

# Report of the Indigenous Peoples' Global Summit on Climate Change

20 – 24 April 2009

Anchorage, Alaska



**C**limate change poses threats and dangers to the survival of Indigenous communities worldwide, even though they contribute the least to greenhouse emissions. In fact, Indigenous Peoples are vital to the many ecosystems in their lands and territories and help enhance the resilience of these ecosystems. In addition, Indigenous Peoples interpret and react to the impacts of climate change in creative ways, drawing on traditional knowledge and other technologies to find solutions that society at large can replicate to counter pending changes.

**Statement of H.E. Miguel D'Escoto Brockmann,  
President of the United Nations General Assembly  
to the Indigenous Peoples' Global Summit on Climate Change**

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## **The Anchorage Declaration**

24 April 2009

From 20-24 April, 2009, Indigenous representatives from the Arctic, North America, Asia, Pacific, Latin America, Africa, Caribbean and Russia met in Anchorage, Alaska for the Indigenous Peoples' Global Summit on Climate Change. We thank the Ahtna and the Dena'ina Athabascan Peoples in whose lands we gathered.

We express our solidarity as Indigenous Peoples living in areas that are the most vulnerable to the impacts and root causes of climate change. We reaffirm the unbreakable and sacred connection between land, air, water, oceans, forests, sea ice, plants, animals and our human communities as the material and spiritual basis for our existence.

We are deeply alarmed by the accelerating climate devastation brought about by unsustainable development. We are experiencing profound and disproportionate adverse impacts on our cultures, human and environmental health, human rights, well-being, traditional livelihoods, food systems and food sovereignty, local infrastructure, economic viability, and our very survival as Indigenous Peoples.

Mother Earth is no longer in a period of climate change, but in climate crisis. We therefore insist on an immediate end to the destruction and desecration of the elements of life.

Through our knowledge, spirituality, sciences, practices, experiences and relationships with our traditional lands, territories, waters, air, forests, oceans, sea ice, other natural resources and all life, Indigenous Peoples have a vital role in defending and healing Mother Earth. The future of Indigenous Peoples lies in the wisdom of our elders, the restoration of the sacred position of women, the youth of today and in the generations of tomorrow.

We uphold that the inherent and fundamental human rights and status of Indigenous Peoples, affirmed in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), must be fully recognized and respected in all decision-making processes and activities related to climate change. This includes our rights to our lands, territories, environment and natural resources as contained in Articles 25–30 of the UNDRIP. When specific programs and projects affect our lands, territories, environment and natural resources, the right of Self Determination of Indigenous Peoples must be recognized and respected, emphasizing our right to Free, Prior and Informed Consent, including the right to say “no”. The United Nations Framework Convention on Climate Change (UNFCCC) agreements and principles must reflect the spirit and the minimum standards contained in UNDRIP.

### **Calls for Action**

1. In order to achieve the fundamental objective of the United Nations Framework Convention on Climate Change (UNFCCC), we call upon the fifteenth meeting of the Conference of the Parties to the UNFCCC to support a binding emissions reduction target for developed countries (“Annex 1”) of at least 45% below 1990 levels by 2020 and at least 95% by 2050. In recognizing the root causes of climate change, participants call upon States to work towards decreasing dependency on fossil fuels. We further call for a just transition to decentralized renewable energy economies, sources and systems owned and controlled by our local communities to achieve energy security and sovereignty.

In addition, the Summit participants agreed to present two options for action: some supported Option A and some Option B. These are as follows:

- a. We call for the phase out of fossil fuel development and a moratorium on new fossil fuel developments on or near Indigenous lands and territories.
  - b. We call for a process that works towards the eventual phase out of fossil fuels, without infringing on the right to development of Indigenous nations.
2. We call upon the Parties to the UNFCCC to recognize the importance of our Traditional Knowledge and practices shared by Indigenous Peoples in developing strategies to address climate change. To address climate change we also call on the UNFCCC to recognize the historical and ecological debt of the Annex 1 countries in contributing to greenhouse gas emissions. We call on these countries to pay this historical debt.
3. We call on the Intergovernmental Panel on Climate Change (IPCC), the Millennium Ecosystem Assessment, and other relevant institutions to support Indigenous Peoples in carrying out Indigenous Peoples' climate change assessments.
4. We call upon the UNFCCC's decision-making bodies to establish formal structures and mechanisms for and with the full and effective participation of Indigenous Peoples. Specifically we recommend that the UNFCCC:
  - a. Organize regular Technical Briefings by Indigenous Peoples on Traditional Knowledge and climate change;
  - b. Recognize and engage the International Indigenous Peoples' Forum on Climate Change and its regional focal points in an advisory role;
  - c. Immediately establish an Indigenous focal point in the secretariat of the UNFCCC;
  - d. Appoint Indigenous Peoples' representatives in UNFCCC funding mechanisms in consultation with Indigenous Peoples;
  - e. Take the necessary measures to ensure the full and effective participation of Indigenous and local communities in formulating, implementing, and monitoring activities, mitigation, and adaptation relating to impacts of climate change.
5. All initiatives under Reducing Emissions from Deforestation and Degradation (REDD) must secure the recognition and implementation of the human rights of Indigenous Peoples, including security of land tenure, ownership, recognition of land title according to traditional ways, uses and customary laws and the multiple benefits of forests for climate, ecosystems, and Peoples before taking any action.
6. We challenge States to abandon false solutions to climate change that negatively impact Indigenous Peoples' rights, lands, air, oceans, forests, territories and waters. These include nuclear energy, large-scale dams, geo-engineering techniques, "clean coal", agro-fuels, plantations, and market based mechanisms such as carbon trading, the Clean Development Mechanism, and forest offsets. The human rights of Indigenous Peoples to protect our forests and forest livelihoods must be recognized, respected and ensured.
7. We call for adequate and direct funding in developed and developing States and for a fund to be created to enable Indigenous Peoples' full and effective participation in all climate processes, including adaptation, mitigation, monitoring and transfer of appropriate technologies in order to foster our empowerment, capacity-building, and education. We strongly urge relevant United Nations bodies to facilitate and fund the participation, education, and capacity building of

Indigenous youth and women to ensure engagement in all international and national processes related to climate change.

8. We call on financial institutions to provide risk insurance for Indigenous Peoples to allow them to recover from extreme weather events.
9. We call upon all United Nations agencies to address climate change impacts in their strategies and action plans, in particular their impacts on Indigenous Peoples, including the World Health Organization (WHO), United Nations Educational, Scientific and Cultural Organization (UNESCO) and United Nations Permanent Forum on Indigenous Issues (UNPFII). In particular, we call upon all the United Nations Food and Agriculture Organization (FAO) and other relevant United Nations bodies to establish an Indigenous Peoples' working group to address the impacts of climate change on food security and food sovereignty for Indigenous Peoples.
10. We call on United Nations Environment Programme (UNEP) to conduct a fast track assessment of short-term drivers of climate change, specifically black carbon, with a view to initiating negotiation of an international agreement to reduce emission of black carbon.
11. We call on States to recognize, respect and implement the fundamental human rights of Indigenous Peoples, including the collective rights to traditional ownership, use, access, occupancy and title to traditional lands, air, forests, waters, oceans, sea ice and sacred sites as well as to ensure that the rights affirmed in Treaties are upheld and recognized in land use planning and climate change mitigation strategies. In particular, States must ensure that Indigenous Peoples have the right to mobility and are not forcibly removed or settled away from their traditional lands and territories, and that the rights of Peoples in voluntary isolation are upheld. In the case of climate change migrants, appropriate programs and measures must address their rights, status, conditions, and vulnerabilities.
12. We call upon states to return and restore lands, territories, waters, forests, oceans, sea ice and sacred sites that have been taken from Indigenous Peoples, limiting our access to our traditional ways of living, thereby causing us to misuse and expose our lands to activities and conditions that contribute to climate change.
13. In order to provide the resources necessary for our collective survival in response to the climate crisis, we declare our communities, waters, air, forests, oceans, sea ice, traditional lands and territories to be "*Food Sovereignty Areas*," defined and directed by Indigenous Peoples according to customary laws, free from extractive industries, deforestation and chemical-based industrial food production systems (i.e. contaminants, agro-fuels, genetically modified organisms).
14. We encourage our communities to exchange information while ensuring the protection and recognition of and respect for the intellectual property rights of Indigenous Peoples at the local, national and international levels pertaining to our Traditional Knowledge, innovations, and practices. These include knowledge and use of land, water and sea ice, traditional agriculture, forest management, ancestral seeds, pastoralism, food plants, animals and medicines and are essential in developing climate change adaptation and mitigation strategies, restoring our food sovereignty and food independence, and strengthening our Indigenous families and nations.

**We offer to share with humanity our Traditional Knowledge, innovations, and practices relevant to climate change, provided our fundamental rights as intergenerational guardians of this knowledge are fully recognized and respected. We reiterate the urgent need for collective action.**

*Agreed by consensus of the participants in the Indigenous Peoples' Global Summit on Climate Change, Anchorage Alaska, April 24th 2009*

## **Executive Summary**

### *Introduction*

1. The Indigenous People's Global Summit on Climate Change was held in Anchorage, Alaska, from 20 – 24 April 2009. The Summit enabled indigenous peoples from all regions of the globe to exchange their knowledge and experience in adapting to the impacts of climate change, and to develop key messages and recommendations to be articulated to the world at the fifteenth Conference of Parties (COP-15) to the UN Framework Convention on Climate Change (UNFCCC) in Copenhagen, Denmark in December 2009.
2. Over 400 indigenous people from 80 countries attended the summit, the first such meeting on climate change focused entirely on Indigenous Peoples.
3. Each of the regions provided a report on the impacts of climate change on indigenous peoples in their region, successful adaptation strategies being employed, and recommendations for future action. Briefings were provided on international processes by various UN bodies, and panel discussions were held with non-governmental organizations (NGOs), donors and the private sector.
4. Thematic break-out sessions were organized to address four key areas:
  - Health, Wellbeing and Food Security;
  - Ways of Knowing: Traditional Knowledge, Contemporary Knowledge and Decision-Making;
  - Environmental Stewardship: Natural Resources Ownership and Management; and
  - Energy Generation and Use in Traditional Territories of Indigenous Peoples.
5. At the conclusion of the Summit, participants adopted the Anchorage Declaration.

### *Regional messages*

6. The key messages from each of the regions were as follows:
7. *Arctic*: Climate change has been felt most intensely in the Arctic. In the past few decades, the average Arctic temperature has increased twice as much as the global temperature. Last summer, the Arctic Ocean sea ice shrunk to the smallest size ever seen in satellite images, opening previously ice-jammed waterways, such as the Northwest Passage, for navigation. Climate change is having a negative impact on the health of Indigenous Peoples, and leading to increased economic development of the Arctic. To adapt to rapidly changing circumstances, while at the same time preserving important elements of their culture, indigenous peoples of the Arctic believe they need to find a balance between old and new ways, between scientific and experience-based knowledge.
8. *Latin America*: The Latin American Regional report acknowledged the importance of Indigenous Peoples and traditional knowledge in finding sustainable solutions to the climate challenge, and asked for structures that will address the ecological debt between developed and developing countries. It highlighted the need for education and capacity development around the issue of climate change, the need for sustainable alternatives for climate adaptation and mitigation, and

the need for Indigenous Peoples to create a joint agenda for dealing with climate change adaptation and mitigation.

9. *Pacific*: The low elevation and high quantity of insular coastlines make the Pacific a very vulnerable and high-risk region to impacts of climate change. It now suffers from loss of coastal land and infrastructure due to erosion; inundation and tidal surges, increase in frequency and severity of cyclones; destruction of coral reefs and sea ecosystems on which the livelihoods of the islanders depend from warming oceans; increased droughts or flooding due to changes in rainfall patterns; increases in dengue fever and diarrhea outbreaks; loss of food sources (sugarcane, yams, taro, cassava and banana plantations) from extreme temperatures, changes in the seasons and severity of rainfall; and loss of drinkable water through changes in rainfall, sea-level rise and inundation by sea water. The regional report focused on resilience and mitigation strategies, and the importance of participating in relevant discussions and processes.
10. *Caribbean*: The Caribbean region is most impacted by extreme weather events arising from climate change, including flash floods, tsunamis, earthquakes, intensified hurricane force winds, coastal erosion, coral bleaching, and major landslides and in many instances heavy loss of life and property. As a result, it suffers extensive infrastructural damage and impacts on food security and economic decline. The region focused on capacity-building needs to enable Indigenous Peoples to make use of their traditional knowledge to build community resilience.
11. *Asia*: The Asia report reviewed Indigenous Peoples vulnerability to climate change, including long droughts and prolonged floods, unprecedented strength of typhoons and cyclones, worsening food and water insecurity, increased in water- and vector-borne diseases, pest invasion, destruction of traditional livelihoods of indigenous peoples, and cultural ethnocide or destruction of indigenous people's cultures which are linked with nature and agricultural cycles. It also looked at ways in which indigenous peoples suffer from climate change solutions, such as expansion of biofuel plantations, building dams under the CDM, uranium extraction, inclusion of tropical forests for mitigation under REDD. The region focused on solutions offered by indigenous peoples, such as sustainable traditional agriculture and agro-forestry and low-carbon lifestyles, development of locally-controlled small scale energy projects practices, and rehabilitation of coral reefs and mangrove forests.
12. *Africa*: The key conclusion from the Africa report was that climate change is not just an environmental issue, but is also a human rights issue that affects the spiritual and cultural dimensions of indigenous people's lives and livelihoods. It is expected that climate change in Africa will create significant challenges that include food insecurity, displacement, famine, drought, floods, loss of livelihood assets, shrinking and scarcity of water resources, loss of culture, disappearance of traditional knowledge, health impacts, and further dispossession of land. The potential for adaptation in this region is constrained by limitations on migration and mobility, destruction of biodiversity, long-term land degradation due to drought. Policy responses identified by the region to support indigenous peoples' adaptation and mitigation efforts focused on implementing a human rights framework.
13. *North America*: The North America report noted that climate change is posing significant threat to Indigenous Peoples' food security and food sovereignty and that Indigenous Peoples' rights to self-determination, land, water, and cultural practices are essential for the effective action to mitigate and combat climate change. Impacts currently felt by First Nations Peoples include temperature increases, precipitation changes, disappearing glaciers and snow cover, rising sea level, unpredictable weather and seasons, increased floods, droughts and extreme weather. These climate-related shifts are causing significant changes in animal and fish population, behavior and migration as well as on ecosystem integrity. The region rejected solutions such as

nuclear power projects, “clean coal” development and genetically modified food systems and cautioned against market-based mitigation strategies that threaten Indigenous sovereignty, ecosystems, rights and livelihoods.

### *The Anchorage Declaration*

14. The Anchorage Declaration is the main political message of the Summit. Adopted by consensus it represents the common position of all indigenous participants at the Summit. The Declaration:
- Supports a binding emissions reduction target for developed countries (“Annex 1”) of at least 45% below 1990 levels by 2020 and at least 95% by 2050;
  - Calls on the UNFCCC to establish formal structures and mechanisms for and with the full and effective participation of indigenous peoples;
  - Calls on all Reducing Emissions from Deforestation and Degradation (REDD) initiatives to secure the recognition and implementation of the human rights of indigenous peoples;
  - Challenges states to abandon false solutions to climate change that negatively impact indigenous peoples;
  - Calls on states to recognize, respect and implement the fundamental human rights of indigenous peoples; and
  - Encourages indigenous communities to exchange information.

### *Dialogues with other sectors*

15. Various organizations participated in the Summit, including H.E. Mr. Miguel d'Escoto Brockmann, President of the 63rd session of the United Nations General Assembly. He said he came to bring assurance that indigenous peoples would be a part of future international negotiations regarding climate change.
16. Several panel discussions were held with various sectors, focusing mainly on support that was available for indigenous peoples organizations and projects. These included:
- UN agencies: United Nations University (UNU), United Nations Environment Programme (UNEP), United Nations Educational Scientific and Cultural Organization (UNESCO), United Nations Development Programme - Global Environment Facility (UNDP-GEF), UN REDD Programme, the United Nations Permanent Forum on Indigenous Issue (UNPFII) and the World Bank gave presentations about their relevant work.
  - NGOs: Conservation International, World Wildlife Fund, Global Partnership on Mountain Ecosystems/FAO, Earth Justice, and Alaska Conservation Solutions;
  - Donors: The Christensen Fund, Walter and Duncan Gordon Foundation, Lia Fund, Oak Foundation, Wilburforce Foundation, and the David and Lucille Packard Foundation; and
  - Private sector representatives: Shell, US Arctic Research Commission, Alaska SeaLife Center, and the US Intertribal Council on Utility Policy.

*Recurring themes*

17. Hundreds of stories and evidence of both the impacts of climate change and mitigation strategies on Indigenous Peoples, as well as the success of various adaptation strategies built on traditional knowledge, were shared over the course of the meeting. Each story, each piece of evidence, was an important element of the discussion. It is not possible to properly reflect the information presented, discussed and generated at this Summit in an executive summary. Nevertheless, throughout the various thematic sessions, regional reports, presentations, and informal discussions over the course of the summit, some universal themes and points featured prominently in many of various outputs of the Summit. These included:

- *Indigenous peoples have contributed the least to climate change and already practice low carbon life styles.*
- *Indigenous peoples are the most vulnerable to the impacts of climate change because they live in the areas most affected by climate change and are usually the most socio-economically disadvantaged.*
- *Indigenous peoples have an important role to play in addressing climate change through their knowledge, experience and rights over land and development. This contribution has been largely ignored.*
- *More effort needs to be made to publicize and document the impacts of climate change on indigenous peoples and local mitigation and adaptation measures taken by them.*
- *Indigenous peoples need to be fully and effectively involved in all measures to understand climate change, to reduce or mitigate climate change and adapt to the impacts of climate change. In particular we need to:*
  - *Promote the participation of indigenous youth in all processes.*
  - *Promote and implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) at all levels.*
  - *Enhance the capacities of indigenous peoples to mitigate and adapt to climate change and to implement their self-determined development.*
  - *Fully and effectively engage in the UNFCCC with the immediate objective of ensuring input into the Copenhagen agreements.*

## **Introduction**

The Indigenous People's Global Summit on Climate Change was held in Anchorage, Alaska, from 20 – 24 April 2009. The Summit was hosted by the Inuit Circumpolar Council (ICC) to enable Indigenous peoples from all regions of the globe to exchange their knowledge and experience in adapting to the impacts of climate change, and to develop key messages and recommendations to be articulated to the world at the Conference of Parties (COP) to the UN Framework Convention on Climate Change (UNFCCC) in Copenhagen, Denmark in December 2009.

Indigenous Peoples from all regions of the world depend upon the natural environment. Their rich and detailed traditional knowledge reflects and embodies a cultural and spiritual relationship with the land, ocean and wildlife.

However, human activity is changing the world's climate and altering the natural environment to which Indigenous Peoples are so closely attached and on which they so heavily rely.

In a very real sense, therefore, Indigenous Peoples are on the front lines of climate change. They observe climate and environmental changes first-hand and use traditional knowledge and survival skills to adapt to these changes as they occur.

Moreover, they must do so at a time when their cultures and livelihoods are already undergoing significant changes due, in part, to the accelerated development of natural resources from their traditional territories stimulated by trade liberalization and globalization.

Reflecting their position as “stewards” of the environment and drawing upon their age-old traditional knowledge—the heart of their cultural resilience—Indigenous Peoples were among the first groups to call upon national governments, transnational corporations and civil society to do more to protect the Earth and human society from climate change.

The Indigenous Peoples' Global Summit brought together over 400 indigenous participants and observers from around the world to pursue four key objectives:

- Consolidate, share and draw lessons from the views and experiences of Indigenous Peoples around the world on the impacts and effects of climate change on their ways of life and their natural environment, including responses;
- Raise the visibility, participation and role of Indigenous Peoples in local, national, regional and international processes in formulating strategies and partnerships that engage local communities and other stakeholders to respond to the impacts of climate change;
- Analyze, discuss and promote public awareness of the impacts and consequences of programs and proposals for climate change mitigation and adaptation, and assess proposed solutions to climate change from the perspective of Indigenous Peoples; and
- Advocate effective strategies and solutions in response to climate change from the perspective of the cultures, world views, and traditional knowledge of Indigenous Peoples, including local, national, regional and international rights-based approaches.

Indigenous delegates were selected from each of the United Nations Permanent Forum on Indigenous Issues (UNPFII) regions, with a view to ensuring balanced representation of professional expertise, gender balance and stakeholder participation within the available funds. Additional participants include both indigenous representatives and observers, who were interested in attending the Summit and were able to fund their own costs.

Organization of the Summit was assisted by the Northern Forum, an Alaskan based non-profit organization supporting sustainable development and other issues for people of the North who provided

staff, website management, translations, travel arrangements and office space, and the United Nations University, who provided staff, synthesized background information, gave logistical and media support, organized a documentary film festival, acted as session rapporteurs, prepared reports and proceedings, and aided the Summit organizers with auditing procedures.

The Indigenous Peoples' Global Summit on Climate Change was made possible thanks to generous donations from the following foundations:

- The Christensen Fund
- The Ford Foundation
- The Oak Foundation
- The MacArthur Foundation
- The Wilburforce Foundation
- The Gordon Foundation
- The Trust for Mutual Understanding
- The Packard Foundation
- The Lia Fund
- Conservation International
- WWF International Arctic Programme
- The Nature Conservancy
- The World Bank

The following international agencies, governments and governmental organizations also contributed to the success of the Summit:

- Government of Sweden
- Government of Denmark
- United Nations Development Program
- U.S. National Parks Service - Beringia Heritage Program
- International Fund for Agricultural Development
- U.S. Arctic Research Commission
- North Pacific Research Board
- Native Children's Survival
- The Denali Commission

Background documentation, Regional Reports and the list of participants at the Summit are available from the Summit website (<http://www.indigenoussummit.com>).

## **Opening of the Meeting**

1. The Indigenous Peoples' Summit on Climate Change opened at 9:30 am on 20 April 2009.
2. Ms Patricia Cochran, Chair of the Inuit Circumpolar Council (ICC) and Chair of the Summit, welcomed participants to the meeting and thanked the sponsors who made the meeting possible. She also thanked the traditional owners of the land, the Ahtna Athabascan Dena'ina People for giving permission to hold the Summit.
3. Ms Dorothy Cook, President of the Native Village of Eklutna, Alaska, welcomed participants on behalf of the traditional owners.
4. Ms Cochran introduced the members of the Steering Committee, and outlined the major tasks of the Summit:
  - To produce a conference report
  - To agree on an Anchorage Declaration
5. Ms Cochran encouraged participants in drafting the Declaration to show strength in unity. She observed that the planet included many Indigenous Peoples but that indigenous people seemed invisible, and considered that the Summit presented an opportunity for indigenous people to speak with a united voice.

## **Daily Blessings**

6. Each day of the meeting received a blessing from various regions of the world. Short summaries are provided below.

### *Blessing by Alaska representative, 20 April 2009*

7. The opening blessing was given by Ms Elaine Abraham, a Tlingit Elder, former Professor at the University of Alaska and Chairperson of the Board of Commissioners of the Alaska Native Science Commission. She encouraged the Summit participants to work with the spirit of the elders and ancestors.

### *Blessing by Latin American representative, 21 April 2009*

8. The opening blessing was given by Ms Renilda Martinez, a Guayu Elder from Venezuela. She gave thanks and called on participants' passion and strength to resolve any issues.

### *Blessing by Pacific and Caribbean representatives, 22 April 2009*

9. The opening blessing was given by three representatives of the region, who sang verses of greeting and blessing in their native languages and led the participants in prayer. The Pacific Delegation concluded the blessing with a traditional song.

### *Blessing by African representative, 23 April 2009*

10. The opening blessing was given by an African elder, Mr Joseph Mokinyo Simel, of Kenya. Mr Simel blessed the meeting participants and called for them to be successful.

*Blessing by Asian representative, 24 April 2009*

11. The opening blessing was given by Ms Yanjinkham Shagdar, Mongolia, who sang in her traditional language. Ms Vicki Tauli-Corpuz of the Philippines also gave a traditional blessing in her native language.

**Daily Address by Representatives of Elders and Youth**

12. Each day of the meeting was opened by statements from representatives of Elders and Youth from various regions of the world.

*Opening statements by elder and youth representatives from the Arctic and North America, 20 April 2009*

13. Ms Carrie Dann (Western Shoshone Nation, USA) gave an opening address on behalf of the Elders of the Arctic. Ms Dann spoke of protecting the health of Mother Earth from environmental degradation. She noted that the environment included individuals and that everyone contributed to environmental degradation. Ms Dann further commented that it was Indigenous Peoples' duty to protect the environment for future generations. Ms Dann questioned whether Indigenous Peoples practiced their own traditional ways or the ways of others and encouraged them to continue to care for nature.
14. Ms Dann considered that Indigenous Peoples were a minority and that a majority was required to effect change. She encouraged participants to use powerful means of communication such as television to disseminate relevant information. In closing, Ms Dann posed a number of questions: "Does Mother Nature have a fever? What do we do when we are sick? We take the fever away. Now we have to do this with the Earth. The earth won't get better until someone takes care of her."
15. Ms Ariel Derenger (Chipewyan Athabaskan, a Dene people from northern Alberta, Canada) gave an overview of her community, which is made up of Cree First Nations, Chipewyan (Dene) First Nations and Metis People, and how it is being affected by the Alberta tar sands extraction. Ms Derenger noted that extraction involved toxic tailings going into the river, which in turn flowed north into the lake where her people lived. Furthermore, it was considered that this process involved moving a significant amount of earth, possibly more than in the Three Gorges Dam project in China. She further noted that significant amounts of water were used to make the tar sand oil resulting in poisoning of natural resources affecting the food chain. As a result, there has been a greater reliance on processed foodstuffs in the local communities, leading to an increase in the rate of diabetes.
16. Ms Derenger commented that while the pipelines project affected the North American region, the Dene people were bearing the brunt of the impacts. There was arsenic and mercury in formerly pristine waters where the Dene previously drank and swam. She further explained that the water in the area produced skin rashes and there was an increase in the prevalence of asthma. In a population of approximately 1200 people, 48 rare forms of cancer had been identified since 2005. Ms Derenger also noted that there was a disproportionate impact on youth, who were leading the protest movement in her area. She considered it is essential to give prominence to the voices of those most impacted by climate change.
17. Ms Greta Schuerch (Alaska, Chair Inuit Circumpolar Youth Council) spoke on behalf of the youth of the Arctic region. Ms Schuerch noted that the Arctic's ability to function as a cooling system for the earth was in jeopardy. She spoke of the threat of climate change to Arctic

communities, including the youth who bear the responsibility of bridging traditional activities and modern ways. Ms Schuerch predicted that the Arctic would become world leaders in minimizing impacts due to the people's resilience rather than complacency. Additional predictions included that the current youth generation and children would feel the most significant impacts of climate change. On a final note, Ms Schuerch commented that improvements would only be achieved by practical protection of culture rather than by good intentions.

