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Indigenous Statements for Environmental Justice 2008-2023

**Indigenous Statements
for Environmental Justice**
2008-2023

Texts 9
Globethics Policy Series

Globethics Policy Series

Director: Prof. Dr Fadi Daou, Executive Director of Globethics

Globethics Policy Series Texts 9

Indigenous Statements for Environmental Justice 2008-2023

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PREFACE

Global awareness and concerns about climate change and its consequences on the environment and on life in general have never been so high. However, the political will to mitigate this risk and reverse the trend, ensuring a sustainable future for all, still falls behind expectations. Although significant progress has been made on the policy level, the damage to our ecosystem is also growing and its impact is becoming increasingly devastating. Societies are not equally equipped to face this risk, and some communities, such as indigenous populations, are under direct threat of losing the conditions of survival on their own land.

Environmental justice has always been on the agenda of Globethics. For example, in 2014, the organisation decided to amplify religious voices in the sphere, advocating for a global and fair solution, by publishing the book: “Religions for Climate Justice: International Interfaith Statements 2008-2014”. “Blue Ethics: Ethical Perspectives on Sustainable, Fair Water Resources Use and Management” and “Water Ethics: Principles and Guidelines” were both published in 2019 and have been followed with editions of the Principles and Guidelines in other languages, including in Arabic in 2023. Also in 2023, Globethics became more actively engaged in the United Nations Framework Convention on Climate Change (UNFCCC) and in the annual Conference of the Parties (COP28) in Dubai, by organising a session entitled: “Listen to those who listen to the Earth: A plea for an urgent ethical blue framework by indigenous populations and world religions”. Moreover, Globethics is glad to support the ethical leadership of societal actors, especially indigenous and faith-based actors, by offering to policymakers and the global audience at COP28 and

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beyond, three open-access volumes including a selection of key messages and statements issued by a) interfaith initiatives, b) indigenous communities, and c) religious actors.

In facing the climate crisis, which has become a life and future crisis, all voices are needed. A special attention to indigenous and religious voices is due, since they represent in many cases the voiceless yet most impacted populations, and are heirs of ethical and spiritual wisdom, able to reframe the issue beyond economic and political agendas. May this publication contribute to nurturing the sense of responsibility among all, and to fostering the inclusive process of engagement for environmental justice.

4 December 2023

Fadi Daou, Globethics Executive Director

**INDIGENOUS PEOPLES
ROME DECLARATION ON THE ARCTIC
REGION FISHERIES AND ENVIRONMENT
(2019)**

We, Indigenous peoples of the Arctic, from three of the seven socio-cultural regions - the Arctic, North America and Russia - representing the Inuit, Saami, Sakha, Itelmen, Yukaghir, Ulchi, Evenki, Golgan and Chickaloon peoples, have travelled from Finland, Greenland, Norway, Russia, Sweden and USA to meet in Rome on the 23rd and 24th September 2019 at the headquarters of the United Nations Food and Agriculture Organization (FAO).

Prompted by the urgent need to address current threats and challenges facing the Arctic, its peoples and natural resources, we have gathered to share our perspectives and knowledge with researchers, FAO and Government officials from the region.

We declare that the Arctic is our homeland. Our territories cover nearly the entire region. Over thousands of years we have nurtured symbiotic and respectful relationships between our peoples and the Arctic environment and have transferred our traditional knowledge through countless generations. We have developed fishing, hunting, herding, farming and harvesting systems that have allowed us to feed our communities, while at the same time maintaining and sustaining the biodiversity of the region. Our traditional languages reflect the richness of our cultures and

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the deep connections that we have with our territories. Our ways of life continue to this day and, through our efforts, they will continue long into the future.

We reaffirm our interdependent, interrelated and indivisible rights as elaborated in the UN Declaration on the Rights of Indigenous Peoples, including our right to self-determination (article 3), and to our lands, territories and resources (article 26), and underscore the need to integrate our unique knowledge, views, recommendations and perspectives into the systems - local, national and international – that govern the use of Arctic lands, waters and resources. We remind Arctic States that they must obtain our free, prior and informed consent before adopting any legislative or administrative measures, or realizing and development projects, that will impact our rights, lands, territories or resources.

Our food systems and livelihoods play a vital role in poverty alleviation, food security and in realizing the objectives of Transforming our world: the 2030 Agenda for Sustainable Development and the Sustainable Development Goals, in particular SDG's 2, 13 and 14.

We express concern over threats to our traditional practices, customs, spirituality and food systems, including laws and regulations that hinder our rights and access to resources, as well as industrialized fishing, shipping, tourist fishing, aquaculture and extractive industries.

Climate change is also of primary concern. Its multiple impacts are adversely affecting our societies, triggering migration and displacement, impacting the health and well-being of youth, and threatening our ways of life and disrupting our marine ecosystems.

We welcome the First Expert Seminar on Traditional Knowledge and Indigenous Peoples' Fisheries in the Arctic Region, and thank the FAO, the Government of Finland, the UN Permanent Forum on Indigenous Issues, and the Government of Canada for organizing this important event.

We acknowledge and thank the presence of UN member states, the European Union and the involvement of FAO, UNPFII and other key stakeholders, appreciate their willingness to address the crucial issues that

are increasingly affecting our livelihoods, homelands and future well-being, and express our interest in cooperation with other organizations that are working on sustainable development of the Arctic region, including the Arctic Council.

We appreciate that FAO hosted the 2018 First High-Level Expert Seminar on Indigenous Food Systems, highlighting the need to support and strengthen indigenous peoples' traditional food systems.

We acknowledge that in some regions of the Arctic, traditional fishing, hunting and other harvesting activities reflect the primary dimension of Indigenous communities' food security and that food security has multiple dimensions, including health and wellness, language, and identity, which requires holistic approaches and the direct involvement of Arctic Indigenous peoples in policy, dialogue and actions in order to safeguard our overall cultural integrity, and ensure respect and recognition of our rights at both the national and international levels.

Considering the global challenges of climate change, the loss of biodiversity, environmental degradation, impacts to our marine ecosystems, and the potential for diminishment of Indigenous knowledge related to Arctic Indigenous fisheries, hunting and subsequent impacts upon the intergenerational transmission of Indigenous knowledge, we offer the following recommendations:

To the Member States

1. We urge Member States to reform the agreements of the North Atlantic Salmon Conservation Organization to comply with the rights affirmed in the United Nations Declaration on the Rights of Indigenous Peoples and other relevant international law. In no case may an Arctic Indigenous people be denied its own means of subsistence.

2. We call upon Members States to include representatives of Indigenous peoples in their delegations to FAO governing bodies and technical committees

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3. We urge other Arctic Members States to join the Rome Group of Friends of Indigenous Peoples announced by Canada and joined by Norway.

4. We urge the Arctic Member States to request FAO to establish a working group on Indigenous Peoples of the Arctic, from three of the seven socio-cultural regions - the Arctic, North America and Russia.

5. We call upon Member States to increase and advance the recognition and appreciation of Arctic Indigenous food systems, Arctic fisheries and food security, in particular in relation to the outcomes of the High-level Expert Seminar on Indigenous Food Systems.

