoples to continue to develop and transfer their traditional knowledge in their territories, stopping climate change and biodiversity loss.
- The Nagoya Protocol should be implemented in accordance with the needs of Indigenous Peoples and also with a human rights approach.
- One of the lessons learned from the pandemic is that local production is the alternative for food sovereignty, it is key for Indigenous Peoples and local communities, and for the general



population; it should be considered as one of the Aichi Targets, ensuring that resources are sent directly to communities of Indigenous Peoples.

- The new indicators for the Post-2020 Framework should include ways to measure participation of Indigenous Peoples in each of the 3 objectives of the CBD. The framework should not harm the rights of Indigenous Peoples, the perspective of Indigenous Peoples should be included throughout the Framework, and there should also be a specific objective for indigenous peoples and local communities.
- Importantly, in the current Target 20 of the current draft zero, it implicitly states that Indigenous Peoples should share their traditional knowledge with societies, and this runs counter to the principle of the consent of Indigenous Peoples to the Nagoya Protocol, which must take place before any exchange occurs.

Key messages:

- The pandemic has highlighted the importance of food sovereignty for Indigenous Peoples and that local production has been an alternative in relation to the pandemic.
- A human rights-based approach, in particular relating to the right to free determination and to territory, is key for Indigenous Peoples to develop and transfer their traditional knowledge, helping to stop climate change and biodiversity loss, recognizing the link between culture and nature.
- The Post-2020 Global Biodiversity Framework (GBF) should promote and measure the participation of Indigenous Peoples in a cross-cutting manner, from the planning of objectives and targets: It is not enough for Indigenous Peoples to merely be mentioned in a key list of Interested Parties.
- Indigenous Peoples have 3 targets for the Post-2020 MGDB [Global Biodiversity Framework] negotiation: The framework should not harm rights of Indigenous Peoples, their perspectives should be included throughout the framework and there should be a specific objective for Indigenous Peoples and Local Communities. In this sense, it is necessary to analyze the future of the Open-Ended Working Group on Article 8(j) (WG8J).
- The current MGDB Post-2020 Zero Draft implicitly conveys that Indigenous Peoples must share their traditional knowledge with societies; this goes against the Nagoya Protocol. Knowledge can only be transmitted under the principle of free, prior and informed consent. The knowledge systems of Indigenous Peoples should be recognized.
- Governments, organizations and other actors should not only support Indigenous Peoples' experiences and knowledge, but learn from them in order to maintain biodiversity.



Meeting 4. Key contributions of Indigenous Peoples to tackle climate change

Date: Tuesday, September 29th, 2020

- Historically, Indigenous Peoples have been the first to suffer the consequences of environmental deterioration, and in particular climate change. Their close ties to the natural areas in which they live and on whose resources they depend make them especially vulnerable to these environmental alterations. Although they reduce contributions to climate change, Indigenous Peoples are the population most affected by the effects of climate change. The knowledge and experience of Indigenous Peoples on the conservation of nature is extremely valuable for climate action.
- Indigenous Peoples have an asset that is invaluable and impossible to reproduce, which consists of their in-depth knowledge of the environment in which they live, allowing them to be guardians of land and seas. A quarter of the global land mass belongs to, is occupied, or administered by indigenous communities; this area includes 35% of the land area that is formally protected and approximately 35% of all remaining land areas in the world with very low human intervention.
- As major protectors of nature, they have every right to have an opinion on the risks and challenges we face when confronting environmental degradation and they must also guide deliberations and decisions on the conservation of Planet Earth, the above considering that Indigenous Peoples have implemented strategies to protect biodiversity in their communities, which have so far not been considered.
- The LCIPP is a robust mechanism within the framework of the UNFCCC, but it can be improved so that its contributions are integrated into the UNFCCC's negotiation and decision-making process.
- COVID-19 has made it possible to visualize that the structural inequalities that existed before must now be addressed more urgently; it also provides an opportunity to reconsider society's relationship with the environment and thus change consumption patterns with a view to reducing greenhouse gas (GHG) emissions, to achieve this will require the participation of all sectors of the population.
- Indigenous Peoples should maintain and increase their participation and their active role in supporting Parties to the United Nations Framework Convention on Climate Change (UNFCCC) to urge states to increase their levels of ambition and make commitments to achieve the goals set out in the Paris Agreement, which changed the way we perceive climate change and its relationship with Indigenous Peoples. These actions will be decisive in collective deliberation, not only to halt the adverse effects of climate change but also to protect and preserve biodiversity and to halt the progress of desertification and its potentially devastating consequences for all communities.
- Indigenous Peoples have a significant role to play, but they are excluded from the centralized decision-making process, especially at the national level. Because of this, their participation should be encouraged in the processes of updating Nationally Determined Contributions (NDCs), which should include a broader perspective on nature, including the



