



## **Convention on Biological Diversity**

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### **REPORT ON THE NATURE AND CULTURE SUMMIT**

#### **BIOLOGICAL AND CULTURAL DIVERSITY FOR BIODIVERSITY AND HUMAN RESILIENCE IN THE CONTEXT OF THE SUSTAINABLE DEVELOPMENT GOALS AND THE PARIS AGREEMENT SHARM EL-SHEIKH, EGYPT, 22-24 NOVEMBER 2018**

##### **A. Introduction**

1. The Nature and Culture Summit – Biological and Cultural Diversity for Biodiversity and Human Resilience in the Context of the Sustainable Development Goals and the Paris Agreement – was held under the auspices of the Joint Programme of Work between the Convention on Biological Diversity and the United Nations Educational, Scientific and Cultural Organization (UNESCO) on the Links between Biological and Cultural Diversity (2001-2020) in Sharm El-Sheikh, Egypt, from 22 to 24 November 2018 as an official parallel event to the fourteenth meeting of the Conference of the Parties to the Convention.

2. The Summit was jointly organized by the Government of Egypt, the Secretariat of the Convention on Biological Diversity, UNESCO, the Italian Agency for Development Cooperation (AICS) – Cairo Office, the International Indigenous Forum on Biodiversity (IIFB), SwedBio at Stockholm Resilience Centre, the Indigenous Women’s Biodiversity Network (IWBN), the Equator Initiative of the United Nations Development Programme (UNDP), the Global Environment Facility’s (GEF) Small Grants Programme, the International Union for Conservation of Nature (IUCN), United Nations University/Institute for the Advanced Study of Sustainability (UNU/IAS), and other partners.

3. The main objectives of the Summit were:

(a) To bring together diverse actors working on biological and cultural diversity to explore lessons learned, progress made in the last decade and new types of synergies between science and traditional knowledge;

(b) To reflect on lessons learned from the Joint Programme of Work on the Links between Biological and Cultural Diversity;

(c) To improve understanding of the links between biological and cultural diversity for the development and implementation of the post-2020 biodiversity framework, and towards achieving the Sustainable Development Goals and implementing the Paris Agreement;

(d) To promote awareness on the potential of indigenous community conserved areas (ICCAs), protected areas, biosphere reserves, World Heritage sites and sacred natural sites as living examples of biocultural diversity;

(e) To share experiences on the protection and promotion of traditional knowledge and customary sustainable use of biodiversity;

(f) To promote and draw attention to the importance of the mutually supportive roles of women, men, elders, and youth of indigenous peoples and local communities in the use, management and

conservation of biodiversity, as well as in the transmission and protection of traditional knowledge and culture;

(g) To exchange experiences on integrating the links between biological and cultural diversity into policies across various sectors (environment, culture, education, health, food production, conservation, and others).

4. The Summit included the following activities:

(a) A preparatory webinar session held on 6 November 2018 in English, Spanish and French. Participants had the opportunity to obtain an overview, general information and logistical requirements for the Summit;

(b) A field visit to a protected area, Ras Mohammed National Park, which included a dialogue with local communities. Participants had an opportunity to experience the links between biological and cultural diversity, traditional knowledge, and customary sustainable use of biodiversity;

(c) Panels and dialogues on: Bringing together divergent agendas on Biological and Cultural Diversity and Visioning the Future – Living in Harmony with Nature; Does Nature and Culture Need Half? Community conservation approaches that enhance biocultural diversity; Connecting people and places: an exchange on biocultural indicators; Human rights for thriving indigenous peoples, local communities and healthy ecosystems.

5. The Summit was attended by 290 participants representing Parties, indigenous peoples, local communities, civil society and international organizations, among others. The list of participants is available in annex II.

6. The outcome of the Summit was the Sharm El-Sheikh Declaration on Nature and Culture (see [CBD/COP/14/INF/46](#)). It provides concrete recommendations on how to incorporate lessons learned from the links between biological and cultural diversity to improve conservation and sustainable use of biodiversity, enhance sustainable development and contribute to action on climate change, and address the importance of respecting, preserving, maintaining, promoting and using traditional knowledge, innovations and practices in the management of local ecosystems and respecting the rights of indigenous peoples and local communities while promoting cultural and biological diversity. The declaration will contribute to the development of the post-2020 biodiversity framework.

7. The Sharm El-Sheikh Declaration on Nature and Culture was presented to the plenary of the fourteenth meeting of the Conference of the Parties to the Convention on 25 November 2018.