*Opening statements by elder and youth representatives from Latin America, 21 April 2009*

18. Ms Tarcila Rivera Zea (Executive Director, Chirapaq-Centro de Culturas Indigenas del Peru and representative for Latin America on the Summit Steering Committee) opened the Latin American statements. She highlighted the intergenerational nature of the Summit, and emphasized the importance of both youth and elder participation in climate discussions. She commented on ways that knowledge, emotion and action through Indigenous cosmologies and spirituality could inform the climate summit.
19. Mr Gilberto Arias (Kuna Elder, Panama) spoke words of greetings and gratitude in his native language. He spoke of climate change as a common challenge. He told the parable of two families with numerous children who believed they had to make war in order to achieve peace: the great leaders went on to prepare their strategies for war and agreed to meet again when they were ready to fight, but the younger children and older children began to war among themselves because of jealousy. The family that did not engage in the jealousy and fighting were the ones that won the war. Mr Arias explained how this illustrated the current challenges Mother Earth was facing and urged participants against falling into the same mentality of the families in the parable by focusing on those fighting for conservation and those carrying out destruction. He noted that unity was an essential mechanism in the fight against climate change, and urged participants to reflect on strategies, solutions and unity in strength to combat climate change, the common enemy.
20. Ms Berenice Sanchez (Nahua youth, Mexico) urged participants to consolidate strategies to face climate change with the indigenous wealth of seeds, knowledge, and traditional ancestral practices. She asked participants to move beyond declarations to tangible commitments, and called for thinking about how Indigenous Peoples are going to respond and the strategies to articulate. She considered that traditional knowledge systems should be on equal footing with conventional science systems and emphasized that Indigenous Peoples have their own strategies for facing climate change and defending their own futures and destinies.
21. Mr Carlos Picanerai (Ayoreo representative, Paraguay), spoke of the importance of forming alliances to confront climate changes. He urged participants to evaluate their collective and individual impacts on nature, and emphasized that Indigenous Peoples and society as a whole must take on the challenge of climate change. He spoke of the impacts of climate change on Indigenous Peoples' health, wellbeing, food, economy, and ecosystems. Mr Picanerai spoke of traditional knowledge being the pillar for finding solutions to climate change and the importance of acknowledging that traditional knowledge was equal to western science. He called for Indigenous Peoples to seek self-governance and to achieve self-determination that will allow them to find solutions to climate change. He emphasized the global nature of climate change and urged Indigenous and non-Indigenous Peoples to unite to confront it. He told of the impact of climate change in Paraguay where it has not rained for the last six months. He said that the government of Paraguay had not worked with Indigenous Peoples to guarantee their rights or to consult them. He emphasized that at the regional and international levels it was important to

keep in mind the human rights framework that was achieved by the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) and that one of the primary goals should be to call for the implementation of UNDRIP especially Indigenous Peoples' right to free, prior and informed consent.

*Opening statements by elder and youth representatives from the Pacific and the Caribbean, 22 April 2009*

22. Opening statements were provided by Mr Fiu Elisara from Samoa, Mr Bartholomew Teul from Belize and Ms Pearl Williams from Dominica.
23. Mr Elisara gave an opening address on behalf of the Pacific Elders present. He shared an Elder's words on climate change, "Fundamentally, the problem of climate change is one of arrogance and one of greed." He explained that these are human vices that speak to our weaker side and our vulnerability as humans. Greed is our unhealthy preoccupation with profit at the expense of others.
24. Mr Elisara noted that trees and forests were the lungs of Mother Earth and were critical to the production of the clean air we breathe. For his people, trees have a life and a soul. When they cut a tree they have a prayer and a chant that is performed to ask pardon to a tree for causing it pain. Their connectivity with nature tells them that there is richness in the sea and the land. When birds fly gracefully it is an early warning that a cyclone is imminent. When grapefruit trees are heavy with fruit, it means stormy weather is coming.
25. He reflected that our relationship with Mother Earth is one of balance where boundaries are protected and respected. In arrogance and greed humans have encroached boundaries of what is right and what is just. In searching for solutions, people must be open to the wisdom of others and to sharing wisdom collectively. As humans have become more knowledgeable, this knowledge has given man greater capacity to abuse elements. In closing, Mr Elisara noted that we need to work toward a culture of humility and of sharing. This is the first step to healing.
26. Mr Bartholomew Teul (Belize) spoke of the Mayan calendar and Imosh, the sign for rain and water creatures. During this time the day can bring changeable human reactions so if the person is not careful extreme character shift can occur. He spoke of the importance of Mother Earth day and how his organization had planted 400 mahogany trees to honor Mother Earth.
27. Ms Pearl Williams (youth representative from the Caribbean) spoke of the threat of climate change in the Caribbean island nations. Intensification of climate related storms causes serious damage resulting in serious devastation. As a young person, Ms Williams re-emphasized the need for capacity building to cope with the impacts of climate change. Specifically, she recommended training in the legal field for young people to be able to defend the rights of Indigenous Peoples.
28. Ms Williams also called on governments to recognize and honor legal commitments such as UNDRIP and the International Labor Office (ILO) Convention No. 169 and to incorporate these agreements into domestic law to ensure that they are implemented. She asked that the UNPFII ensure that national governments meet these obligations and recommended that they establish legal and monetary mechanisms to assist Indigenous Peoples.
29. Ms Williams concluded by thanking everyone for affording youth the opportunity to participate. She highlighted that youth were the leaders and future of tomorrow and that youth participation was very important.

*Opening statements by elder and youth representatives from Africa, 23 April 2009*

30. Short statements were given by elders and youth from several African countries, and each of them told the story of their people.
31. The statement from Uganda was presented by Mr Charles Topoth Angella of the Batwa people. Mr Angella spoke of World Bank support for Ugandan Government activities, which resulted in evicting his people from their traditional lands. The eviction took place in 1991, and the Batwa did not have an alternative place to settle, so they were scattered around Southwest Uganda and worked for their neighbors. They became landless in their own country, and were forced to beg or do cheap labor for which they were paid in food or given small amounts of money that was not enough to live on. Most Batwa people did not go to school, and so had no education.
32. Mr Angella recounted that while previously the Batwa people had lived in the forest where they could get everything they needed, after the eviction they did not have these goods. Today, he said, they have no political representation, don't have a say in their own country, and are marginalized by other people, who think that they are not educated and informed. Non-Governmental Organizations (NGOs) have tried to buy them some land, but even that land is not enough and is often infertile. The Batwa aren't given an opportunity to participate in the buying or selection of land. They are given seeds, but their traditional seeds no longer work. Because of climate change, when it rains, crops are washed down and huts are washed off. He wanted to make the plight of the Batwa people better known and called upon Indigenous Peoples to think about the Batwa people.
33. Mr Adam Kuleit Ole Mwarabu Lemareka spoke as a representative of the Parakuiyo Maasai pastoralist community in Tanzania. He also wanted to share the story of his people, particularly the invasion of lands and cattle removal by the government. He noted that livestock and land was the basis of livelihoods and that his people had lost 18,000 livestock due to government action against them. Mr Lamareka noted that his people would like to see a recommendation to the government of Tanzania to stop this form of discrimination. He called for indigenous peoples to be united and requested everyone to find a way to help them and other indigenous peoples who are suffering.
34. Ms Edna Latoyo gave a statement on behalf of African indigenous youth. She said that youth were the future leaders but faced many challenges in Africa. She also spoke about African women, who are facing challenges due to the scarcity of resources that has resulted from climate change. Many people were evicted and forced to leave the outskirts of the forest. At the present time droughts are severe, resulting in loss of livelihoods and food security, as well as in the loss of traditional knowledge. Women and indigenous people cannot transmit knowledge to youth, and if the youth do not have traditional knowledge, they will lose their culture.
35. African youth are committed to protecting the environment from climate change, and want to participate effectively in the climate change process. She called on governments, the donor community and the private sector to help support participation of indigenous youth in international processes. Indigenous youth can find solutions to climate change through adaptation, using their traditional knowledge. She believed that communities can come up with solutions. She called for support for community-based documentation of traditional knowledge to ensure that this knowledge is not lost. She believed that adaptation was the number one need for Africa, and that adaptation has to be localized. She envisioned a future where youth can influence decisions, including those relating to climate change and other issues. She hoped that the international community will make an effort to support their participation in the climate change meeting in Copenhagen.

36. An elder representative of the Maasai people in Kenya spoke. The Maasai are mainly pastoralists, who keep cattle, sheep and goats. The source of their problems was the white colonialists who took their land, and did not consider that they needed the land for their pastoralist livelihoods. This happened, for example in Naivasha and Nakuru in Kenya. Modern development also brought other 'advances', and forced the Maasai to change their lifestyle. He noted with dismay that climate change has had many negative impacts, for example, the Maasai used to have a minimum of five wives, now they can only afford one.
37. He requested the meeting participants to help identify the right people to tell that climate change is badly affecting indigenous people. He also called for people to unite and to hold similar gatherings in Africa so that people from small African NGOs can participate and have their voice heard. He mentioned the problem of illegal logging in forest refuges, caused by a dependence on charcoal for fuel. He felt that the government is doing nothing about destruction of the forest because they are afraid that they will be voted out of office. He called for participants to inform the world about how indigenous peoples are impoverished by climate change.
38. The session moderator ended by expressing hope that the Summit was not the last, but the only the first of many.

*Opening statements by elder and youth representatives from Asia, 24 April 2009*

39. Ms Victoria Tauli-Corpuz, Philippines introduced Ms Agatha Sangma of India, the youngest Member of Parliament in India.
40. Ms Sangma spoke of Chipko ("to hug" in Hindi), a movement that focuses on saving trees through non-violent action that started in the 1970s. She appealed to young friends in indigenous communities across the world to be a part of the transformation required to address climate change. She considered that it was essential that the youth had access to education that taught principles in harmony with sustainable development allowing people to move to a low carbon lifestyle.
41. Mr Phrang Roy of India spoke of traditional knowledge. He noted that many guidelines exist with local knowledge, experience and wisdom for avoiding climate change. Unfortunately much of this knowledge is disappearing across the world. However, he noted that there are communities trying to regain this knowledge and that this Summit demonstrates that Indigenous People can be agents of change and move the world. He expressed the hope that although we are in the midst of a crisis, it could be a transformative crisis where we have an opportunity to bring a new development paradigm. He encouraged participants to defend their rights and traditional livelihoods, and to take advantage of ILO 110, which upholds traditional livelihoods. He noted that changes, such as degradation and changes of migratory patterns should be documented for future use. He encouraged participants to be involved in the design of technologies, and to use the systems of accountability that multilateral systems to ensure Indigenous Peoples' rights are respected.
42. Ms Mina Setra (Kalamantan, Indonesia) spoke as a representative of youth. Ms Setra recalled that when she was a child, her family planted rice and conducted their daily lives according to signs from nature, such as the songs of birds and the stars, which would indicate drought or rainy season. Everything in the community was done according to what nature tells. She quoted the US president, and said that it is time to make a change. Climate change is big challenge for all humankind. But it is also a chance for indigenous people to reaffirm their rights, and gain rights

- that have been stolen from them. She felt that now is the time to make young people and all of the world understand that this is a time to make a statement of our rights, and to make a change.
43. Ms Tauli-Corpuz introduced an elder from Bangladesh, Mr Sudha Sindhu Khisha, to address the Summit. An elder from the hills of Bangladesh, Mr Khisha had fought the government to bring justice to indigenous people and was responsible for getting the government to sign a peace accord.
44. Mr Khisha noted that climate change is the cruel reality, and recounted how he had seen the signs and changes for a long time. The hills were a cotton belt when he was young, but now there was no cotton due to a dam that was built. There was a deep forest with wildlife. Indigenous peoples did not have to buy anything except salt from the market. This is different from the present situation: now people produce for profit. He noted that production has lessened due to climate change, and people engage in other jobs. This has led to changes in culture, norms and values as people are marginalized through the introduction of hydroelectric dams, construction and modernization. Even after the accord was signed, indigenous people are not able to protect their lands. Some think that they can protect their land if they convert to Christianity.
45. He noted that in any crisis the marginalized are the most vulnerable. The loss of biodiversity and degradation of ecosystems has caused many indigenous people to flee to neighboring countries, where they have become landless. He stated that there is every possibility for indigenous people to be affected by government initiatives on climate change adaptation and mitigation. He concluded that human beings are part of nature, and therefore destroying nature is destroying humankind. He felt that Indigenous people know how to treat mother Earth and modern society is responsible for the changes. He stated that unity is the only option for survival, and that the UN will only be successful when it implements the UN declaration and includes indigenous peoples in its programmes.

## **Regional reports – Arctic**

### *Inuit Circumpolar Council (ICC) Arctic Report*

46. Mr Aqqaluk Lyngé, President of the Inuit Circumpolar Council, Greenland, presented the Arctic regional report.
47. Mr Lyngé noted that climate change is affecting all indigenous peoples in profound and disturbing ways. Last spring, Victoria Tauli-Corpuz and Mr Lyngé, as special rapporteurs of the UN Permanent Forum on Indigenous Issues, prepared a paper for the Permanent Forum's Seventh Session on the impact of climate change on indigenous peoples and their lands. He noted that the Forum had learned a great deal about the ways in which climate change is affecting the health and well-being of indigenous peoples in all regions of the world and the ways in which indigenous peoples are attempting to adapt to climate change.
48. Thus far, he noted, climate change has been felt most intensely in the Arctic. In the past few decades, the average Arctic temperature has increased twice as much as the global temperature. Last summer, the Arctic Ocean sea ice shrunk to the smallest size ever seen in satellite images, opening previously ice-jammed waterways, such as the Northwest Passage, for navigation.
49. The challenge of sustainable development of the Arctic in the face of global climate change is central to every single issue currently being faced by indigenous peoples throughout the circumpolar region. It is probably the greatest challenge people have ever faced in a long history

- of formidable challenges. He noted that it is crucial for the survival of circumpolar peoples and our cultures that we all find ways of meeting this challenge and that we find them quickly.
50. Inuit live across the vast Arctic region that crosses the political boundaries of Canada, Russia, Alaska and Greenland. Inuit are one people, he said, we speak the same language, eat the same whale mattaq [skin] and subsist on the same Arctic Ocean. And we are all dealing with the impact of climate change.
  51. He noted that in contrast to the important role of scientists telling us about climate change, the *Sila Inuk* project in Greenland focuses on Inuit hunters, asking them to document what climate change effects they have seen over their lives and what information they have gleaned from their grandparents. Hunters speak of thinning sea ice that makes hunting much more dangerous, changes to permafrost that alter spring run-off patterns, a northward shift in seal and fish species, and rising sea levels with more extreme tidal fluctuations. One hunter told the project, "The sea must be getting warmer because it doesn't freeze where it used to, even when the air is very cold." Another said that the snow melts so quickly in the spring now that "it is as if the earth just swallowed it!" Many say their traditional knowledge is not as reliable as it was in the past for predicting safe ice conditions. This is a great source of anxiety for Inuit hunters.
  52. In Canada, Inuit villages are experiencing rapid changes and a great deal of stress and uncertainty due to the effects of climate change. In the village of Tuktoyaktuk, for example, the sea ice that normally forms a protective barrier against erosion is melting. Erosion of the shoreline is therefore increasing, and this erosion has created a new channel of water between two sides of the town. When there is no protection from sea ice, a storm can erode the shoreline up to a depth of 10 metres. This erosion, along with the thawing of the region's permafrost, is destroying buildings and threatening the village cemetery.
  53. In Alaska, several Inuit villages face relocation because of damage brought about by melting sea ice and thawing permafrost. Their infrastructure is crumbling, their drinking water is contaminated, and the natural ice cellars they use for food storage have melted.
  54. Inuit in Chukotka work closely with scientists in various monitoring programmes. The most common observation among these Russian Inuit relate to what they call the "melting of old ice", which immediately leads to a whole series of negative changes. They, too, note increased erosion and more difficulty in hunting due to thinning ice. Arctic flora and fauna distribution is changing in Chukotka, according to Inuit there. Berries ripen more rapidly in the summer heat and rot more rapidly. Previously unknown birds and species of fish have been noticed. Badgers and lynxes appear on the tundra more frequently.
  55. Mr Lynge noted that there are many other examples like these, and that scientists expect things will only get worse in the coming decades. The effects of climate change in the Arctic will include faster rises in sea levels, more frequent and extreme storm winds and flooding, a decrease in the extent of the sea ice, higher temperatures, and increased erosion due to higher waves, melting sea ice and thawing permafrost.
  56. All of these changes are threatening Inuit health, mainly because they make it more difficult and dangerous for the Inuit to harvest their food. Already, coasts are eroding, storms are becoming stronger and less predictable, the sea ice the Inuit travel on while hunting is becoming much more dangerous and difficult to read, and the species they rely upon for subsistence are changing their migration patterns.

57. In addition, climate change is expected to bring new bacteria and other micro-organisms to the region, with unknown effects. The melting permafrost will make it more difficult to freeze our food in the traditional ways, and the shifting ground is damaging sanitation and water supply systems. All of these issues affect Inuit health and well-being, either physically because they threaten the safety of food and water, or socially and mentally because they threaten the way of life upon which Inuit identity is based. In response to these threats to their health, Inuit are developing a health action plan that will be based, in part, on lessons learned by other indigenous groups.
58. He noted that climate change is also leading to increased economic development of the Arctic. Multinational companies are taking advantage of the climate crises. In Greenland mining companies, seeking to mine uranium and oil companies planning to drill offshore this summer are campaigning aggressively. But any economic advantage that may trickle down to the Inuit cannot compensate for the hugely negative effects of climate change on their health and well-being. New technologies can help save people from the negative effects of climate change and Inuit are open to explore the possibilities. They would welcome any new technology that would help cope with the enormous challenges they face. The Inuit are an adaptable and pragmatic people, and have taken on new technologies very quickly when it was in their interest to do so.
59. He noted that across the Arctic, Inuit are studying the effects of climate change and proposing strategies for adaptation. They recognize the importance of teaching young people the skills they will need in a changing environment, working with politicians, business leaders and scientists on problems facing Arctic communities, researching the impact of climate change on wildlife populations and their food sources, investigating new commercial and employment opportunities, learning different hunting techniques, translating climate change information into indigenous languages, making research results quickly available to decision-makers, identifying barriers to adaptation, locating financial resources, and so on.
60. He introduced the Inuit Circumpolar Council (ICC), the organization that represents all 155,000 Inuit – from Russia to Greenland – on matters of international concern, environment and human rights. The ICC takes climate change very seriously and has done much lobbying internationally to try to limit it. They are active within many international bodies, including the eight-nation Arctic Council, where they and five other indigenous peoples' organizations have permanent participant status, which means they sit at the same table as ministers and senior Arctic officials and contribute at all levels of the Arctic Council's work. The ICC, along with other indigenous peoples, has been very active within the United Nations and its various subsidiary bodies, including the UN Framework Convention on Climate Change.
61. Mr Lyngé noted that as worldwide interest in the Arctic and the effects of global warming on the Arctic has skyrocketed in recent years, Inuit communities and organizations have become increasingly involved in national and international initiatives to address the issue of sustainable Arctic development in light of global climate change. He then reviewed a few recent developments.
62. In October 2008, under the auspices of the Sustainable Development Working Group of the Arctic Council, ICC organized the "Symposium on Arctic Indigenous Languages" in acknowledgement of the importance of language, culture and traditional knowledge to sustainable development. The ICC were reminded there that when it comes to protecting and promoting indigenous languages, the most important work is being done in local communities, in schools, and within families as they sit around the kitchen table. But international instruments are essential elements too. And so the language of climate change has important dimensions at both the level of the village and the level of international forums, such as this one. He

- encouraged participants as they spoke the international language of climate change in Anchorage, to not forget that the most important climate change language is found at home, in hunters' camps, and next to eroding village coastlines.
63. While most of Inuit learning begins in the family, Inuit communities are increasingly aware of the need for higher education and awareness-raising about sustainable development and climate change, both among their own people and in the global community. By 2010 ICC Greenland will establish a new "Centre for Human Rights and Indigenous Studies." This centre would create opportunities for students and professionals to examine global issues from the perspective of indigenous peoples and their own history and traditional knowledge. Canadian Inuit have proposed the establishment of an Inuit Knowledge Centre, which will foster the next generation of Inuit scholars and serve to boost the legitimacy and value of Inuit knowledge in research initiatives. They are also proposing the establishment of an Inuit Language Development Institute to serve as a Centre of Excellence, linking language revitalization efforts across the Arctic. All of these initiatives will help Inuit address climate change and other issues facing us.
  64. As the 2012 deadline looms for the greenhouse gas emission reductions agreed to in the 2005 Kyoto Protocol, ICC has called for the avoidance of climate change impacts on the Arctic to be one of the key benchmarks for determining the effectiveness of the post-Kyoto process. ICC is also seeking a post-Kyoto-2012 process that includes international cooperation to support urgent action on adaptation to climate change, and the engagement of Inuit in the development of a circumpolar Arctic science and research infrastructure.
  65. Notwithstanding these involvements, Inuit recognize that their capacity to achieve sustainable development in the face of climate change is dependent on progress toward autonomy and self-government. Following a self-government referendum in November 2008, in which Greenlanders voted overwhelmingly in favour of greater autonomy, a major change in how they govern themselves will come into force in June of this year, and Greenlandic (Kalaallisut) will become Greenland's sole official language.
  66. In Canada, there are conflicts over the implementation of land claims agreements, but these agreements are vital to Inuit as they continue to address issues of self-determination and sovereignty. In Alaska, the ICC is hoping for progress in the accommodation of rights recognized in the *Alaska Native Claims Settlement Act*. And in Chukotka, Russia, some efforts are being made to secure recognition of Inuit rights. On the basis of these developments, future governance models will be structured to reflect circumstances in various regions.
  67. He noted that in Indigenous Peoples' struggle to achieve greater autonomy it is important to also discuss ways of how to ensure rights as indigenous peoples will be recognized and accommodated. Inuit have been paying particular attention to issues of Arctic sovereignty. As the global climate warms up and Arctic ice melts, states, industries and academic researchers are all looking toward the Arctic for increasingly accessible resources and entering the debate on Arctic sovereignty. Inuit are being ignored in this debate, and so Inuit leaders recently met in Canada to address issues of Arctic development and to formulate an Inuit Declaration on Arctic Sovereignty. This declaration will be made public in a few days in Norway at the Ministerial meeting of the Arctic Council.
  68. What about the future? The special rapporteur paper prepared for the UN Permanent Forum on Indigenous Issues made the following recommendations: that policy makers consider the long-term sustainability of any climate change mitigation policy they choose; that financial institutions increase their support for restructuring and reorientation towards low-carbon, national energy policies; that the full participation of indigenous peoples in post-Kyoto

negotiations should be ensured; that scientists and policy makers should consult with indigenous peoples so that their studies and decisions will be informed by indigenous peoples' knowledge and experience; that indigenous peoples should be given support to develop their traditional knowledge, their environment-friendly technologies, their cultural diversity and the biodiversity in their territories; and many other measures. They also noted that the Arctic is an area of special urgency.

69. Inuit are looking forward to a future filled with effective partnerships that will allow us to make our own contributions to the solutions of the global challenges and at the same time to protect our way of life as a distinct and unique people. They welcome new partnerships with the public sector, the private sector, and other like-minded civil society groups. They recognize the value of working together with others who are knowledgeable in the fields of medicine, epidemiology, political science, and economic development.
70. How should these partnerships work? Consultation is essential at the early stages of research, as is sharing knowledge and the results of research with each other. And most importantly, making a commitment to each other as partners, recognizing that all have knowledge and skills that can be brought to joint enterprises. The partnerships created should serve the needs of both the scientific community and the Inuit community.
71. To adapt to rapidly changing circumstances, while at the same time preserving important elements of our culture, indigenous peoples need to find a balance between old and new ways, between scientific and experience-based knowledge, between change and stability. He noted that if we strive at all times to find a balance that nourishes our way of life, and if we succeed in forging effective partnerships with others, we can move forward into an uncertain future with courage and hope.
72. In conclusion, Mr Lyngne noted that Indigenous peoples in the Arctic are full of hope. While facing considerable challenges that climate change has brought, they are still looking forward to the future with optimism and enthusiasm.

#### *Saami report*

73. Ms Gunn-Britt Retter (Head of Arctic and Environmental Unit, Saami Council) reported on the situation of the Saami. Ms Retter noted that the Saami face different climate change challenges to those faced by the Inuit. The Inuit are dependent upon ice, whereas the Saami face challenges with respect to forests, tundra and coasts, involving reindeer herding, gathering plants and berries and fishing in lakes and coasts.
74. Many observers implied that a warmer world was a more comfortable world; however the Saami don't like it getting warmer, it is their right to want to feel cold. The Saami are experiencing longer growing seasons, the tree line is moving northwards, new insects have appeared, animal migration patterns are changing. She said that she intended to concentrate on looking at how to live with such changes rather than simply describing their impacts.
75. She stated that there is a need to think about how mitigation measures – for example, alternative energy sources such as wind and biofuels – also impact the lands of indigenous peoples, who are thus affected both by climate change itself and by the mitigation measures. Indigenous peoples have to prepare themselves to live through the coming changes, recalling that environmental changes imply land use changes.

76. She noted that preparing for change involves using the best available knowledge. This is not necessarily just science. Indigenous peoples have previous experience of adaptation to change. The Sami University College has carried out research into how to use traditional ecological knowledge to adapt to change. There is the need to compare traditional ecological knowledge and 'science' and to use science to validate the findings of traditional knowledge research.
77. The message of the Saami to the climate change process is that full and effective participation at the highest possible levels – national and international – is vital. Partnerships are similarly vital. Indigenous peoples cannot face the issue of climate change alone; at the same time States will need the help of indigenous peoples. One of the consequences of climate change is that there is increased access to natural resources, such as oil and gas, with the attendant risks for indigenous peoples.
78. She concluded that traditional knowledge provides the conditions for generating new knowledge. However such progress requires a great deal of Indigenous Peoples – they must look forward to a world of equal partnerships between indigenous peoples and states that encompasses both legislation and practices.

### *Russian Report*

79. Mr Vyacheslav Shadrin, Chief, Council of Yukaghir Elders, Institute of Humanitarian and North Indigenous Peoples, presented a report on the situation of indigenous peoples of the Russian Federation. He explained that indigenous peoples in Russia comprise 41 indigenous groups, totalling 250,000 people and present in 34 regions. Indigenous peoples can be found in 75% of national territory.
80. He noted that Indigenous Peoples are aware of climate change and have noted a number of changes including the northward movement of forests. New bird species have appeared and the weather is no longer predictable; in the words of an elder “we have stopped trusting nature and nature has stopped trusting us”.
81. Mr Shadrin explained that he intended to organize his report on the impacts of climate change on the economic and cultural life of indigenous peoples into five categories: (i) infrastructure, (ii) communications, (iii) traditional economy, (iv) health and (v) increased access to natural resources.
82. On infrastructure, facilities have been destroyed as a result of climate change. Melting permafrost affects foundations of buildings and homes and public buildings are being damaged. Flooding previously expected only in spring is now also occurring in the fall.
83. On communications, climate change is causing significant impacts on communication facilities. Indigenous people can no longer safely cross rivers and lakes on the ice; pipelines rupture with consequent impacts on life and ecology.
84. On the traditional economy, climate change causes serious impacts on the traditional economy of indigenous peoples, especially on reindeer herding. Advancing forests reduce pastures and degrade vegetation; over-wintering of reindeer becomes more difficult. Climate change affects migration routes and hunting – the ice forms later than previously, winter routes are affected, snow machines are damaged and as a result hunters are left without harvests. The risks to the lives of hunters increase because of the thin ice. Fish runs change, fish population dynamics have changed and new species have appeared.