contribution of Indigenous Peoples to reducing GHG emissions and even broadening the definition of NDCs, not only including a mitigation component, but also balancing the relationship with humans, non-humans and the Earth. The NDC review process provides an opportunity to include and strengthen the needs and contributions of Indigenous Peoples in national climate policy.

- For Indigenous Peoples, not only should we rely on technological solutions, such as mining, but rather we need to think about human relationships with the planet and how we make decisions about it. This exercise should be done under an environmental assessment that includes prior, free and informed consent and improves monitoring systems where the Indigenous Peoples incorporate community information systems.
- It is necessary to promote respect for the rights of Indigenous Peoples, as well as their traditional knowledge.
- To strengthen the Rio conventions, efforts must be made to include the participation of Indigenous Peoples in environmental processes and strengthen them at the national level and with spaces created by Indigenous Peoples, which should include minimal safeguards, recognizing the role of women, as well as knowledge, innovation and leadership systems.
- For Indigenous Peoples there are two key factors: cooperation and collectivity, through which they can come to negotiate with international organizations.
- Looking ahead to the 26th Conference of the Parties to the UNFCCC, the inclusion of Indigenous Peoples is critical in order to meet their various demands. While it is recognized that the Local Communities and Indigenous Peoples Platform (LCIPP) is an innovative mechanism that promotes participation of Indigenous Peoples in the UNFCCC, there is still a need to work on the implementation phase. The LCIPP could increase effective participation of Indigenous Peoples at all levels, since while some improvements have been made to hear Indigenous Peoples' voices in environmental processes, these efforts have not been followed up in national policies.
- The LCIPP should have the resources to enable the participation of Indigenous Peoples in the UNFCCC negotiations to decentralize dialogue and make paradigm-changing contributions, as there are still issues within the climate agenda, such as Article 6 of the Paris Agreement on Carbon Markets and Financing, that should include more of a human rights vision and should work with Indigenous Peoples.
- In addition, the LCIPP could have a strong action-oriented road map that includes multi-stakeholder partnerships, empowering local actors, maintaining local practices, and raising national government awareness of the impact of Indigenous Peoples on climate action, and being more sensitive to these as regional dialogues, so as not to isolate any country.

Key messages:

- The knowledge and experience of Indigenous Peoples on nature conservation is extremely valuable for climate action, both from the perspective of mitigation and adaptation.



- The LCIPP is a robust mechanism for the inclusion of Indigenous Peoples; however, it can be improved so that its contributions are integrated into all UNFCCC negotiating avenues and other decision-making processes.
- It is essential to involve Indigenous Peoples directly in decision-making processes for the design and implementation of NDCs, both at the national, regional and local levels. This goes far beyond traditional consultations: governments must facilitate their access to and management of financial and land resources, so that Indigenous Peoples can actively contribute to the achievement of climate targets. The NDC updating process is an opportunity to include needs and strengthen contributions of Indigenous Peoples to national climate policies.
- The negative impacts that climate action can potentially have on Indigenous Peoples, including their lands, their food sovereignty, and their livelihoods, especially when it comes to clean technology, must be considered and avoided altogether through a robust system of safeguards in collaboration and coordination with governments and with respect to their human rights.
- Regional and local dialogues are needed for the full participation of all Indigenous Peoples, including children, women, older adults, etc.