6. We call upon Member States, in collaboration with Arctic Indigenous peoples, and with their free, prior and informed consent, to create national laws, policies, regulations and governance mechanisms that are inclusive of the necessary components to recognize and respect the distinct livelihoods, natural resources and management role of Indigenous peoples of the Arctic Region.

7. We call upon Member States, in collaboration with Arctic Indigenous peoples, and with their free, prior and informed consent, to develop national climate change mitigation and adaptation strategies.

8. We call upon Member States to recognize, support and enhance the management and comanagement, based on Indigenous traditional knowledge, of fisheries resources by Arctic Indigenous peoples as a central element of sustainable development.

9. We recommend policy makers to include issues and concerns of Indigenous youth in policies related to Arctic fisheries as well as support programs to preserve and transfer indigenous peoples traditional knowledge through generations, while increasing the participation and capacity of Indigenous youth in policy discussions in order to sustain traditional and other Indigenous fishing practices throughout the Arctic.

10. We urge member states to include disaggregated data on indigenous knowledge and data on Indigenous peoples' participation in processes relevant to FAO when reporting to FAO.

To the FAO

1. We urge FAO to initiate the process together with Member States and in partnership with Indigenous peoples to draft guidelines on incorporating Indigenous knowledge into state governance systems.

2. We urge FAO and Members States in partnership with Indigenous peoples to facilitate a process to developed principles and protocols regarding ethical coproduction of Indigenous knowledge and scientific knowledge.

3. We urge FAO to ensure the Blue Growth Initiative and other global initiatives led by FAO on fisheries and Indigenous peoples issues should balance the sustainable management of aquatic resources with economic, social and cultural benefits for Indigenous peoples, consistent with the right to self-determination and to development, as affirmed by the United Nations Declaration on the Rights of Indigenous Peoples and other relevant international law.

4. We urge FAO to continue to strengthen its engagement with Indigenous peoples in its future work by organizing high level expert seminars on other relevant technical fields.

5. We urge FAO together with Members States and Indigenous peoples to develop a mechanism for the gathering and exchange of Indigenous peoples' knowledge and scientific knowledge consistent with the United Nations Declaration on the Rights of Indigenous Peoples and other relevant international law and with regards to indigenous peoples' fishing and the food security of indigenous communities in the Arctic region.

6. We urge FAO to include disaggregated data on Indigenous peoples into its publications.

7. We call FAO in cooperation with Member States, Arctic Indigenous peoples, research institutions and other stakeholders to study national experiences and legislation systems in the Arctic region to elaborate collated recommendations to strengthen indigenous peoples' governance over traditional fishing.

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8. We recommend the FAO, in collaboration with Arctic Indigenous peoples, continue its work through research and advocacy to support Arctic Indigenous fisheries, hunting, harvesting, and overall food security, as well as assist in enhancing exchange of information across and between Arctic Indigenous peoples' communities and organizations.

9. We recommend that FAO work with Arctic Indigenous peoples to organize dialogues within Indigenous communities where the effects and impacts of climate change can be shared and communicated.

**TARUMÃ DECLARATION:
STATEMENT ON THE CLIMATE CRISIS
BY THE INDIGENOUS PEOPLES
OF THE BRAZILIAN AMAZON
(2021)**

We, Indigenous Peoples of the Brazilian Amazon, have long observed climate change and its effects due to our relationship with the Mother Earth. From her, we receive all our sustenance needs in addition to the explanations for the phenomena that affects the lives of all living and cosmological beings.

In Brazil, climate crisis is directly related to the greed over Indigenous lands and the natural resources therein, coupled with the ongoing regression and rollback of Indigenous and environmental safeguards and rights. It is essential to think seriously about the need to respect the socio-biodiversity present in our territories, especially at this time that we are living in, in which a virus stopped the world and affected the routines of billions of people from all social classes and different cultures. However, the current government in Brazil is acting in lethal ways with anti-environment, anti-climate, and anti-Indigenous policies. Our territories, which belong to us by our Constitutional right, are being invaded by illegal miners and loggers; villages are surrounded by large-scale cattle and soybean farms; rivers are being contaminated with pesticides and mercury; and the Amazon rainforest is burning to ashes. Yet, governments and funds that

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operate internationally continue to finance this unbridled greed, this economy of destruction that kills and destroys lives and the planet.

Now more than ever, everyone needs to hear our call, that we Indigenous Peoples have been warning for centuries based on our traditional knowledge that guides our way of seeing and understanding the world. It is in this context that we once again call attention to the need to construct a climate justice that is inclusive and participatory with respect to our cosmologies, our safeguards, and our territories. It is necessary to go beyond the targets established in international agreements and begin to consider the vital role that we play in this process. All this in consideration of social and environmental responsibility.

We have now reached the tipping point. The recent report released by the Intergovernmental Panel on Climate Change, titled “Climate Change 2021: the Physical Science Basis,” clearly demonstrates that man-made changes to the climate are irrefutable, irreversible, and will worsen in the coming years and decades if we do not have practical actions to change the narrative of the climatic, environmental, and societal crisis. Likewise, even if we zeroed greenhouse gas emissions, we would already have had a significant increase in global temperatures with catastrophic effects.

There is no other way forward but to recognize, strengthen, and promote the very important role played by us, Indigenous Peoples, within our territories. For us, talking about climate justice is precisely thinking about the fate of the present and future generations, as well as those who have chosen different forms of social structures like the Indigenous Peoples in isolation or recent contact who live in the Amazon. This is related to the need of respecting diversity. Indigenous cosmology makes us understand the signs of Mother Earth, imposing the duty to recognize ecocide. The rivers, lakes, animals, forests, and all cosmological beings that live within are subjects of rights just like us human beings, and their rights must be respected. Therefore, when talking about climate crisis, it requires recognizing the important role of Indigenous lands, and our own, who give our

lives to protect the forests and its biodiversity, in balancing the climate and benefiting all Humanity.

Yet, there exists a practical solution that we Indigenous Peoples have been pointing out. That is, demarcating our territories, shifting the production system, planting more trees, ending reliance on fossil fuels, and reducing the pressure on the Earth's natural resources. This must be a commitment from everyone, including governments, the private sector, and individual people.

Protected territories and respected rights are the solution. We cannot let ourselves be seduced by the idea of carbon markets, false solutions based only on nature and financing mechanisms that is not consistent with our reality. Rather, we offer alternatives based on our traditional knowledge, which can be associated with technological innovations. For example, agricultural practices must be linked to food security. Therefore, we call attention to the joint responsibility of all stakeholders involved. Corporations and governments are responsible for the destruction in the Brazilian Amazon; however, criticism alone is not enough. Now more than ever, much more is needed to adopt measures to safeguard ecological interests.

It is urgent and essential to strengthen Indigenous funds and financing mechanisms that correspond to our reality, as the Brazilian Amazon Indigenous Fund – Podaali. Such resources should promote the implementation of Indigenous Peoples' life plans in addition to socio-environmental policies. Nonetheless, none of these efforts will have an effect until all Indigenous lands are demarcated, 80% of the Amazon biome is protected, and all stakeholders have committed to ambitious and achievable goals. In this way, it becomes clear that it is necessary to change the entire current political and economic system.

