

## **Comment on post-2020 global biodiversity framework**

### **1. Post-2020 global biodiversity framework must urgently implement the unimplemented CBD obligations in respect to the main driver of global biodiversity loss, the commercial overconsumption**

For millenniums biodiversity has survived well in vast parts of the Earth as far as these have been held by indigenous peoples and local communities who have lived there. But as far as such areas have been captured by the 'modern development' and commercial actors, so far the biodiversity and ecosystems have soon started to erode.

As the expanding capture of lands, forests, waters, air and ecosystems under the commercial control and over-consumption has led in last 100 years to the fastest loss of biodiversity in world's human history, this commercial capture and over-consumption - and other factors without which such biodiversity loss would not have happened - have to be controlled in order to stop and prevent the on-going rapid loss of biodiversity.

"High consumption lifestyles in more developed economies" and rising global consumption "are the dominant factors driving land degradation globally", "pushing the planet towards a sixth mass species extinction". As "the full impact of consumption choices on land degradation worldwide is not often visible due to the distances that can separate many consumers and producers", the "responses to address land degradation" often "fail to address" its "ultimate causes"(1)

If the world has to save its biodiversity, states have to fulfil their CBD obligations so that "where a significant adverse effect on biological diversity" (2) is caused or maintained by capture of lands, forests, waters, air or ecosystems under expanding commercial control and over-consumption, states have to fulfil also their following CBD obligations:

a) States shall "regulate or manage the relevant processes and categories of activities" of such commercial capture and over-consumption which harm biodiversity so that such regulation helps to stop and prevent the rapid biodiversity loss

b) They shall "provide the conditions needed for compatibility between present uses and the conservation of biological diversity and the sustainable use" (3) of biodiverse land, forest or water by which people live as adapted to the local regeneration of area's diverse life.

c) States shall build a "system of [...] areas where special measures need to be taken to conserve biological diversity" (4) from adverse processes and activities of commercial capture and over-consumption

As these obligations to regulate and manage the use of the areas to become sustainable, are CBD's other "in-situ conservation" obligations than the obligation to create "protected areas", these obligations can not be thus fulfilled by further expansion of 'protected areas'.

And as the overall volume of overconsumption which affects biodiversity is not required to be reduced, the creation of ordinary 'protected area' tends to transfer the overconsumption's adverse impacts to other areas rather than to reduce the overall biodiversity loss caused by the over-consumption.

States have to regulate the use of lands, forests and waters to become more sustainable also by "the protection of ecosystems, [...] and the maintenance of viable populations of species in natural surrounding" in wider areas (5) - without removing people to cities or to other ways of living which further harm or displace biodiversity.

In respect to the monoculture plantations states have also to "control or eradicate those alien species which threaten ecosystems, habitats or species" and to "rehabilitate and restore degraded ecosystems" (6)

### **2. Liability of in-situ conservation needed against commercial capture of lands and forests outside 'protected areas'**

As so far the states have hardly started the implementation of these CBD obligations in respect to the commercial capture and polluting overconsumption of biodiverse lands, forests and waters, which belong to main drivers of the rapid and wide global biodiversity loss, states need now to address these drivers of biodiversity loss.

CBD requires thus States now more in detail to "identify processes and categories of activities" of such commercial capture and polluting overconsumption which are "likely to have significant adverse impacts on the conservation and sustainable use of biological diversity, and monitor their effects". (7)

As long as this is not done, the on-going rapid global biodiversity loss continues to expand and can not be stopped if the states continue to violate their above mentioned obligations no matter what strategic plans they otherwise declare

As CBD is a binding convention of the international law, it has to be implemented and the strategic plans for its implementation must be determined by the obligations to implement all these CBD obligations which have not yet been implemented. Such improved implementation of the CBD provides a basis for universal action on biodiversity.

States "shall, as far as possible" also in respect to the commercial capture and overconsumption of lands, forests and waters, "adopt measures relating to the use of biological resources to avoid or minimize adverse impacts on biological diversity" (b) and to "support local populations to develop and implement remedial action in degraded areas where biological diversity has been reduced". (8)

The rapid growth of biodiversity loss and climate change will continue as long as that commercial over-consumption continues to grow - together with 'projects' which advertise how we 'reduce emissions' and 'conserve nature' - as financed by the growing economy of commercial over-consumption to justify itself. Biodiverse ecosystems are displaced and polluted mainly by that overall commercial over-consumption. Biodiversity loss and climate change, driven both by our over-consumption and maintained by commercial powers are grave danger for the whole world.