85. Everyone is affected by the thawing of the permafrost. Ice fishing on thin ice increases the risk of accidents. In the case of marine fishing, the receding ice edge affects the capture of walrus and whale. Polar bears unable to go out onto the ice are confined to the mainland, representing a threat to their survival and competition over resources and territory with human populations. Increased frequency and intensity of storms provokes marine and pipeline accidents, leading to higher pollution from oil transportation activities. The reduction in the numbers of target species of importance to indigenous peoples has led to the government banning hunting or setting capture quotas and this has impacted the traditional economy and food security of indigenous communities.
86. On health, increased death rates due to increased temperatures have been observed. There has been a decline in water quality and in quality of traditional food sources. New parasites have appeared. Animals are dying of diseases and the viruses are thereby released into the environment represent a threat to human health. The provision of health services has been affected by damage to airstrips and roads.
87. On increased access to natural resources, one of the effects of climate change has been to facilitate access to areas containing commercially interesting natural resources. As new populations have arrived to take advantage of these new resource extraction opportunities indigenous lands have been confiscated. There are significant resources now open to exploitation including water, forests, diamonds, oil and gas, and gold.
88. He stressed the importance of research and monitoring, citing the SnowChange project and its recent meeting in New Zealand. The SnowChange Declaration from that meeting would be distributed at the present meeting.
89. He concluded that it would be extremely important for the meeting to develop strong statements that would ensure that governments take action to reduce the losses and mitigate the changes arising from climate change. These were questions of life and death for indigenous peoples.

### **Regional reports – Latin America**

90. The Latin American Regional report, presented by Ms Tarcila Rivera, Mr Egberto Tabo, and Mr Jorge Federick on behalf of Indigenous organizations throughout the Americas, acknowledged the importance of Indigenous Peoples and Traditional Knowledge in finding sustainable solutions to the climate challenge.
91. Mr Egberto Tabo (COICA steering committee representative) noted the need for Indigenous Peoples to create a unified alliance to face the challenges of climate change. He noted that extractive industries in the Amazonian basin are threatening Indigenous wellbeing. He expressed concern that many strategies promoted for climate mitigation, like REDD, are being implemented without clear guidelines and mechanisms that do not consider Indigenous Peoples' rights. He noted the need to create partnerships and structures that will allow Indigenous Peoples to influence policies and to address the ecological debt between developed and developing countries. Recommendations from COICA included - the need to strengthen Indigenous governance systems, to develop an Indigenous map of the Indigenous territories in the Amazon basin for Indigenous Peoples to use for negotiations and local management, and to create an international fund to administer funds in a democratic and just way in conjunction with Indigenous governance systems.
92. As part of the regional report, Ms Tarcila Rivera and Mr Jorge Frederick presented the *Declaration of the Latin American Summit on Climate Change and Impacts on Indigenous*

*Peoples*. The Declaration recognizes Indigenous Peoples' right to self-determination and autonomy, the role that women play in biodiversity conservation and cultural preservation, and the disproportionate effect of climate change on Indigenous Peoples. It calls for the establishment of formal structures and partnerships that allow for Indigenous Peoples' direct and formal participation and engagement with discussions and decision-making bodies on climate change.

93. The Latin American regional report concluded by highlighting the need for education and capacity development around the issue of climate change, the need for sustainable alternatives for climate adaptation and mitigation, and the need for Indigenous Peoples to create a joint agenda for dealing with climate change adaptation and mitigation.

94. The *Declaration of the Latin American Summit on Climate Change and Impacts on Indigenous Peoples* is provided on the Summit website.

## **Regional reports - Pacific**

### *Pacific introduction*

95. Ms Vanessa Marsh (Miss South Pacific) from Niue, introduced the Pacific delegation. She noted that those living in the Pacific shared the concerns of the hosts on the impacts of climate change.

### *Pacific regional report*

96. Mr Fiu Mataese Elisara, Samoa, spoke on behalf of the Pacific Region. He shared the statement of Prime Minister Apisai Ieremia of Tuvalu as a reflection of the collective Pacific voice: "Tuvaluans would not accept defeat on climate change. It is our belief that Tuvalu as a nation has a right to exist forever."

97. Mr Elisara noted that climate change in the Pacific was a human discussion, with climate change already negatively impacting on terrestrial and marine resources. He said that Pacific peoples were forced to consider fleeing their cultural and geographic homelands; the Tuvaluans were already losing their homes to rising seas; and other islanders were displaced from their ancestral land bases.

98. Mr Elisara noted that rights to exist as nations and survival of small island states are not negotiable. He stated that those responsible must bear responsibility and be held accountable for our demise, when we lose our cultures, ways of life, and freedom to exist as peoples and as countries. Those responsible for global warming must be pressured to deliver on their commitments to curb climate change.

99. The low elevation and high quantity of insular coastlines made the Pacific a very vulnerable and high-risk region for impacts of climate change. Mr Elisara commented that the Pacific Islands now suffered from loss of coastal land and infrastructure due to erosion, inundation and tidal surges, increase in frequency and severity of cyclones, destruction of coral reefs and sea ecosystems on which the livelihoods of the islanders depend from warming oceans, increased droughts or flooding due to changes in rainfall patterns, increases in dengue fever and diarrheal outbreaks, loss of food sources (sugarcane, yams, taro, cassava and banana plantations) from extreme temperatures, changes in the seasons and severity of rainfall, and loss of drinkable water through changes in rainfall, sea-level rise and inundation by sea water.

100. The Pacific region considered that it would be more humane and less expensive to act preventatively to focus on resilience and mitigation strategies upstream than to confront an adaptation crisis downstream. “After ravaging the resources of Mother Earth for longer than history, those responsible are only now beginning to realize how little they know about what they have done to themselves and unfortunately to the rest of us.”
101. He considered that UNFCCC’s refusal to recognize the UNDRIP demonstrated a continued violation of the rights of Indigenous Peoples. In this regard, the Pacific region commended Australia’s latest support of the UNDRIP as a first step. The UNDRIP can be a powerful tool for the Pacific to hold those responsible to account for their impacts on Indigenous Peoples - their cultures, natural resources and lives.
102. He stated that all industrialized nations must demonstrate leadership by reducing carbon emissions through deep and hard targets. It is also necessary to review the debt obligations of developing countries through the prism of climate change – ironically, many of them are still paying for infrastructural investments that are no longer viable, or whose effective lifespan will be severely curtailed by climate change. Rich countries must admit the ecological debt owed as a result of historical and ongoing physical exploitation and unconditionally cancel debts by developing countries.
103. In conclusion, the Pacific Region recommended that the Summit:
- Hold the nations of the world accountable to the recommendations and agreements within the UN-DRIP. Call on Canada, USA and New Zealand, and our neighbouring Pacific states to adopt and implement as a matter of urgency the UN-DRIP.
  - Insist that we directly participate in any discussions and processes relating to our livelihoods – current and future. We will continue to develop and employ our traditional knowledges/sciences in concert with advancing contemporary science and technology. Our rights to be heard, our rights to live and develop in our own ways must be acknowledged and supported.
  - Pacific Islanders are important and contributing members of the larger global community, we have common but differentiated responsibilities. Any measures for climate change should hold as a focus the retention of indigenous communities on their traditional homelands and the diverse cultures and languages that form their biocultural heritage.

*Pacific visual report*

104. Mr Ben Namakin also spoke on behalf of the region, and provided a visual presentation of examples of real life experiences in some small Pacific island states, demonstrating the gravity of the life and death situation now experienced by peoples and natural resources of the Pacific because of the impacts of climate change.
105. The impacts of climate change in the Pacific include sea level rise; sinking islands; relocation of indigenous and local communities; increased storm intensity; coral bleaching; ocean acidification; loss of food and marine resources; salt water intrusion on agriculture and groundwater; loss of traditional knowledge; and changes in biodiversity.
106. He spoke of the abnormal climate impacts being seen in Tonga. “Sometimes people suggest that we islanders move inland; but if we move further inland, we will fall over into the other side of the ocean.” Small islands have such limited land spaces and financial and human resources that

their very existence depends on sea and land resources. He noted that although the islands contribute less than 1% of greenhouse gasses, they suffer some of the most devastating impacts. It is essential to fight for the rights of future generations to exist forever – climate change is a human rights issue.

## **Regional Reports – Caribbean**

### *Caribbean regional report*

107. Mr Cletus Springer greeted participants on behalf of the Caribbean region and invited Mr Charles Williams to present the regional report.
108. Mr Williams presented the report on behalf of the Caribbean region. He opened by introducing the geographic and economic background of the region. The Caribbean Caucus comprises representatives from as far south as Surinam, all the way up north to Boriken (AKA Puerto Rico) and west to Belize. Guyana, Trinidad and Tobago, St Vincent and the Grenadines, Barbados and Dominica are in the middle of that triangle. Dominica, St Vincent and the Grenadines forms part of the Windward group of islands, while expanding the circle to include Barbados, Trinidad & Tobago who form part of the Lesser Antilles. Boriken (Puerto Rico) is part of the major Antilles. The Caribbean island chain starting from Trinidad in the South to Cuba and the Bahamas in the North is known as the Caribbean Archipelago, while Belize is part of Central America, Guyana, and Surinam are located on the South American main land bordering the Caribbean Sea.
109. The Caribbean is located between 5 - 30 degrees north and 59 to 85 degrees west. In the tropical Caribbean the economic base ranges from tourism, agriculture, fishing, and to a lesser extent some light manufacturing. The Caribbean has a diverse population made up of Indigenous Peoples, descendants of Africans, Portuguese, East Indians, Asians and Europeans. Some of these peoples were introduced to the region during the early colonial period.
110. Mr Williams noted that during the pre-colonial period the Indigenous Peoples inhabited the Americas, North South and Central America and the Caribbean. They lived in communion with Mother Nature understanding, respecting and protecting the environment in which we lived. With the advent of the European colonizers bringing across a different culture, one of greed and hunger for wealth and power and little or no regard for human life spread like a disease throughout the Americas. They destabilized, demoralized, and invaded the whole of the land mass of the Americas, here we refer to the Spanish, the British, the French, the Dutch and the Portuguese, who all came and wanted their share of the pie.
111. Most representatives from the Caribbean Caucus are English speaking with the exception of Surinam where English is also spoken but the official language is Dutch, and Boriken (Puerto Rico) where the official language is Spanish.
112. He then reported on the threats posed by climate change to the societies and economies of the region in general and in particular to Indigenous Peoples. The Caribbean region is located right in the center of the Tropics and every year we prepare for the passage of wider and more powerful hurricanes that threaten the entire region. It suffers from flash floods, tsunamis, earthquakes, intensified hurricane force winds, coastal erosion, coral bleaching, and major landslides and in many instances heavy loss of life and property.
113. As a result, the Caribbean region suffers extensive infrastructural damage to roads and bridges, agricultural crops, homes, farm-houses, machinery, residential and commercial housing, etc. The

region is also experiencing longer drought periods and serious loss of crops and livestock, which is impacting on food security and economic decline. The water levels in all the rivers have dropped significantly and year after year the situation gets worse and worse.

114. He noted that the Caribbean is certainly becoming more and more vulnerable to the impact of climate change and the evidence is quite visible. The sea level is rising and coral reefs are bleaching. Indigenous people are always the poorest, with such cost attached to those conditions there is always cause for concern. He noted, for example, the fear that Indigenous Peoples can be used as the guinea pigs for experiments in finding cures for these diseases.
115. He then shared a description of negative climate change impacts that are experienced and how they are affecting indigenous peoples. Indigenous people have found themselves living always in the most remote and isolated areas in every country, this is not by choice but prevailing conditions and the impact of colonization; the system has forced them to seek refuge from our aggressors, and during extreme weather conditions they suffer the most - either floods or hurricane force winds destroying our homes, long periods of drought causing loss of crop and water supply, especially since they are less prepared to face the challenges posed by these conditions.
116. In addition to the effects of climate change, the animals used for food by indigenous peoples have become scarcer with the introduction of commercial animal farming and now with climate changes their existence is also threatened. They fall short in natural food supply, wildlife, fish, and traditional agriculture. The future looks very, very uncertain as world economic and social conditions worsen; climate change is on our doorsteps.
117. In the recent experience of rising oil, fuel and food prices, those who suffer the most through the escalating prices are those with the least economic resources, the poor and indigenous peoples. In most instances indigenous peoples have little or no power on the economies of the state.
118. He also noted that in light of the negative impacts of climate changes, the introduction of genetically modified foods and seeds further threatens food security. Unregulated single-trait genetically engineered crops are a threat to food security in a changing climate. The prospect of large monocultures of genetically engineered plants failing completely under unforeseen weather events is a recipe for disaster.
119. He commented that climate change has critically changed the relevance of the traditional knowledge of indigenous groups. Pressures on land from commercial agriculture, including bio-fuels, and carbon sequestration projects could also cause major land cover changes. Consequently, it is necessary to re-evaluate existing governmental policies and be ready to take necessary steps, including moratoriums, to change policies that already impact on fragile ecosystems and food security, before they exacerbate further the impact of climate changes and our ability to respond and adapt to these changes.
120. He noted that the potential of traditional knowledge, innovation and practices to contribute to the discourse on proposed climate change solutions are not considered, and, Indigenous Peoples rights and concerns have been invisible in the climate change discussions at the national, regional and international level. Existing threats to Indigenous Peoples and the environment, from inappropriate government policies and the impact of climate changes must be viewed within the context of the lack of, or recognition of our human rights protected in the United Nations Declaration on the Rights of Indigenous Peoples.

121. He concluded with a description of ways and means by which indigenous communities are coping with climate change impact, and an indication of the support needed to build their resilience and capacity to adapt to climate change.
122. He noted that climate change does not affect some of us - climate change affects all of us. The purses of the impoverished are not as strong as the purse of those who are more able or capable. However indigenous peoples believe strongly in the power and authority of the Creator and the love of our Mother Earth. In many areas we are feeding ourselves with the foods that are naturally produced and producing our foods on a sustainable level rather than a commercial level. For example, in the Carib Territory in Dominica we are conducting training on housing retrofitting so as to prepare residents to build with the intention to prepare for the hurricanes that we envisage. In Boriken (Puerto Rico) and Belize, many indigenous peoples are returning to traditional agricultural practices. In Belize indigenous peoples are also moving to higher ground.
123. He commented that while it is clear that we need to learn to adapt to climate changes, it must be on our terms. We have all experienced adaptation as the other face of assimilation, which has only served to further erode our cultures, traditions, spirituality, and customs and devastate our natural resources. Government policies and programs related to climate change adaptation and mitigation should be developed with the full effective participation of Indigenous peoples and implementation of any policy or program should be with our free prior informed consent.
124. Climate change studies indicate that the most effective long-term solution to climate change globally is to reduce the emissions of greenhouse gases worldwide. The cost of inaction is devastating to all. For that reason, the greatest support governments can give to Indigenous and all Peoples confronting climate changes is to significantly reduce the emissions of greenhouse gases. Signing on to regional and global initiatives such as the Kyoto Protocol, implementing the Barbados Plan of Action and the UN Declaration on the Rights of Indigenous Peoples are steps that Governments are obligated to take.
125. Further support that indigenous communities need include:
  - Access to educational and capacity building opportunities so that we can build our community resilience to face the day to day challenges of climate change impacts that confront us.
  - We need a dedicated and committed legal team to work with us.
  - We need the developed countries to contribute directly to indigenous communities in aid packages to bring existing and new homes that can withstand intensifying hurricane and flooding related to climatic changes.
  - We need to have early warning systems for the different regions and in the interiors of certain countries and capacity building so that these systems are fully operated by indigenous peoples.
  - There is a need for cooperation between government and local communities for the transfer of technology to combat, reduce, adapt, mitigate and prepare for the impact of climate changes.
  - There is definitely a need for capacity building and training in integrated Landscape Management, and small and micro enterprise development for alternative livelihoods.
  - We need resources to build our food security by utilizing and reintroducing Traditional Plant Varieties and repopulation of traditional animal species that have been extinguished or reduced

by the introduction of large scale meat farming. Resources need to be provided for the development of community seed banks and re-localizing traditional food production.

- Incentives for the reforestation and conservation of existing forests within communities.
  - Evaluate existing housing to determine their resistance to intensifying hurricanes, flooding and the threat of landslides so we can make them able to resist/withstand intensifying hurricanes, the risks of flooding and landslides.
  - Localize energy production after evaluating what local resources, wind and sun or small local water energy production systems lend themselves to the safe, efficient and locally-driven production of energy.
  - Provide resources to hold regional capacity building workshops and meetings to prepare ourselves for discussions, to address strategies to inform our communities on issues that impact on every aspect of our lives, encourage community action and participation to work as a team and gather their recommendations well beforehand to present at relevant international meetings and to our colleagues in other regions.
  - A needs assessment survey needs to be conducted.
126. Together, Indigenous Peoples with the support of governments and partners can move the discourse on climate change to implementation of adaptation strategies and mitigation practices that address the impact of impending global climate changes.

#### *Extreme weather and research in the Caribbean*

127. Mr Cletus Springer also spoke on behalf of the Caribbean region. He noted that in 2004, Grenada was greatly impacted by Hurricane Ivan, which in size and breadth tripled the mass of the island itself. It inflicted damage totalling 135% of Grenada's GDP, and set the country back 10 years in development. The following year, Grenada was affected by another hurricane. The projections of the IPCC that there will be more frequent and more intense climactic events of this sort are of grave concern.
128. Another effect of extreme weather events and the disasters associated with them is the effect on mental health. In Grenada, the population was so traumatized by the impacts of the 2004 hurricane that they did not know what to do when the 2005 hurricane hit.
129. The Heads of Government of the Caribbean Caucus have established the Caribbean Community Climate Change Centre in Belize, which is collaborating with Tyndall Center for Climate Change Research in the UK and working with researchers in Cuba (one of the most advanced climate modeling capacity in the world). They are carrying out adaptation projects in Dominica and St Vincent and the Grenadines on knowledge and awareness of climate change and mitigation in the region. He noted that the people who create the problem should not be allowed to sidestep responsibility to put things right. It is almost too late for mitigation, as we have pushed the envelope of earth's capacity too far. But we need to keep the heat on those in power, to ensure things don't get any worse, or it will mean the extinction of our people.

## **Regional reports – Asia**

### *Asia Regional Report*

130. Ms Victoria Tauli-Corpuz, Executive Director, Tebtebba and Chair, UN Permanent Forum on Indigenous Issues, presented the *Report of the Asia Summit on Climate Change and Indigenous Peoples* held in Bali, Indonesia from 24 to 27 February 2009.

131. Ms Tauli-Caorpuz explained that the objectives of the Summit had been: (i) to share information on the impacts of climate change and on indigenous peoples' local adaptation and mitigation measures; (ii) to enhance knowledge and understanding of climate change; (iii) to collectively deliberate and agree on positions and strategies on climate change; (iv) to develop a roadmap towards Copenhagen and beyond; and (v) to build an Asia Indigenous Peoples' Network on Climate Change.

132. Participants at the Summit had included: indigenous representatives of organizations and networks from twelve Asian countries (Bangladesh, Burma, Cambodia, China, Indonesia, India, Malaysia, Nepal, Philippines, Taiwan, Thailand, and Viet Nam) and one African country (Kenya); NGO representatives from four non-Asian countries; representatives from the UNDP Regional Indigenous Peoples Programme, the UN-REDD Programme and the World Bank.

133. Ms Tauli-Corpuz summarized the review the Summit had undertaken of indigenous peoples' vulnerabilities to climate change. These included:

- Long droughts and prolonged floods, erratic seasonal cycles, unpredictable weather/ disasters;
- Unprecedented strength of typhoons and cyclones, coastal waves;
- Worsening food and water insecurity and increase in water-borne and vector-borne diseases, heat strokes, malnutrition;
- Invasion of insects and pests (old and new species): locust invasions, rat infestation;
- Increased burdens for indigenous women and children;
- Water fetching and fuel gathering;
- Care of the elderly, sick, the young and refugees of climate change;
- Diminishing roles as subsistence food providers and water providers;
- Forest fires, haze, sea level rise, river flooding, landslides, coastal erosion, coral bleaching, water and soil salinization;
- Destruction of traditional livelihoods of indigenous peoples (rotational agriculture, non-timber forest products harvesting, e.g. rubber tapping, lac, honey, etc.; fishing, hunting and gathering and pastoralism, agro-forestry, etc);
- Cultural ethnocide or destruction of indigenous peoples cultures which are linked with nature and agricultural cycles.

134. Examples of the impacts of climate change on indigenous peoples include:

- Floods in East Kalimantan, Indonesia;
- Floods in Sarawak, Malaysia 2007;
- Melting of glaciers in the Himalayas, the lifeline of two billion people in Nepal, India, China and Mekong region who rely on glacier-dependent rivers such as the Ganges, Brahmaputra, Indus, Mekong, Yellow, and Yangtze rivers;
- Impacts on Traditional livelihoods;
- Impacts on subsistence agriculture practices of indigenous women

135. However indigenous peoples also suffer vulnerability to climate change solutions. Examples include:

- Violation of the rights of indigenous peoples to their lands, territories and to free prior and informed consent:
  - Expansion of oil palm, jatropha and other monoculture plantations for the production of biofuels or agrofuels;
  - Increased funding and building of mega hydroelectric dams as clean development mechanism (CDM);
  - Extraction of uranium to feed nuclear power plants;
- Inclusion of tropical rainforests as carbon sinks for mitigation: reduced emissions from deforestation and forest degradation in developing countries (REDD);
- Risks – centralized and poor governance of indigenous peoples' forests; commercialization of forests; traditional livelihoods included as drivers of deforestation; corruption of finances for REDD;
- Opportunities: possible inclusion of UNDRIP/rights of indigenous peoples in REDD; policy reforms and implementation of the UNDRIP, recognition of TK in forest management.

136. The Asian Regional Summit considered the issues of resilience, adaptation and mitigation and noted that:

- For millennia indigenous peoples have drawn on their traditional knowledge to strengthen their resilience and demonstrate their capacity to cope with climate change;
- Indigenous peoples do not regard adaptation and mitigation as two separate issues;
- Indigenous peoples capacities to adapt and mitigate are directly related to how their rights as contained in the UNDRIP are respected;
- Indigenous people have traditionally bred diverse crops and developed diverse cropping patterns;
- Sustained communal water management and harvesting systems for drinking and irrigation.

137. Adaptation and mitigation opportunities offered by indigenous peoples and their knowledge include:

- Sustainable traditional agriculture and agro-forestry practices;
- Development of locally-controlled small scale energy projects: biomass, solar, micro-hydro;
- Coral reef rehabilitation and mangrove forest protection;
- Ancestral land delineation and mapping;
- Strengthen indigenous agro-forestry practices and protection of water resources, e.g. river nursing practices of Taiwan Aborigines;
- Mapping of ancestral waters by the Tagbanua of Coron, Philippines;
- Indigenous peoples' sustainable and low-carbon lifestyles, (Sarawak);
- Diversified cropping patterns and food sources, ensuring soil fertility through rotational agriculture, traditional water management and agro-forestry, disaster management, etc;
- Rehabilitation of coral reefs and mangrove forests.

138. The Asian Regional Summit reached a number of agreements:

- Climate change and the global economic crisis: provide us opportunities to question the dominant economic development paradigm which led us to these crises and to articulate and pursue our self-determined development;
- Climate change is a social and environmental justice issue and the human rights-based and ecosystem approach should be the frameworks for and pathways to addressing climate change;
- Historical ecological debt of Annex 1 countries should be paid to developing countries and the vulnerable sectors of society;
- The main burden of addressing climate change should be borne mainly by the Annex 1 countries by changing their unsustainable production and consumption systems;
- The UNDRIP should be the key framework used for addressing climate change;
- Its effective implementation is crucial for the survival of indigenous peoples and ensuring their contribution to solving climate change;
- Emissions trading, clean-development mechanism and REDD should not be used by NGOs and institutions like the World Bank to pit indigenous peoples against one another;
- A regional forum is not the right body to pronounce on the rights and wrongs of a matter subject to the self-determination of peoples concerned;
- Thus, we agreed that we will not have a regional position on REDD, emissions-trading and CDM;
- Our responsibility is to ensure that our rights under the UNDRIP and FPIC are respected when such measures are taken by States;
- Our responsibility is to gather more information about these measures, raise awareness on the risks and opportunities and strengthen the capacity of indigenous peoples to assert their right to self-determination;

- We agreed to set up the Asian Indigenous Peoples' Network on Climate Change which is mandated to facilitate and coordinate the member's activities on climate change at national, regional and global levels.
139. The Asian Regional Summit also reviewed strategies and a roadmap to Copenhagen and beyond. Agreed priorities were to:
- Raise level of awareness and knowledge of indigenous peoples in Asia on climate change;
  - Link implementation of climate change policies and programmes to the implementation of the UNDRIP;
  - Document impacts of climate change and climate change solutions on indigenous peoples, as well as local mitigation and adaptation measures;
  - Support campaigns of indigenous peoples against projects and policies which cause climate change and which violate the UNDRIP;
  - Enhance capacities of indigenous peoples to mitigate and adapt to climate change and to implement their self-determined development; and
  - Enhance capacities of indigenous peoples to influence national, regional and global processes and decisions on climate change.
140. Ms Tauli-Corpuz concluded by circulating copies of the report and directing participants to the Internet address for the report:  
[http://www.tebtebba.org/index.php?option=com\\_docman&task=doc\\_download&gid=401&Itemid=27](http://www.tebtebba.org/index.php?option=com_docman&task=doc_download&gid=401&Itemid=27)

*Adivasi Women: Engaging with Climate Change*

141. Ms Govind Kelkar presented a report on Adivasi women engaging with climate change. The main aims of the study were to decipher the gendered impact of climate change in Adivasi/indigenous societies in Asia; to understand Adivasi women's resilience, adaptation and mitigation strategies; and to strengthen the climate agenda.
142. On the restructuring of Adivasi economies and gender relations, she noted that privatization of the access to productive resources, mainly land and forests had contributed to the growing dominance of men in community management, ownership and control of land and forests and large-scale involvement of women in agricultural production, including livestock and fisheries.
143. Women agricultural producers, however, have only marginal, limited rights to land and the produce and the cash from its sale, and traditional institutions of community governance have been eroded by an inability to adapt or overcome new and technological challenges.
144. Examples of adaptation strategies in the region have included climate impacts on lac production in Khuti since 2006; sikkim, a new variety of cardamom; in Terai, Nepal, winter resistant rice varieties are used to better prepare for floods; in the Philippines, warmer winter months have had beneficial effects leading to a mix of crops.
145. Adaptation strategies for the Adivasi have included the lac production in Khuti; effects of unseasonal erratic rain in Jaintia and Khai Hills, Meghalaya on vegetable production; new varieties of vegetables and fruits in Ribhoi in Meghalaya; and new crops in the Sikkim and Terai

area of Nepal. Certain vocations are also independent of climate change, such as making bell metal in Bastar, Chattisgarh; shawl weaving by Naga women; and jatropa cultivation on wasteland in Nagaland.

146. She noted that Indigenous peoples are increasingly interlinked to mitigation initiatives by external actors, for example Adivasi women have emerged as leaders to prevent use of their ancestral lands and forests for wind energy firms.

147. The empowerment priorities identified by Adivasia women include:

- Ownership and control rights to land, credit, housing and livestock;
- Crop diversification including flood and drought resistance varieties;
- Extension knowledge in sustainable use of manure, pesticides and irrigation;
- South-south sharing of information on managing their livelihoods and adapting to environmental stressors;
- Flood protection shelters to store their assets, seeds, fodder and livestock;
- Easier access to health care services;
- Access to affordable and collateral free credit for production and consumption needs;
- Access to markets and marketing knowledge to enhance trade of agricultural produce with confidence;
- Equal participation of women in community affairs and decision making on developing livelihoods and financing of adaptation strategies.