The time has come for the Indigenous Peoples of the Brazilian Amazon, through the Coordination of the Indigenous Organizations of the Brazilian Amazon (COIAB) – which is the largest Indigenous organization in Brazil, representing approximately 480,000 Indigenous Peoples from

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178 different groups and covering 23% of the Amazon region – to mobilize the world to ally with Indigenous Peoples in defense of life on Earth as we know it.

The struggle of Indigenous Peoples is a global one!

Brazilian Amazon, October 15, 2021

**STATEMENT FROM THE INDIGENOUS
ENVIRONMENTAL NETWORK
IN SUPPORT OF THE WET'SUWET'EN
PEOPLES
(2021)**

Indigenous Environmental Network

The Indigenous Environmental Network condemns the actions of Canada as it inflicts settler violence against the Wet'suwet'en peoples, hypocritically breaking both Wet'suwet'en and Canadian law to push TC Energy's illegal Coastal Gaslink pipeline through unceded territories.

By entering sovereign Wet'suwet'en territory with Royal Canadian Mounted Police (RCMP), dogs and assault rifles we are witnessing state-sanctioned violence on behalf of an oil company, and such barbarous acts of violence inflicted upon Indigenous peoples cannot be defended. These attacks by Royal Canadian Mounted Police are nothing less than Human Rights violations as defined by the United Nations, and acts of extreme detriment to the inherent sovereignty of the Wet'suwet'en. The Wet'suwet'en have asserted self-governance over their territories since time immemorial, and it is their inherent right to defend their lands, resources and bodies from foreign aggressors. They have signed no treaties nor have they relinquished title to their lands. They are not part of so-called Canada and have not consented to bearing the burden of the world's dependence on an extractive industry such as oil.

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We will continue to support the Wet'suwet'en in their struggle and call on others to join us in supporting our relatives. From disrupting business as usual to divesting from banks funding the theft of Indigenous lands, there are steps we can all take to stand with our relatives. These barbarous acts of violent aggression must cease and the inherent right to self determination must be upheld.

How You Can Help

Over the past two days heavily militarized Royal Canadian Mounted Police tactical team have descended on Coyote Camp with snipers, assault rifles, and K9 units,

In total, eleven people were arrested at Coyote Camp, including Gidimt'en Checkpoint spokesperson, Sleydo', and Din'ze Woos' daughter, Jocey. Four more were arrested at 44km later that day, including Sleydo's husband, Cody.

Solidarity actions began immediately. Now is the time. Plan, organize or join an action where you are.

- Issue a solidarity statement from your organization or group and tag us.
- Host a solidarity rally or action in your area.
- Pressure the government, banks, and investors. <http://yintahaccess.com/take-action-1>
- Donate. <http://go.rallyup.com/wetsuwetenstrong>
- Spread the word. #WetsuwetenStrong #AllOutForWedzinKwa #ShutDownCanada

YOGYAKARTA DECLARATION (2022)

We, Indigenous Peoples, Civil Society Organisations; International Organisations; Academe; representatives of National Human Rights Institutions from Indonesia, Malaysia, Myanmar, Philippines and Timor Leste; Business; and Media, coming from nine countries in Southeast and East Asia, gathered together in a forum in Yogyakarta, Indonesia on 8-9 October 2019 on “The Role of Indigenous Knowledge in Rights-Based Sustainable Development”, are:

MINDFUL that, in the Asian region, Indigenous Peoples are referred to by various names, such as tribal peoples, hill tribes, scheduled tribes, janajati, orang asli, orang asal, masyarakat adat, masyarakat hukum adat, adivasis, ethnic minorities or nationalities;

AWARE of the transformative potential and proven practices of indigenous knowledge¹ in addressing the challenges of the daily economic, social, cultural and political hurdles, including adapting to the impacts of ongoing climate crisis and loss of biodiversity amidst continuing assaults on the civil and political rights faced by indigenous communities, and adapting to their impacts;

CRITICAL of the ways in which the existing economic and financial capitalist system have caused and / or worsened these challenges and the recognition of the need for workable alternatives to the existing socio-economic-political order;

GIVEN that indigenous knowledge cannot be separated from the other rights of Indigenous Peoples especially their rights to land, territories and resources; right to self-determination including self-determined development and the implementation of Free, Prior and Informed Consent; and

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the right to cultural integrity and heritage, which are all fundamental and basic prerequisites in realizing rights-based sustainable development; AWARE that local communities are similarly marginalized as Indigenous Peoples and their rights, though distinct in nature, also need to be addressed;

RECOGNISE that challenges to indigenous knowledge, particularly its ongoing commodification, misappropriation and misuse, impact on the integrity of the cultural heritage of Indigenous Peoples

DETERMINED to push for greater recognition, respect, protection, support and promotion of indigenous knowledge as mandated and needs to be implemented by Parties to international instruments and platforms such as Universal Declaration on Human Rights (UDHR), United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), United Nations Convention on Biological Diversity (UNCBD), Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IP-BES), United Nations Framework Convention on Climate Change (UNFCCC), Paris Agreement including through the Green Climate Fund and the Local Communities and Indigenous Peoples Platform thereby also opening up opportunities for Indigenous Peoples; EMPHASIZING the importance and complementarity of the roles of indigenous elders, women and the youth in reviving and transforming customary governance systems, in ensuring inter-generational transfer of indigenous knowledge including by establishing indigenous schools and other educational spaces; revising existing curricula as appropriate; deploying new approaches in instruction, including new technologies in information dissemination and the use of media in enhancing indigenous literacy amongst indigenous and non-indigenous communities, and integration of indigenous knowledge in conventional climate services;

MINDFUL that, at the regional level in Southeast Asia, some States continue to be unwilling to recognize Indigenous Peoples exhibiting a continuing lack of political will to further enhance its position on the issue

and to welcome their active involvement in policy discussions concerning their well-being and economic development;

EXTREMELY CONCERNED about the increasing instances of threats and violence against indigenous communities particularly environment and human rights defenders plus the intensifying criminalization of communities exerting efforts to conserve and maintain whatever is left of their territories with the ongoing threat of large-scale economic activities, large-scale infrastructure and development projects, and external conservation initiatives that largely displace indigenous communities as well as conservation initiatives that have similar negative impacts on indigenous communities;

SUPPORTIVE of the efforts of national human rights institutions in continuing comprehensive national inquiries or cases monitor, investigations, researches, and continued awareness-raising among government agencies and corporations of their obligations concerning human rights and the rights of Indigenous Peoples while finding ways to elevate these concerns to the level of other regional and international bodies and continuing promotion of the achievement of the SDGs and access to justice;

WHEREFORE, in view of these premises, we have come up with the following views, sentiments and updates on the specific topics that we took up in small-group discussions and break-out sessions during the forum: Culture Values and Identity

REAFFIRMING that the existence of indigenous knowledge rest on how the next generation especially the young at present re-root itself to its indigenous history and culture, relive the traditions and reposition itself in the modern setting, and ensure continuing dissemination to enable a wise and creative resistance in defending cultural identity. Food Sovereignty