Meeting 5. Key contributions of Indigenous Peoples to address desertification and land degradation.

Date: Tuesday, October 6, 2020

- Land degradation and the effect of desertification have been shown to have serious impacts not only on the environment, but also on reducing production systems by 23% globally. Notwithstanding the above, these trends have been less severe or avoided in areas managed by Indigenous Peoples, who have implemented agro-ecological practices, which has kept their soil healthy and thereby ensured food productivity.
- Indigenous peoples have developed and maintained a close relationship with their natural environment, based on respect and reciprocity. This interaction has resulted in lifestyles in harmony with nature that ensure the provision of long-term ecosystem services, such as the availability of water and food, clean air and the prevention of phenomena such as droughts, soil erosion, desertification and natural disasters. However, when such phenomena, caused by external factors, impact their communities, they are prone to vulnerability given their close dependence on natural resources.
- During this meeting, the main concerns of Indigenous Peoples arising from the effects of land degradation and desertification that compromises their livelihoods and well-being were addressed. One of the highlights was that Indigenous Peoples should be included in the decision-making and public policy-making process that concern them, as well as having adequate funding to implement sustainable policies.
- Indigenous Peoples should be included in international negotiations and conventions. If there is no representation in these spaces it is difficult to meet the real needs of communities and create effective programs for the conservation of the environment without compromising the well-being of people who exist in the environment. It is necessary to increase the participation of Indigenous Peoples in the three Rio Conventions, particularly in the one relating to desertification.
- Traditional knowledge must be incorporated into the collection of scientific and technical expertise, which are the basis for global decision-making.
- Indigenous Peoples play a strategic role in restoring lands that have been degraded and impacted by drought and desertification. In particular, traditional knowledge was discussed, and that often it is indigenous women who possess this knowledge and should be able to sit at the discussion table.
- Industrial activities, such as mining or discharging of toxic waste, penetrate into indigenous territories, often without the attention of the authorities.
- We need to decentralize decision-making processes and make them more inclusive.
- Communication and coordination between Governments and other stakeholders, in particular intellectual property throughout the work cycle of the conventions, needs to be improved.
- On the other hand, the importance of empowering youth on these issues to ensure effective and long-term restoration strategies and programs was mentioned. One of the speakers shared his experience as an indigenous youth who promotes intergenerational equity for



environmental conservation. He explained how he has learned from his family's ancestral practices and knowledge, which have passed through generations to the present day and resulted in good land management and maize cultivation.

- It was also indicated that, beyond the debate, the issue of desertification needed to be addressed in a concrete way, effectively carrying out actions to enable the recovery of soils and water in all territories. One of the speakers shared her experience in soil and water conservation, and her linkage with reforestation and environmental education actions.

Key messages:

- Indigenous knowledge systems are an invaluable source of wisdom to promote effective and sustainable land management practices such as seed conservation despite droughts, water collection, etc. These practices are often linked to other initiatives to address climate change or biodiversity conservation.
- It is necessary to move from mere conservation to the restoration of degraded land. The active role of Indigenous Peoples in protecting biodiversity and their traditional practices to ensure productivity are key in this regard.
- Countries should report and provide feedback on the participation of different Parties interested in national processes to implement the UNCCD, in particular, the participation of Indigenous Peoples in this convention should be ensured. Decisions should be decentralized and rights of Indigenous Peoples considered when addressing land degradation.
- It is essential to protect the work of intellectual property representatives and environmental defenders whose security has been seriously threatened.
- Traditional knowledge should be valued and considered, together with western scientific practices. They are complementary to the efforts to prevent land degradation.
- Community approaches, with the participation of indigenous women, will be key to avoiding unsustainable practices that contribute to desertification and land degradation.
- Promote strategies to disseminate information to children and youth on the importance of working on the conservation and restoration of our soils.