148. She concluded with priorities for strengthening the climate agenda, including: deepening future research; strengthening participation of indigenous women and gender experts in climate change, planning and decision making processes; developing capacity for alternative livelihoods; and implementing policies that are responsive to the gender differentiated impacts of climate change.

## **Regional reports – Africa**

### *Outcomes of the Africa Regional Summit*

149. The Africa regional report was provided by Mr Joseph Ole Simel, Rahamatu Sali, Lilian Muzangi and Elifuraha Laltaika. Mr Simel, Kenya, introduced the speakers and the session, which would involve a report on the outcomes from the *Africa Regional Summit on Indigenous Peoples and Climate Change*, which was held in Nakuru, Kenya, from 5-6 March 2009.

150. The Africa Summit was organized by the Mainyoto Pastoralists Integrated Development Organization and attended by 48 indigenous representatives from 12 African countries. The objectives of the Summit were to generate a report on climate change mitigation and adaptation strategies, agree on strategies to influence climate change policies, and create a Declaration that could be presented at the Global Indigenous Summit on Climate Change. The key conclusion from the Summit, endorsed on the last day by all delegates, was that climate change is not just

an environmental issue, but is also a human rights issue that affects the spiritual and cultural dimensions of indigenous people's lives and livelihoods.

151. The delegates observed that the Kyoto Protocol and the UN process is insensitive to indigenous peoples, and they shared their hope that COP-15 will reverse this scenario, identifying a framework that will recognize indigenous peoples' right to consultation and participation in all aspects of climate change policy. They further stated their concern that climate change interventions could dispossess indigenous peoples. The United Declaration on the Rights of Indigenous Peoples should be the instrument for engagement of all indigenous communities in climate change initiatives, and the right of prior and informed consent should be the minimum standard through which to engage indigenous peoples.

*Climate change impacts, challenges, and recommendations from Africa*

152. Mr Barume from Kenya reported on climate change impacts, challenges, and recommendations. Climate change in Africa will create significant challenges that include food insecurity, displacement, famine, drought, floods, loss of livelihood assets, shrinking and scarcity of water resources, loss of culture, disappearance of traditional knowledge, health impacts, and further dispossession of land. The challenge of climate change in Africa is compounded by the fact that disaster management infrastructure in many places is either nonexistent or severely inadequate. Additionally, discussions of mitigation and adaptation technology are dominated by technical approaches with limited understanding of traditional knowledge and adaptation strategies. The potential for adaptation is constrained by limitations on migration and mobility, destruction of biodiversity, long-term land degradation due to drought.
153. Summit delegates identified a number of mitigation strategies, including: creating institutional and policy support for mobility, conserving ecosystems, supporting livelihood diversification, using customary law to address conflicts and engaging indigenous knowledge, creating reservoirs for harvesting water, empowering indigenous women through microfinance and other initiatives, encouraging peaceful co-existence by designing programs that allow different kinds of land use (for example, allowing pastoralists to graze livestock on rice paddy land after the harvest is complete), strengthening partnerships between indigenous communities and state entities, and strengthening and formalizing communal land ownership.
154. Delegates also identified a number of policy responses that would support indigenous peoples' adaptation and mitigation efforts through a rights framework. These included: recognition of indigenous peoples by state governments; education and capacity building at the local level on climate change issues; domestication of the United Nations Declaration on the Rights of Indigenous Peoples so that it has legal standing in state policy instruments; ratification of international conventions involving indigenous peoples' rights; and involving indigenous peoples in policy formation and decision-making. Delegates suggested that interventions should be region-specific, and that overly broad, "one-size-fits-all" program designs should be avoided.
155. Delegates noted that climate change discourse in global and national policymaking is characterized by controversy, complexity and elitism, causing confusion for indigenous peoples. As such, there is a need to not only ensure effective participation of indigenous peoples in policymaking, but also to demystify important documents and simplify language so that indigenous communities could make use of research and policy frameworks.
156. Recommendations of the Africa Regional Summit included:

- Consider opportunities for positive engagement with African governments that may lead to inclusion of indigenous peoples' perspectives in policy design;
- Consider the international and national political context in order to impact the climate change discussion;
- Align priorities with those of government in order to integrate indigenous concerns into government agendas;
- Work to deepen policy makers' understanding of challenges, constraints and opportunities that climate change poses for indigenous peoples;
- Use customary conflict management mechanisms to resolve conflicts;
- Work to improve organization among indigenous peoples so they can engage meaningfully on policy processes that have a bearing on their livelihoods; try to create a common front with common positions to influence policy.
- Use the media to keep the government informed of indigenous peoples' perspectives;
- Create an ad hoc working committee to help with fundraising so that indigenous peoples can participate in climate change discussions and to organize regional review meetings prior to COP-15.
- Work to build awareness of climate change at the community level.

#### *Africa Declaration*

157. Ms Sali Rahamatu Mallam from Cameroon presented the Africa Declaration:

- We will pursue our right to effective participation in global change processes as united front.
- We will form an ad hoc steering committee.
- We are committed to work in partnership with states to ensure participation of indigenous peoples in COP and beyond.
- We are committed to network and collaborate in promoting indigenous peoples issues on climate change, nationally and internationally.
- We call upon UN state members, UN agencies, international organizations and foundations to ensure principles of the Declaration on the Rights of Indigenous Peoples are mainstreamed in design and implementation of any program in indigenous peoples' traditional lands and territory.
- Climate change is not only about land and development, but also a human rights issue. It must be sensitive to cultural, spiritual, social and economic activities of indigenous peoples.
- We call on international agencies and governments to ensure full participation of indigenous peoples in climate change policy.
- We demand that governments establish national strategies with full participation of indigenous peoples.

- We call upon the World Bank and other international financial institutions to ensure that indigenous peoples are at the center of REDD programmes and that implementation is mainstreamed through the Declaration on the Rights of Indigenous Peoples.
- Acknowledge and support traditional knowledge adaptation and mitigation strategies.

## **Regional Reports – North America**

158. Ms Andrea Carmen, Executive Director of IITC and representative of the Yaqui Nation introduced the North American Regional report by noting that climate change is posing significant threat to Indigenous Peoples' food security and food sovereignty and that Indigenous Peoples' rights to self-determination, land, water, and cultural practices are essential for the effective action to mitigate and combat climate change.
159. Ms Carmen highlighted several articles in UNDRIP that address Indigenous Peoples' rights that are directly affected by climate change including the right to subsistence and traditional economic activities (Article 20), to free prior informed consent and development (Article 32), and to full application of UNDRIP in UNFCCC, UNREDD, States, governments, etc (Article 42).
160. She noted that proposed "solutions" such as nuclear power projects, "clean coal" development and genetically modified food systems, violate Indigenous Peoples' rights and cautioned against market-based mitigation strategies that threaten Indigenous sovereignty, ecosystems, rights and livelihoods. She encouraged Indigenous Peoples to pursue adaptation and mitigation strategies based on Traditional Knowledge and sustainable technologies – such as the Red Cloud Renewable Energy Center – that can both revitalize cultural practices and traditional seed knowledge and to ameliorate the impact of climate change.
161. The Mohawk Nation and Youth representative, Benjamin Powless, presented the impacts of climate change for Canada's 1.5 million First Nations Peoples including temperature increases, precipitation changes, disappearing glaciers and snow cover, rising sea level, unpredictable weather and seasons, increased floods, droughts and extreme weather. These climate-related shifts are causing significant changes in animal and fish population, behavior and migration as well as on ecosystem integrity. These shifts are consequently threatening First Nations livelihoods, health and wellbeing.
162. Mr Powless criticized Canada's weak position on climate change and continued strong fossil fuel dependency in general and specifically on Tar Sands development. He explained the significant role that Mohawk and other Canadian First Nations have played in transforming societies and in working to halt certain Tar Sands developments. He urged Indigenous leaders to allow youth involvement in climate change discussions and decision-making and to create spaces for youth to share their passion, voice and vision for a better life and a healthier planet.
163. Saul Vicente Vasquez, a Zapotec representative from the Unidad de la Fuerza Indigena Campesina in Mexico, noted that agriculture is the base of the Mexican Indigenous economy. Changes in temperature, precipitation and water quality are threatening Indigenous subsistence agricultural methods especially for corn cultivation. Policies are forcing Indigenous Peoples to abandon their traditional seeds for genetically modified industrial seeds.
164. Mr Vasquez cautioned against emission offsetting projects. He noted that in Chiapas the Blackfire Exploration mining company is offsetting their emissions by reforestation. However, their reforestation consists of monoculture plantations that are threatening the diversity and

health of natural forests. In Sonora, fertilizers and pesticides from transnational agricultural fields are contaminating soils and waterways and subsistence farmers are being forced to use genetically modified seeds. In addition, climate change is causing drying conditions and diminished rainfall, threatening corn production. Seacoast areas are in danger of flooding.

165. He urged Indigenous Peoples to work for the replacement of industrial agricultural models with local subsistence systems based on Traditional Knowledge, clean technologies, and cultural norms. He encouraged Indigenous Peoples to adopt a food sovereignty approach based on ecological, social, economic and cultural principles that recognize Indigenous Peoples right to autonomy and self-determination.

166. Mr Vasquez concluded by recommending:

- To include "Indigenous Sustainable Territories" within national judicial frameworks, under the Protected Natural Areas category, taking the new category titled "Indigenous Conservation Territories", adopted by IUCN in 2008 as a basis. This new category stems from recognition of the efficacy and sustainability of Indigenous systems of determination, management and use of natural resources and observes the full exercise of out collective rights as established by international frameworks.
- Recognition of viable sustainable development processes, developed by Indigenous communities themselves, such as the examples found in San Juan Nuevo, Paranguricutiro, Michoacan; the Mayan network of Tapachula, Chiapas; the Territorial Organizational Plan of the Mixe People, etc., all of which are based on ancestral knowledge and rooted in the collective rights of Indigenous peoples.
- Establishing a Coordination and Follow up Group that is to be recognized by national authorities to participate in the "National Strategy for Climate Change" as well as other initiated by Indigenous Peoples themselves.
- Facilitate available information on Climate Change among Indigenous People, with the aim of mitigating future effects and strengthening sustainable development processes.
- Creating regional United Nations reports on Climate Change and Indigenous Peoples, placing special emphasis on the violation of collective rights, identity and culture.
- Creation of appropriate tools and methodologies for evaluating the vulnerability of Indigenous Peoples in the face of Climate Change (such as biological and cultural indicators).

167. Ms Winona LaDuke, an Anishinabe representative from the US, noted the critical role of biodiversity in this time of climate change. She noted that the loss of agro biodiversity means Indigenous Peoples have less ability to adapt. She explained that in North America, Indigenous Peoples are more vulnerable than other peoples to climate change because many communities lack appropriate infrastructure and access to technology. At the same time, tribal communities are sitting on top of the largest natural reserves of fossil fuels– oil and coal- in the world and are being forced into the situation of trading ecosystems for dollars. The Navajo Nation, she explained, depends 50-80% on oil for revenues.

168. Ms LaDuke noted that many of the energy strategies for climate mitigation – like nuclear power- are detrimental for Indigenous communities. She spoke of the inefficiency of the centralized US energy system and noted that energy efficiency and local production such as wind and solar power has to be a vital part of the solution.

169. She spoke of the power and impact of resistance and urged Indigenous Peoples to use resistance for change. She noted the power of corporate polluters and the difficulties in challenging the national government. She said that in many cases resistance has had impacts and cited projects on Indigenous Peoples lands that have been halted because of protests.
170. She explained the benefits and drawback of alternative energy generation strategies and cited the example of wind energy systems. Some of the proposed wind projects on Indigenous Peoples lands are not necessarily appropriate in levels and size and do not use the best available technology. However, some projects have been successful in gaining some energy independence.
171. Ms Carmen concluded the North American report by presenting two recommendations from the reports of the North American Indigenous Peoples regional preparatory meeting:
- Participants expressed concern that many strategies promoted for the mitigation and adaptation of climate change in North America and around the world are being implemented without respect for the cultural, social, environmental, economic and political rights of Indigenous Peoples. Examples include large scale agro-fuel (bio-fuel) production, carbon trading, carbon offsets, cap and trade, carbon 'sinks', 'clean coal' technologies, nuclear development and other 'market based approaches which have contributed to further environmental degradation and the violation of Indigenous Peoples' human rights. Indigenous Territories must be protected from all new fossil fuel/mineral extraction development. We recommend a moratorium on new fossil fuel development on or around Indigenous territories.
  - Participants reiterated their call for the UNPFII8 to recommend that the UN Framework Convention on Climate Change (UNFCCC) establish formal structures for full, direct and active participation of Indigenous Peoples within the official discussions and decision-making processes of the UNFCCC meetings, and implement a rights based approach in all of its deliberations and proceedings, consistent with the UN Declaration.

## **Keynote Addresses**

*Address by Sheila Watt-Cloutier, International Chair of the Inuit Circumpolar Council 2002-2006*

172. Ms Sheila Watt-Cloutier provided a video message. In her statement, Ms Watt-Cloutier referred to the challenges to the health of indigenous peoples represented by climate change. She considered the lead-up to the UNFCCC meeting in December in Copenhagen and asked how indigenous peoples can seize the current opportunities, including the global financial crisis, the commonalities of experience and the hunger for a paradigm shift by reframing climate change as a human rights issue.
173. She noted that for decades in the Arctic, and for centuries among many of the peoples represented at this meeting, indigenous people have been subjected to the dramatic effects of globalization. There are issues, such as CFCs and extractive industries, which affect many communities. In the Arctic these also include melting ice and sinking shores resulting from climate change. Indigenous people are connected by our common experiences in struggling to adapt to new world. These struggles have been accompanied by the loss of control over our lives, forced relocations, children uprooted and separated from families, slaughter of our dogs, sexual abuse from those in authority, and the collapse of sealskin market. These traumatic

events have deeply wounded many; substance abuse and the loss of many to suicide have been among the saddest results.

174. She considered that whilst some elements of our story in the Arctic may be unique, other elements are shared by many peoples. However we have retained the wisdom of our elders and this has helped us to adapt. Crucial life skills learned from the wisdom of the land are extremely transferable. Many who have acquired these skills are precisely those who are making it in modern world. One way of life does not have to mean the loss of the other; balancing the two worlds can be done.
175. Climate change is an issue of our right and ability to exist as indigenous peoples, challenged by unpredictability of our climate. As life becomes more unpredictable, fewer community members follow the traditional way of life. This decline in the traditional way of life increases the dependence on foods and practices from globalizing world. This is the first step towards the loss of language and identity as indigenous peoples. However if we stay connected to land, we will thrive.
176. Over recent decades there has been a remarkable awakening of global environmental consciousness, an appreciation of the interconnectedness through air and ocean. The world sees that the hunter falling through ice is connected to the cars it drives and its disposable way of life. The United Nations has finally adopted the Declaration on the Rights of Indigenous Peoples and we must acknowledge the efforts of Vicky Tauli-Corpuz in ensuring the successful conclusion of these negotiations.
177. We have all seen the power of the human rights approach. Six years ago, faced with reports rolling in from communities across the Arctic, we decided to take bold action to inform the world and reframe the global discourse. We engaged a team from across Canada and worked with legal scholars and environmental lawyers from the US. After drafting and collecting testimony, in December 2005 we submitted our petition. We expect an enormous change now that leadership in the United States has changed. The UN Human Rights Commission has recognized climate change as an issue and a recent report from the Office of the High Commissioner for Human Rights highlights the multiple ways in which climate change affects the exercise of various rights. The report looks to the future and argues that as we address climate change over the coming decades, we must use a human rights approach to empower individuals and communities and give all those affected the right to participate in the processes. Just last week Bangladesh called for global recognition of its population's right to survival as a people.
178. This intention to reframe the debate has had a power of its own that has gone far beyond our efforts four years ago. Yet, seventeen years after the Convention on Climate Change was signed, governments are still arguing about the terms of its implementation. We must demand that decision-makers act, and act quickly. This could be our final chance to take control.
179. However we have to ensure that our cultures are more than just window dressing for decision-makers. The wisdom of our cultures must be part of the broad-based principles that will reshape the negotiations. She urged delegates to refuse the dangerous compromises between our principles and our development. As we call upon the rest of the world to change its ecologically destructive practices, we must not accept those practices at home, whatever our needs for short-term development. We must insist that every opportunity and program is systematically analyzed for long-term impacts. The global economic crisis represents an opportunity to rethink our practices. We have much to share with the world in terms of mainstreaming environmental practices. What the southern world has suddenly discovered as green technologies are the ways

we have lived for years as indigenous peoples. While climate change has spurred a rush to claim and develop vast resources, real sustainable development in the Arctic must be centered on our people and conducted with an eye not only on preserving short-term needs, but towards future generations.

180. We are moving towards Copenhagen and all of us are meeting with country delegations. We need to come together to draft as strong a statement as we can. We must call on the world to take the highest possible road to preserving our human rights; we need courageous leadership to move our world onto a path of shared humanity; through our indigenous spirit, we can steer the world onto a sustainable path.

*Address by Julie Kitka, President of the Alaska Federation of Natives*

181. Ms Julie Kitka spoke of the importance of developing strategies grounded in understanding and unity. She emphasized the importance of protecting cultural identity for people to make decisions themselves rather than being treated as victims. She encouraged participants to fight fire with fire.
182. Ms Kitka's presentation titled "Recession, Renewal and Opportunity: A look at the Economy and what is possible with a New Administration" introduced US President Barack Obama's promise to restore First Nation treaty rights. She mentioned Obama's promise to appoint a Native American senior advisor and to host an annual summit at the White House with tribal leaders to discuss the development of an agenda that works with Indigenous Peoples.
183. Ms Kitka spoke of the US Stimulus package as an opportunity for Indigenous Peoples to access resources to deal with health services, education, roads, bridges, water and public safety. She spoke of the economic crisis as a Transformative Crisis that has the potential to create opportunities for Indigenous Peoples. In the US, it has created an entirely different US Federal government transforming it into a more activist government.
184. The economic crisis has had impacts worldwide – it has increased unemployment, stalled export economy, collapsed the banking and financial systems, raised energy and goods/services costs. Because of this crisis, everything has changed. Even though some people are out of jobs, it has created new opportunities. It is transformative. In this Transformative Crisis, the US can reinvent itself because of a drastic change in economic landscapes. Worldwide more mega regions are being created (for example, the greater London area).
185. She considered that this transformative crisis has created spaces for Indigenous Peoples to plan for their economic future, to build entirely new systems of infrastructure that will make it possible. As Indigenous Peoples, we need to say we have the capacity to make a difference, we have a relationship with our government, and we can go in there as partners to design our own Economic Ecosystems.
186. Indigenous Peoples can explore renewable, low impact type energies. They should work to be more involved with the Federal government in developing energy alternatives. Indigenous Peoples should explore how to get involved in security and defense and in suggesting alternative technologies.
187. Indigenous Peoples strengths are perseverance, ingenuity, self-reliance, strength, past and present accomplishments and decades of capacity building. We have the opportunity to influence family and friends, community, regions, and our country. Coalitions are what make

actions take place. Indigenous Peoples should recognize the goals of the government. To look ahead to economic recovery and try to place climate change initiatives in the recovery.

188. Indigenous Peoples should be involved in creative capitalism – they should enlist financial movers and shakers in their own self-interest and strengths of capitalism. Indigenous Peoples should work closely with Foundations and the UN to set up Indigenous Peoples Funds and compact mechanisms.
189. Ms Kitka concluded by asking participants to consider compact mechanisms as a way to build capacity and to empower our own people.

*Address by Senator Mark Begich, US Senator from Alaska (video)*

190. Senator Mark Begich welcomed the participants to the Summit via video. He noted that climate change is on everyone's mind, and Congress needs to hear from people affected on the ground. He looked forward to taking the outcomes of the conference to the US administration, and to working on a strong policy to cut greenhouse gases. He commended participants for standing up to make sure leaders take action on global warming.

*Address by José Miguel Insulza, Secretary General of the Organization of American States (video)*

191. Mr José Miguel Insulza Salinas welcomed participants to the Summit via video. Mr Insulza noted that virtually every day evidence is received that climate change is real and that it threatens the livelihood of Indigenous Peoples around the world. Climate change is having real impacts on peoples everywhere. He commented that those from the Caribbean know tropical storms and hurricanes are more frequent, that those from Africa know that the lack of regular rainfall is turning landscapes into deserts, and that those from the Andean region know that Malaria is now a threat at higher altitudes where it was never seen before.
192. Indigenous Peoples are locked in a fight to preserve their ways of life. He suggested that a way to do this is to force those that are responsible to take responsibility for their actions and their inactions. But he highlighted that the fight includes sharing lessons and experiences on ways to adapt to a changing climate and that all people must work together.
193. Mr Insulza shared that the IPGSCC sent out a powerful message to the world that Indigenous Peoples will not adopt a position of hopelessness in the face of climate change. His message was that the OAS does not see this as your fight alone but that everyone is going to be affected so we all have to fight together. He commented that there is a glimmer of hope with Barack Obama's new administration but that there is a long road ahead to convince countries to build low carbon economies.
194. Mr Insulza noted that OAS would continue to do all that is possible to assist Indigenous Peoples in the hemisphere to adapt to climate change. He pledged that the OAS will do as much as possible to work with governments and organizations to bring about reduction in greenhouse gas emissions.

*Address by Winona LaDuke, Executive Director of Honor the Earth and White Earth Land Recovery Project*

195. Ms Winona LaDuke opened by sharing the Anishinaabe words for the moon and its different phases. She asked participants to reflect that none of those moons are named after Roman emperors.

196. Ms LaDuke noted that it is possible and important to have an Indigenous worldview that is not based on empire because societies built on conquest do not last. There are only so many countries you can invade, mines you can dig, and rivers you can dam – at some point you run out. Now is the time to make a change. We have a great spiritual opportunity to do good. All of our prophecies talk of this time and now here we sit at the intersection of the crisis of bad decision-making. We have combusted ourselves well and now we live in a world where we have reached peak oil and we face immense challenges.
197. Climate change affects our ability to feed ourselves. In many places we do not even produce our own food because our food system is based on access to cheap oil of which there is none anymore. We have the opportunity to do the right thing and we are talking about it. The right thing is to oppose all new forms of insanity – tar sands, oil exploitation, dams, new oil developments must be vigorously opposed.
198. Ms LaDuke noted that there is no way to continue the present system of agro-business that contributes heavily to climate change and increases deforestation. Indigenous Peoples must fight economically unsustainable practices in our communities as they become assimilated or forced into destruction. We must fight all ecologically and economically unsustainable practices.
199. Reality is that globalization is predicated on access to cheap oil and to money both of which are in diminishing quantities. Natural resources are more expensive to secure. Consumption is not felt by the consumer because consumers are so far away from the point of origin. Energy is the largest business in the world but it is highly inefficient in most countries. On average 2/3 of the energy that comes into the system is wasted. Our energy strategy should be to oppose all forms of insanity followed by demands for regularization. We must support binding emissions reduction targets of at least 45% below 1990 levels and at least 95% by 2050. We must criticize plans for 30 years from now because they are totally unaccountable.
200. The government is banking on climate change not affecting them when they are in office. We must understand and secure a world in which intersection in climate change issues is understood at its core.
201. You cannot have climate justice without equity. Many countries are engaged in unsustainable practices because they are paying their debts – this is unjust. Tribal communities are in debt and are forced to sell their lifeblood in order to meet their creditors request.
202. Indigenous ancestors of food and seeds are the key to our survival. Ms LaDuke shared an example of corn seeds that were repatriated to her community by a seed bank. These seeds were not addicted to petro-chemicals and had not been exposed to genetically modified seeds. The corn seeds grew short with big ears and are resistant to big winds, droughts and cold. These seeds and Indigenous Knowledge are the key to our survival not the new miracle crops that they are going to try to come up with.
203. As we plan and secure our future we must make demands upon ourselves as well as NGO's and seed banks to repatriate our most sacred food and seed and we must care for our ancestors because that is how we have a chance to eat in the future. We must ensure that appropriate technology is transferred to our communities and we must determine the scale and sources.
204. Wind energy is the fastest growing resource in the world and is a viable alternative to fossil fuels. But access to wind technology is limited and is held by Scandinavian countries. We need to develop our own appropriate technology – technology that we can fix with our own equipment. Appropriate technology scaled transfer is what we must aim for.

205. Food and energy sovereignty is how we reduce our dependence and are able to be self-determining. It is not sustainable to depend on multi-national corporations. The key to development strategy must be how we are able to sustain our practices. If not, we will remain in increasing dependence and will not have our power. We must reduce our dependency on unsustainable capitalist practices.
206. Demilitarization must be a part of climate change mitigation. The US military is the biggest polluter. Native Peoples have a skills set that is transferable to our green economy. We must move from a war economy to a green economy.
207. Indian tribes in the US and Canada have great potential. Great Plains Native People have enough wind energy potential to produce a third of the electrically explored capacity. Wind and solar energy economy has the potential to transform our economies to be strong and address climate change.
208. The next economy must work out for all of us. That's how you have peace.
209. Ms LaDuke concluded by noting that capacity building is essential. Intellectual knowledge must be in our communities so we can control our process. We will work here on making hard, political righteous decisions and we will work hard in our communities. Do not forget the power of who we are. We prayed and our harvest came in. Sharp minds do the right thing. We will do well.

*Address by Mike Williams, Chair of the Alaska Inter-Tribal Council*

210. Mr Mike Williams welcomed participants to the land and thanked the organizers for choosing Anchorage as the place for the Climate Change Summit. He shared that Alaska Inter-Tribal council is committed to protect our Indigenous way of life. He noted that he invited President Evo Morales to attend the Summit to engage in conversations about climate change. He then thanked all of the Alaska Inter-Tribal Council members present, his mentor and role model Shelia Watt-Cloutier for bringing the issue of climate change to the forefront, and Patricia Cochran for ensuring that the discussions are open and free and that all the important issues are being discussed like land rights, health, well-being.
211. Mr Williams noted that Alaska is ground zero of the global warming issue as well as Canada, Greenland and other Arctic communities. We can see changes over the years that we have lived in our homelands. He shared that his travels to Australia and Mexico have allowed him to be involved in the discussions on climate change. In Palenque, he participated in discussions between US, Canada and Mexico on climate change.
212. He noted that in Alaska, we have been involved in court cases to make changes and in urging the US government to start capping emissions. We are petitioning to start regulating greenhouse gas emissions. A lot of work needs to be done collectively. We need to make sure the Declaration from the Summit is strong and we need to stay united and present it to our governments. We need to start implementing recommendations from the knowledge base here.
213. Indigenous Peoples have the knowledge and the capacity to save our world. That is what the Elders have taught me. The Elders have given me the Traditional Knowledge – the tremendous Knowledge in this room here would make our planet safe and would protect it for our future generations.

214. Development is occurring in our homelands and all of the issues that go along with the threat to our way of life. Our lives are at stake and at risk with mine developments but those are the issues that we need to work collectively to solve. We need to protect our way of life.
215. Mr Williams concluded by welcoming participants to Alaska and inviting them to come back to see how we live in communities.