ASSERTING that food sovereignty not only rest on how we freely govern our territories but also requires the security of Indigenous Peoples to our ancestral domains and territories and the protection of the integrity of indigenous knowledge and the role of women as knowledge-keepers

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and that traditional food systems, including protection of local seeds and genetic resources, are also shielded from the domination of industrial agriculture and the pervasiveness of the culture of consumption. The loss of food varieties and eroding local knowledge on farming practices are but the results of continuing displacement of our communities from their traditional grounds by plantations, extractive industries and other development impacts, including overfishing and invasive alien species. Sustainable Development Goals (SDGs)

ENSURING the meaningful participation of Indigenous Peoples as rights-holders in decision-making processes at all levels and avoid top-down approach in planning and implementation. More importantly, Indigenous Peoples should be always visible in all these plans acknowledging that the SDGs also offer opportunities and possible collaborative partnerships among Indigenous Peoples' organisations and other entities Mining & Rights to Resources

NOTING the assessment by Stockholm Environment Institute on how rights in extractive industries are claimed by local communities in some countries in South and Southeast Asia show some positive outcomes; While in Indonesia, the effort of the national human rights institutions in conducting a national inquiry the rights of indigenous peoples over forest zones in 40 case studies including several complaints against the activities of mining companies have yielded concrete recommendations that are addressed by some government agencies;

RECOGNISING that further discussions in this Forum on access to resources demonstrate the importance of ensuring that the rights of Indigenous Peoples are recognised and strengthened including on ongoing efforts in the utilisation of biological resource and indigenous knowledge through new technologies, in the face of continuing biopiracy and privatization of the lands of the commons; Climate Change Adaptation and Resilience

RECOGNISING that Indigenous Peoples have contributed the least to greenhouse gas emissions but the impacts of climate change are already

exacerbating their vulnerabilities aside from causing additional threats and loss and damage to their lands and territories including indigenous knowledge. Whilst, false solutions especially dams and land-grabs are intensifying, thereby increasing the need for greater recognition and support of Indigenous Peoples' rights for them to defend their lands, territories and resources, recognition of rights and recognise that indigenous knowledge also provide solutions to significantly enhance their resilience and adaptation.

FINALLY, to enable these views, sentiments and updates to be easily acted upon and monitored by all concerned, from the government, national human rights institutions, UN agencies and institutions and our own respective organizations, we all agree to put forward the following:

GENERAL RECOMMENDATIONS Denial of the importance of indigenous knowledge is a reflection of historical and continued discrimination of Indigenous Peoples as primitive, uneducated and ignorant, therefore we recommend to:

The Governments

1. To continue to recognise, respect, protect and fulfill Indigenous Peoples' rights specifically to their indigenous knowledge systems and practices as articulated in, among others, article 30 of UNDRIP, and maintaining their importance and relevance in consideration with other knowledge systems;

2. To support and assist Indigenous Peoples to undertake the necessary protection measures in addressing the continuing erosion of local languages and support their revival through formal, informal and other means, and through inclusive language policies;

3. To ensure equal support for every Indigenous and ethnic group without any discrimination;

4. To genuinely and meaningfully implement and mainstream Free Prior and Informed Consent (FPIC) in development and policies;

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5. To ensure Indigenous Peoples' rights to their resources including the right to access and manage these resources;

6. To recognize, respect and promote the rights of Indigenous Peoples within the 2030 Agenda, as well as support processes to ensure accountability, incorporate and implement these rights, and develop national action plans on the SDGs with the meaningful participation of Indigenous Peoples as well as collect and disaggregate data on Indigenous Peoples;

7. To ensure the meaningful participation of Indigenous Peoples as rights-holders in decision-making processes at all levels and avoid top-down approach in planning and implementation. To further realize this, Indigenous Peoples should be always visible in all plans carrying out SDGs acknowledging that the SDGs also offer opportunities and possible collaborative partnerships among Indigenous Peoples' organisations and other entities;

8. To enhance ambition in their nationally-determined contributions (NDCs) to the Paris Agreement and ensure recognition and respect for the rights of Indigenous People and ensure Green Climate Fund Country Programmes include national priorities of Indigenous Peoples and support for direct and simplified access for resources;

9. To fully support the UNFCCC Local Communities and Indigenous Peoples Platform and provide tangible political, financial and administrative support to ensure that Indigenous Knowledge Systems and Practices will inform the implementation of national determined contributions (NDCs); and

10. To work closely with and specifically deploy resources in terms of funds and personnel to realize the aspirations of Indigenous Peoples particularly those enumerated below that are to be acted upon by the indigenous peoples groups/organizations and their support groups, including civil society organizations.

The National Human Rights Institutions (NHRIs)

1. To continuously enhance the awareness of government agencies and state institutions on their obligation to respect, protect and fulfill Indigenous Peoples' rights;
2. To enhance the awareness of Indigenous Peoples on their rights and educate them on the mechanisms for claiming these rights;
3. To promote Indigenous Peoples rights in every level of society to build a culture of rights; and
4. To mainstream human rights and sustainable development goals (SDGs) and human rights to enhance Indigenous Peoples' rights.

The Indigenous Peoples groups/organizations and their support groups, including civil society organizations

1. To defend their indigenous knowledge and the environment to promote not only their prosperity but also that of the global community;
2. To strengthen solidarity and maintain diversity to continue to fight for social justice;
3. To develop Sekolah Adat or school of living traditions, and family as channels for the maintenance of Indigenous Peoples' values and culture, including urban-rural youth learning and exchange;
4. To ensure food sovereignty by reviving local farming practices and local food production and gathering practices;
5. To plant and grow local seeds and crops as a resistance to import food domination and protection of local genetic resources;
6. To build the resilience of Indigenous Peoples through climate change mitigation and adaptation actions, through the strengthening of IKSPs;
7. To strengthen access to resources by building capacity and capability to manage and control the resources.

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8. To incorporate SDGs into Indigenous Peoples advocacy by developing targets and indicators at the local level which reflect the interests and priorities of Indigenous Peoples;

9. To participate in the national implementation process, action plan and review process, and build capacity of Indigenous Peoples organizations to promote and protect the rights, welfare and self-determined development of Indigenous Peoples in SDG processes;

10. To coordinate among civil society organisations, Indigenous Peoples organisations, and develop common proposals for inclusion in SDG national actions plans in relation to the implementation of the UNDRIP, World Commission on Indigenous Peoples (WCIP) Outcome document and self-determined development of indigenous based on the SDG Goals and targets;

11. To collaborate with the national statistical offices to ensure the collection of disaggregated data based on indigenous identity in national surveys and censuses as well as community-based monitoring and information systems and develop complementary national indicators to monitor specific aspects of Indigenous Peoples' rights and development based on ethnicity;

12. To undertake participatory community-based data collection to track and report progress in indigenous communities using the indigenous navigator tools;

13. To conduct advocacy, campaigns and media outreach to generate public attention to the issues, concerns and aspirations of Indigenous Peoples in relation to the SDGs;

14. To engage in national consultation processes and reporting to the Voluntary National Review at the High Level Political Forum;

15. To establish partnerships to support self-determined development of Indigenous Peoples-community initiated social enterprises for income generation, community managed renewable energy, conservation and management of biodiversity, food security etc in line with the needs and priorities of indigenous communities;

16. To document good practices in the use and enhancement of traditional knowledge and innovations such as on sustainable resource management and conservation, food security, community development etc for submission and support under the Science and Technology Innovations for the Means of Implementation (MoI);

To United Nations/ UN agencies/UN country teams

1. To open links and collaboration with Indigenous Peoples for support and partnership in the implementation of the SDGs in line with the needs and priorities of Indigenous Peoples.