Meeting 6. Synergies between multilateral environmental agreements in the context of sustainable development: The role of Indigenous Peoples.

Date: Tuesday, October 6

- According to the Global Biodiversity Outlook Report, which shares available data on living systems on the Earth and how they are advancing the protection, restoration and sustainable use of biodiversity, none of the Aichi Targets were fully achieved and, worldwide, an estimated one million species are threatened.
- If we are to achieve well-being and achieve the Harmony of Nature by 2030, we must address other commitments in the areas of poverty, equity, human dignity, security and inequality through Nature-Based Solutions.
- The private sector must be included in multilateral processes during 2020 to ensure transformative changes in global consumption and production patterns, major changes in biodiversity loss, climate change and environmental governance system.
- We need to adopt a new vision of the relationship between human beings and nature. In this sense, we must include Indigenous Peoples and local communities, as they are among those most vulnerable in terms of biodiversity loss, pollution, desertification or land degradation.
- Indigenous Peoples continue to face threats because of their defense of Mother Earth. Information is available stating that most fatal attacks and deaths over the past 5 years were suffered directly by Indigenous Peoples, so instruments such as the Escazu Agreement, the first regional instrument in Latin America and the Caribbean that recognizes environmental defenders and also recognizes their participation in ensuring democracy and environmental protection, must be promoted.
- The three Rio Conventions have interrelated goals and share the benefits of their results, all three aim to achieve sustainable development. Indigenous Peoples, particularly women, are at the heart of solutions to reduce land degradation, desertification, climate change, biodiversity loss and land loss. Therefore, coordination between the Rio Conventions needs to be improved.
- The Global Biodiversity Outlook report notes that Indigenous Peoples have historically been marginalized and left behind. Considering that indigenous leaders have participated in the three Rio Conventions, the UNCCD still lacks a formal space for the participation of Indigenous Peoples, even though according to the IPBES, Indigenous Peoples possess, manage, use and occupy less than a quarter of the planet's lands, so their role is fundamental to the future of nature. They also possess trans-generational knowledge that has developed systems, based on their ways of being, so it is important to learn from their holistic and systemic relationships with nature
- The conventions propose global solutions to humanity's endemic challenges. However, the international community must recognize the contribution of Indigenous Peoples in these discussions and prevent human rights violations of Indigenous Peoples, which continue to be threatened, as well as include safeguards not only for their meaningful participation but for the protection of their inherited rights and exchange practices in the way in which they



choose, as well as to protect the work of indigenous representatives and environmental defenders, whose security has been severely threatened.

- We must promote greater representativeness of Indigenous Peoples in decision-making processes to incorporate their vision in a complementary way. For example, it is proposed to add an Indigenous Peoples focal point in the CTI Forum.
- In many countries, there are no participation systems for Indigenous Peoples in place to influence these environmental decision-making processes or to propose solutions. The main challenge is to engage in dialogue and intercultural coordination between Rio's three mechanisms.
- The objectives of the conventions are interrelated, but there is a disjointed approach. To the extent that Indigenous Peoples are not included in the development of solutions, we will continue to meet the objectives of the three Conventions. In addition, we must ensure consistency between the political will and the actions that governments are taking.
- It is necessary to create platforms to collaborate and share experiences. The Main Indigenous Peoples Group has made progress in this regard, but progress needs support so that it can progress faster; the reform of the United Nations system has highlighted the objective of "leave no one behind," and this includes Indigenous Peoples.
- The UNFCCC is the only space where Indigenous Peoples are able to elect their representative through a regional process and, although the work of the UN System is recognized, Indigenous Peoples appear to compete with other actors for a space of representation in the meetings.
- The only way to identify synergies and meet the goals of the various conventions is to encourage government actors to improve their coordination with other actors, ensuring the participation of Indigenous Peoples through the establishment of transparent mechanisms.
- Indigenous Peoples are categorized as "relevant actors" in the Conventions, however their recognition is less than that of the "Parties," thereby delegating the importance of the opinion of Indigenous Peoples.
- Indigenous knowledge often does not fit into the Western knowledge system. Therefore, we must learn from their ways of living in harmony with nature and leverage their experiences to avoid independent silos of action.
- The need to increase the spaces of "relevant actors" within the framework of the negotiation processes under the conventions, in order to avoid competition between important sectors that must be represented.