## **B. Preparatory webinar session**

8. In preparation for the Nature and Culture Summit and the fourteenth meeting of the Conference of the Parties, three online webinar sessions were organized in English, Spanish and French by the Secretariat of the Convention jointly with the Government of Egypt, the Italian Agency for Development Cooperation (AICS), the International Indigenous Forum on Biodiversity (IIFB), SwedBio at Stockholm Resilience Centre, Indigenous Women's Biodiversity Network (IWBAN), the Equator Initiative under the United Nations Development Programme, the Small Grants Programme of the Global Environment Facility, the International Union for Conservation of Nature (IUCN), the United Nations University Institute for the Advanced Study of Sustainability (UNU/IAS) and other partners.

9. The webinar was held on 6 November 2018, and each session considered the following topics:

(a) Introduction to the Summit and the UNESCO-SCBD Joint Programme;

(b) Overview of issues related to indigenous peoples and local communities at the fourteenth meeting of the Conference of the Parties;

- (c) Post-2020 vision for indigenous peoples and local communities;
  - (d) Logistics, including the visit to Ras Mohammed National Park.
10. The recordings of the webinar sessions are available as follows:
- French session at <https://www.youtube.com/watch?v=9IuHPAoaGiE&feature=youtu.be>
  - English session at <https://www.youtube.com/watch?v=fdykI9SVQPk&feature=youtu.be>
  - Spanish session at <https://www.youtube.com/watch?v=LRi6NnUo3O4&feature=youtu.be>
11. A total of 80 participants attended the webinar sessions.

### **C. Excursion to the Ras Mohammed National Park**

12. The Summit began with a field visit to a protected area, Ras Mohammed National Park. The field visit was coordinated by Ms. Yousria Hamed under the UNDP Egyptian Italian Environmental Cooperation Project with support from AICS.
13. Participants also visited a Bedouin camp site, where they had a dialogue with local community representatives on collective actions related to the objectives of the Convention which demonstrate the links between biological and cultural diversity, traditional knowledge, and customary sustainable use of biodiversity. The gathering was addressed by the Amazigh Chief of the Siwa Oasis, traditional chief of the Western Desert, Sheikh Omar Rageh.
14. Located at the point where the Gulf of Suez and the Gulf of Aqaba converge, the Ras Mohammed National Park was the first national park in Egypt. It is bordered on its eastern side by a rocky cliff that overlooks the gulf and a vast area of coral reefs. A mangrove channel separates Ras Mohammed Peninsula from El-Bayra Island. The Ras Mohammed Protected Area has more than 200 species of corals, endangered colourful fish and sea turtles, and other rare sea animals. The Park has three different and important ecosystems.

### **D. Opening ceremony**

15. The opening ceremony was facilitated by Mr. John Scott from the Secretariat of the Convention.
16. The Summit began with a traditional Mayan ceremony.
17. Opening statements were made by: Mr. Hamdallah Zedan, representative of the Government of Egypt and former Executive Secretary of the Convention on Biological Diversity; Ms. Cristiana Pasça Palmer, Executive Secretary of the Convention on Biological Diversity; Mr. Nigel Crawhall, Chief of Section for the UNESCO Local and Indigenous Knowledge Systems (LINKS) programme; Ms. Jane Smart, Global Director of the Biodiversity Conservation Group, IUCN; Mr. Carmelo Armetta, AICS; Ms. Yoko Watanabe, Global Manager of the GEF Small Grants Programme, and Ms. Lucy Mullenkei, IIFB.
18. *Mr. Hamdallah Zedan* said that Egypt had an exceptional ancient culture and exceptional respect for nature, and that the Nature and Culture Summit was a great opportunity to recognize the value of it. He emphasized that sustainable development would not be possible in the absence of due respect for nature and if it was not based on the cultural diversity of the people. The basis and foundations for the well-being, sustainable development and the provision of ecosystem services around the world were developed by the peoples that had handed down their cultures for thousands of years. He added that nature and culture were important for the present and for the future of the planet, and he expressed the hope that the event would provide recommendations for the international alliance on nature and culture, which would enhance collaboration and lead to a better understanding of the role of diverse cultures for curbing biodiversity loss, climate change and degradation. The Alliance would also promote biocultural diversity in the development of policies and plans across environment, economic, social and development

institutions with the aim of promoting sustainable development. He expressed the wish for a fruitful and successful summit.