*Address by Miguel d'Escoto Brockmann, President of the 63rd Session of the United Nations General Assembly*

216. H.E. Mr Miguel d'Escoto Brockmann addressed the Summit on behalf of the UN General Assembly.
217. It is an honour to join you here in Anchorage for this Global Summit of Indigenous Peoples on a defining issue of our time: Climate Change. This is a remarkable event, counting on the participation of representatives of indigenous peoples from around the world, and I welcome the move to integrate indigenous views, policies and deeply held values and visions into the global response to the challenges of global warming.
218. Indigenous issues at the United Nations are not new. They can be traced back to the 1950s. It is thanks to the persistence of indigenous peoples and support of a range of civil society and governmental advocates that they are taking their rightful place on the international agenda. But we cannot take this progress for granted: Indigenous people everywhere remain vulnerable.
219. With some 370 million people spread throughout some 90 countries around the world, indigenous peoples are interacting with the larger world more than ever. They are doing so while maintaining their rich cultures and identities as groups, grounded in a common past and aspiring to a common future.
220. The General Assembly has been in the forefront of addressing these harsh realities. The United Nations has the responsibility and the obligation to promote respect for the human rights of Indigenous peoples and to advocate strongly and systematically for the full participation of Indigenous peoples in development processes at all levels.
221. In 2005, the General Assembly launched the Second International Decade of the World's Indigenous People with the goal to "...further strengthen the international cooperation for the solution of problems faced by indigenous people in such areas as culture, education, health, human rights, the environment and social and economic development".
222. The UN has established new institutions to address these long-neglected issues. These include the Special Rapporteur on the human rights and fundamental freedoms of indigenous people, the UN Permanent Forum on Indigenous Issues, represented here by Ms Tauli-Corpuz, and recently the Expert Mechanism on the Rights of Indigenous Peoples
223. In some parts of the world, democratic participation of indigenous peoples has led indigenous leaders to important positions in government. Perhaps nowhere has this been more dramatic than in Bolivia where an indigenous labor leader, my dear friend Evo Morales Ayma, has become president. President Evo Morales' deep commitment to advancing the interests of indigenous peoples is reflected by the presence of Bolivia's Foreign Minister here with us today.
224. After 20 years of negotiations between Member States and representatives of indigenous peoples and human rights organizations, the Human Rights Council adopted the United Nations Declaration on the Rights of Indigenous Peoples in 2006. A year later, the General Assembly

- adopted the Declaration as well. This historic document constitutes tangible proof of the increasing cooperation of States, indigenous peoples and the international community as a whole for the promotion and protection of the human rights of Indigenous peoples.
225. Parallel to this growing awareness of indigenous issues, the world is also coming to terms with the problems of global warming and the devastating climate changes that are occurring with greater frequency. This summit is highlighting the links between these parallel trends to explore the role of indigenous peoples in climate change policy. The world is beginning to recognize the importance of traditional knowledge in adaptation to and mitigation of climate change.
226. Indigenous peoples are among the first to face the direct consequences of climate change due to their usually close relationship with the environment. Their dependence on the delicate balance of our ecosystems highlights the fragility of their relationship with our dear Mother Earth. Climate change exacerbates the difficulties already faced by indigenous communities that I mentioned earlier.
227. Indigenous peoples are among those who contributed least to the climate change crisis because of their traditional livelihoods and sustainable lifestyles. It is a bitter irony, however, that they are suffering the worst impacts of climate change. They were the ones who made the first clarion call on climate change as they felt the impacts of this on their lands and waters. The indigenous peoples of the Arctic witnessed the unprecedented thawing of permafrost and the melting of their glaciers 30 years ago, even before the world was aware of climate change.
228. Indigenous peoples have demonstrated their resilience and their capacity to adapt to changes happening in their communities and they have accumulated substantial experience and knowledge in this process. They also have contributed significantly in keeping carbon under the ground as a result of their struggles to stop devastating oil, gas and mineral exploitation. They save the carbon in the trees because of their fights against loggers and deforesters.
229. Climate change poses threats and dangers to the survival of indigenous communities worldwide, even though they contribute the least to greenhouse emissions. In fact, indigenous peoples are vital to the many ecosystems in their lands and territories and help enhance the resilience of these ecosystems. In addition, indigenous peoples interpret and react to the impacts of climate change in creative ways, drawing on traditional knowledge and other technologies to find solutions that society at large can replicate to counter pending changes.
230. I appeal to the parties of the United Nations Framework Convention on Climate Change to ensure that the rights of indigenous peoples, as contained in the UN Declaration on the Rights of Indigenous Peoples, be respected and implemented. This includes respecting the right of indigenous peoples to have their free, prior and informed consent obtained before any climate-change-related project is brought into their communities.
231. We must also ensure that indigenous peoples, who value the importance of maintaining a harmonious relationship with nature and have the lightest ecological footprints, participate in designing, implementing, monitoring and evaluating climate change policies and programmes at all levels.
232. Let me close by bringing to your attention an important meeting that is deeply relevant to Indigenous Peoples around the world – indeed to all people who are struggling to have their voices heard in this period of global economic turmoil and hardship. A summit of leaders from all 192 Member States of the General Assembly will meet from 1 to 3 June to address the global economic and financial crisis and its impact on development. While smaller groups of countries

have met to resolve the deepening economic and financial crisis, the United Nations is the appropriate forum where the needs and interests of all countries can be taken into account.

233. In addition to initiating a process of reform and democratization of international financial institutions, I personally hope this meeting will initiate a serious discussion about the global economy as it emerges from this crisis. It is a time for change and for rethinking our relationships with Mother Earth, including our unsustainable patterns of production and consumption. I believe that we need – and most people want – healthy societies that are not driven by hyper-consumerism or the obsessive accumulation of wealth and dominance over others. We need a reorientation of society in the direction of solidarity, social and ecological responsibility, brotherhood and sisterhood.

234. These are values that have survived within the communities of Indigenous Peoples all over the Earth despite all odds. You are among their strongest and most compelling advocates. Faced with a global crisis that is tipping millions of people into abject poverty each day, I believe the world is now listening. Let us be sure your voices are heard.

*Address by David Choquehuanca, Bolivian Minister of Foreign Affairs*

235. Mr Choquehuanca conveyed the apologies and warm regards of President Evo Morales, who had hoped to be able to attend the Summit but was unable to attend. He congratulated Father D'Escoto Brockman on the official recognition of International Mother Earth Day.

236. He opened by noting that the world is in a time of crisis – a food crisis, an energy crisis, a financial crisis, and an institutional crisis. Indigenous Peoples can make important contributions in these times of crisis. Humanity is doing poorly. He noted that in Aymara we say we are in *Macha* ('unbalance') and we must work hard to move back to *Pacha* ('balance'). If we continue in this path of unbalance it will have fatal consequences for our people and for Mother Earth.

237. He requested that humanity reflect on this crisis. We must realize that what is in crisis is the capitalist system – the civilized system, the model of development implemented by the Western world. This model of development implemented by Westerners is in crisis. The crisis has made some people live better than others and that some regions be better than other regions.

238. This model based on disequilibrium has also created unbalance between humans and nature. Planet earth is in a total imbalance. Mother Earth has a life-threatening wound. It is important that humanity becomes aware that the planet is our Mother. We have made the first step by recognizing International Mother Earth Day.

239. What happens to our Mother affects not just humans but everyone and everything that is living on the skirts of Mother Earth. We live on the skirts of our Mothers – the skirt of Pachamama. We depend on the milk of our Mother Earth, which is water. Humans live from the milk of Mother Earth, plants live from the plants of Mother Earth. We are all brothers and sisters, we all form part of the creation of Mother Earth.

240. We need to look for a life of harmony within our selves and a harmonic life with our environment because we all live off the milk of our Mother. People who recognize this connection with our Mother are incapable of attacking the trees and bottling the water. We, Indigenous Peoples, have been living based on the laws of nature.

241. At universities we learn the laws of humans are very exclusive and do not take everything into account. These laws are based on mankind. We have not learned to live under the laws of nature. We do not appreciate our natural universities and our sacred sites. We have lost our

- ability to live in the laws of nature. Indigenous Peoples can make important contributions because they have maintained their laws of balance.
242. We are now at a crossroads and we can choose to follow one of two roads. The first road is to live under the laws of humans and in disequilibrium with Mother Earth. This is the path of capitalism where the most important thing is money and capital. There is also the road of socialism that seeks satisfaction of both material and spiritual needs of mankind. But both capitalism and socialism are based on the needs of mankind.
243. For us as Indigenous Peoples the most important thing is not only mankind. We have things in common with socialism because we want to satisfy both material and spiritual needs. But for Indigenous Peoples, the most important thing is life.
244. For capitalism the most important aspect is money, for socialism the most important thing is mankind, and for Indigenous Peoples the most important thing is life.
245. Climate change threatens life itself. It is not just a risk and threat for human. It risks the life of our rivers, the life of our mountains, the life of our snow. In La Paz we used to have snow but now it is disappearing. People say that in the future we going to have to paint snow on the mountains.
246. Life is at risk. It is important to ensure that the UN and other International organizations have the capacity to find avenues for discussion where we can create proposals. We must work to have spaces that are not exclusive but that are inclusive. We have to be aware and we have to be conscious that life itself is at risk.
247. In Bolivia we have started to take certain measures and actions to protect life. To begin with, Indigenous Peoples have decided to elect an Indigenous President. Second, for us, the recovery of natural resources is important – it can benefit Indigenous and non-Indigenous Peoples. We have started to address the crisis of water as an important problem.
248. In the Summit of the Americas in Trinidad and Tobago, Presidents were alarmed that in Mexico there is no water on Saturday and Sunday. Some countries now have to ration water.
249. We must begin to talk about the Rights of Mother Earth. First we fought for the recognition of Human Rights, then we continued to advance the Rights of Indigenous Peoples through UNDRIP. Bolivia is the first country to implement UNDRIP. Now we have to start to talk about the Rights of Mother Earth– cosmic rights, the rights of plants and rivers and oceans. In Ecuador, the Constitution considers Mother Earth and Mother Nature as a right holder. I hope that at the UN we can start to work on a Universal Declaration on the Rights of Mother Earth so that we can defend our Mother Earth and fight against things like privatization.
250. He concluded by stressing the importance of listening to each other and working together. He encouraged participants to “read the wrinkles” of their elders - codes for re-discovering systems that respect the rights of Mother Nature. He recommended that Indigenous Universities be established that bring university knowledge with knowledge, principles, codes, and values of our grandparents and noted that we must work to develop the capacity to combine those knowledges with our cosmology and our worldview.

## **Briefing on international processes (including UNFCCC, CBD and other climate change instruments)**

251. Ms Victoria Tauli-Corpuz chaired a panel to provide a briefing on international processes relevant to indigenous peoples and climate change.

### *FIELD Report*

252. Mr Christoph Schwarte from the Foundation for International Environmental Law and Development (FIELD) reported on a FIELD paper on *Ways for Indigenous Peoples' groups to advance adaptation concerns and solutions through international fora*. The international processes reviewed by this paper included the UNFCCC and its Kyoto Protocol, the Convention on Biological Diversity, the World Intellectual Property Organisation (WIPO) and the United Nations Educational, Scientific and Cultural Organization (UNESCO)'s World Heritage Convention.
253. Mr Schwarte noted that there was no single way to participate in international fora, and that Indigenous Peoples delegations were typically represented by far smaller numbers than, for example, developed country delegations at these meetings.
254. He described on the structure of the UNFCCC, including the Conference of the Parties serving as the meeting of the Parties (CMP) to the Kyoto Protocol, the Subsidiary Body for Science and Technical Advice (SBSTA), Subsidiary Body for Implementation (SBI), Ad hoc Working Groups for Long Term Cooperative Action (AWG-KP), and the Ad hoc Working Group on further commitments for Annex I Parties under the Kyoto Protocol (AWG-LCA).
255. He examined the role of observers participating in the CMP meetings, which involves a formal accreditation procedure for entities that conform to specific criteria, and allows observers to attend meetings and make oral interventions, as well as to network and lobby governments with voting rights.
256. Mr Schwarte highlighted three main areas of interest for Indigenous Peoples: adaptation, reducing emissions from deforestation and forest degradation in developing countries ("REDD"), and the UN-DRIP.
257. On adaptation, he discussed funding for the adaptation framework and mentioned that the concept of 'historical debt' that was introduced early in the discussion processes had become part of the discussions dealing on 'mechanisms to deal with risk'. He noted that elaboration of a comprehensive framework for adaptation action and resilience will involve formulating and implementing adaptation plans; building resilience, creating enabling environments and sharing knowledge, and design of and international support for potential schemes to insure against climate-related risks and other arrangements for risk management.
258. On REDD, he mentioned that the UNFCCC Secretariat was preparing papers on the cost of implementing methodologies and monitoring systems and expert meeting and that the SBSTA had invited Parties and accredited observers to submit their views on issues relating to indigenous people and local communities for the development and application of methodologies by 15 February 2009. He discussed that the rights of forest-dependent people not only needed to be recognized, but that appropriate mechanisms needed to be put in place, including effective grievance and redress mechanisms.

259. On the UN-DRIP, he focused on Articles 18 and 19 of the UN-DRIP (on the right to participate in decision-making and on obtaining free, prior and informed consent before adopting national legislative measures) as well as Principle 10 of the Rio Declaration as tools to assist in participation in international fora.
260. He concluded by elaborating mechanisms for participation including international institutions or fora, integration into structures such as the CDM Board, and compliance mechanisms, as well as participation in national institutions and stakeholder fora.

*United Nations processes*

261. Mr John Crump (UNEP/GRID-Arendal) introduced the UN Climate Change Action Network launched in September 2007. The objective of the Network is to coordinate climate change activities across the UN System and to optimize the collective impact of UN efforts. It focuses on priority areas and deliverables that follow the approach defined in the UNFCCC negotiations.
262. The Network recognizes the implications from the IPCC-4 report, including water stress, food insecurity, health impacts, population shifts, vulnerability of settlements, livelihoods and society in general.
263. He outlined five focus areas:
- Adaptation (High Level Committee on Programmes, HLCP)
  - Technology transfer (UN Industrial Development Organization, UNIDO and UN Department of Economic and Social Affairs, UN-DESA)
  - Reduction of emissions from deforestation and degradation (REDD) (UN Development Programme, UNDP; Food and Agriculture Organization, FAO; UN Environment Programme, UNEP).
  - Financing mitigation and adaptation action (UNDP, World Bank Group)
  - Capacity Building (UNDP, UNEP)
264. Cross-cutting areas include:
- Climate knowledge: science, assessment, monitoring and early warning (World Meteorological Organization, WMO; UN Educational, Scientific and Cultural Organization, UNESCO)
  - Supporting global, regional and national action (UN-DESA, UN Regional Commissions, UNDP)
  - Climate-neutral UN (UNEP)
  - Public awareness (UN Communications Group; UNEP).
265. Mitigation is an important part of this process, but is still under discussion.
266. The UN has produced an online inventory of UN System Activities on Climate Change, available at [www.un.org/climatechange/projectsearch](http://www.un.org/climatechange/projectsearch).
267. Climate change is one of six themes at UNEP. UNEP currently works on adaptation, mitigation, science of climate change, communications and outreach, and deforestation. UNEP leads the

*Seal the Deal* campaign to provide an umbrella framework for UN advocacy on climate change. It will focus on green economic growth as the sustainable solution to both climate and economic challenges faced today.

268. He also introduced the *Many Strong Voices* project, which includes Arctic, Caribbean, South Pacific, Indian Ocean peoples and organizations.

#### *UNESCO*

269. Mr Peter Bates introduced the work of UNESCO on climate change and indigenous peoples. He provided background information on UNESCO's approach, including their Strategy for Action on Climate Change.

270. Indigenous Peoples are taking an increasingly significant role in UNESCO's work, because they will be the first to experience the effects of climate change; they are key observers of local environmental processes; they may have a history of adapting to local climate change; and as large-scale efforts to understand and respond to climate change prove difficult, local knowledge and responses become increasingly important.

271. He introduced the online forum *On the Frontlines of Climate Change* for indigenous peoples, small islands and vulnerable communities. It aims to:

- Seek community-level observations of climate change impacts and adaptation strategies
- Provide an opportunity for communities to share and exchange their experiences with other communities.
- Build up a global overview of local observations, experiences, practices and coping strategies
- Support community-based research and educational activities related to climate change.
- Draw international attention to the knowledge and experiences of indigenous communities, to facilitate their inclusion in climate change debates.

272. He noted that the Frontlines Forum is calling for proposals for field projects: small-scale, community-based research focusing on local experiences with climate change and its impacts.

273. He also reported on the international expert meetings *Climate Change and Arctic Sustainable Development: Scientific, Social, Cultural and Educational Challenges*, Monaco, 3-6 March 2009 and the [Cairns meeting]. Meeting follow-up and presentations are available on [www.unesco.org/links](http://www.unesco.org/links).

#### *Convention on Biological Diversity*

274. Ms Violet Ford, Member of the Executive Council of the Inuit Circumpolar Council, discussed the role of the Convention on Biological Diversity (CBD).

275. She noted that Indigenous Peoples were not able to fully and effectively participate in the development of the UNFCCC, and were not consulted in the development of this framework. However, the CBD was one of the first key environmental treaties that enabled Indigenous Peoples to participate.

276. Indigenous Peoples depend on biological diversity for the livelihoods and hold the traditional knowledge on biological resources. Article 8(j) of the CBD recognizes the dependency of indigenous and local communities on biological diversity and describes the role of indigenous and local communities in conserving life on earth as unique, and Parties to the CBD have undertaken to protect this.
277. Ms Ford referred to COP Decision IX/13 related to Article 8(j) taken in 2008. This decision recalls the mandate of the CBD is mindful of the UNFCCC and is concerned by the impacts of climate change and mitigation activities on indigenous and local communities and their knowledge and practices relevant for the conservation and sustainable use of biological diversity. Para 4 notes the unique value of biodiversity related to traditional knowledge and practices of indigenous peoples contributing to the understanding and evaluation of climate change and ... encourages parties, governments and relevant international organizations with the full and effective participation and prior informed consent of indigenous and local communities to document, analyze and apply such knowledge and invites parties to take note of the implications on the related knowledge and encourages parties to introduce necessary measures for ensuring the full and effective participation of and local communities in formulating, implementing and monitoring activities and adaptation to impacts of climate change (para 6).
278. She noted that the Inuit in Arctic Canada are already generating and applying their indigenous knowledge in response to climate change, for example through Inuit hunters navigating new travel and hunting routes despite increasing instability of the ice; indigenous groups to locate and hunt species such as geese and caribou that have shifted their migration routes, or new species that have moved into the region; or detect sea ice and respond to conditions in unpredictable weather.
279. She further noted that many Parties to the CBD are also Parties to the UNFCCC. Indigenous Peoples cannot wait for the climate change process to recognize them, but must participate now.

#### *UNFCCC*

280. Ms Victoria Tauli-Corpuz reviewed the history of the UNFCCC. It was negotiated and adopted in 1992 at UN Conference on Environment and Development and entered into force in 1994. It sets the overall framework for intergovernmental efforts to address climate change, and recognizes that the climate system is a shared resource affected by the emissions of greenhouse gases (GHGs). Its goal is to stabilize greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system, i.e. to allow ecosystems to adapt naturally.
281. She elaborated on the flexibility mechanisms of the Kyoto Protocol, which are intended to lower the overall costs of achieving its emissions targets: Emissions Trading, which allows Parties to buy greenhouse gas emission permits from other countries to help meet their domestic emission reduction targets; the Clean Development Mechanism (CDM) which allows Annex 1 countries that have targets under the Kyoto Protocol to make emission reductions overseas in non-Kyoto countries and count those reductions towards their own legal commitments (i.e. to 'buy credits'); and Joint Implementation which is similar to the CDM and applied mainly to countries in Central and Eastern Europe.
282. She reviewed the Bali Action Plan, adopted at COP-13 in 2007, which aims to finalize a post-2012 regime by December 2009. The four building blocks of this plan are mitigation, adaptation, technology transfer and financial resources. She noted that AWG-LCA and AWG-KP have been

mandated to undertake the negotiations and that a number of meetings will be held between now and Copenhagen in December 2009.

283. She introduced Nationally Appropriate Mitigation Actions (NAMA) to reduce greenhouse gases, but noted that targets have still not been agreed, and emphasized the importance of REDD to Indigenous Peoples.
284. She concluded by outlining the pathway to Copenhagen. This included strengthening the capacities of Indigenous Peoples to follow and influence the negotiation process leading up to COP-15; a training opportunity for indigenous persons at the 8<sup>th</sup> session of the Permanent Forum on 23 May 2009; AWG-LCA 6/AWG-KP 8 being held in Bonn from 1-12 June 2009 and AWG-LCA 7/AWG-KP 9 from 28 September – 9 October in Bangkok; IPCC-31 from 26-28 October 2009 in Bali; the resumed session of AWG-LCA 7/AWG-KP 9 on 2-6 November; and COP-15/COP-MOP 5 from 7-18 December in Copenhagen.
285. She also outlined a number of goals including: ensuring recognition of the rights of indigenous peoples as outlined in UNDRIP in the Copenhagen agreements; acknowledgement that mitigation and adaptation measures (including REDD+) can only take place with the free, prior and informed consent of indigenous peoples; mitigation measures of indigenous peoples be included in the monitoring, reporting and verification (MRV) processes in undertaking NAMA; a working group for indigenous peoples issues; and securing support from developed countries for indigenous peoples' mitigation and adaptation efforts. She noted that the outcomes of the Summit should include key messages that can be taken to the negotiations leading up to Copenhagen in December, as well as make changes to national legislation. Finally, she called for support to craft architecture and design of measures for local and national self-determination; to gather political, technical and financial support to operationalize and implement indigenous peoples' development; and to develop long-term partnerships.

#### *World Bank*

286. Mr Cyprian Fisiy introduced the World Bank session. He introduced three main purposes for this session:
- To outline World Bank principles and policies as they relate to Indigenous Peoples and what the Bank is doing to implement these policies (presented by Navin Rae);
  - To outline World Bank mechanisms for engaging on forest related issues (presented by Mi Hyun Miriam Bea); and
  - To highlight elements of how the World Bank sees engagement on climate change and forestry-related issues (presented by Benoit Bosquet).
287. Mr Navin Rae provided an update on World Bank operations, policies and financing relating to indigenous peoples. He outlined the development of World Bank policies, noting that they were first established in 1982, revised in 1991 and adopted as OP 4.10 in 2005. He highlighted how these policies had affected Bank practices. In 1992, one project applied indigenous people policies; in 2008, close to 80 projects applying OP 4.10. In the hydropower sector he noted that following the World Commission on Dams report, the World Bank stopped financing dam projects. Now it is slowly picking up, but under a very new arrangement, that ensured the involvement of indigenous peoples and promotes local benefits to local communities.

288. He then outlined the various accountability mechanism of the World Bank. He noted the Independent Evaluation Group that carries out regular evaluation of World Bank and which is currently carrying out portfolio review is to be completed this year and looking at the 10 safeguard policies and mechanism of the Panel. He outlined the Independent Panel's work noting that indigenous peoples have triggered 23 complaints. He then outlined the World Bank position on DRIP, noting that OP 4.10 requires "free prior informed consultation" not "free prior informed consent". Part of the reason for this difference was that the OP 410 was adopted in May 2005 whereas the UNDRIP was adopted in 2007. The OP is under review and the Board of the World Bank is expected to consider this issue at its meeting this year in September.
289. Ms Miriam Bea outlined the Direct Engagement in Forest People in Forest and Climate Change Initiative. She observed that it covers 6 operational regions and has 2 main objectives. First, to establish a formal mechanism for a regular direct dialogue between management and indigenous peoples. Second, to incorporate indigenous peoples into World Bank forest and climate change operations. It was hoped to have this mechanism operational in 2009. She posed the following questions to the Summit: What are the specific conditions under which direct dialogue will work? What should the structure be? How many IP be represented in the mechanism? How wide should the scope of the dialogue? What should the process be? Who sets the agenda and how often should the mechanism meet?
290. Mr Benoit Bosquet provided an overview of World Bank activities in climate change, with an emphasis on REDD. He provided information on the Climate Finance provided by the World Bank, in particular, the Carbon Funds (\$2.3bn), the Climate Investment Funds (\$6bn), Forest and Climate Initiative and the REDD projects. He also outlined the engagement mechanisms used by the World Bank. He highlighted that the World Bank is also undertaking research on climate change and noted that the 2010 World Development Report will be focused on climate change. He outlined how low carbon projects are increasing in the World Bank portfolio, increasing from some 17 % in 2002 to 40% in 2008 of total energy projects.
291. He noted the key role that forests play in development and climate: 500m people depend on forest for their livelihoods, 300m live in forest of which 100m are indigenous people, up to 20% of GHG emissions come from forest degradation. He outlined the World Bank projects that address forest carbon: Biocarbon Fund (90m), Forest Carbon Partnership Facility (FCPF – 385m (107)), Forest Investment Program (\$500m FIP), Growing Forest Partnership (GFP – \$15m) and The Forest Dialogue.
292. He then outlined what the Bank was doing with respects to REDD and the three phases of REDD for the World Bank: "Readiness"; "Reforms and Investments"; and "Maintenance". He outlined the perceived risks for indigenous peoples with REDD: Will investments and payments weaken customary rights and access to land and/or natural resources? Can indigenous peoples and other forest dwellers participate in the development for REDD mechanisms? Who owns the carbon? Who will be paid? Will investments affect livelihoods and cultures? What is the economic future of SMEs and local markets? He noted that REDD provided opportunities as well though, such as new sources of revenue, REDD could clarify rights, indigenous peoples could build on the fact that they have a presence in the forests to play an important role in monitoring, indigenous peoples could use this as a mechanism to participate in the political processes at all levels. He highlighted several key questions that had arisen from the learning events the World Bank held in 2008: What is the role of forest peoples in developing sustainable REDD? How will customary land tenure rights be used? How will forests peoples participate in REDD given their challenging relationships with national governments? How will they participate in the very complex REDD debate without capacity building and technical assistance? How will they benefits from future REDD revenues, given the issue of corruption

and lack of good governance? He emphasized the importance of indigenous peoples participation in the REDD Mechanisms and that the World Bank is supporting capacity building for indigenous peoples.

293. In discussion under this session, participants made a number of points and raised a number of questions. Questions were raised about whether the overall goals of the World Bank in these endeavors were realistic. Indigenous people are still being threatened by projects and losing access to forests and natural resources. Governments are still ignoring the rights of indigenous peoples to the forests. Funds are still not reaching indigenous peoples. Several speakers stated that World Bank policies have and were still damaging indigenous peoples, because they haven't and weren't properly respecting indigenous peoples' rights. They called on the Bank to respect the rights of indigenous peoples, especially to free prior informed consent and their Human Rights. They called on the World Bank to address human rights violations by their client governments. Strong reservations about the impacts of market-oriented efforts to address climate change were made. Questions were raised about the extent that indigenous peoples have really benefited from World Bank investments, especially with climate change projects. They also raised questions about the legitimacy of the representation of indigenous peoples in the World Bank mechanisms. The importance of the World Bank supporting indigenous peoples participation in national levels was emphasized by many of the speakers. The Bank was also quizzed about the leakage effects of their carbon projects, especially in the developed countries such as USA or Canada, who are allowed to continue to emit large amounts of GHG and not reduce their emissions. It was noted that there is a wealth of indigenous experience in many developed countries that would help indigenous peoples in developing countries and asked the Bank to use this experience to assist indigenous peoples.
294. In response the World Bank acknowledged that they had legacy issues and many projects in the past had negatively impacted indigenous peoples. However, the absence of policies and lack of implementation – the cause for many of these problems – is being addressed. The World Bank confirmed that they are not seeking endorsement of World Bank initiatives at this Summit, but participating in the Summit to share information. The World Bank noted that it has learned from its mistakes and the institution evolves and that it does its best. The World Bank noted that indigenous people had major issues about the governance at the national level. The World Bank noted that they will watch very carefully how REDD projects are implemented.