Key messages:

- Indigenous Peoples have important knowledge that is not included in the Western knowledge system. Their ancestral ways of living in harmony with nature should be leveraged as a sustainability lesson, from which the implementers of the Rio Conventions must learn. The implementation of the conventions should be ensured at the national level and in a coordinated manner in consultation with Indigenous Peoples.
- The fundamentals through which global climate change, biodiversity and desertification programs have been addressed so far are in direct contrast to the vision of Indigenous



Peoples of nature as a whole, of which humans are only one element. The Desertification Convention should ensure a space for participation for Indigenous Peoples, and the others should promote and facilitate their full participation.

- The conventions have mutually reinforcing and interrelated objectives, but to achieve them fully, we must completely re-envision the relationship between human beings and nature. Indigenous cosmologies are crucial in this process: in particular, the transmission of traditional knowledge is vital, and the role of indigenous women in that is invaluable.
- The three Rio Conventions have areas of opportunity to further integrate the voices of Indigenous Peoples into their deliberations, on an equal footing with the Parties represented. Progress had been made, but it is not enough: a) the participation of Indigenous Peoples cannot be limited to delegations from countries that decided to include them; b) IPs should not have to compete with other stakeholders for seats at decision-making tables, rather a good relationship with other civil rights defenders is needed; and c) their participation should not only be allowed, but actively facilitated, including through financing.
- A human rights approach, including the recognition of land rights, territorial resources and the self-determination of Indigenous Peoples, needs to be integrated for the implementation of the three conventions.



Meeting 7. Sustainable food systems

Date: Tuesday, October 13, 2020

- Indigenous Peoples contribute to food security, as 70% of the food consumed is produced by them, therefore their human rights, knowledge and voices must be recognized in order to maintain their sustainability. The alternative nutrition system focuses on sustainability and agroecology, and that while many agribusiness actors do not accept regulations, the fight for local communities is for biodiversity.
- Among the practices of Indigenous Peoples are agro-ecological strategies, soil and water conservation, protection of native seeds, which allows their food sovereignty, all with gender equity.
- Sustainable agriculture is carried out through the traditional knowledge of Indigenous Peoples and that these have been the largest contributors to the domestication of the agrobiodiversity that today feeds humanity; however, its rates of food insecurity exceed those of the non-indigenous population.
- Traditional food systems have provided varied, balanced and healthy diets to their population for millennia, and which today are threatened by agribusiness, monocultures and loss of their knowledge.
- Several international forums and spaces, such as the Rio Conventions, the Committee on World Food Security and the Food Systems Summit, can support policies that favor agro-ecological practices in Indigenous Peoples and farmers. For example, protecting seeds from the right to safe sovereign healthy eating, respecting the forms of agroecological production and ancestral knowledge which many have used for their own benefit without giving any recognition, and bearing in mind that most scientific knowledge has emerged from Indigenous Peoples and farmers.
- Food is fundamental to our families, cultures and communities, yet the way in which it is produced, consumed, processed and distributed has undergone profound changes that jeopardize the sustainability, equity, sovereignty and food security of the present and future.
- Climate change is greatly affecting Indigenous Peoples, who are not responsible for having caused it. We must use agroecology as a means or the main reason for mitigating climate change; agroecology is the goal.
- We must not only guarantee the right to food, but also to land and territory. Agro-businesses are taking over lands and contributing to climate change. Excessive use of agro-toxics is increasing.