19. *Ms. Cristiana Pasça Palmer* mentioned the importance of highlighting the connection between nature and culture, which were deeply interlinked across the world, and she noted that many participants in the Summit were wearing their traditional clothes, which expressed their identity and culture. She emphasized the need to honour and protect the link of both nature and culture together. She said that there was a crisis on the planet, with extinctions and homogenization of cultures, and that life on Earth and cultures were under the threat of extinction. She mentioned the continuous and rapid decline of biodiversity, the loss of forests, the degradation of ecosystems, and the deteriorating cultural heritage of humanity. She mentioned that in her own experience, she could see how the culture of her grandparents and local community customs, food and local knowledge were disappearing. She also gave the example of (a) the Saami people, who had more than 200 words for snow, its description of quality and condition; (b) Hawaiians, who had more than 200 words for rain; and (c) Bedouins, who had more than 160 words for camels and more than 1,000 words related to the horse. Each language represented a world view, and currently all these diverse world views were disappearing. She emphasized the need for an alliance for nature and culture” in the post-2020 era in order to act to preserve and restore biodiversity and culture together, and invited indigenous peoples and local communities as well as non-governmental organizations, academia, and faith-based communities to contribute to the Beijing Action Agenda for Nature and People, which had been launched together with the Governments of Egypt and China. She concluded that, in the vision of humanity living in harmony with nature by 2050, it was important to provide ample space for traditional words, languages and songs, of local traditional crops, fish and animals, food preparation, spirit, culture and place — the contribution of all of those to human well-being and the conservation and sustainable use of nature would be immeasurable.

20. *Mr. Nigel Crawhall*, Chief of Section for Small Islands and Indigenous Knowledge, on behalf of UNESCO, thanked the Executive Secretary of the Convention on Biological Diversity for the invitation and indicated that the Summit on Nature and Culture provided an opportunity to reflect on eight years of cooperation between UNESCO and CBD on the synergies between human cultural diversity and the sustaining of biodiversity and healthy ecosystems. He indicated that UNESCO, over time and through its five sectoral mandates and its normative instruments, along with the Member States, experts and partners had begun to explore the complex linkages between the environment, human culture, intergenerational transmission of knowledge, values and heritage, and how they linked to natural sciences and economic and social decision-making. He emphasized that the normative mechanisms of UNESCO had evolved over time regarding site-based approaches to the conservation of nature and natural heritage, and the role of culture and education in sustaining biodiversity, in contributing to governance, in placing landscapes within the context of being more than just nature and more than just culture, but a dynamic interaction of the two forces. As examples, he mentioned protected areas, biospheres, world heritage sites, including cultural landscapes, indigenous peoples’ territories, indigenous and local community conserved areas, sacred natural sites, cultural and spiritual landscapes, globally important agricultural heritage systems, locally managed marine areas, geoparks, connectivity landscapes, transboundary conservation areas, and many more local variations, including the resurgence of *al hima* landscape conservation in the Arab region. In addition, he emphasized that, in 2017, the Executive Board of UNESCO had noted with satisfaction the new policy of engagement with indigenous peoples. UNESCO was a key partner and interlocutor for the international system and many national Governments in the field of sustainability and, in 2019, the United Nations would be celebrating the International Year of Indigenous Languages, for which UNESCO was proud to be the global convener and facilitator of that historic process. Finally, he reaffirmed the commitment of UNESCO to partnerships for fostering peace and security in the framework of cultural diversity and the conservation and sustainable use of biodiversity.

21. *Ms. Jane Smart* recognized Egypt, with its great culture and biodiversity, as the best place to hold the Nature and Culture Summit. She indicated that IUCN was greatly pleased to be a partner and to have launched the initiative towards an international alliance for nature and culture during the high-level segment of the fourteenth meeting of the Conference of the Parties to the Convention on Biological

Diversity. She emphasized that the connection between nature and culture was essential in the process of the post-2020 global biodiversity framework and that biodiversity and nature continued to be included in the Sustainable Development Goals, particularly in Target 11.4, but that there was a need for more work to incorporate nature and culture in all the Sustainable Development Goals. She indicated that there was an overlap globally between areas of importance for biodiversity and cultural heritage sites. For example, areas with more linguistic diversity were connected with cultural heritage sites. She called on everyone to work together to promote both nature and culture to bring about sustainable use of land, waters, natural resources and biodiversity for the benefit of nature and peoples. Finally, she concluded with an invitation to continue working together, particularly in the IUCN Congress 2020, in France.

22. *Mr. Carmelo Armetta*, on behalf of Mr. Felice Longobardi, Director of the Italian Cooperation Programme in Cairo, explained that the Italian Cooperation Programme had a long history of working for the conservation of nature and culture. As an example, the Italian Cooperation Programme supported projects implemented by local communities to protect nature and culture in the Amazonian region based on traditional knowledge. Another example mentioned was the work of the Programme in Egypt, where, jointly with the Government and local communities, it had implemented projects for more than 20 years to support the management of protected areas and sustainable use of biodiversity.