States shall "in the case of imminent or grave danger or damage, originating under its jurisdiction or control, to biological diversity within the area under jurisdiction of other States or in areas beyond the limits of national jurisdiction, notify immediately the potentially affected States of such danger or damage, as well as initiate action to prevent or minimize such danger or damage". (9)

"The Conference of the Parties shall examine, on the basis of studies to be carried out, the issue of liability and redress, including restoration and compensation, for damage to biological diversity". (10) This has to be implemented as CBD is "stressing the importance of [...] international, regional and global cooperation [...] for the conservation of biological diversity and the sustainable use of its components". (11)

While the CBD parties have so far neglected the implementation of these obligations also in respect to the severely biodiversity degrading impacts of commercial capture and polluting over-consumption of biodiverse lands, forests and waters, they must start to implement these obligations if the expanding global biodiversity loss is to be stopped.

So far the rich countries have instead focused on attempts to justify by 'conserved areas' and 'emission reductions' the ways how they continue to cause upon the Earth much more biodiversity loss and emissions per capita than world's poor majority. The rapid expansion of officially conserved areas has gone hand in hand with the rapid biodiversity loss.

During the decades of rapid global expansion of protected areas, as a result of which there are "over 161,000 protected areas in the world" (12), world's biodiversity loss has not decreased but only expanded in correspondingly fast speed. World's biodiversity loss and polluting emissions have continued to grow rapidly also with the expansion of 'conserved areas' and 'emission reductions' being financed widely also by the growth of such economy of commercial over-consumption, which causes growing global emissions and biodiversity loss.

As long as the lands, waters and forests which carry the diversity of life remain 'legally' under such 'modern' commercial control, which uses those lands, waters and forests according to how one can make most quick commercial profits from them, their biodiversity, ecosystems and capacity to bind carbon continue to degrade.

### **3. How rights to sustainable use need to be strengthened to protect biodiversity**

When we do not live by sustainable use of regenerating biodiversity we live by practices which displace or degrade biodiversity by overconsumption, pollution or other impacts of our life, so that biodiversity can not regenerate and is thus not conserved - no matter by how many 'projects' we advertise to 'reduce emissions' or 'conserve nature'.

We can conserve biodiversity thus as far as we live by its sustainable use which does not displace or degrade regenerating biodiversity by overconsumption, pollution or other impacts of our life. As our homes, cultivations, industry and commercial economy, city-cultures and diverse impacts of our overconsuming daily life displace self-regenerating biodiverse forests, we cause biodiversity loss, soil erosion, water and air pollution and climate change.

As far as our daily 'modern' life captures biodiverse lands and forests under the commercial control, it displaces or

degrades regenerating biodiversity by overconsumption, pollution or other impacts of our life, we do not conserve biodiversity. Under the CBD states however "shall [...] protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements". (13)

To fulfil CBD objectives of "the conservation of biological diversity, the sustainable use of its components and the fair and equitable sharing of the benefits", States have to secure "access to genetic resources" "taking into account all rights over those resources" (14) including such human rights to food, health and to all biodiverse living resources of people's own means of subsistence of which people shall be "in no case" deprived. (15)

Taking such inalienable rights into account, states are obliged to respect, protect and fulfil such human rights on food, health and subsistence thus also in CBD implementation. "The loss of soil, plants, trees and pollinators such as birds, bats and bees undermines the world's ability to produce food". (16) "Conservation and sustainable use of biological diversity is of critical importance for meeting the food, health and other needs of the growing world population for which purpose access to and sharing of" biodiverse resources of life equitably are crucial. Crucial also for "maintaining life sustaining systems of the biosphere" universally "for the benefit of present and future generations". (17)

#### **4. What kind of mainstreaming could effectively protect biodiversity**

It is thus appropriate that states shall "integrate, as far as possible" through the CBD "the conservation and sustainable use of biological diversity into relevant sectoral or cross-sectoral plans [...] and policies". (18) As the implementation of these obligations have not yet started in respect to eliminating the drivers of rapid biodiversity loss, "it is vital to anticipate, prevent and attack the causes of significant reduction or loss of biological diversity at source".(19)

As commercial control and overconsumption of lands, forests, waters, air and their diversity of life belong to the main drivers of the biodiversity loss, degradation and pollution, if the States parties and CBD implementation continue to fail to prevent such commercial control and overconsumption which maintain the rapid global collapse of biodiversity, they will not be able to fulfil their main CBD obligations.