### **Thematic Session 1: Health, Wellbeing and Food Security**

295. The thematic session on health, wellbeing and food security was chaired by Ms Andrea Carmen, USA, and Mr Saul Vincente Vasquez, Mexico. Ms Melissa Hotane, Canada, was appointed as rapporteur for the session.
296. Stories shared and points raised during the discussion under this theme included the following:
- Support for the Declaration of Atitlan, particularly the definition of and need for Food Sovereignty (“the right of Peoples to define their own policies and strategies for the sustainable production, distribution and consumption of food, with respect to their own cultures and their own systems of managing natural resources and rural areas, and is considered to be a precondition for Food Security”).
  - Food affects our cultural and spiritual health, ceremonies, clan relationships, etc. If we are denied our traditional foods, we suffer diabetes and other illnesses.

- Many of our creation stories tell that food is part of us. For example, Mayan people are corn people, they are made of corn. There are caribou people, salmon people, etc. There are fundamental relationships between food and wellbeing.
- Food security simply provides access to the market. Sovereignty is essential because it is about who produces the food – food subsidies may be available, but they are for foods that are unknown to our peoples.
- Climate change impacts tied into persistent organic pollutants (POPs) and other toxic contaminants, being released as the earth warms and the permafrost melts. In Alaska, the Eklutna people are seeing increased disease in animals – cancer and tumours. We are not sure what to do with these new sicknesses. Water clans do not know how to host ceremonies when the water is contaminated with pharmaceutical chemicals.
- Indigenous Peoples have more awareness of climate change issues than other people.
- Food = medicine = food
- The New Mexico Acequia Association has developed the *Declaration of Seed Sovereignty: A Living Document for New Mexico* in 2006, which resolved, for example, to create zones that will be free of genetically engineered and transgenic organisms.
- In Africa, climate changes have included increases in rain, which has led to floods and endangered vital lands for Indigenous Peoples. They are forced to move to big cities, where they change their way of life and eating, which has led to an increase in diabetes.
- Changes in the water table affect the wetlands, which can increase the *Anopheles* mosquito populations, which leads to more malaria, and increasing resistance to quinine medication. Flies are also proliferating, including tsetse flies which bring sleeping sickness to people and animals – a particularly lethal element for Indigenous pastoralists.
- There are large breakouts of dengue fever in Puerto Rico, as well as malaria and diarrhea.
- In some cultures, foods are sacred, since they are spirits of our ancestors. Genetic modification of these foods is therefore equivalent to genetic testing on our ancestors.
- On small islands, water contamination is a big issue, as contamination of sweet waters and salt waters leads to a loss of traditional foods such as fish.
- In Chile, the Mapuche are suffering from the effects of climate change on water resources. Loss of territory and contamination of natural resources is changing our culture and way of life. We are losing our medicines to the water shortage, and our healers can no longer make the remedies to our problems, which means we are also losing knowledge. We also have a high rate of diseases that are new to our people, like diabetes.
- In the Pacific Northwest, when Indigenous Peoples manage their forests, fire is a life-giver – it renews the forest and germinates the medicine plants. But Indigenous peoples have been blocked from managing their own natural resources, so exotic grasses have been introduced, which are more flammable, and now enormous fires are ripping through the forests. Then beetles come because the trees are not strong, and destroy them. We need to reinforce the rights we have already fought for through existing treaties to resume care of the land.

- In Tanzania and Kenya, greenhouse gasses are increasing but governments continue to invite investors in polluting industries to continue. They take the forests from the Indigenous Peoples living there. The March rains did not come this year and our livestock died.
- In Uganda, the Batwa pygmies were evicted from their forests in 1991 and had no alternative places to go. They had to work for food, not money, and many died. NGOs have bought land, but it is in the wrong places. Ground is sloped, or infertile, and cannot sustain the people.
- In Tajikistan, Central Asia is facing a similar situation. We do not want to take the position of a beggar, but want to speak as equals. We must take care of our own peoples.
- We need to “treat, teach and develop.” Educating our people is paramount – it is cheaper to prevent disease with traditional knowledge than it is to treat the problems when they arise.
- In the Bering Sea in the Arctic, climate change brings storms and erosion. We harvest “stinky” whales that are counted in our quota, but we can’t eat because they have been poisoned. The thawing of the permafrost destroys the freezers we used to preserve our food. There are contaminants in the breast milk of our mothers, and toxins in the bellies of our salmon. If you are what you eat, we are becoming toxic ourselves. As the ice melts, the walrus stay on the coast and destroy the food along the coast. The rains come at the wrong time, so they turn the ground to ice. Our reindeer crush their hooves to the bone, but they still cannot break through the ice and they starve. We find dirt and stones in their stomachs.
- In Mexico, agro-fuels are taking the place of our food crops. Our forests are replaced with monocrops. We have less rain, fewer fish and there is nothing left for food. We need a working group of Indigenous Peoples in the FAO to pressure governments to develop food production programs that fit with our own worldview.
- The Saami live in symbiosis with nature, and our reindeer decide our lives. Climate change has caused our wetlands to melt and the tracks of our reindeer change. The forest grows higher and our reindeer lose their pasture. Plants and berries have disappeared and new insects have arrived. Glaciers are melting, creeks have run dry, the water is too warm and the fish have died. We have Western sicknesses – diabetes and heart disease. We suffer from technological disasters – after Chernobyl disaster, the reindeer were born with no legs, or two heads. We have a deep respect for nature and are working to preserve everyday wisdom for the future world.
- The Swinomish in Washington are fishing peoples and are experiencing climate change impacts on water resources. The farmers of the sea have lost 95% of their chinook salmon since 1995. In 2006, we discovered the largest dead zone in the history of Hood Canal. The Duwamish River people have no land base on which to hold their ceremonies. All our food sources are impacted. Our elders and spiritual leaders have been alarmed to find 12 whales that died along the coast. Our Community Alliance and Peach-Making Project is trying to find a pathway for young people to connect their realities so they can protect their homelands. We are trying to use the media, and have a Native Lands project where our youth are working with a film crew. We need to connect the local frontline grassroots communities.
- The Second National People of Color Environmental Leadership Summit or Summit II was held in Washington, DC on October 23-26, 2002. It produced Principles of Working Together to guide us in building our strength together.
- The Miskito from Nicaragua and Honduras are enduring many hardships from climate change. Our laws and standards are good, but they are never complied with. Our young people learn new

attitudes at school, and they are not humanitarian principles of serving. Our children need education, but education that is consistent with the principles of our culture.

- In North-East India, and the rest of the world, we are finding that there is a huge unseen movement of communities going back to traditional systems. Food sovereignty is so important to Indigenous Peoples. Climate change leads to changes that cause us to lose our seeds, like moving to higher ground in the mountains. We need the right to get back our lost seeds from the international seed banks that have kept them. We need co-ownership of international agricultural research.
- In Athabaskan areas, the snow and water levels are changing drastically from year to year. We have been unable to reach our traditional hunting grounds for moose for the past 3 years.
- We come from unique cultures but go forth in unity.
- The Native Earth Bio Culture Council in conjunction with the Institute of American Indian Arts and Pueblo of Tesuque farm program is hosting the fourth annual Symposium for Food and Seed Sovereignty on 25-26 September 2009. The Symposium will include internationally renowned speakers as well as local and regional experts in the areas of food security and sustainable ecology and a heritage seed exchange
- The National Congress of American Indians has passed resolution SAC-06-091 on Genetically Engineered Foods. Seeds, foods and other produces containing genetically modified material must be labelled.
- For the World Health Organization, each government prepares an annual report. We ask that indigenous issues be included in that report. We need monitoring of the impacts of climate change on the health of Indigenous Peoples, and ways to help them look for solutions when they suffer these devastating catastrophes.
- We have proved that our foods are good foods, and are more healthy for our people.
- In Ethiopia, we have new diseases increasing. An Elder observed that in his lifetime he has seen both HIV and typhoid fever introduced into his communities. There are also new diseases for the cattle. People used to be able to feed themselves with traditional seeds, but they no longer appear on the land. Alien seeds given by the Government may grow the first time, but their yields drop each year until they are sterile. Our land races have disappeared. Our bodies are getting weaker as the temperature changes.
- Studies at the University of Alaska have shown that the willow boughs on which young moose survive used to be highly nutritious, but 200 miles away their nutritive value has dropped so much that although their bellies are full, technically they are starving.
- In the Yukon River, where king salmon are the staple food for Indigenous Peoples, there are no more big fish. We depend on berries for vitamins for our immune system, but when there is no rain, there are no berries. It is not just the health of the people we must watch, but also the health of the plants and animals is needed for survival.
- Our Elders used to die from being old. Now they die from being unhealthy.
- For the Dene, the life of our hunters and gatherers is changing. We rely on caribou living in the barren lands. But our caribou have suffered a major decline in the last 5-10 years. Our weather is

unpredictable – the rains come at the wrong time, they freeze on the land surface, our animals cannot get food over winter months, and their calves starve. Their migration patterns have changed, because the ice forms later and melts earlier. The calving grounds are temperature dependent, so they have also changed. We have reduced our own hunting, and cut non-resident or sport hunting to manage our herds.

- Indigenous Peoples have the right to medical assistance: prevention and treatment of malaria, typhoid, diabetes, etc. Medical help and training of our own peoples is needed.
- In Nepal, temperature changes are impacting agriculture. Farmers have drought in the mountains. Indigenous Peoples pray before harvesting for favorable weather conditions, but they can't understand what they have done wrong to nature to suffer so – they do not realize they are suffering from someone else's greedy mistake. We have the highest mortality rate for children and women in the world. We have malaria in the mountains where people are not used to these types of insects and the people have no resistance.
- In Tanzania, the pastoralists depend on their livestock. Challenges from climate change include a lack of water resources, and depletion of the forests. We used to use the forests only during the dry season, not the wet season, but now we can only find fresh grass in the forests. Our governments say that pastoralism has failed to feed our families and pressure us to move to another system that does not meet the needs of our families and our culture.
- In Papua New Guinea, mountain communities in the highlands are facing cases of hunger because food crops are not yielding. This is badly affecting our youth – the money we saved for school fees must be used for food. Our children will have no education and no future. We need subsidized food and free education.
- In St Lawrence Island in the Bering Sea, we no longer eat polar bear, we must depend on walrus. Food sustains our bodies and also becomes part of our social and mental wellbeing. Through our hunting and gathering and whaling, what we pass to our children is rapidly changing. We used female walrus hides as sails when we go whaling. Now, to keep walrus populations stable we don't use the hides, our children now use aluminium boats and high powered motors, which contribute to greenhouse gases through increased dependence on motorized vehicles. We have to go further and further to find greens, but now they don't even exist anymore.
- In St Vincent, our foods are affected by insects – the pink mealy bug, the mango seed weevil. Our Indigenous Peoples depend on agriculture and fishing – a recent \$32 million project to open a fishing complex in an indigenous community has greatly improved their food security.
- In Tanzania, there are policies for eliminating “primitive” pastoral lifestyles. The Government is invading our families and taking our livestock, leaving our communities without food. We need to solve other problems before we can solve climate change.
- In Greenland, the status of hunters has changed in the communities – they are no longer able to hunt seals or bring home enough income. Pollution and contamination is changing our food security – we need to eat European products (chicken, beef). The Arctic council's research has found pollution in the Arctic caused by industrial centres in North America and even India and China.
- In Ethiopia, lands that are suited to the indigenous plants are disappearing. The people in the local villages cannot supply their family demands. It is a life and death situation.

- Radiation exposure from uranium mining on the Spokane Indian Reservation in Washington still affects the population. Governments supply food “hand outs” at the forts we call “mystery meat” since we don’t know what it is. Food contamination has caused us to lose our elders, which has interrupted and lost the transmission of our culture. We need to ensure even more representation of youth because they inherit these problems and lessons. Water rights are hand in hand with food security. We should not hide the unspoken losses, the still births of our children. Who can be held accountable? We need to identify the violator and hold them accountable under international law.
- In Peru, the mitigation policies for climate change (like biofuels), goes against the protection of food for human consumption for Indigenous Peoples who don’t have the ability to buy food on the market. Many are implementing food aid programmes – but they bring foods from other zones to our indigenous zones where we become simple recipients of that programme. This completely changes our culture and ways of using land, and creates dependency on other foods we can’t use in the long run. We need to promote an exchange and use of products that are healthy and contaminant free – food produced by our own communities to be used for food assistance programmes.
- Mount Huascarán in Peru no longer has its “eternal ice” – it has lost 40% of its ice in the last 30 years. The freshwater algae that used to be available as a protein source for the Indigenous Peoples has also gone.
- In the Philippines, logging and destruction of our land and resources is violating our human rights. The death of our traditional lands is the death of us as Indigenous Peoples. We are not against “development”, but we ask the questions “development for whom”?

297. In reporting to plenary, the group provided several recommendations:

- We call on indigenous peoples to prioritize discussions at the local level as well as between Indigenous Peoples on the regional and international levels about using traditional knowledge, protecting inherent rights, cultural land and water use, applying traditional practices, including exchanging knowledge and traditional (ancestral) seeds, foods plants and animals, in developing climate change adaptation strategies.
- We call upon all UN agencies to address climate change impacts in their strategies and action plans, in particular their impacts on Indigenous Peoples, including the World Health Organization (WHO), UN Educational, Scientific and Cultural Organization (UNESCO), etc. For example, we call for establishment of an Indigenous Peoples Working Group to address the impacts of climate change on food security and food sovereignty for Indigenous Peoples in the Food and Agriculture Organization (FAO) of the UN.
- Support the engagement of Indigenous youth, women, and elders in the continuation and transmission of our traditions, such as growing traditional foods, hunting, fishing, gathering, and pastoralism, to ensure the resiliency of our traditional food practices and cultural values, and the restoration of our food sovereignty and food independence, and strengthening our Indigenous families and nations.
- Declare our communities, waters, forests, sea ice, and traditional lands and territories to be “food sovereignty protected areas” which are free from industrial agricultural influences (contaminants, pollutants, agro-fuels, pesticides, genetically modified organisms, etc.) which undermine our traditional livelihoods, food sovereignty and ecosystems.

- We call on States to ensure that the rights of Indigenous Peoples to traditional use, access, and title to traditional lands, waters, and sacred sites as well as the rights included in treaties are upheld in land use planning and climate change mitigation strategies, including the creation and management of Protected Areas. We call on States to be accountable to all their international obligations and agreements, and to support and implement the UN-DRIP and the Kyoto Protocol.

## **Thematic Session 2: Ways of Knowing: Traditional Knowledge, Contemporary Knowledge and Decision-Making**

298. The thematic session on Ways of Knowing: Traditional Knowledge, Contemporary Knowledge and Decision-Making was chaired by Ms Violet Ford and Mr Larry Mercurieff and Ms Stephanie Meakin was appointed as Rapporteur.

299. In the discussion, many speakers used the same words: respect, value, equitable, legitimacy, sacred, transformative, partnership, protection, wisdom, future, and responsibility.

300. Issues, stories, and points shared during the discussion under this theme included:

- Traditional knowledge and wisdom are very important to indigenous peoples.
- In youth, we indigenous peoples are fed, taught, protected, nurtured and spiritualized by our elders. Through their experience and knowledge, we are aided in finding our path in the world. Our elders are libraries, scientists and professors in our communities. Their health must be ensured, their ability to pass knowledge must be supported, and they must thrive – all of this must be done in accordance to the elders' own ways.
- As indigenous youth, we are living reflections of our ancestors and our elders. As we indigenous youth, develop in our own ways, we engage our histories and traditional knowledge in forming our world views and lifeways. We will continue to harness our histories, traditional knowledge, connection to land, cultures, and the love and energy of our ancestors and elders. Fostering indigenous youth's connections to their traditional knowledge systems is paramount! Ensuring this connection ensures a healthier future.
- States should recognize traditional knowledge the same as social sciences – give protection to traditional knowledge under state laws and policies.
- Develop programs to strengthen the traditional knowledge in lines of institutional education and training.
- Traditional knowledge should be developed by indigenous experts into institutions and integrated into state agencies, organizations and programs.
- Governments must first recognize indigenous land ownership.
- Traditional knowledge must be recognized and used in various fields, including REDD.
- Sharing experiences and traditional knowledge between indigenous peoples should be encouraged.
- Endorse traditional knowledge as equal to modern scientific knowledge
- Reclaim rights over all resources and negotiate right to judiciously harness them.

- Reclaim our knowledge from elders. Invest in documenting such knowledge systems.
- Utilize best available knowledge – both TK and science in developing adaptation and mitigation strategies for climate change.
- Develop open communication and partnership between nation-states and indigenous peoples. Only when genuinely equitable partnerships are developed that share resources, people, knowledge and capital will there be fully integrated partnerships and communities that will be strengthened and revitalized.
- Recognize the indigenous people in the processes and fora in the UN work on the UNFCCC, climate change and research activities on an equal setting.
- Oblige nation states, local governmental entities and societal institutions to implement the UNDRIP, CBD and IP's Declaration and HR instruments
- Base partnership development initiatives on the basis of free prior and informed consent.
- Rescue biodiversity, for example plants used for medical purposes, plants for private consumption, seed banks.
- The Karamojong peoples value traditional knowledge and have used it up to now for both their animals and peoples - nature is the source of their lives.
- Traditional wisdom is the foundation of all indigenous peoples' cultural practices in which all solutions are spiritually embedded. Successful solutions must incorporate traditional knowledge and wisdom.
- Provide equal capacity building assistance to the indigenous people by the United Nations including cultural and traditional preservation. Providing assistance to people is more important than providing assistance to animals.
- Climate change is threatening the transmission of traditional knowledge to the youth who are the future generation due to the loss of biodiversity from which knowledge is derived, e.g. knowledge of naming children (when they are born) according to seasons.
- Need to consider community based knowledge documentation.
- TK reflects our relations with nature, land.
- Challenges to traditional knowledge from climate change include: anger regarding loss of traditional livelihoods, language, culture; access to mineral resources gives danger to land; stopping traditional ways impacts TK; people are marginalized; TK is lost.
- Measures that can be taken include: strengthen links between TK and science. We understand what happens, now we must understand what to do; provide real rights to land, co-management of resources; restitution of TK; programmes of revitalization of traditional cultures; indigenous education.
- Traditional knowledge is based upon our spiritual teachings – it cannot be separated. Spiritual teachings tell us we cannot own the air and water.

- Carbon trading and offsets (which is the main climate solution of world leaders, governments and NGOs) is privatization of the air – to trade carbon dioxide (CO<sub>2</sub>) – this is a corruption of the sacred.
- REDD is about forest carbon offsets – it is a process that violates traditional knowledge and spiritual teachings.
- Governments must implement the different human resources instruments that deal with indigenous peoples rights.
- Recognize the contribution of traditional knowledge of indigenous peoples and the use of this in relation to climate change.
- REDD is not a way to contribute towards minimizing the impacts of climate change.
- To recognize importance of traditional knowledge for nowadays and to confirm that it is a necessary measure for recovering of Mother Earth.
- To create an international fund for preservation of indigenous peoples' sacred lands.
- Rights to own land.
- Restoration and preservation of natural environment.
- Creation of legislation for traditional culture and languages.
- To work out measures to prevent damaging of traditional cultures, environment and sacred sites during the process of implementation of modern technology.
- Kyoto Protocol must recognize native forests as carbon sinks in order to protect all landscapes and to promote indigenous knowledge and wisdom.
- States need to resource (and protect) indigenous owned traditional knowledge and wisdom.
- Western law needs to recognize the legitimacy of indigenous knowledge and wisdom within intellectual property (e.g. copyright, patents, etc.).
- TK needs to reinterpret/redefine into our new/present context to support our new alternative of solutions to sustain our Mother Earth.
- Transfer TK into symbolic power for and to our new generation of IPs and shame or educate the people in the society in the world.
- How can our TK link to climate change become mainstream to save the world together with the scientific knowledge?
- Spirituality and our relationships to our environments are the basis of our worldviews and to understanding our diverse cultures and worldviews.
- Protection of our indigenous intellectual property rights and respect for our traditional knowledge and worldviews need to be on a par with western science.

- Reclaim and assert our right to exist in multiple and diverse indigenous cultures and economies and ways without external pressure or demands for us to conform to an ethnocentric Euro culture and economic system.
- Protect our sacred lands and ceremonies and reclaim our lands.
- Focus also on human indigenous devastation impacts in death, cultural, spiritual destruction.
- Include local capacity building as part of the solution in all efforts.
- Nuclear family concept is the root of most of the problem we indigenous peoples and non-indigenous peoples face today.
- No indigenous culture teaches this 'nuclear family – live for yourself not others' concept. This leads to selfish individuals who go through their lives making selfish decisions that benefit a select minority of like-minded selfish humans. Unbridled capitalism which is the main cause of human induced climate change was unleashed on Mother Earth by adherents of the selfish 'nuclear family' concept – who see nothing wrong with viewing nature as a 'resource' to be reaped for financial gain.
- Indigenous peoples are raised to become assets to the collective, to put 'self interest' last and always put the needs of 'the people' first and foremost ... the world needs to return to this traditional knowledge to survive climate change.
- Use the precautionary principles of 'do no harm'; incorporate our seventh generation principle.
- Do not be afraid of knowing loving ways of being, and demand the stopping of the war mentality on all life givers.
- Speak at all times truth from the heart, so accountability is to Creator and all beings of land, water, air in the universe.
- Regeneration of landscapes with indigenous plants will preserve indigenous knowledge and wisdom and benefit all (indigenous and non-indigenous).
- Indigenous issues including knowledge on stewardship roles hinges on two basic things: elders (who carry traditional wisdom) and the path (torchbearers who in time will be the elders of their community). Therefore the declaration needs to create a space for both the elders and youth in future of indigenous issues.
- We cannot use the same measuring stick to measure and identify indigenous strengths and weaknesses. Each is independent.
- Develop reliable ways of documenting traditional knowledge. This information should be catalogued and stored at a central location that will be available to all.
- There is also a need to educate our locals about copyright and information transfer legislations and policies.
- The documented information should be used in schools at all levels.

301. In summarizing the discussion, the rapporteur noted that:

- Indigenous peoples and the global community will have to use both traditional knowledge and wisdom and “western” science to adapt and mitigate the effects and impacts of the climate crisis. The integration of both knowledge systems will be transformative with the preservation of the individual value of the respective knowledge’s and the evolution of new ways of thinking. This will require new and innovative partnerships that are respectful and equitable. It will require the global community/family to value the two knowledges equally, to be open to new partnerships.
- Mechanisms are required to enhance, preserve and protect Traditional knowledge; these may include:
  - The right to land ownership and the protection of sacred lands (TK mapping);
  - Legal instruments to protect TK rights and the intellectual property of Indigenous peoples (repatriation of TK to communities);
  - Programs and instruments to ensure incorporation of traditional knowledge in decision making;
  - Programs to revive TK, cultures, languages;
  - Creation of financial and appropriate resources to ensure indigenous peoples TK supports any adaptation fund.
- Mechanisms and appropriate support to ensure the awareness, respect, preservation, value of traditional knowledge and its communication to the next generation.
  - Transmission of knowledge within the community and family.
  - Use of traditional knowledge within broader global community for climate change adaptation.
  - Appropriate educational systems that support youth learning and knowledge transmission.

### **Thematic Session 3: Environmental Stewardship: Natural Resources Ownership and Management**

302. The thematic session on Environmental Stewardship and Natural Resource Ownership and Management was chaired by Mr Cletus Springer.

303. Mr Springer opened the discussion by reminding participants that natural resource issues are at the core of Indigenous Peoples interests and providing general guidelines for the discussion.

304. Opening Statements included:

- In Tanzania, natural resource management is directly linked with the rights of Indigenous Peoples. Tanzanian wildlife is a very important natural resource from which the government collects taxes. But wildlife is in Indigenous Peoples’ lands and we need legal protection in order to protect wildlife and ensure sustainability. Unfortunately, most legislation tends to abuse the rights of Indigenous Peoples. The government forms conservation areas and evicts Indigenous Peoples from their lands. When we are forced to leave our land we lose our graveyards and cultural heritage. So for us there is a direct link between natural resources and Indigenous Peoples.

- The discussions of rights are very important but the wide range of human rights may not be enough to safeguard our environment. It is crucial to safeguard the ecosystem and other elements of the environment – a separate right to the environment is imperative and is inherent. The right to the environment is not a new right; it is in the African Charter. The right to the environment includes essential procedural aspects that include the right to access information, the right to participation, and justice. These procedural rights can be used to prevent environmental degradation and are relevant climate change discussions.

305. Issues, stories, and points shared during the discussion under this theme included:

- Environmental impacts need to be discussed. We don't believe the burden is solely upon our tribes for recovering populations and species health from climate change impacts.
- We are dealing with drought and erosion along riverbanks. The land is not able to heal itself from the effects of climate change. We are trying to seek means to stop and reverse climate change. Stewardship implies mechanisms to gain access to environmental controls. If Indigenous Peoples were integrated into government and allowed on regulatory bodies that make decisions about carbon emissions and toxic disposals, then we could make changes that will impact climate change.
- We have been very good stewards of the environment but we are being co-opted by the mentality of the UNFCCC becoming a business.
- Some of the so called solutions to climate change are no longer about curbing climate change, environmental stewardship, or sustainable use of natural resources but it is all about business.
- We must resist commercialization reflected in international instruments that take decision-making further away from our Traditional ways.
- We need a strong declaration to show that the ways of IP's still work and we will save Mother Earth and we will take away her fever.
- Our human resources are an endemic species we have to protect.
- The Taino Peoples of Belize are fighting the government's decision to grant International companies permission to enter national parks to conduct seismic testing activities for oil exploration. These are policies of social exclusion and marginalization and collectively the Taino want to report that we are deeply disappointed in our Prime Minister who we thought would protect us. We have never abandoned the responsibility to take care of the forests. I think this is suitable to share with you as we will be discussing natural resource management and Indigenous Peoples.
- In Nevada, USA corporations are mining the futures of younger generations. They are destroying the natural world and spirits by contaminating them with chemicals in their search for gold.
- The lives of Indigenous Peoples depend on the environment and climate change is threatening our lives.
- For pastoralists, mobility is a core adaptation to climate change.
- Multi-national corporations are unregulated and are threatening Indigenous Peoples' livelihoods and wellbeing.

- We must ensure that Indigenous Peoples are benefiting from various resources that are being exploited. Alternative energy generation strategies like wind and solar must be environmentally friendly.
- Consultation and consenting are two different issues.
- We have to ensure necessary capacity and expertise to engage with institutions and governments in relation to climate change.
- Specific land rights legislation is needed in Columbia if Indigenous People are to survive there.
- Inadequate consultation/prior informed consent has caused projects to fail.
- There is inconsistency between States' official position on conservation and the concessions given to mining and other extractive industries.
- The emerging carbon market is causing division among Indigenous groups and being used contentiously by certain interests and NGO's.
- There are serious contradictions in conservation policies that do not recognize Indigenous People as primary agents of conservation, with resources and rights allocated to other interests.
- Indigenous Columbians have won some battles in governing their own territories and we are seeking further alliances to guarantee the preservation of ancestral knowledge
- We need to stop using fossil fuels (coal, oil and gas).
- We should move to use sustainable energy generation alternatives to provide for our energy needs.
- Carbon trading and the carbon market hurt our communities. It means we still have to mine for coal on our lands but not if it is called "clean coal."
- We need to demand recognition of our customary land rights and land tenure. Without these, it is difficult to defend our lands, resources and territories.
- There is a documented correlation between forested areas and Indigenous land holdings – where there are no Indigenous land titles, there are no forests.
- Mother Earth is turning away from us because we have cut trees we are not supposed to cut, taken water from lakes and creeks that we are not supposed to take water from without permission, and grazed meadows we are not supposed to graze.
- Sacred maize varieties have been cultivated for millennia.
- Industrialized agriculture threatens biodiversity and is responsible for over 1/3 of greenhouse gas emissions.
- Industrial agriculture threatens Indigenous livelihoods.
- Agro-ecology and sustainable agriculture is a means of achieving food sovereignty and food security.