**STATEMENT OF THE ARCTIC PEOPLES’
CONFERENCE 2023 – INUIAAT ISSITTORM-
IUT ATAATSIMEERSUARERAT
(2023)**

Convened by the Inuit Circumpolar Council, Saami Council, Gwich’in Council International, Arctic Athabaskan Council, and Aleut International Association. On the 50th anniversary of the first circumpolar meeting of Arctic Indigenous Peoples at Ilulissat, Kalaallit Nunaat, on July 2023.

We, the Indigenous Peoples of the Arctic have gathered to celebrate and pay respect to the first Arctic Peoples’ Conference convened fifty years ago wherein we met, discussed, and determined to safeguard our identity, our rights, our values, and our future, consistent with our long-held responsibilities.

The Arctic is our homeland. Our traditional territories cover the entire Arctic region. Over thousands of years, we have nurtured reciprocal, symbiotic, and respectful relationships between our Peoples and the Arctic environment, and we have transferred our knowledge through countless generations. Our cultural identities, our languages, our values, our spirituality, and our overall mental and physical wellness are tied to our environment, of which we are an intimate part.

We celebrate our original foresight, unity, and above all, our inherent right to self-determination as distinct Peoples. We have survived, and thrived, through hundreds of years of colonization, and emphasize that

many challenges and colonial systems remain to be dismantled. We emphasize the rights of Arctic Indigenous Peoples, our unique relationship to the Arctic, and our commitments to cross-border and people-to-people cooperation in the region. Over the past five decades, originating from our traditional territories, we have consistently raised our voices within diverse national and international arenas due to the urgent need to inform and influence the challenges facing our Peoples and the Arctic.

We reaffirm our interdependent, interrelated, interconnected, and indivisible rights as affirmed by the United Nations (UN) in the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP), including our right to self-determination, which is the pre-requisite for the exercise and enjoyment of all of our human rights as Arctic Indigenous Peoples.

Enhanced Engagement, Partnerships, and Allies

As Arctic Indigenous Peoples, we reflect on our contributions to various national and international governing bodies and how our way forward was paved by the people, now elders, who first came together to envision a better future.

“The conference proposes to form a Circumpolar Body of Indigenous Peoples to pursue and advance our shared and collective interests. We emphasize that we are profoundly concerned about protecting now the interests of succeeding generations of our peoples. As a consequence this conference has resolved to form a Working Committee consisting of representatives of each group. ...” (Arctic Peoples’ Conference 1973 second resolution)

We, as founding members of the Arctic Council, remind the co-founders that our consensus must be a prerequisite for any decision on all levels of the organization and that making decisions without consensus undermines its purpose and integrity.

We reaffirm the necessity of our engagement through the Enhanced Participation Process in the United Nations, which aims to ensure the full and effective participation of Indigenous Peoples in UN processes and in particular, within the General Assembly and the Human Rights Council. We additionally commit to exploring opportunities to reconvene the Arctic Peoples' Conference, and reaffirm our interests in arenas such as the Arctic Leaders Summit.

Rights to Wellbeing

As Arctic Indigenous Peoples, we emphasize the strength of our identities, cultures, languages and values in securing our own wellbeing. We call upon States and governmental authorities to acknowledge the deterioration of our social conditions under colonization, and to proactively address the challenges faced by our Peoples. We recognize the need for enhanced support and resources in the areas of education, training, employment, housing, health, including mental health and suicide prevention, and safety and social wellbeing.

We reiterate Indigenous women's right to bodily autonomy and that violations against the reproductive health of Indigenous women are intrinsically tied to our collective rights as Peoples. This is also an uniquely important issue to LGBTQIA2S+ and gender non-conforming persons.

Rights to Lands, Waters, and Natural Resources

We urge States and governmental authorities to recognize our right to cultural security and integrity, and to take positive actions to recognize, enhance, and facilitate formal action to recognize and demarcate Indigenous lands and territories in order for us to maintain our own activities as well as our right to determine our own priorities for development, which should be understood as not confined to economic development. We assert that the environmental degradation of our homelands through outside

pollution, contamination, erosion, resource depletion, and biodiversity loss will not be tolerated.

“... We request the obvious: that the governments of each state from which we come recognize our rights as peoples entitled to the dignity of self-fulfilment and realization. This further means that there must not be any displacement or interference with our rights by governments and/or industry, nor can there be any disturbance of our lands.

In any negotiations of the crucial issues we expect participation in a position of full equality.”

(Arctic Peoples' Conference 1973 second resolution)

Connection to Marine Environment

We emphasize that the Arctic is connected to the global marine ecosystem through migrations of marine and freshwater birds, mammals, and fish, ocean currents and global ocean circulation patterns. The Arctic marine ecosystem feeds the global marine ecosystem through short but incredibly productive seasons. The unique polynyas and their importance to our Arctic species are also vital to global species, and in turn, the health of all oceans.

We bear witness to the collapse of critical marine species, including the salmon crash in rivers such as the Yukon, Kuskokwim, and Deatnu, and call on government authorities to institute equitable management to ensure healthy ecosystems, restoration of these species and our food security. As Arctic Indigenous Peoples, we have a direct, spiritual relationship with oceans, coastal seas and the marine environment. We retain inherent rights to these territories and resources as affirmed in the UNDRIP, among other international covenants.

Impacts of Climate Change

We urge continuing work and commit to contributing within the United Nations Framework Convention on Climate Change (UNFCCC), the Arctic Council, and related intergovernmental fora to address Arctic Indigenous Peoples concerns and the cumulative effects of climate change. We call upon States and governmental authorities to recognize our contributions, including Indigenous Knowledge, as well as our innovations and solutions, which must be shared, communicated, and manifested to prevent, mitigate, and adapt to climate change impacts across the Arctic. In addition, we are heavily affected by the accelerating biodiversity loss, well documented through the work within the Convention on Biological Diversity (CBD).

We unequivocally call for climate justice, recognizing that we, as Arctic Indigenous Peoples, have not been the main contributors to human-induced climate change, yet our livelihoods and ways of life are directly and dramatically impacted by its effects. We urge States, governmental authorities, corporations, research institutions and civil society to empower Arctic Indigenous Peoples to lead efforts to address climate change that are in line with our rights, Indigenous Knowledge, and ways of life.