Only by living on land, forest and water by their regenerating biodiversity without displacing or degrading it by overconsumption, pollution or other such impacts, we can conserve the biodiversity, sustainably use it and equitably benefit from its use.

To fulfil the CBD obligations, their implementation must start to build such ways to monitor and determine the use and control of biodiverse lands, forests, waters, air and their life's diversity which can actually prevent the biodiversity loss.

The ways how commercial activities are allowed to consume biodiverse lands, forests, waters, air and their diverse life and to make profit by all these have to be changed and determined by independent, non-commercial monitoring on how biodiversity can be kept in sustainable use with equitable sharing of benefits

Biodiversity has to get protected and respected not only in sanctuaries but in overall impact of our life. This can be achieved only as far as such practices of economy and society - like our 'modern' homes, cultivations, industries, cities, etc.- which are now based on displacing biodiversity are changed so that they will allow Earth's biodiversity to regenerate - like homes, cultivations, production and cultures of many indigenous and local communities have done.

In order to integrate "the conservation and sustainable use of biological diversity into relevant sectoral or cross-sectoral plans [...] and policies" (20), the post-2020 global biodiversity framework needs thus to "incorporate or support the mainstreaming of biodiversity across society and economies at large". (21)

It is crucial how we can make all our life, our societies and economies to live by regenerating biodiversity without displacing it. To all such dimensions of human life which may affect biodiversity we need thus to cross-cuttingly integrate knowledge on how people have lived sustainably, without displacing regenerating biodiversity.

in all sectors we need "to promote more sustainable patterns of resource use that conserve biodiversity and ecosystem functions" "minimizing and/or mitigating any potential adverse impacts on the biological resources and the well-being of society", "on customary use and access to biological resources enjoyed by communities". We need "to promote land management transparency [...] paying special attention to women, indigenous and local communities" (22)

## 5. Implementation has to take place in the communities as managed by the communities

People's capacities to live by the regenerating biodiverse environment without displacing it have been rarely realised under scientific and technical measures which are financed and developed under the commercial control,

While there are diverse communities and cultures who have lived sustainably by the regenerating biodiverse lands, forests and waters and states have recognised such capacities of "the close and traditional dependence of many indigenous and local communities embodying traditional lifestyles on biological resources" (23) there are hardly any communities who have especially needed or used modern science of nature for that.

In searching solutions, "both cultural and biological diversity are central" for the ecosystem approach, and whereas "different sectors of society view ecosystems in terms of their own economic, cultural and society needs", "indigenous peoples and other local communities living on the land are important stakeholders and their rights [...] should be recognized." (24)

"They are stewards of biodiversity and are key for on the ground implementation" by "indigenous land conservation and the respect of indigenous rights." States need thus to respect also in post-2020 biodiversity strategy the "biological and cultural diversity values through integrated ecosystem-based and human rights-based governance". (25) CBD implementation needs to ensure that communities can get to know the content of the commitments related to them and their rights so that they can monitor how states advance also in practice to respect that indigenous cultural and linguistic diversity through which the biodiversity has been saved.

To be able to secure such sustainable living which does not displace biodiverse ecosystems, CBD needs to ensure that the communities in different areas can determine by their community based monitoring their locally adapted ways to understand Earth's diversity of life and to live in sustainable relation to local biodiversity and ecosystem, including:

**- what have been in each ecosystem those people's ways and cultures of understanding and holding or controlling the land, forest and water and of living on them which have not displaced the indigenous or locally adapted biodiversity of the area but has allowed it to continue to regenerate there.**

**- how lands, forests and waters can be kept to be held, used and managed by practices by which people are adjusted to live by the regenerating indigenous or locally adapted biodiversity of the area and how lands, forests and waters can be prevented from becoming controlled or used in ways which displace or degrade such biodiversity regeneration**

**- how our ecosystem "management should be decentralized to the lowest appropriate level" to "lead to greater efficiency, effectiveness and equity" as "the closer management is to the ecosystem, the greater the responsibility, ownership, accountability, participation, and use of local knowledge." (26)**

Biodiverse lands, forests and waters have to be managed by such concepts, tenures and practices, which have been adapted to their local regeneration and from which it can be demonstrated how people who have used them have lived in ways which have less displaced, overconsumed, polluted or degraded biodiverse lands, forests or waters.

Different cultural and linguistic heritages have to be secured equal space and opportunities to express and get respected their distinctive capacities to live by the local ecosystem in a manner which is adapted to sustain it..