- Climate change can be seen as an opportunity to take control of food sovereignty.
- Genetically modified seeds are imposed on Indigenous communities but there are still some areas that are free of genetically modified organisms.
- It is imperative to recognize the Rights of Indigenous Peoples
- Indigenous Peoples need to work to ensure that the Rights of Indigenous Peoples are implemented.
- In Mexico there are some examples of successful sustainable resource management for climate mitigation. In the San Juan Forest in Michoacán the Purepecha developed a forest regeneration strategy and trained their youth in forestry management. They certified the forest as sustainably managed and as a result have invigorated cultural regeneration.
- States must take into account the role that Traditional Knowledge can play in cultural regeneration and natural resource management.
- Indigenous Peoples must design and implement their own protected area management plans.
- Indigenous Knowledge must be recognized as a tool to combat deforestation.
- Bangladesh is culturally and biologically diverse and it is also the most militarized region in Asia. In Bangladesh, the government does not recognize us as Indigenous.
- In our declaration we need an article calling on States to recognize Indigenous Peoples.
- Indigenous Peoples think of collective rights rather than individual rights
- We recommend UNDRIP be made a living document so that we can work to implement it in different constitutions.
- International laws fail relevance at the national level. We encourage the UN to set-up mechanisms to monitor the extent to which States and national authorities are implementing the UNDRIP at the local and national level.
- In 2005, the Saami began negotiating a consultation agreement with the Norway government based on ILO Convention 169 to regulate industry activity. It informed a new biodiversity act where Saami interests and rights are mentioned in many paragraphs. The consultation agreement is still being negotiated between the Saami parliament and state authorities to ensure that the Saami receive appropriate compensation.
- Indigenous Peoples in North Africa have experience in dealing with drought and can contribute to mitigation strategies on climate change.
- The Algerian constitution recognized Amazigh language as a national language in the constitution and established an institution to integrate Amazigh language in discourse.
- We are concerned about genetically modified seeds being forced upon Indigenous Peoples. This contamination threatens our autonomy and our food security.

- Kowanyama is an Aboriginal community in Australia. We own it, we manage it, what we say is what happens. We find it very rude that mining companies are destroying our brothers' and sisters' lands.
- Move to remap the world not on the basis of economic development but based on Ecological Creditors and Ecological Debtors. This would assist in repositioning who is spoiling the planet and who isn't.
- We need to build our capacity to represent ourselves.
- Our children and their children have a right to exist – they have a right to be born in a world that has clean air and clear water. It is our obligation, our duty, to make sure they have this.
- In Nepal we have an issue of representation. In the Constitutional Assembly there is only 1 representative from Indigenous Peoples - that makes it very hard for us to ensure our rights to land and natural resources. We lived through 240 years of land grabs from Indigenous Peoples by the Nepal government.
- We can enforce our rights through a combination of measures including alliances, allegiances, and pressure on national governments, international law, and empowerment.
- We need to develop a strategy for empowering Indigenous Peoples through creativity and innovation.
- We need funds for Indigenous Peoples' empowerment and capacity development.
- Laws need to be translated into tangible, practical mechanisms.
- We affirm our right to participate in all decisions about climate change on national, region, and international levels.
- States must ratify, recognize, adopt, and implement UNDRIP.
- States must honor and fulfill obligations that already exist in International Law as they relate to rights and privileges for Indigenous Peoples.
- We are calling on international bodies to support Indigenous Peoples' capacity building to strengthen the role in challenging the international community where Indigenous Peoples' rights are not being respected.
- Indigenous Peoples call for the creation of mechanisms to monitor fulfillment/non-fulfillment of international regulations.
- We must demand recognition of our traditional knowledge system and its incorporation in the governance and management of biodiversity.
- Sometimes in the creation of regulations for compensation of laws you are indirectly encouraging that law to be broken. Often compensation comes too late. We need a framework that addresses these concerns.
- In New Mexico, there was a historical event in the legislative process where 19 sovereign Pueblo nations, including two Apache nations and the Navajo Nation, argued for a State Law for Indian

Communications Act that mandated that every state agency had to incorporate rules and regulations.

- We call for restorative justice. We demand for corporations and industries to be held accountable for the polluting our air, land, and waters.
- We suggest Restorative Justice as a framework for accommodating the element of compensation without mentioning it.
- We recommend the formation of an Indigenous International body to address environmental restorative justice.
- We need to address and reject 'false' or 'flawed' solutions to climate change like REDD, biofuels, market based emissions trading and ocean fertilization.
- We need to put mechanisms in place to establish Indigenous Peoples right to design and deliver their own capacity building workshops on issues they consider appropriate.
- Indigenous Peoples must suggest appropriate and sustainable solutions to climate change based on their Traditional Knowledge and cultural context.
- We recommend the creation of an Indigenous Peoples and Climate Change Research Center.
- Indigenous Peoples' right to Free, Prior and Informed consent should be respected in any discussions on climate change adaptation and mitigation strategies.
- It is important for us to emphasize that Indigenous Peoples already have the abilities to manage their resources and lands. Capacity building should be framed in this context and Indigenous Peoples should have full control over whatever capacity-building initiatives are designed and targeted.
- Indigenous Peoples' need to have strong local, national, regional, and international networks to combat climate change.
- In Canada, our leaders were recently incarcerated because the government was refusing to recognize our customary law and processes. We had to revert back to our traditional understanding and sacred duty to protect future generations. We protested so that the government would understand that we are sovereign people and we have the authority and the right to be able to implement our customary laws.
- We suggest that Indigenous Peoples conduct a global assessment of climate change impacts to determine the impacts of climate change and climate mitigation and adaptation on Indigenous Peoples.
- We call for the recognition of spiritual strength conveyed by a united spirit.
- Our elders tell us that our commitment is to protect Mother Earth and to ensure that global warming and climate change does not destroy our communities and our peoples. We must protect the future for our children. We need to come together spiritually.
- We must embed some inherent values in the Declaration. Values that Indigenous Peoples understand and have not forgotten.

- Our economic systems are based on solidarity, trust, barter and exchange that have been adapted to different ecological systems. These systems are adaptive and sustainable and can inform alternative economic systems in the face of climate change.
- In Mexico there is an Indigenous network of 144 Indigenous tourism based micro-enterprises that is based on ecological and cultural sustainable notions. There are examples where Indigenous Peoples have developed real alternatives to the unsustainable market economy based on consumption and accumulation.
- We must analyze climate change issues in the context of our Elders, our knowledge and our cosmology.
- We believe that autonomy and sovereignty is the path to seeking alternatives to confront the negative effects of climate change.
- We must reduce our dependence on fossil fuels and on industrial agriculture.
- Wars on Indigenous Peoples lands and territories should be stopped. War and armed conflict destroy Indigenous Peoples livelihoods forcing them into poverty. Wars cause human and material damage and there is clear relationship between resource degradation and armed conflict.
- The relationship between Indigenous Peoples and land cannot be overstated. Land is at the essence of our beings, hearts and souls. No amount of money can compensate us for the loss of our lands and territories.
- Land is Life.
- We are asking for the recognition of our right to land not asking for the title - because land titles are the basis of development. If you ask them for the title then you are acknowledging that they own the land and are granting you permission to use it.
- The problem with land ownership is that if you own land then you can use and abuse it. We must assign rights to land and rights to nature by recognizing the inherent rights that already exist. We need to stand up and speak on behalf of the land and resources. We need to speak about Planetary Rights, which we can use to change the structure of Property Rights.

306. Closing Remarks included:

- We commit to taking these ideas and words back to our communities to ask our Elders for permission to continue.
- We will work with young people on how TK systems can converge with technology to inform these processes. We will support creating a youth network.
- The Declaration is important but it is difficult to link policy to local applications. Words are often not enough. Words can be powerful – they can destroy but also create. But we must not stop at the words. The Declaration will mean nothing if we do not act in our own lands.

## **Thematic Session 4: Energy Generation and Use in Traditional Territories of Indigenous Peoples**

307. The thematic session on energy generation and use in traditional territories of Indigenous Peoples was chaired by Ms Victoria Tauli-Corpuz, Philippines.

308. Ms Joji Carino, Philippines, and Ms Winona LaDuke, USA gave an opening presentation to the group.

309. Stories shared and points raised during the discussion under this theme included the following:

- The historical context allows us to reflect on the longer term and see what kind of changes we need to make. The first great transformation – 10,000 years ago, Neolithic revolution and transition to agriculture, led a move to cities, settlements, and agricultural organized societies. Second great transformation – 200 years ago, industrial revolution, started to use fossil fuels or accumulated energy of millennia, main users have been industrialized countries. Present situation – is this the third great transformation? How do we deal with moving our society from current energy use patterns, and move to the model of low carbon societies? Indigenous Peoples have central role in defining next society.
- Energy use is also connected to food systems. People have moved from subsistence food use to agriculture and food trade around the world – colonization is the key to this – which has lead many to a more consumptive lifestyle. We need to continue to fight projects until consumption changes. We need to move our communities from prey to predator. How did we become so dependent? We used to not need money. This accelerating, self-colonization of our communities is a structural and social issue. System is structurally inefficient, based on selling power. We are all dependent on fossil fuels, for our food or water. Such dependence is unsustainable. Systemic issues include:
  - Must oppose all bad projects.
  - Can't create trading of bad projects to justify them – we need to lower greenhouse gas emissions, and stop our mining.
  - Self-determination, food and energy all interrelated – now dependent on others for our food and energy near completely. We must recover control over our food and energy production.
- How do we expand small scale production in face of the current interests? This is a challenge in UNFCCC – what are the social consequences of a world without oil? What will happen to the oil producers if we move from oil based economy? Decentralizing the generation of energy is critical to moving from our unsustainable ways to a more sustainable future.
- In Nepal, we are drafting a new constitution to transform every sector. A central element of this future is large hydropower projects. It is predicted that 10,000 MW of power will be generated by these large hydro projects. Indigenous communities have largely been excluded from the consultations so far. This is despite the fact that Nepal has ratified ILO 169 and adopted UN-DRIP. Also volumes of water have dropped already due to climate change and are predicted to drop even further.
- In Canada, the US, Philippines and many other countries large dams have a lower recharge because of impacts of climate change, so they never meet projections and are a source of

methane. Microdams are now being proposed as they are not sustainable on the large scale. For example, in Missouri, the Lakota lost much of their most precious land to dams. These dams have now silted up, have decreased recharges due to decreases in snow and have caused considerable methane discharges due to rotting vegetation.

- The World Commission on Dams in 2000 looked at effectiveness, electric production, irrigation, flood reduction. It concluded that large dams have usually failed to meet projections.
- In the US and Canada the development of the Oil Tar Sands is another type of energy production that has caused huge environmental, social and economic problems and is perpetuating an unsustainable economy. The Oil Sands are a key element in the security policy of the US. There are huge plans for expansion. Projections are – 1.8mn barrels/day in 2009, 3.8mn barrels/day in 2020, 5mn barrels/day in 2030. The industry employed around 77,000 workers already and there are still significant labor shortages. Dams for tailing largest in the world. The projects have polluted water, food sources – ducks. The regulatory systems are not equipped to deal with the scale of these projects. They represent a risk to the entire water system of the Mackenzie River basin. Legal regime emerging in Canada where indigenous peoples are asserting their rights. Where indigenous peoples have developed non violent strategies and advocated a rights based approach. And have emphasized a green economy, a local economy, one that prioritizes local community needs and promotes alternatives small scale energy production.
- We all come from different zones of land-production. Limitations of sustainability are minimal in Australia, for example. We do agree with some benefit sharing, but we know it doesn't fully benefit us. As Indigenous Peoples, we need to think about how we sustain ourselves and help each other as a sustainable movement.
- The experiences outlined underscore the importance of the UN-DRIP and the need for its universal support. Also the importance of micro scale energy production and the need for a long term energy vision – globally, nationally and locally.
- In Northern Europe where the Saami live becoming part of the EU has not seen an overall improvement of the rights of the indigenous peoples. Move to the EU has increased use of big projects and reduced the power of the Saami. For example, windmills have been established in Saami land without proper consultation and full prior informed consent. The experience in the EU has highlighted the importance of the need to work together at the international level. That international instruments are vitally important. That we need to remember that even despite the enormity of the challenge we still must try and that as the establishment of the UNPFII showed sometime we will succeed. Roundtable discussions - like what is happening with the EU and the countries of South America at the moment – are important because of the EU Emission Trading Scheme (ETS) is one of the major drivers of ETS round the world.
- In Northeast India, the World Bank is favoring projects that develop plantations rather than conserve virgin forest, in part responding to the emergence of carbon trading. This has unique and global biodiversity values and is recognized as a world heritage biodiversity hotspot. Over 80 % the state is forest – undifferentiated – which is already doing major carbon sequestration, but these services are not financially rewarded. Region needs power to develop. Government of India has made hydro power an important part of its energy plans for the future and has planned for 50,000 MW of new hydro power. But State and Federal Government are not properly consulting local communities. Environmental impact assessment procedures are being diluted for major projects. EIAs should be mandatory for all development in indigenous people's territory.

- Carbon trading, REDD+ is not just about deforestation but conservation and forest carbon stocks. Must push for conservation of primary forests, and give incentives to push for that action. We should exchange experiences. Visit countries ravaged by oil exploration, for example.
- In Sudan oil developments place indigenous peoples under extreme stress due to the speed of the approval process. Indigenous peoples are unable to figure out how to influence it and unfamiliar with the technologies being used. There is a need also for indigenous peoples to have the space to develop their own views and consensus about the projects. There is also a need for indigenous peoples in Sudan to learn from other experiences from other indigenous peoples who have dealt with these companies and issues before.
- In South Africa the experience of indigenous peoples dealing with energy projects demonstrates the importance of indigenous leaders reaching out to communities and informing local people. Education is a key focus, or else there will be division among communities. We need to involve young people in the decision-making process. We will have different responses. But we should have strong solidarity of support.
- In Kenya, where pastoralists live, it is a very windy area, and there is potential for wind power. Many multinationals want to come in. But wind energy in land is held in trust by governments, via treaties in North America. Kenyan lands are held in trust by local councils. Communities have no legal mandate and corporations no social responsibility to engage with communities. REDD, CDM, etc, are generating some injustices since corporations can do carbon trading from Africa for example and say they are not part of the problem.
- Another problem we are facing is bio-fuels and its encroachment on IP lands. A key problem in Asia, monoculture plantations are going into Indigenous Peoples forests, causing more emissions of greenhouse gases, while knowing that palm oil requires a lot of energy to produce especially when converted to biofuel. Even fallow lands, left by Indigenous Peoples to regenerate, now being classified as infertile lands to allow the planting of other monocultures. We need to call for a moratorium on biofuel expansions that violate Indigenous Peoples' rights.
- In Dominica, the situation is secure. With regard to FPIC, do not have problem, always consultation. Strong political influence. Participate in national elections.
- The experience of the Climate Action Network and the Cook Islands illustrated how effective the youth can be in contributing to the problems. Education must be focused on youth. Young people want to be involved. Use adaptation fund to educate our communities on climate change, how it will affect them into the future.
- Several participants raised their experience of biofuels. For example, it was identified in the Asian Preparatory Summit as one of biggest issues associated with climate change. The experience of indigenous peoples had been largely negative from monoculture plantations in indigenous people's forests, causing deforestation, loss of lands and human rights violations. Jatropha trees are now being promoted as the latest generation of biofuels that can be even be used on infertile empty lands – but even this is causing problems. In Myanmar indigenous peoples are being displaced from their territories for Jatropha plantations. In other countries indigenous peoples' areas were being declared infertile so they can be used for this biofuel. There was a growing problem of GM biofuels as well. There were discussions about the need for a moratorium on biofuel expansions that violates Indigenous Peoples rights. It was noted that in some areas, such as in South Africa, there are potential benefits. It was noted that small scale biomass energy production was beneficial for indigenous peoples, sustainable and better for the environment.

- The group also discussed the role of market based mechanisms for tackling climate change. Many indigenous peoples concerned about implications about these mechanisms for a variety of different reasons. Market based mechanism have divided indigenous peoples recently. It is an important topic that needs to be discussed, but we need to be careful. We need to be allowed the space to allow communities to choose themselves.

310. Three key messages were conveyed to the plenary:

- **Energy sovereignty:** Indigenous communities should have their energy security and sovereignty ensured through locally controlled small scale renewable energy sources in our communities. This may also serve economic development needs of the community if desired, free prior informed consent, but must be a focus on conservation of energy in the rest of society. We need to have control of these projects. Positive message.
- **Just transition towards other types of energy:** There is a need for strong targets under the UNFCCC – at least 45% reductions by 2020 and 95% by 2050. There are many energy projects which many of our communities have had a long history of opposing. We will continue to oppose this type of development in our lands. To deal with this, we are calling for much more stringent standards on existing projects, to protect Indigenous Peoples rights and environmental integrity. We are also calling for a phase out of fossil fuel developments, as well as a just transition from these industries towards more sustainable ones. The rights of indigenous peoples should always be respected. There is a need for more appropriate technologies to be promoted and inappropriate ones more rigorously assessed.
- **Importance of education:** We need to develop the capacity of our peoples to be engaged and part of this solution. The transmission of our traditional knowledge from elders to youth is vitally important. Critical needs include outreach in our own communities, and getting our peoples the appropriate types of education. Education needs to be a key focus. The importance of exchanging the experiences of indigenous peoples needs to be highlighted.

## **Video Film Festival – Indigenous Peoples and Climate Change**

311. The video film programme was made up of videos from the United Nations University videobriefs series, Insight Participatory Video (UK), Panos (London), Isuma.tv (Canada), Conversations with the Earth (UK/USA) and Sacred Lands Film Project (USA).

312. Focused around various Indigenous perspectives of Climate Change, the videos shared the voices of peoples from Kenya, Peru, Australia, Borneo, Papua New Guinea, Madagascar, Canada, and Cameroon.

313. Videos presented included:

- **Maana – Today** (6 minutes)  
*Isuma.tv*  
A young Inuk, acknowledging the global warming and its impacts on his community, intends to reduce drastically the energy consumption of his village.
- **Biodiversity loss in wet tropics – Cape York, Australia** (6:20 minutes)  
*UNU Videobrief Series*  
Marilyn Wallace a Kuku Nyungul woman lives her "ancestor's way" on her country, amongst the World Heritage rainforest of Far North Australia. She is already noticing the changes in seasonal

cycles and is concerned for how Climate Change is transforming her country and traditional understandings.

- **Our fight against the dunes – Madagascar** (2:57 minutes)

*Panos London*

The struggle against the invading sand dunes is at the heart of the Faux Cap community. Since the 1950s, dunes have been burying their houses, schools and the local police station. When a well was introduced to provide water for livestock, the dune expanded, as animals grazed on the remaining vegetation.

- **What is PV?** (2 minutes)

*Insight Media*

What is participatory video animation.

- **Conversations with the Earth slide show** (2 minutes)

*Conversations with the Earth*

Indigenous voices on climate change.

- **Maasai and Climate Change** (15 minutes)

*Insight Media and Conversations with the Earth*

Maasai pastoralists in the Oltepesi region Rift Valley of Kenya are training as videographers to document the impacts of climate change on their communities.

- **The Forbidden Forests of the Dayaks – Borneo, Indonesia** (9 minutes)

*UNU Videobrief Series*

Deep in the old growth forests of Borneo, the Setulang Dayak village guards its forest with might. To date, the village's traditional law of Tana Olen (forbidden forest), withstands increasing pressure from encroaching logging industries. Now as rapid development rolls in, the village is trying to secure sustainable and forest-friendly future, including a eco-tourism venture and carbon credits.

- **Baka – Cameroon TV** (10 minutes)

*Insight and Conversations with the Earth*

Planned and filmed by Baka Hunter Gatherers from the Central African forests in Eastern Cameroon.

- **Sea Level Rise in Kowanyama – Cape York, Australia** (6:20 minutes)

*UNU Videobrief Series*

“When that whole ocean comes and rises up, where are we going to go?” ponders Inherkowinginambana, a Kunjen elder from Kowanyama, a coastal Aboriginal community in tropical Queensland, Australia. Like other coastal peoples, Australian Aboriginals living traditionally on gulf coastal plains are particularly susceptible to even the most minor changes in sea level and monsoon flooding.

- **Sorghum: A Crop of Our Ancestors – Madagascar** (3:00 minutes)

*Panos London*

Sorghum is a crop of the Antandroy and is part of its people's heritage. It had all but disappeared until recently - replaced by donations of corn during the drought. Lost to most, but never forgotten, sorghum is making a comeback in Androy. Many farmers are eager to rediscover the crop which proves to be very resistant to drought.

- **Local Solutions on a Sinking Paradise – Carteret Islands, Papua New Guinea** (6:40 minutes)  
*UNU Videobrief Series*  
In December 2008, the low-lying Carterets Islands were badly damaged by king tides and violent storm surges. Nicholas Hakata, a local youth leader and community representative, explains that he and his family have been surviving on mainly fish and coconuts, and battling the swamp mosquitoes that have brought malaria. With the local government's food aid ship coming once or twice a year, the relocation plans are equally as slow. Hungry and unwell, the islanders have set up a relocation team and have begun scoping a series.
  - **Peru Quechua Potato Farmers** (4 minutes)  
*Sacred Lands Film Project*  
Explores the environmental-spiritual crisis and reveals the clash of worldviews between adherents of private property and those of sacred land.
  - **Fighting Carbon With Fire – Arnhemland, Australia** (5:34 minutes)  
*UNU Videobrief Series*  
The fire abatement scheme of Western Arnhemland is a carbon offset community programme, gaining a lot of international attention.
314. There was a short question and answer session with the Maasai filmmakers, where topics of drought and adaptation were discussed. Later, the visiting storytellers from Australia spoke of the situation and adaptation in their country.

### **Dialogue with the United Nations**

315. A dialogue session with representatives of various United Nations agencies was chaired by Ms Victoria Tauli-Corpuz and Mr John Crump.

#### *Inuuteq Olsen, Deputy Foreign Minister, Greenland Home Rule Government*

316. Mr Olsen reinforced the importance of spreading the messages from the Summit. He noted that Greenland has participated in the process leading to the adoption of the UNDRIP – a testament that the process to influence governments is worthwhile.
317. He noted that every organization had a role to play in addressing issues and problems and providing suggestions for solutions, and emphasized the importance of participating in the process leading up to Copenhagen. The Greenland Home Rule Government has approached the Danish Government about including Indigenous Peoples in COP-15, and worked with the Human Rights Council on Indigenous Peoples and climate change. He concluded by emphasizing the importance of setting clear goals, and elaborating how to turn these goals into action at international level.

#### *Charles McNeill, UNDP-REDD Programme*

318. Mr McNeill introduced the UN-REDD Programme. He reviewed REDD, and its role in providing incentives to developing countries to slow down rates of deforestation and forest degradation to reduce GHG emissions; and industrialized countries to make financial transfers to developing countries to compensate them for costs of avoiding deforestation. It is important since deforestation results in approximately 20% of global greenhouse gas emissions, so we can't prevent global temperature increases from going above 2 degrees C without slowing deforestation and forest degradation.

319. The UN-REDD Programme is a partnership of FAO, UNDP & UNEP. It assists developing countries with capacity development, governance, and technical needs for effective participation in REDD, and supports dialogue and build consensus for agreed methodologies for REDD. He reviewed several dialogues on:

320. Issues raised by IPs have included:

- Need for access to more information
- Uncertainty around mechanisms for IP inclusion
- Fear of further marginalization (e.g. biofuels, little benefit from CDM)
- Cultural disconnect around monetization of nature
- Scepticism around market mechanism incentives
- Need for consideration of compensation for past and ongoing protection of forests

321. He reviewed the UN Common Understanding on the Human Rights Based Approach to Development Cooperation, and outlined the requirements of the UNDRIP (specifically Articles 32, 41 & 42), UNDG Guidelines on Indigenous Peoples' Issues, and the UNDP & Indigenous Peoples: Policy of Engagement.

322. He introduced the 'Operational Guidance' on Indigenous Peoples & Other Forest Dependent Communities which is intended to inform the design, implementation, monitoring & evaluation of UN-REDD Programme activities at global & national levels.

323. Principles should guide the development, implementation, and monitoring and evaluation of UN-REDD Programme activities that may impact the rights of Indigenous Peoples and other Forest Dependent Communities include following a human rights-based approach, adhering to free prior and informed consent, and broad representation of Indigenous Peoples, including women and youth, at all stages of its activities.

324. Operational Guidelines on the Global UN-REDD Programme Activities include representation on the UN-REDD Policy Board by the Chair of the United Nations Permanent Forum on Indigenous Issues and by invitation to engage with the Independent Civil Society Advisory Group to the UN-REDD Programme, which is empowered to monitor activities and provide substantive advice on the Programme to the Board.

325. The UN-REDD Programme publishes its meeting reports and official documents on the UN-REDD Programme website and is supporting the development of primers and guidance materials to build the capacity of Indigenous Peoples to fully engage on REDD and, where appropriate, be able to effectively participate in decision-making processes and activities. It also participates in international conferences and summits focused on Indigenous Peoples and other forest dependent peoples, climate change, and REDD, to report on the activities of the programme and maintain open channels of communication with a wide array of Indigenous Peoples stakeholders.

326. Guidelines for National UN-REDD Programme Activities include representation of Indigenous Peoples on National REDD Steering Committees or equivalent bodies, and in a 'validation meeting' of National Stakeholders. Representative should be selected through a participatory, consultative process, have national coverage or networks and previous experience working constructively with the government and UN system, and experience serving as a representative,

- receiving input from, consulting with, and providing feedback to, a wide scope of civil society/Indigenous Peoples organizations, or have been recognized as legitimate representatives under other processes such as a UN-REDD Programme consultative body or GEF Small Grants National Steering.
327. The validation meeting is one step of a wider consultation and engagement strategy that should effectively involve Indigenous Peoples and other forest dependent communities, and civil society organizations in all stages, including program design, implementation, and monitoring and evaluation. In countries that are also developing programs under the Forest Carbon Partnership Facility (FCPF), it is encouraged that the UN-REDD Programme and FCPF undertake one collaborative consultation process.
328. National Joint Programs should include activities and resources to support ongoing consultation, engagement and partnership to ensure that national UN-REDD activities take into account current priorities and concerns articulated by representatives of Indigenous Peoples and other forest dependent communities, and are encouraged to assess the impact of UN-REDD Programme activities on land rights and other rights of Indigenous Peoples as contained in the UN Declaration on the Rights of Indigenous Peoples prior to taking decisions on such activities, strictly following FPIC procedures.
329. Outcome documents from consultations such as meeting minutes, reports, work plans, and roadmaps for implementation should be circulated to Indigenous Peoples' organizations for an assessment of their accuracy, should be publicly accessible, and reflected, as appropriate, in National Joint Program Documents, on the UN-REDD website, and submitted to the Policy Board annually.
330. The Resident Coordinator shall distribute annual reports on UN-REDD Programme activities to Indigenous Peoples and civil society networks through the Indigenous Peoples representative on the National UN-REDD Steering Committee in order to ensure transparency and accountability, and is responsible for ensuring that the National Joint Program abides by the UN's Standards and Declarations. As an additional safeguard, a complaint mechanism will be established.
331. The UN-REDD Programme Policy Board is made up of representatives of the participating countries, the partner agencies, the donor governments, Indigenous Peoples, Civil Society Organizations, and observers, and is governed by a consensus decision-making process. The Programme Secretariat is staffed by UN agencies. At its first meeting from 8-10 March 2009 in Panama, the Board agreed that an IP representative will be invited to serve as a full member of the UN-REDD Policy Board and specifically invited the Chair of the Permanent Forum on Indigenous Issues to serve as the Indigenous Peoples' member, and that the Secretariat should facilitate the self-selection of Indigenous Peoples Observers from each of the three regions in which the UN-REDD Programme operates (Africa, Asia & Pacific, Latin America & the Caribbean).
332. He concluded by requesting input from participants in the nomination of observers to the Policy Board, and on the Operational Guidance document.