23. *Ms. Yoko Watanabe* expressed gratification at being part of the Summit and celebrating the twenty-fifth anniversary of the GEF Small Grants Programme and 20 years of the IWNB together. She emphasized that the field visit to Ras Mohammed National Park was a great example of how nature and culture interacted closely, particularly with the coral reef, the desert, dryland landscapes, and the interaction with the Bedouin community, who had been living with nature in harmony. She emphasized that there was a strong link and correlation between linguistic diversity and biodiversity areas, and that the most important terrestrial areas were managed by indigenous peoples or local communities thanks to their culture and traditional knowledge. She advised that the Small Grants Programme (SGP) supports projects on the ground from indigenous peoples and local communities and that in the last 25 years, the SGP supported 22,000 projects related to indigenous community conserved areas (ICCAs), landscapes, traditional knowledge, and protected areas, among other things. Finally, she mentioned the importance of working together to have a large positive impact.

24. *Ms. Lucy Mulenkei* said that Egypt had a rich biodiversity and culture, and that its diverse ecosystems were sustained by local communities, who took care of that diversity with their different cultures. She called for a change of perspective on nature and culture and stressed that we should protect it, as it would protect peoples and make them more resilient to climate change impacts. She emphasized the importance of languages to keep cultural diversity, as languages maintained the history, customary law, medicines, sacred sites, and management systems of peoples. Thus, the loss of linguistic diversity was also the loss of knowledge, history, and customary law to manage biodiversity. Finally, she called on all to work together for nature and culture.

#### **E. High-level Panel: Bringing Together Divergent Agendas on Biological and Cultural Diversity and Visioning the Future – Living in Harmony with Nature**

25. The High-level Panel on Bringing Together Divergent Agendas on Biological and Cultural Diversity and Visioning the Future – Living in Harmony with Nature – was facilitated by Ms. Yeshing Juliana Upún Yos, on behalf of the IIFB, who opened the session recalling that the international community had the opportunity to improve the synergies between biological and cultural diversity work and that it was a key moment for indigenous peoples and local communities to make recommendations on how to live in harmony with nature in the post-2020 agenda.

26. *Ms. Yasmine Fouad*, Minister of Environment of Egypt and President of the fourteenth meeting of the Conference of the Parties mentioned that culture was close to her heart due to the importance and efficiency of traditional knowledge and local communities in the sustainable management of biodiversity. She emphasized that cultures developed according to the environment were the driving forces for living in

harmony with nature and were a key factor to keep ecosystems healthy. She presented examples of how projects based on the culture of local communities achieved excellent results in comparison with others, and of how effective solutions came from local communities. These projects generated income for the local communities and protected biodiversity and culture at the same time. Expressing her wish for effective participation in the Summit, she called on all to believe and to ensure that, with all its cultural diversity and practices, humanity could keep the balance and live in harmony with nature.

27. Statements were also made by: Mr. Tsunao Watanabe, Director of Ishikawa/Kanazawa operating unit, (UNU-IAS); Mr. Nigel Crawhall, UNESCO LINKS programme, and Ms. Hindou Oumarou Ibrahim, Indigenous Peoples of Africa Coordinating Committee (IPACC); Ms. Jamison Ervin, Manager of Global Programme on Nature for Development; Mr. Carmelo Armetta, Italian Cooperation Programme; and Mr. Juan Vazquez, Brahma Kumaris.

28. *Mr. Tsunao Watanabe* gave a presentation on the “Progress of Ishikawa Declaration with IPLC Partners”. He mentioned the progress made for the implementation of the Ishikawa Declaration (2016), which came from the First Asian Conference on Biocultural Diversity. The Declaration contained key issues related to capacity-building and education programme for practitioners, youth and students, and effective implementation and mutual learning among international designations including GIAHS, UNESCO MAB, and Geoparks. He presented a platform for local and international partnerships and collaboration on the issue of promoting mutual learning to enhance biocultural approach, and workshops offered on biocultural diversity. He also mentioned a city garden restoration project. Finally, he mentioned the work of UNU-IAS OUIK and Ishikawa Prefecture to continue working on biocultural diversity for the implementation of the Ishikawa Declaration and the Sustainable Development Goals, which could be used as a framework for biocultural diversity just as biocultural diversity could serve to enhance their achievement.