Communities who have managed to live by sustainable use of their regenerating biodiverse environments without displacing the regenerating biodiversity and have thus conserved the biodiversity, have rarely needed modern science of nature or market-based approaches for that.

But most of the practices which currently keep the biodiversity and biodiverse ecosystems displaced and degraded, need modern science of nature for the ways how they use and govern the lands, forests and waters in ways which displace and degrade biodiversity or biodiverse ecosystems. Operationalisations of natural science are widely financed by commercial actors who control lands, forests and waters for commercial purposes.

## 6. How Post-2020 needs to integrate diverse perspectives and traditional knowledge as a cross-cutting issue

CBD has to address how communities' traditional ways to understand, hold and use the sources of local diversity of Earth's life have been adapted to the regeneration of the biodiverse local ecosystems often better than our 'modern'

economies and societies - who most use words like 'nature', 'biological'/'genetic resources' or 'biodiversity' - and plans and statistics on these to manage or govern their environment but who tend to displace Earth's regenerating biodiversity most widely in practice by our homes, cultivations, industries, cultures and other aspects of our daily life.

Biodiversity would not become protected and respected in economy by making its management to speak still more about "biodiversity" with its statistics, assessments and plans within terms of commercial economy driven structurally by quick profits and growth of over-consumption.

Those world's people who are better educated on 'science of nature' in terms of current global average and most use the concepts like "nature", "biology" "genetic resources" or "biodiversity" in ways how they treat and influence the environment, are those whose daily lives and lifestyles most displace, overconsume, pollute and degrade Earth's regenerating diversity of life.

In this daily reality thus the impacts of the use of the concepts like "nature", "biology" "genetic resources" or "biodiversity" are such that it neither conserves nor sustainably uses biodiversity, but those concepts are rather used as tools of those modern lifestyles, which most displace, overconsume, pollute and degrade Earth's regenerating diversity of life. The current rapidly accelerating collapse of biodiversity and Earth's ecosystems has resulted from such 'modern development' driven by the commercial and technical applications of the 'science of nature' which has made possible and maintains the prevailing overconsumption that wastes and pollutes the earth. The way how this 'development' has continued to 'solve' world's problems for the last 250 years by its technological and commercial 'solutions' and applications of the natural science has overconsumed and polluted the Earth and its life's diversity.

It is thus a severe problem if the world assumes it can continue to address the crisis by this same search of commercial techno-scientific 'solutions', which has led to this crisis and threatens to overconsume and pollute the Earth.

Also "much of the remaining wealth of nature depends on indigenous people" whose "communities often know best how to conserve nature and are better placed than scientists to provide detailed information on environmental change." In their locally adapted cultures they "have different values which protect nature better [than Western societies]" (27) even where they do not have any concept of 'nature' in their language or life-heritage. From our science-based modern society the capacity to save life's diversity "will require a major rethink of how we live and how we think about nature". (28)

CBD obliges states to respect and maintain the knowledge, innovations and practices of "lifestyles relevant for the conservation and sustainable use" - not the knowledge, innovations and practices which 'modern' lifestyles of commercial consumption and control use in ways which displace and degrade the biodiversity which they most affect.

Most capacity to understand and handle Earth's diversity of life in ways by which people can live without displacing that diversity of life on Earth, is often found in societies of indigenous and local communities who may not have even words for "nature", "biology" "genetic resources" or "biodiversity" in their language.

As Earth and its biodiversity rapidly degrade as cross-cuttingly over-consumed, polluted and displaced due to how we - with all capacities of our 'modern' society, economy and science - are not able to live without causing rapid loss of Earth's biodiversity, still indigenous peoples and local communities traditionally know how to live in practice with and by regenerating biodiversity without displacing, over-consuming or polluting it.

In the diversity of their cultures and languages indigenous peoples and local communities have capacities for living in harmony with the Earth in localities of its diverse environments. These "communities depend directly on biodiversity and its customary sustainable use and management for their livelihoods, resilience and cultures and are therefore well placed [...] to efficiently and economically manage ecosystems". (29)

Each culture and language has adapted by its unique or distinctive character to the regeneration of the local biodiversity, ecosystems and environment. To save biodiversity it is thus crucial to save such cultural and linguistic diversity by which Earth's biodiversity has been - and can be - managed in ways which are adapted to preserve its regeneration as a source of life and its diversity - including how also people can live by it.