Colonialism and Climate Change Response

In unity, we acknowledge the varied, cumulative impacts of colonialism and climate change on our Peoples. Climate change cannot be an excuse to infringe on our distinct rights as Indigenous Peoples. We assert the urgent need to overcome the land encroachment, resource extraction, renewable energy production, and protectionist conservation that is undertaken at the expense of Indigenous Peoples' reality, which is a process known in some contexts as green colonialism. This includes the development of renewable energies and rare earth mineral mining on our

lands *without our consent*, and the proliferation of marine protected areas *that are not Indigenous-led*.

Our Future

As Indigenous Peoples organizations, we support our youth and their right to a positive future. We reaffirm the role of Arctic Indigenous youth in the future of our homelands, our peoples, and our ways of life. We reflect on our right to an equitable, ethical, fair, just, and meaningful future in which our youth are empowered to lead our people to thrive in sovereignty.

We affirm that the green transition cannot be bought with Indigenous lands, resources, or lives, as it challenges the personal decisions of our Indigenous youth and their possibilities to take on our ways of life. In unity, we aspire to equal participation for Indigenous youth in any and all processes relating to Indigenous futures.

As Arctic Indigenous Peoples, we honor those who are now our elders, who first came together in unity, and had the vision and foresight to pave the way for our Peoples at the first Arctic Peoples' Conference. Likewise, we celebrate our Arctic Indigenous youth in shaping the world that we will leave for future generations. We welcome increased dialogue between the generations to grow the capacity of our youth. Additionally, it is urgent that our hope is not stifled by the ongoing suicide and mental health crisis amongst past and current generations. We commit to addressing the issues raised in this statement, as empowering, supporting and including Indigenous youth in decision-making processes saves lives and will strengthen us all.

Our youth are a massive force for hope in the Arctic, and now is the time for States, governmental authorities, corporations, research institutions and civil society to weigh heavily the messages, priorities, and perspectives of our youth and to empower them to leadership and success.

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Not least of all, we stand in unity for a future in which we will continue to thrive.

**STOCKHOLM + 50
INDIGENOUS PEOPLES DECLARATION
(2022)**

We, Indigenous Peoples attending the Stockholm+50 that commemorates the 1972 United Nations Conference on the Human Environment and that marks 50 years of global environmental action, after listening to the contributions in the program, present the following Declaration.

We acknowledge that since the first Stockholm Human Environment conference in June 1972 50 years ago, there has been some progress. However, humanity has failed to comply with many commitments regarding the environment. States has not yet delivered fully on the promise of the first Stockholm conference. We cannot afford to not deliver at this one. We all face climate change, loss of biodiversity, hunger, land degradations, soil erosion, water scarcity and pollution, among other issues troubling humanity. The degradation of our environment is threatening our lives, our well-being and our safety. And it is threatening the lives, well-being and safety of our children.

Over centuries Indigenous Peoples have endured many difficulties including hurricanes, earthquakes, floods, wildfires, diseases, and droughts. We know about resistance and creativity. We keep our cultures, knowledge and food systems alive. We, Indigenous Peoples, are not inherently vulnerable people. We are strong people. But the systemic lack of recognition and respect of our rights, our culture and the discounting of our knowledge have placed us in situations of vulnerability.

Our Indigenous Peoples' institutions and scientific knowledge systems are based on our worldview that values the inextricable link between humans and nature. This has been the main safeguard of the environment and biodiversity for future generations. The passage of knowledge to new generations using our own language allows the transfer of complex concepts and creates conditions for continuous innovation. Our governance systems, anchored in participation, collective rights, social justice, equity, and inclusiveness, have kept conditions of social peace that is much needed for the evolution and innovation in our societies.

Based on these livelihoods and way of life, we, Indigenous Peoples in our territories, manage and sustain approximately 80% of the world remaining biodiversity, occupying 25% of the global surface. We still have sustainable food systems in parts of the world where we have developed technology, knowledge and expertise to successfully deal with climate change. We know how to regenerate our soil, restore ecosystems and how to help the water cycle. We are delivering on our promise for living in harmony with nature. Now it is your turn.

Our own knowledge systems are often excluded from the design and implementation of conservation and climate change measures and programs. Conservation is often done for us and around us, not with us. It is about time to move in new directions. In Stockholm+50 the recognition of Indigenous Peoples and our role in the human environment is encouraging, but it remains just the beginning of a promising process. We must keep the momentum.

In the last fifty years, the centrality of institutionalized scientific knowledge alone to solve our myriad of environmental challenges has failed humanity. Scientific knowledge and Indigenous Peoples' knowledge can work and grow side by side. They are peers. Our scientific knowledge has been useful in addressing the issues of climate change and biodiversity loss in the various ecosystems over hundreds of years. We call for an effective and immediate mainstreaming of our scientific

knowledge into all relevant decisions and actions to address climate change, biodiversity loss and land restorations.

We, Indigenous Peoples, are ready to be full partners in the journey ahead. It is, therefore, essential that you engage us as full participants in climate change, biodiversity and fight against desertification decision making.

We, Indigenous Women, have played a fundamental role as holders of collective scientific knowledge and technical skills for agriculture, sustainable food production, conservation, and restoration and the transfer of these knowledges over generations. It is, therefore, essential to promote concrete steps that directly support and empower our commitment.

We, Indigenous Youth, represent the present and future of our Indigenous Peoples. We play a key role in ensuring the continuity of our cosmogenic systems, scientific knowledge, languages, practices and ways of living. It is, therefore, essential that you hear our voices and support our meaningful participation in decision-making processes that affect our future.

We, Indigenous Peoples, uphold that there is a correlation between respect for our collective rights and the protection of the environment that is well documented. This includes the right to land, territory, natural resources and effective conservation outcomes. However, despite international commitments to protect our rights, our rights continue to be denied in practice. In denying our rights you are putting the continuation of successful conservation at risk. In many places, too many of those of us who dare to fight for these rights and for the conservation of the natural resources on land and sea suffer increasing intimidation, harassment, stigmatization and criminalization. This is wrong. This is unacceptable. We demand an immediate stop to such abuses. We demand an immediate stop to the murder of Indigenous Peoples and environment defenders.

We welcome the \$1.7 billion pledge in support of Indigenous Peoples made by governments and private funders at COP 26 of the UNFCCC in Glasgow. However, we are concerned that this pledge does not go far

enough to adequately address the effects of climate change. Effective responses to the challenges presented by global climate change requires a concerted effort that recognizes the interconnectedness of all life and encompasses all ecosystems impacted in the seven socio-cultural regions of the world.

We reaffirm that Indigenous Peoples are game-changers and guards of biodiversity around the world. We are ready to participate with our practice, knowledge, expertise and wisdom. We simply demand equity, equality, and inclusiveness in the process. We will continue to do our part and to deliver on the promise of a truly sustainable planet.