Key messages:

- Indigenous Peoples must have the right not only to food, but to a safe and sovereign land to achieve food security, better levels of nutrition, and sustainable practices that promote resilience and biodiversity protection.
- Agroecology is an approach that adapts to the interests of Indigenous Peoples within the framework of the main environmental and food safety forums. It recognizes their vast



knowledge of sustainable practices and their vulnerability to negative environmental impacts.

- Agroecology, including traditional polyculture systems and medicinal practices, is not only linked to the protection of biodiversity, but is also a community and political movement.
- The Civil Society and Indigenous Peoples Mechanism makes a call for action for all Indigenous Peoples and organizations to come together in an articulated effort to raise their own voices in the face of the United Nations Food Systems Summit to be held in 2021.
- The experience of Indigenous Peoples in ecological strategies is critical to ensuring climate justice, ecological transitions, health, nutrition and food security. We need to change the paradigm currently dominated by large agro-industrial companies and orient it towards small producers and shepherds, many of them related to Indigenous Peoples.
- In the international context, countries should support inclusive policies that promote and support agro-ecological practices in Indigenous Peoples, protect their ancestral knowledge and promote active and priority participation of Indigenous Peoples in decision-making spaces.



Meeting 8. Sustainable Tourism

Date: Tuesday, October 13, 2020

- Indigenous Peoples are not only guarantors of conservation worldwide, but their territories also represent an alternative for the development of indigenous communities. Tourism is an example, as it has energized the local economy, conservation and use of traditional knowledge. It stressed that the global crisis caused by the COVID-19 pandemic has weakened indigenous economic endeavors, however, it should serve to demonstrate that it is possible to carry out entrepreneurship with the sustainable use of nature, which allows us to approach good living and governance of the territories.
- Indigenous entrepreneurship must have implicit the right to development, to freedom of determination, the right to free, prior and informed consent, and to full and effective participation. Tourism is a tool that can transmit traditional knowledge for the purpose of biodiversity preservation, and an alternative that can provide eco-systemic goods for humanity. These eco-systemic services should be another element in special chapters, aimed at Indigenous Peoples for the Post-2020 Framework.
- Indigenous territories are attractive places for tourism because of their high level of conservation, and that the current crisis can be transformed into the best opportunity to generate real change that allows us to move to socially inclusive tourism, which is economically just and committed to the conservation of biocultural heritage.
- Tourism plays an important role in environmental conservation and the importance of building partnerships to strengthen ecotourism, a practice that has made it possible to understand that collective work can be achieved despite barriers. Social organizations and enterprises work hard to provide environmentally friendly services, demonstrating that sustainable tourism does work, and that through the value chain it generates jobs and economic spill-over; however, their work has been affected by large consortia that do not favor Indigenous Peoples.
- Rights, governance and training must be respected and in a fair way, including access to information and decision-making for the peoples. Examples of indigenous tourist sites with renewable energies were shared, and that have applied regulations without losing the basis of their identity as an indigenous people.
- Indigenous and community-based tourism is a means of promoting development processes that allow it to be a game-changer for tourism that is inclusive and in harmony with Mother Nature. This tourism taken place without financing, so it must be publicized, since mass tourism is not nature-friendly.
- Intermediaries are not needed, rather programs led by Indigenous Peoples, under the principles of governance and self-determination, in order to support economically viable, socially accepted and ecologically sustainable projects.
- Community tourism is not a monolithic activity, but a diversity of activities, which respond to living spaces of Indigenous Peoples: that is, it is born, it grows, it lives, it dies, and so conservation is part of daily life.



- Large demands of land for mass tourism are responsible for the displacement of populations, the sale of land that the system itself forces to sell. Projects must be managed by the communities, not by entrepreneurs. Community businesses need to be recognized as a legacy of conservation.