As far as biodiversity has been better conserved and more sustainably used and benefits from such use more equitably distributed by such indigenous and local communities who do not see or treat Earth's diversity of life as "nature", "biology" "genetic resources" or "biodiversity" but in their diverse local ways adapted to their diverse local environments, under the CBD the states are obliged to respect and preserve the diverse distinct ways how indigenous

and local communities have known or understood, held and used the diverse life in their local environments:

States "shall [...] respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices". (30)

### **7. Transformational change to address biodiversity loss and to achieve the 2050 biodiversity vision in harmony with the Earth and with the overall UN system**

As the CBD does not itself further define or determine "Living in Harmony with Nature", the related mandate and task to act, which the UN has determined for implementation of "Living in Harmony with Nature" includes how the SDG 12.8 says that the states must "by 2030 ensure that people everywhere have the relevant information and awareness for sustainable development and lifestyles in harmony with nature". (31)

Under the CBD states have to respect, preserve and maintain the ways how people in their "lifestyles relevant for the conservation and sustainable use" (32) know, understand, hold or use in their indigenous or locally adapted ways the diversity of life's resources with which they live, also to "promote their wider application with the approval and involvement of" the concerned communities.

In this respect, as the post-2020 biodiversity agenda has to proceed towards the vision of "Living in Harmony with Nature" so that "by 2050, biodiversity is valued, conserved, restored and wisely used [...] sustaining a healthy planet" (33), world's countries have already expressed in the UN General Assembly their commitment on "Harmony with Nature" **"to promote harmony with the Earth, including as found in indigenous cultures, to learn from those cultures"**. (33)

Such societies and economies which have lived by regenerating biodiversity without displacing it, have made biodiversity best respected most widely in all aspects of their life and have thus best mainstreamed it - according to how the UN General Assembly is in its resolution on "Harmony with Nature" is also recognising:

- the need for "promoting and ensuring an equitable, balanced and sustainable relationship with the Earth" and "the work undertaken by [...] local communities and indigenous peoples with regard to signalling the precariousness of life on Earth". (34)
- "that many ancient civilizations, indigenous peoples and indigenous cultures have a rich history of understanding the symbiotic connection between human beings and nature that fosters a mutually beneficial relationship". (35)
- what "contributes to the coexistence of humankind in harmony with nature" is important - also for "ensuring the integrity of all ecosystems [...] and the protection of biodiversity, recognized by some cultures as Mother Earth, promoting [...] an equitable, balanced and sustainable relationship with the Earth". (36)
- that as "planet Earth and its ecosystems are our home" and many countries consider "Mother Earth the source of all life and nourishment and [...] a living community" with humankind, we need thus such "integrated approaches to sustainable development" which "lead to efforts to restore the health and integrity of the Earth's ecosystems". (37)
- "that the traditional knowledge, innovations and practices of indigenous peoples and local communities can support social well-being and sustainable livelihoods and therefore contribute to global efforts and initiatives such as the Sustainable Development Goals". (38)
- "that fundamental changes in the way societies produce and consume are indispensable for achieving global sustainable development and that all countries should promote sustainable consumption and production patterns, with the developed countries taking the lead" "while promoting local culture, protecting the environment". (39)

These kind of "transformational changes needed to realize the 2050 Vision for Biodiversity" have to be carried out to build 'Harmony with Nature' - to achieve the CBD 2050 vision for biodiversity, to adequately protect ecosystems and to "effectively incorporate [...] the perspectives of indigenous peoples and local communities" in "the post-2020 global biodiversity framework". (40) World has to learn from them how to secure that the planet is managed sustainably with sustainable production and consumption and equitable sharing of benefits.

The communities have to be enabled by their community based monitoring and collective action to document also the ways how they promote 'Living in Harmony with Nature' by their customary sustainable use and conservation of biodiversity and whether and how state has allowed them to sustainably use and protect their biodiverse ecosystems by their customary tenures and traditional occupations .must be treated as a part of the reporting of CBD implementation of the country where they live.