We stand in solidarity with our Indigenous Peoples and Nations to call upon States, United Nations agencies, intergovernmental development organizations, international financial institutions including public and private and civil society partners to:

1. Recognize the existence of Indigenous Peoples within their borders and in the national legislation with respect to their collective rights to lands, territories and natural resources in accordance with the UN Declaration on the rights of Indigenous Peoples.
2. Ensure that Indigenous Peoples participate in consultations to give their free, prior and informed consent when formulating, adopting, implementing and monitoring legislative, administrative measures, policy, programs, trade and investment decisions and projects involving their lands, territories, and resources including the right to say NO.
3. Take urgent measures to guarantee adequate and effective participation by Indigenous Peoples in the design and implementation of national plans for the transition to clean and green energy.
4. Stop the imposition of “protected areas” on Indigenous Peoples’ lands without their Free, Prior, and Informed Consent in the name of environmental protection. Therefore, ensure a human rights-based approach to Indigenous Peoples’ rights to land, waters, territories and resources, governance, and secure customary tenure

is essential for their continued contribution and significant role in achieving the post-2020 global biodiversity framework. Indigenous Peoples' land, waters, and territories need to be recognized directly and as a category separate from Protected Areas or "Other Effective Area-Based Conservation Measures", including recognition of the land rights of Indigenous women.

5. Call for protection and a halt to criminalization and killings of Indigenous environmental rights defenders.
6. Respect the crucial role of languages, knowledge and cultural heritage in the economic development of Indigenous Peoples, as well as our entrepreneurship role for the enjoyment of our rights to culture, language and scientific knowledge.
7. Give attention to the role of Indigenous Peoples' languages in the preservation of food and knowledge systems that are important to climate change adaptation and conservation strategies.
8. Request that the pledge-givers from COP 26 include Indigenous Peoples from all seven sociocultural regions as recipients, and re-define the scope of their commitment so that the funding is not only for forests and land tenure, but also reflects Indigenous Peoples' self-determination, building of alliances and the strengthening of Indigenous Peoples' local economies, governance systems and resource management strategies and serve all the ecosystems.
9. We urge for more funding mobilization for the direct access to Indigenous Peoples seven sociocultural regions to protect the biodiversity, fight climate change and restore land and its various ecosystems to keep the Paris Agreement Goal of 1.5, stop loss of our world's biodiversity species and restore the land for food security and nutrition in accordance with the 2030 agenda.

We acknowledge the collaborative nature of the work we must do to save our planet and to save our present and our future. Humanity has not delivered on the promise of a sustainable future for all. Humanity is not living in harmony with nature. We call upon Member States, UN

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Agencies, civil society and NGOs, the scientific community and the private sector for better coordination and much greater action. We call upon you to stand in solidarity with us and to respect and value us as essential partners, as we will value and respect you.

Stockholm, Sweden, June 3rd, 2022

**ENLACE CONTINENTAL DE MUJERES
INDÍGENAS DE LAS AMÉRICAS
POSICIONAMIENTO SOBRE EL TEMA
“PUEBLOS INDÍGENAS, SALUD
DEL PLANETA Y TERRITORIAL
Y CAMBIO CLIMÁTICO”
(2023)**

22.º período de sesiones del Foro Permanente de las Naciones Unidas para las Cuestiones Indígenas. Nueva York, abril 2023

Enlace Continental de Mujeres Indígenas de las Américas Posicionamiento sobre el tema “Pueblos indígenas, salud del planeta y territorial y cambio climático”

Para el Enlace Continental de Mujeres Indígenas de las Américas (ECMIA), organización que articula a mujeres, juventudes y niñas indígenas de 23 países del continente, la salud es holística, integral e interdependiente entre la salud humana, del planeta y de nuestros territorios; y ésta abarca la dimensión física, biológica, espiritual y mental. El trauma intergeneracional resultado del colonialismo y la discriminación estructural y sistemática nos mantiene vulnerables a problemas crónicos de salud. El cambio climático afecta nuestra pervivencia cultural, histórica y el ejercicio de nuestros derechos individuales y colectivos, afectando de manera desproporcionada a las mujeres, juventudes y niñez indígenas. Sus impactos incluyen inundaciones y sequías, cambios en el ciclo agrícola, mayor consumo de alimentos procesados y dependencia de productos

comprados, pérdida de nuestros sistemas de alimentación, enfermedades y malformaciones en la niñez, afectaciones en nuestra salud emocional y mental, desaparición de nuestras plantas ancestrales y medicinales que amenaza nuestras prácticas de sanación y migración forzada. Recomendamos a los Estados y al sistema de las Naciones Unidas implementar las siguientes medidas, garantizando la participación plena y efectiva de las organizaciones de los pueblos, mujeres y juventudes indígenas:

1. Reconocer, respetar e impulsar los sistemas de salud propios de los pueblos indígenas, definiendo este impulso junto con los pueblos y mujeres indígenas, sin tutelar, regular, ni apropiarse de estos. La salud involucra a los sistemas alimentarios que incluyen la soberanía de las semillas y formas de producción, conocimientos, acceso y manejo sostenible del agua.
2. Instamos a los Estados a crear marcos jurídicos y políticos apropiados, que reconozcan que el agua es vida y su valor sagrado para la humanidad y garanticen el acceso equitativo, el uso apropiado y la corresponsabilidad en su cuidado y protección.
3. Instamos a los Estados a que desarrollen políticas de remediación, saneamiento, reparación y sanción dirigida a empresas e industrias extractivas por los daños a la salud de los pueblos indígenas, los territorios y a la salud humana, con la participación de organizaciones representativas de pueblos y mujeres indígenas, y que aseguren el cumplimiento de los Principios Rectores sobre Empresas y Derechos Humanos.
4. Garantizar mecanismos de protección a la vida, la salud y la seguridad de las defensoras y defensores de los territorios, recursos naturales y derechos humanos y guardianes de los conocimientos ancestrales, desarrollando políticas, protocolos y medidas de seguridad con la participación de las mujeres, juventudes, niñas indígenas y defensoras y asegurar el seguimiento e implementación efectiva de las recomendaciones anteriores del Foro

Permanente en materia de derechos humanos, con énfasis en el acceso a la justicia y encarcelamiento de los pueblos indígenas.

5. Instamos a la Organización Mundial de la Salud (OMS) que elabore un reporte global sobre el impacto del cambio climático en la salud integral de los pueblos indígenas con énfasis en niñez, juventudes y mujeres indígenas.
6. Que el Foro Permanente solicite a las instancias correspondientes un reporte sobre la implementación de los acuerdos de las Conferencias de las Naciones Unidas Sobre el Cambio Climático (COP), relativos a los pueblos, niñez, juventudes y mujeres indígenas.
7. Que los Estados, agencias de la ONU y la filantropía apoyen las iniciativas y buenas prácticas de resiliencia climática desde los conocimientos indígenas y promuevan una agenda enfocada en la implementación de la justicia socioambiental con perspectiva de género, intercultural e intergeneracional.
8. Reconocer la gobernanza territorial de los pueblos indígenas y nuestros aportes para mitigar los impactos negativos del cambio climático, lo que implica reconocer como sujetos de derechos a los pueblos indígenas en sus países, pasando por la modificación de leyes y políticas públicas que faciliten el liderazgo de los pueblos indígenas para formular e implementar sus planes de vida comunitarios.
9. Promover e incentivar el diálogo entre gobiernos de todos los niveles, empresas, organismos internacionales y pueblos indígenas reconociendo que somos sujetos políticos y con amplios conocimientos sobre los territorios que se ven afectados por el cambio climático y que será mediante el intercambio de conocimientos que se logren mitigar los impactos negativos derivados del cambio climático.
10. Garantizar la integración de los enfoques de derechos humanos individuales y colectivos, género, interculturalidad, inter-

generacionalidad e interseccionalidad en todas las políticas y programas relativos a la salud y la crisis climática.