Key messages:

- Indigenous Peoples do not seek mass tourism, rather sustainable tourism where nature is respected.
- Project planning and implementation must be led by communities; only with collective work can we achieve sustainable tourism.
- Indigenous peoples should avoid accepting the rules of large international organizations. These associations should be the ones who accept the rules of the communities.
- Tourism is not an alternative, it is a source of life that allows biodiversity to be conserved and preserved, transmits traditional knowledge, and strengthens capacities, which also goes beyond the territories of Indigenous Peoples.
- Eco-tourism is an endeavor within others, such as art and food provided locally, as well as sustainable technologies (biogas, solar cells).

Meeting 9 - Human displacement and migration related to the impacts of climate change, non-economic damages and losses

Date: Tuesday, October 13, 2020

- Climate change will affect every region, and most population movements related to the impacts of climate change will be limited to national borders, so they are categorized as internally displaced persons.
- Indigenous Peoples are a collective entity, and therefore there must be special protection for them, as they have a very close relationship with Mother Earth.
- The effects of climate change can have a slow or sudden onset; the former are recognized by the UNFCCC and defined as those that gradually evolve over several years or that have a greater frequency or intensity of events that occur.
- Most displaced persons cannot return to the place of origin, which for Indigenous Peoples in addition to cultural, economic, and traditional knowledge losses, it also means the loss of their connection to their land and territories, where their ancestors and history, sacred territories and ancestral sites are located, which violates their collective rights as Indigenous Peoples.
- The Report of the Special Rapporteur on the human rights of internally displaced persons identified that there is also a link between armed conflict and climate change.
- There is a Bangladeshi initiative, called the "Climate Forum," made up of developing countries; within this forum they place the situation of losses and damage.
- The UNFCCC's Warsaw International Mechanism for Loss and Damage represents an important space to promote the causes of Indigenous Peoples in relation to displacement and non-economic losses and damage associated with climate change. Two years ago, a report was presented in Poland, where a number of recommendations were made, particularly considering how to support the peoples who will be subject to such losses, such as Indigenous Peoples. While migration is a national issue that is addressed with different specificities within different governance systems, climate change, biodiversity loss and the COVID-19 pandemic are examples of global phenomena that bring us together. Indigenous Peoples should be willing to collectively promote, as a group of stakeholders in all multilateral forums, action at the intergovernmental level, as well as to mobilize the solidarity of non-Indigenous Peoples.
- We must adapt through a human rights-based approach. To speak of loss and damage is to talk about people, knowledge, culture and intergenerational values. Indigenous Peoples must be prepared to drive a strengthened movement to guarantee and claim their rights.
- As controversial as the issue of Loss and Damage during the Conferences of the Parties (COPs) may be, we must ensure that this issue remains on the agenda of the next UNFCCC negotiations and that there be a concrete outcome of this discussion that incorporates the opinions and interests of Indigenous Peoples.



Key Messages:

- Millions of people could be forced to move by 2050 due to the impacts of climate change, particularly in areas where there are the highest concentrations of indigenous populations (Sub-Saharan Africa, South and Southeast Asia and Latin America).
- Indigenous Peoples are among the groups most vulnerable to the impacts of climate change, both extreme events and long-term degradation.
- Climate change not only results in material and economic losses, but can have impacts that cannot be quantified, including cultural, historical and personal losses during forced displacement, and therefore the UNFCCC should consider how to support those affected.
- This is mainly because most displaced persons cannot return to their place of origin, and for Indigenous Peoples this implies a non-economic loss with respect to their culture, the intergenerational transmission of knowledge and their connection to the land, which is fundamental because it represents their relationship with their ancestors.
- Forced displacement through the impacts of climate change is also causing the dissipation of Indigenous Peoples populations, jeopardizing both their individual and collective rights.
- Relocation is not always the answer, because of the non-economic losses involved in the separation from the land. In any public policy solution to the problem, the genuine, relevant and meaningful participation of displaced persons, both for their protection and the satisfaction of their humanitarian needs, and for Indigenous Peoples, to ensure their collective human rights, in accordance with the Guiding Principles of Internal Displacement, must be ensured