States have "to support indigenous and community conserved areas and territories, community-based management, customary sustainable use and community governance of biodiversity, and ensure the full and effective participation of indigenous and local communities in decision-making processes, taking into account [...] human rights" - There is a need for "biodiversity conservation to strengthen food security and nutrition", "indigenous and local communities, the poor, marginalized and vulnerable, who depend directly on biodiversity and ecosystem [...] functions for their livelihoods" also to live in "Harmony and Balance with Mother Earth". (41)

We need to respect and advance in all sectors "ecosystem-based adaptation", stewardship and such lifestyles relevant for the conservation and sustainable use of biodiversity by which people can live their daily lives sustainably without displacing the diversity of Earth's life on which our life depends. States need to be "strengthening community-based management and [...] traditional indigenous knowledge systems and local communities and smallholders' traditional knowledge systems" and "restoration and compensation for damages caused to biodiversity and the poor". (42)

Like the recent 'Sharm El-Sheikh Declaration on Nature and Culture' (CBD & UNESCO session 2018) notes, due to the high correlation of biodiversity and cultural diversity, the realisation of the "visions of futures - Living in Harmony with Nature" needs:

- "in the development of the Post 2020 Biodiversity Framework" measures to "support and promote the intergenerational transmission of indigenous and local languages and knowledge, [...] to promote the recovery of cultural and biological diversity".(43)

- "Acknowledging the customary management of biodiversity, customary law, traditional knowledge and ways of life represented by customary procedures and biocultural community protocols" "to bridge the artificial divide between biological and cultural diversity". (44)

- "international cooperation on links between biological and cultural diversity to achieve the global vision of humanity "Living in Harmony with Nature" by 2050" also "to advocate and promote the integration of links between biological and cultural diversity within all economic, social and cultural development". (45)

"Emphasising that success in the vision of the Convention on Biological Diversity and the Sustainable Development Goals necessitates" also the recognition of indigenous peoples' and local communities' "rights to territories, natural resources, customary sustainable use and their related traditional knowledge" (46) so that states need :

- to address "the interplay and consequences between human rights and biodiversity conservation and sustainable use, including the human right to a healthy environment" and "synergies between interlinked provisions of international conventions and programmes dealing with biological and cultural diversity". (47)

- "to accelerate the recognition of indigenous peoples' lands, waters and territories of life as a means to trigger a transformational change in the protection of biological diversity and cultural heritage, for all life on Earth." with "a whole Earth approach equitably governed and sustainably managed [...] within mosaic biocultural landscapes". (48)

## **8. How targets and indicators need to be revised**

Biodiversity conservation and restoration needs to occur and can occur in the mainstream economic activity but only by crucially changing the rights on how the biodiverse lands, forests and waters can be held, used and controlled.

The current rights to own, hold or use the areas in ways which displace their regeneration as biodiverse lands, forests and waters must be removed and replaced by rights to use the areas primarily in ways which secure their regeneration as equally biodiverse lands, forests and waters

As far as indicators have not been designed to show the differing overall impacts which different ways of life have on biodiversity, they enable some impacts of people's life to be presented as if they were sustainable even though they are in reality integral to overall unsustainable impacts. Such indicators give a wrong picture about the overall impacts.

It is therefore crucial to create indicators for the overall biodiversity impacts of different models of human life such as how far our homes, cultivations, industries, cultures etc. displace biodiversity which the Earth would otherwise grow and how far they allow it to regenerate.

This would be relevant for example for Aichi Targets 4, 5, 14 and 18. On Aichi Target 18 it could complement and strengthen the customary tenures and traditional occupations as indicators of customary sustainable use of biodiversity

As indigenous peoples and local communities have competence on customary sustainable use and conservation of biodiversity by traditional knowledge, innovations or practices, as indicated also by their customary tenure and traditional occupations they should be provided a forum, space and channel to monitor measures which unduly prevent or restrict such customary sustainable use and conservation, to make such prevention globally public and to demand and get due, efficient implementation of the CBD commitments.

### **Notes and references**

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3. CBD articles 8 i and 8 l
4. CBD article 8 a
5. CBD article 8 d
6. CBD articles 8 f and 8 h
7. CBD article 7
8. CBD articles 10 b and 10 d
9. CBD article 14.1 d
10. CBD article 14.2
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23. CBD preface
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29. UNEP/CBD/COP/DEC/XII/12, B, Annex, paragraphs 6 a-b
30. CBD article 8 j
31. SDG 12.8
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33. CBD 2050 Vision for Biodiversity
33. UN General Assembly resolution 2018 on Harmony with Nature, A/C.2/73/L.39/Rev.1, 21 November 2018, paragraph 9b
34. UN General Assembly resolution 2018 on Harmony with Nature, A/C.2/73/L.39/Rev.1, preface
35. UN General Assembly resolution 2018 on Harmony with Nature, A/C.2/73/L.39/Rev.1, preface
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38. UN General Assembly resolution 2018 on Harmony with Nature, A/C.2/73/L.39/Rev.1, preface
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