11. Promover el reconocimiento efectivo de la Madre Naturaleza, sus ecosistemas y especies, como sujeta de derechos, para garantizar su preservación para las futuras generaciones.
12. Reconocer, promover y proteger el aporte de las mujeres y juventudes indígenas al cuidado de la Madre Tierra, poniendo énfasis en nuestra participación y representación plena y efectiva en todos los espacios de toma de decisiones.

Finalmente, compartimos la satisfacción de haber logrado la Recomendación General 39 de la CEDAW que reconoce los derechos individuales y colectivos de las mujeres y niñas indígenas. Por lo tanto, solicitamos al Foro Permanente recomienda a los Estados que realicen los esfuerzos para su plena implementación en los espacios nacionales y, en particular a los Estados Unidos, ratificar la Convención CEDAW, en consonancia con los aportes realizados por la representante de este país.

PANAMA INDIGENOUS PEOPLES IN DEFENSE OF OUR TERRITORY (2023)

With release in defense of our territory

The National Coordinator of Indigenous Women of Panama (CONA-MUIP), the organization of Indigenous Women United for Diversity of Panama (OMIUBP) and the National Union of Kunas Nis Bundor Women, organizations of indigenous women whose one of their objectives is to fight for human rights and the rights of Mother Earth, wants to express its total support for the rejection of the mining law because it considers that this law is harmful to human health and biodiversity.

We consider:

1. That Law 406 was approved without the free, prior and informed consultation of the indigenous peoples and the Panamanian nation.
2. That mining activity causes damage to our ecosystems, loss of biodiversity, contamination of water and soil, and generation of economically non-viable waste, which will continue to contaminate the national soil.
3. That we are denying the opportunity to the coming generation to enjoy a healthy environment full of oxygen to breathe.
4. That as we are human we are violating the right to the motherland (Nabgwana) to coexist and continue to provide us with its protection.

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5. That mother earth (Nabgwana) today needs our support because mining activity will cause reversible damage.

Therefore we only demand a single demand:

The total repeal of the law and cessation of mining activities in our territory.

Indigenous women say Nabgwana is not for sale, it is defended.
No for mining!

JOINT STATEMENT TO THE 22ND SESSION OF THE UN PERMANENT FORUM ON INDIGENOUS ISSUES (2023)

STATEMENT ON AGENDA ITEM 3: SPECIAL THEME OF THE SESSION: “INDIGENOUS PEOPLES, HUMAN HEALTH, PLANETARY AND TERRITORIAL HEALTH, AND CLIMATE CHANGE: A RIGHT-BASED APPROACH

*18th April 2023 Statement by Asia Indigenous Peoples Pact, Asia IP
Caucus. Presented by: Beverly Longid*

I speak on behalf of the Asia Indigenous Peoples Caucus convened by the Asia Indigenous Peoples Pact. Conferences on climate and biodiversity, funding pledges, and studies increasingly recognize the valuable roles and contributions of Indigenous Peoples as custodians of biodiversity and partners in conservation, restoration, and sustainable use. The study by the Permanent Forum also reflects that Indigenous Peoples view health as an interconnection of spirituality, medicine, biodiversity, and everything living. The disruption, destruction, and disrespect for our Indigenous ways of life remain negative factors affecting Indigenous health. Centuries of colonial practices, development aggression, and corporate culture continue to add to the physical, mental, and spiritual traumas in Indigenous Peoples, which have intergenerational consequences. The Asia Caucus statement stresses on the Kunming-Montreal Global Biodiversity Framework (GBF), which recognizes the integrity and distinct nature of the lands, territories, and resources of Indigenous Peoples and local communities (IPLC) and the importance of our full and fair participation in decision-making, implementing the framework and achieving the 2030

Sustainable Development Agenda. ‘Without a commitment to safeguarding human rights, the 30x30 conservation target would lead to further eviction of Indigenous Peoples and local communities from our ancestral lands and denial of access to critical resources needed to sustain our rights to land, food, and health. States should respect our free, prior, and informed consent in creating protected areas, allowing us to manage and provide the financial resources required to support these areas. This commitment is crucial in realizing the target. We join the Indigenous Women Caucus and others in welcoming the adoption of Target 23 and the Gender Plan of Action. The Indigenous Peoples’ conservation models and a human-rights-based approach have proven efficient and effective, thus, should be the conservation standard. The Asia Indigenous Peoples Caucus recommends, to:

1. Ensure the full and just participation of Indigenous Peoples in revising the National Biodiversity Strategies and Action Plans (NBSAPs), implementing the Kunming-Montreal Global Biodiversity framework, and applying the reporting framework through community-based monitoring.
2. Ensure increased direct access to financial resources for Indigenous Peoples, inclusive of all landscapes and seascapes, less bureaucratic financial mechanisms, and inclusion in the GBF governance committees to design better and implement grants.
3. Build meaningful partnerships with Indigenous Peoples to ensure these proposed solutions address climate change and promote biodiversity restoration and planetary and territorial health.

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Further Resources from Globethics Collection on Climate Ethics

Globethics.net with its global online library on ethics with 1.5 million documents offers a collection “Climate Ethics” with over 15’000 full text documents on Climate Ethics and Climate Justice:

<https://repository.globethics.net/handle/20.500.12424/28>

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We strive for a world in which people, and especially leaders, are educated in, informed by and act according to ethical values and thus contribute to building sustainable, just and peaceful societies. The founding conviction of Globethics is that having equal access to knowledge resources in the field of applied ethics enables individuals and institutions from developing and transition economies to become more visible and audible in the global discourse.

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Indigenous Statements for Environmental Justice 2008-2023

Environmental justice has always been on the agenda of Globethics. In 2014, the organisation decided to amplify religious voices in the sphere, advocating for a global and fair solution, by publishing the book: “Religions for Climate Justice: International Interfaith Statements 2008-2014”. In 2023, Globethics became more actively engaged in the United Nations Framework Convention on Climate Change (UN-FCCC) and the annual Conference of Parties (COP28) in Dubai, by organising a session entitled: “Listen to those who listen to the earth. A plea for an urgent ethical blue framework by indigenous populations and world religions.” Moreover, Globethics is glad to support the ethical leadership of societal actors, especially indigenous and faith-based actors, by offering to policymakers and the global audience at COP28 and beyond, three open-access volumes including a selection of key messages and statements issued by a) interfaith initiatives, b) indigenous communities, and c) religious actors.

In facing the climate crisis, which has become a life and future crisis, all voices are needed. A special attention to indigenous and religious voices is due, since they represent in many cases the voiceless yet most impacted populations, and are heirs of ethical and spiritual wisdom, able to reframe the issue beyond economic and political agendas.

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