*Terence Hay-Edie, UNDP-GEF*

333. Mr Hay-Edie spoke about Community-Based Adaptation to Climate Change (CBA) and Indigenous and Community Conserved Areas (ICCAs). He noted that historically, the main decision makers about natural resource have been human communities and stewards of biodiversity, and that cultural diversity and biological diversity co-evolved together.

334. He noted that although climate change is global, impacts are regional and local and will affect communities based on their specific circumstances and therefore solutions must be locally specific. CBA must therefore be community-driven, the grass-roots component of climate change adaptation and it should respond to local needs.
335. The CBA programme builds on the mechanism of the UNDP-GEF Small Grants Program (SGP) and provides grants to national NGOs, community organizations and indigenous peoples up to \$50,000. By 2009, the programme has financed 11,000 projects and is active in 120 countries.
336. He introduced the pilot ICCA Registry project, which aims to: build a global knowledge base about ICCAs to increase awareness; to document the cultural and biological value of ICCAs; to enhance understanding of the purposes and impacts of ICCAs; to increase partnerships with local communities and indigenous peoples in biodiversity conservation and policy; and to consider the contribution of ICCAs to climate change adaptation and mitigation. One of the outputs will be the generation of maps that show the biodiversity and adaptation value of ICCAs.
337. The project partners are UNEP - World Conservation Monitoring Centre (UNEP-WCMC), UNDP Global Environment Facility (GEF) Small Grants Programme (SGP), IUCN World Commission on Protected Areas (WCPA), IUCN Centre for Environmental, Economic and Social Policy (CEESP), and Theme on Indigenous and Local Communities, Equity, and Protected Areas (TILCEPA).
338. He concluded by directing participants to the ICCA website for further information, <http://www.ICCAforum.org>.

*Sam Johnston, United Nations University*

339. Mr Johnston introduced the United Nations University (UNU) as an autonomous think tank for the UN. This independence allows it to be flexible, and able to engage in true partnerships with Indigenous Peoples.
340. The UNU Traditional Knowledge Initiative (TKI) works closely with Indigenous Peoples on climate change, water rights, and biological resources. He noted that the Summit was a unique opportunity to have the views of Indigenous Peoples incorporated into the UNFCCC processes, and that UNU would like to help achieve this.
341. The TKI is currently working on an Indigenous Peoples' Climate Change Assessment, in collaboration with indigenous organizations living in critical ecosystems such as mountains, islands, tropical rain forests, deserts, and polar and temperate regions of the globe. The indigenous people's climate change assessments will be led and undertaken by Indigenous Peoples and will benefit the communities where they are undertaken, including by helping them face challenges of climate change. It has organized 8 workshops on climate change over the last 12 months, and produced three guides for Indigenous Peoples.
342. The UNU has also produced a series of video briefs that allow Indigenous Peoples to tell their stories in their language to the world.
343. The UNU will publish the proceedings of the proceeding to act as a record of the Summit, and capture some of the experience and wisdom at this Summit, to help with the IPCC process.

*Jacqueline McGlade, Executive Director, European Environment Agency*

344. Ms McGlade opened by showing the short documentary "One Degree Matters".

345. She reviewed the role of European Environment Agency in supporting the development and implementation of sound environmental policies through monitoring activities.
346. She spoke of 'tipping points' and that reality is outstripping today's models especially at local levels: the past is no longer a good indication of the future. Adaptation will therefore mean significant changes across all sectors, households and communities, as loss of ecosystem services today may mean irreversible changes in the future.
347. She reviewed the importance in changing data flow from reporting to live information systems, and engaging indigenous peoples in sharing their experiences through these networks, and concluded by outlining EEA's support for a greater recognition of the important role of indigenous peoples in helping society to adapt, especially in understanding how to cope with changing local conditions.

*Victoria Tauli-Corpuz, UNPFII*

348. Victoria Tauli-Corpuz spoke on the role of the UN Permanent Forum on Indigenous Issues (UNPFII), which is an advisory body to the Economic and Social Council. She provided a brief history of indigenous peoples and the international system, including Haudenosaunee Chief Deskaheh who travelled to Geneva in 1923 to speak to the League of Nations, but was not allowed to speak; and Maori religious leader T.W. Ratana who sent a delegation to the League of Nations in 1925 to protest the breaking of the Treaty of Waitangi concluded with the Maori in New Zealand in 1840, but was also denied access.
349. The Permanent Forum was established in 2000 to provide expert advice and recommendations on indigenous issues to the Council, as well as to programmes, funds and agencies of the United Nations, through the Council; to raise awareness and promote the integration and coordination of activities related to indigenous issues within the UN system; and to prepare and disseminate information on indigenous issues. Article 42 of the UNDRIP has also mandated the Permanent Forum to follow-up implementation of the Declaration.
350. She noted that the Permanent Forum meets annually for 10-day sessions, and that the 8<sup>th</sup> session would be held in New York from 18-29 May 2009. It is comprised of sixteen independent experts, functioning in their personal capacity: eight of the Members are nominated by governments and eight are nominated directly by indigenous organizations in their regions. It has identified seven regions: Africa; Asia; Central and South America and the Caribbean; the Arctic; Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia; North America; and the Pacific.

**Dialogue with Non-Governmental Organizations (NGOs)**

351. The moderator, Clive Tesar from WWF Arctic Programme, introduced the panel members. He also emphasized that not all NGOs are the same. If we are to address the huge challenge of climate change, we need to first work to understand each other.

*Kristin Walker-Painemilla, Conservation International*

352. Ms Walker gave a brief description of Conservation International (CI), including its focus on biodiversity hot spots and wilderness areas. She explained that in their work, CI considers cultures and livelihoods along with biodiversity conservation. The work of CI is guided by an indigenous people's policy, which will soon be reviewed to include the UN Declaration. Their

mission is to support capacities of indigenous peoples and conservation organizations to work through partnerships. They have several focal areas, which include community engagement, and they seek to gain climate, community and biodiversity benefits on all scales. One aim is to facilitate collaboration between the conservation community, governments and others to tackle climate change through conserving forest and restoring degraded areas. They believe that adaptation needs to be an integrated approach that includes traditional knowledge systems.

353. A major CI effort at the present time is collaborating with indigenous organizations in capacity building efforts. They help organize events to demystify conversations on climate change, work on international processes and help support the flow of information. They also provide technical and local training. One example cited was the facilitation of a working group of indigenous peoples and climate change in Guatemala. They provide grants to indigenous organizations, and also help support the creation of funding mechanisms. They hope to launch an indigenous fellows programme at the UN Permanent Forum meeting. They expect that one or two of these indigenous fellows would work on climate change issues.

*Deborah Williams - Alaska Conservation Solutions*

354. Ms Williams spoke about her fulfilling work with indigenous peoples in Alaska and the USA. She believes that climate change is the single most critical issue that we face today, and that indigenous peoples have the most at stake. In order to be effective and credible, NGOs have to go to where indigenous peoples live to see what they are experiencing, and then help them communicate. She also stated that climate change represents fundamental human rights violation to indigenous peoples. She shared two positive experiences of collaboration between indigenous peoples and NGOs. The first of these was the Alaska Native Resolution project, with over 150 resolutions stating what a serious issue climate change is. This was presented to the United States Congress, and it had a profound impact towards passing appropriate legislation. She also worked to bring several indigenous leaders to speak with senators, congressmen and staff. Prior to this, Congress had not understood how serious adaptation needs in the Arctic were, and the meetings resulted in specific legislation to fund these adaptation needs. These experiences demonstrate that the indigenous voice, once clearly expressed, makes a difference.
355. In talking about what needs to be done, she told indigenous peoples that working with NGOs and foundations is important because they have specific skills and perspective that can be used. Indigenous peoples should make sure that NGOs understand what they experience and need. Work with legislative and administrative bodies is also important, and they need to hear from indigenous peoples directly and in person. No one has a more important voice.
356. Regarding the Declaration, she mentioned the importance of expeditious, culturally appropriate and thoughtful relocation to all indigenous peoples at risk, with communities and tribes intact. There is a need for a comprehensive plan and process for relocation, including funds. Indigenous peoples also need to insist to be part of climate change monitoring efforts and renewable energy solutions.

*Jenny Springer, World Wildlife Fund*

357. Ms Springer gave background to WWF and its work with indigenous peoples on climate change issues. WWF recognizes that indigenous peoples are disproportionately affected by climate change, and that they have critical roles to play in adaptation. They recognize that actions to address climate change can have negative effects on indigenous peoples. Their work is guided by the WWF policy on indigenous peoples and conservation. The policy includes commitments to respect and to collaborate on common concerns.

358. WWF sees indigenous stewardship as making significant contributions to combating the impacts of climate change, including through low carbon lifestyles and actions to conserve forests, reefs and species. Areas of collaboration are those that indigenous partners requested support for, and include recognition of land rights and promotion of sustainable livelihoods. Another area of collaborative work is to address environmental threats (e.g. oil/gas development, including in Alaska, Peru and elsewhere). The WWF climate change program builds knowledge and public awareness, and provides support for documentation of indigenous knowledge and experience of climate change impacts, for example through the Climate Witness programme. Another area of work is focused on securing global commitments on emissions reductions. WWF supports deep emissions cuts by developed countries, and helped produce an opinion piece titled the Moral Challenge of Climate Change. WWF helps bring indigenous voices on climate change impacts to an international audience. They also directly engage with companies to support reduction of greenhouse gas emissions and deforestation. Their work on REDD must be consistent with the UN Declaration, and they are developing social standards and guidance. They support indigenous peoples in shaping national REDD frameworks. Their final area of work is climate change adaptation, and they have a wide range of programmes in places like Fiji, Belize and Colombia to support indigenous adaptation strategies.
359. In conclusion, Ms Springer mentioned opportunities to build and continue collaboration. For example, the WWF Arctic program is sponsoring a big tent in Copenhagen, and extends an invitation to Arctic indigenous peoples, and others, to make use of the space. They also want to continue collaboration on documenting and communicating the experience of climate change, and working together to develop mutually supportive positions in climate change negotiations.

*Douglas McGuire –Global Partnership on Mountain Ecosystem, FAO*

360. Mr McGuire explained that the Mountain Partnership is an attempt to bring together a wide range of different stakeholder groups working towards a common goal. The partnership originated at the World Summit on Sustainable Development and currently has 162 members. Their goal is to improve lives of mountain people and mountain environments. Mountains are home to some of the poorest and hungriest people in the world, many of whom are marginalized. Mountains also have global importance in terms of fresh water, biodiversity and food crops. The Mountain Partnership facilitates contacts and information sharing; brokers collaborative activities, projects and programmes; and works on resource mobilization and advocacy. Their thematic areas include, among others, sustainable livelihoods, biodiversity, policy and law, climate change. They also work by geographic areas. They are open to new themes and areas. Regarding climate change, mountains are sensitive ecosystems, which are affected heavily and quickly. Impacts include melting glaciers and more intense and frequent natural disasters. In the mountain setting, adaptation is crucial.
361. One of their activities is a research network on global change/climate change. This area could benefit from indigenous knowledge. They also undertake training and capacity building on climate change and develop adaptation strategies. These strategies need more work and focus, and there is scope to work in partnership with indigenous peoples. The Mountain Partnership can bring visibility to issues and help include indigenous voices in decision-making process. They can provide a means to connect.
362. Regarding the Summit Declaration, a specific mention of mountains and other fragile ecosystems could help develop linkages and connections between various UN processes.

*Erika Rosenthal – Earth Justice*

363. Ms Rosenthal presented the issue of black carbon, an air pollutant and a major health risk. New science tells us that black carbon is a major climate forcing agent, second only to CO<sub>2</sub>. Reducing black carbon emissions may be one of the more effective ways to slow climate change, and would work as a complement to cuts in greenhouse gasses, particularly CO<sub>2</sub>. Black carbon is a short-lived climate forcing agent, and stays in the atmosphere for only days or weeks, so reducing it could result in almost immediate cooling. Black carbon is soot, i.e. fine particle pollution, which comes from inefficient combustion diesel engines. Other sources include industrial smokestacks, agricultural burning, residential burning, and the burning of biomass. In the atmosphere, black carbon absorbs incoming sunlight, creating a warming effect. On ice and snow, it reduces reflectivity, absorbs more sunlight, accelerating the melting of ice sheets and glaciers, which eventually causes sea level rise. It also jeopardizes fresh water quality, drinking water and food security. The reduction of black carbon has enormous health benefits, including reduction of asthma. In India, black carbon production results in approximately 400 deaths per year, mostly women and children. Technologies to reduce emissions exist at the present time, and would include retrofitting diesel engines and reducing agricultural burning. The Arctic Council members need to adopt Northern black carbon reductions strategies. The USA and Europe must lead through technology transfer and other actions to reduce black carbon emissions. There is a need to fast track an international scientific assessment of black carbon and reduction activities. There is also a need for a human rights approach in addressing the issue.

**Dialogue with foundations and donor community**

364. The facilitator of this dialogue was Ken Wilson of The Christensen Fund (TCF). Leanna Ellsworth of the Inuit Circumpolar Council in Canada was the co-facilitator. Mr Wilson explained that there is an emerging trend in the world for funders to take seriously partnering with indigenous peoples on their own terms. Amount of funding given to indigenous peoples has increased from 10 million in 2005 to up to 40 million in 2007. Many foundations are getting interested in funding projects with indigenous peoples, and the funding increasingly goes to indigenous controlled organizations. However, the funds to indigenous peoples are still a very small fraction of the amount of funding given out by US foundations in total.

365. The largest area in which US foundations collaborate with indigenous peoples is the environment. This demonstrates that mainstream society is starting to understand the leadership of indigenous peoples on environmental issues. The funds received by different regions of the world is getting more balanced. There are still some constraints, though. Most foundations are creatures of western society and have difficulty being holistic. They are created by wealthy and powerful people, not by poor communities. Many are top down, and follow linear models of change. Many have little experience with lives of indigenous peoples, and it is sometimes difficult to find mechanisms to work in partnership. At the moment, many foundations have lost large proportions of their investments. However, some members of foundations with close ties to indigenous peoples have now joined the Obama administration.

366. The panel included a range of funders, as all funders are different and have their own ideologies. There are big and small foundations. The foundations on the panel are also the converted, as the speakers all believe in collaborating with indigenous peoples. This is not the case with all foundations.

*James Stauch - Walter and Duncan Gordon Foundation, Canada*

367. The Gordon Foundation is a private, non-profit foundation, focusing resources on connecting northern peoples, particularly indigenous peoples, with public policy process on all levels. Most grants go to First Nations governments and organizations, or Inuit organizations. They focus on culturally resonant policies, support emerging leaders, and research rooted in a community. They have given 24 climate grants totaling \$700,000. Activities supported include strengthening voice (support to Sheila Watt-Cloutier), bringing people together, building solidarity, raising awareness and educating other funders.
368. Mr Stauch stated that it is important to focus on stories, rather than facts. Facts are abstract and science is useful, but has limits. The focus should be on people, on building alliances, and talking to other foundations in new ways. Support for the next generation is critical. It is also important to support non-state actors. In doing so, one should look at areas where objectives of state converge with indigenous peoples' objectives, as it is important to have allies particularly during a recession. As Arctic sea ice melts, a lot of focus is now on national sovereignty. For indigenous peoples, there is a need to talk about use and occupation, self-determination, nation building, and full participation. Inspiration can be found in the UN Declaration (and also in the Arctic Council declaration). It is also important to talk about what one should be careful about – energy alternatives often have negative ramifications to indigenous communities, as do species-specific campaigns, such as the listing of polar bears as endangered species. We should be dealing with the problem of who is burning the carbon. It is important to note that although indigenous peoples are vulnerable, they are not victims. We should recognize that indigenous peoples have something to offer and the rest of us need to learn. Finally, if we support only one thing, we need to support getting people, particularly youth, out on the land with elders, everywhere as often as possible. We need healing, resilience and stewardship.

*Claire Greensfelder, Lia Fund*

369. The Lia Fund is a small foundation that carries on the values of its founder. It promotes a holistic view of the world, informed by Nature. This implies partnership and work with indigenous peoples. The Fund was created by a single bequest. The Fund has accelerated giving due to cutbacks in other foundations. It has 4 trustees, 8 advisors, and operates by consensus. The grants are given to organizations, projects and people looking for creative, ecological and social change. Projects funded include the arts, access to holistic health and healing, and climate solutions (50% of funding). The focus is on interdisciplinary projects, social and economic justice, diversity, and youth, etc. They mostly fund in California, but also undertake national and international funding. They work on building a community among grantees, and support sustainability in the physical emotional, and spiritual sense. A relevant undertaking is the Copenhagen Rapid Response Fund. This is a one time fund for immediate and strategic projects of Copenhagen relevance. Ms Greensfelder also noted that partnership with indigenous peoples requires commitment over time, and is not a one time thing.

*Anne Henshaw, Oak Foundation*

370. The Oak Foundation is a family foundation based in Geneva, Switzerland. The Oak Foundation commits its resources to address issues of global, social and environmental concern, particularly those with major impact on lives of the disadvantaged. Programme areas include, among others, climate change, marine conservation, human rights, child abuse, and women's issues. The climate change programme focuses on advocating policy change on national and international

level. Oak believes that indigenous peoples are bearing the brunt of climate change and have an important message to bring to climate change negotiations.

371. Activities include Arctic marine conservation, with a focus on Alaska. The aim of the work is to foster socio-ecological resilience during a time of unprecedented change and to improve governance and co-management of marine and coastal environments, as well as the stewardship of local and indigenous communities. Some aspects of the work include cultural mapping, community based monitoring, and advocacy. The aim is to amplify the political voices of Arctic peoples and bring about broader discussion of Arctic governance. The Oak Foundation will promote more direct grantmaking to indigenous organizations, and is partnering with Alaskan conservation organizations to provide educational experiences for native Alaskan grant seekers.
372. Some lessons learned include that climate change is not new, but the rate, scale and driver of change is new and unprecedented. Indigenous people have been adapting for millennia. Those that succeed in adaptation are innovative, and we need to foster that innovation. Small changes can make a big difference. Patience and trust are paramount in forging relationships. Finally, climate change is just one of many challenges that indigenous peoples face, as they have many pressing social concerns from a legacy of colonization. The preservation of indigenous language is particularly important.

*Dave Secord, Wilburforce Foundation*

373. The Wilburforce Foundation is focused on environmental issues, including in particular the conservation of habitat. They fund both place-based work, and work focused on specific geographies. Cross-cutting programmes include conservation science, law and policy, and capacity building. They mainly fund environmental NGOs and are not really a climate or indigenous funder. However, some of their work has overlaps with both, as well as shared interests. As a place-based funder, they recognize that landscapes also have people in them. All of their work is impacted by climate change, and this work can fail to succeed in moving forward if climate change is not considered. In addition, past investments can unravel. Creative and novel partnerships are essential to achieve outcomes.
374. They have funded work on a watershed in Canada, which is First Nations traditional territory. As part of this, they supported technical and capacity building work. Identifying shared interests depends on having conversations with people that would one would necessarily not be talking with otherwise.

*Gleb Raygorodetsky, The Christensen Fund*

375. Mr Raygorodetsky introduced The Christensen Fund (TCF), highlighting initiatives helping indigenous peoples deal with climate change. TCF was created in 1967 in Palo Alto, and has since 2003 a new mission to focus on biocultural diversity. It has spent \$50 million around the world supporting projects. Staff and Board have played an important role in supporting indigenous peoples deal with their struggles, and many are indigenous themselves. TCF focuses its grantmaking activities on five regions, which have high biodiversity and cultural diversity, and where people have withstood challenges for millennia. Long-term recovery will likely arise from these regions. They also have two global programs on biocultural wisdom and practice, focusing on thinking holistically. In all regions, people who make a difference are indigenous, and partnerships are extremely important. TCF funds locally selected custodians of biocultural heritage, including scholars, artists and advocates.

376. TCF has over the past three years supported indigenous peoples work on climate change. This includes two themes: (i) strengthening indigenous voice in climate change discourse and decision meeting (such as support of this Summit); and (ii) helping enhance resilience and adaptive capacity in respectful partnership with indigenous communities. Some examples from regional and global initiatives include creating community conserved areas in Ethiopia, and the Indigenous Peoples Climate Change Assessment.
377. Regarding the Summit Declaration, it might include recommendations to other foundations to listen, learn, be open to change, and be respectful and respond to needs of indigenous communities. Many foundations have a significant disconnect between staff and board, and it is important to have indigenous representation on staff and board. Climate change is one of many challenges that indigenous communities face and we need to look at the underlying root causes of difficulties.

*Kai Lee – David and Lucille Packard Foundation*

378. Mr Lee stated that funders are powerless without grantees. Grantees actually do the work, so there is a need to collaborate. The Packard Foundation is a large foundation with strong involvement of family. The Conservation and science programme gave over \$100 million in grants. The Foundation concentrates on marine conservation, and has expanded to work on climate. They work closely with indigenous communities in some respects. For example, they are one of the major supporters of locally managed marine areas in the Pacific.
379. According to Mr Lee, the most important thing about working with indigenous communities is to be present to them, to be open and personally engaged. Not all foundations are similarly committed, and indigenous peoples need to pay attention to both what is said and to what is done. Some project areas include the arid Colorado Plateau, the Arctic and tropical forests, including REDD initiatives. The example of the Arctic project studying governance of natural resource management illustrates that funders are able to work together in new areas in the Arctic (several funding organizations were involved in this project). There is interest in collaboration and finding good partners. The tropical forest carbon initiative included \$16 million funding for REDD, of which \$1 million has gone to indigenous peoples organizations. Packard has funded meetings to develop materials so that indigenous peoples can learn about REDD. A report aimed at people participating in policy negotiations was developed, and it allows them to gain familiarity with a complex set of issues.
380. Indigenous peoples inhabit major ecosystems undergoing rapid climate change. But this is only one manifestation of economic and other change that has transformed the world. We need indigenous knowledge and wisdom of deeply rooted communities because no one has dealt with this kind of change before.

**Dialogue with private sector**

381. Mr Mead Treadwell, the Chair of the US Arctic Research Commission and a businessman, was the facilitator of this session. He is a believer in indigenous issues and has worked for a decade on indigenous issues in the Arctic and has created ties with Arctic native owned businesses. He believes that traditional knowledge can improve western science and that traditional energy development done properly can improve the economic model for sustainable energy. He is looking for native owned corporations to take a lead, as sustaining the planet means good business.

382. The co-facilitator was Ms MJ Longley, indigenous consultant and educator. She talked about social change and the displacement of communities and people in Alaska. She believed that there is a need for a huge investment in youth, particularly to enable youth to enter the science field.

*Ian Dutton – CEO Alaska SeaLife Center*

383. Mr Dutton believed that the issues related to climate change that the private sector, from mining companies to investments banks, face are very similar to those faced by indigenous peoples, and that there are many synergies. The same challenges apply to people across the world, as they try to make sense of climate change. He provided the example of feral camels in the Australian desert, which put pressure on scarce water resources already made more scarce by diminishing rainfall. As a result, indigenous people in the desert can no longer have the ceremonies or events that they used to hold. They are trying to adjust to change. The resilience of natural systems to sustain livelihoods has already diminished. In the future we will increasingly face the issue of climate change refugees, and an estimated 43 million people in Pacific and Asia have to be relocated. 243 million people globally will be affected. This is an unprecedented challenge. The question is what can we do as a business community or as individuals in communities? For business, climate change means risks that they did not need to deal with before. However, there are opportunities for business to partner with communities and civil society. Both have interest in sharing knowledge and expertise. One solution is the notion of a series of networks following the example of the Micronesian Leaders in Island Conservation (MIC) initiative. This network is primarily about biodiversity conservation to build resilience for climate change. Private sector finds this kind of vehicle attractive, and it is not very costly. The network could be coordinated by a neutral entity, such as UNU. The MIC initiative provides a good example of collaboration that could be adapted for this purpose.

*Barnaby Briggs – Shell*

384. Mr Briggs advised that Shell thinks that indigenous peoples matter in the energy industry. They see a huge problem in climate change. Its impacts are already happening, while energy demands will grow in the future. It is estimated that energy demand will double by 2050. Changing the industry will be slow, while impacts of climate change are taking place now. Shell is committed to working with communities and indigenous people in particular, and the knowledge in those communities will help provide energy in a responsible way.

*Patrick Spears – Intertribal council on utility policy*

385. Mr Spears is a Dakota from the Northern Plains in the USA. He is working on the development of wind energy through the Tribal Renewable Energy project. The area has 50-80% unemployment and a lot of people have no electricity. They have a Treaty relationship with the US government. There is a power grid system in the area, with transmission lines that connect towns. This grid is taken over by coal companies. However, the Dakotas have tremendous wind resources and have been called the Saudi Arabia of wind. Wind blows almost all the time there. They are working to develop wind ranches and to produce renewable energy to meet the energy needs growth that will come in the future. This initiative will also provide high tech jobs on tribal lands, while making an impact on reducing global warming. They started by developing small projects, including community projects, and have put in place the Intertribal COUP wind demonstration project. They organized with a private partner to assist them, but own 51% of company, which allows them to maintain control. They do not build wind turbines on sacred sites. There is also potential for solar energy and wind and solar together can meet the energy

needs of the future. However, they need political will to go against coal companies who want to develop more coal power. Towards this end, they partner with local governments who want to use tribal energy. Renewable energy sources create commodities. Native energy helps fund wind projects, solar projects, and family farms. Tribal colleges provide training in wind technology, efficient and cost-effective house building (e.g. with straw), management, and forecasting of wind. By doing this they are creating the work force of the future.

### **Signing Ceremony of the Anchorage Declaration**

386. The Anchorage Declaration was drafted by a small drafting committee chaired by Ms Andrea Carmen, based on the issues raised during the meeting. The draft declaration was submitted to plenary for further discussion in a closed session.
387. The signing ceremony for High Officials was conducted on 24 April 2009 and was attended by H.E. Mr D'Escoto Brockmann, Patricia Cochran (Chair), Cletus Springer (Caribbean), Andrea Carmen (North America), Ben Namakin (Pacific), Joseph Mokinyo Simel (Africa), Victoria Tauli-Corpuz (Asia).
388. H.E. Mr Miguel d'Escoto Brockmann gave a short address to the Summit, congratulating participants on adopting the Declaration and on being instrumental in shifting the focus so that Indigenous Peoples are now being regarded as primary actors in climate change monitoring, adaptation and innovation in UN processes. He promised to share the declaration with the members of the General Assembly.
389. The Anchorage Declaration is provided in the preface to this document.

### **Closing**

390. Robby Romero, the UN Ambassador for Youth gave a performance at the closing ceremony. The meeting closed at 7:40 pm on 24 April 2009.