29. *Ms. Jamison Ervin* gave a presentation on “UNDP Local Action for Biodiversity, Climate and Livelihoods: How investing in and learning from community-based initiatives can advance the post-2020 agenda”. She emphasized that the single and most important action to promote nature and culture was to secure land rights of indigenous peoples and local communities, and to support financing, advertising and scaling-up of these initiatives. She mentioned the projects funded by the SGP and UNDP’s Equator Initiative as examples of this. Finally, Ms. Ervin launched Equator Connect, a global, online community of practice designed to exchange knowledge, resources, successes and challenges faced by indigenous peoples and local communities in conserving, restoring and sustainably managing nature for development around the world. She also launched Community of Practice AYNI, hosted by Equator Connect. AYNI brought together indigenous peoples, local communities, and government representatives from Latin America and the Caribbean to share and exchange best practices on traditional knowledge and natural resources management. AYNI -in Quechua- embodied the concept of reciprocity and interdependence which extends beyond the human community to include Mother Earth and every living thing on it.

30. *Mr. Carmelo Armetta* gave a presentation on “Long-term Partnerships for Preserving Biodiversity and Cultural Heritage: a brief overview on 25 years of cooperation in the framework of the Egyptian Italian Environmental Programme.” He presented the experience of the cooperation between Egypt and Italy on environmental conservation, with a focus on nature and culture for the last 20 years on programmes for protected areas management and sustainable use of biodiversity by local communities. Finally, he announced that they would continue promoting the nature and culture link in their projects.

31. *Mr. Nigel Crawhall* and *Ms. Hindou Oumarou Ibrahim* jointly gave a presentation on “UNESCO Engaging with Indigenous Peoples: Science and indigenous knowledge complementarity in climate adaptation policy-making”. Mr. Crawhall mentioned that UNESCO LINKS had been working on nature and culture as an essential part of its work. He also mentioned that, currently, UNESCO was undertaking a project to support African pastoralists to create their own research on the weather and climate for climate change adaptation. Indigenous pastoralists documented their indigenous knowledge and this information was shared with meteorologists at national, regional and international levels. The goal of the

project was to help indigenous peoples and scientist demonstrate the value of indigenous knowledge within National Adaptation Plans (NAPs). There were important synergies between indigenous knowledge, science and human rights which can inform NAPs and other responses for climate change adaptation. Mr. Crawhall emphasized that biodiversity and culture were inseparable and that that close relationship was reflected in the indigenous knowledge production and conceptualization. He gave as an example the integrated indigenous approach to seeing climate through terrestrial, biological and atmospheric behaviour and indicators. Systems observation and systems thinking can help generate systems responses. He called on everyone to be part of the solution and to understand that science provided one of the set of tools to understand what was happening to nature: mobilizing indigenous knowledge and using participatory research, citizen science, and self-documented indigenous knowledge were complementary to finding sustainable solutions in a dynamic and unpredictable context. He recommended, based on the work of UNESCO, using an approach that respected the diverse knowledge systems, promoted dialogue, and engaged in the decision-making processes. He highlighted the importance of cooperation between indigenous peoples and local communities and science, and of a dialogue between those knowledge systems.

32. *Ms. Hindou Ibrahim* shared examples of what was done at the community level with the support of the LINKS programme of UNESCO. She said that, before the research, indigenous peoples and local communities were not taken seriously regarding the impacts of climate change, the loss of biodiversity and traditional knowledge. As a result, the community decided to sit together, particularly with the elders, to identify the impacts of climate change, including seasonal changes for different ecosystems, and as outcomes they could identify seven seasons and could develop strategies for climate change adaptation. This information was then presented, considered and included in national policies on climate change adaptation. She gave the example of Chad, where the Government included the recognition of indigenous knowledge, human right for adaptation, and right-based and knowledge-based approaches for climate change adaptation.

33. *Mr. Juan Vazquez*, Brahma Kumaris, gave a presentation on “Spiritual Values of Biodiversity in Post-2020 process”. He emphasized the importance of first living in harmony with oneself to allow humanity to live in harmony with nature, and that this should be considered in the post-2020 process.

#### **F. Panel 1: Do Nature and Culture Need Half: community conservation approaches that enhance biocultural diversity**

34. *Mr. Terence Hay-Edie* ([UNDP/GEF Small Grants Programme](#)) moderated a dialogue on the contributions of culture and nature as part of self-determined community conservation initiatives. As part of his introductory framing, Mr. Hay-Edie noted that the false dichotomy between “Nature” and “Culture” can be traced back to the period of the enlightenment in Europe, which had contributed to an enduring and artificial separation between the two inter-connected areas of life. Referring to examples of human interaction with non-human species, such as pastoralists’ dependence on domesticated cattle, shepherd dogs, as well as hunting societies’ context-dependent and shifting relationship with apex predators such as jaguars, he highlighted definitional concerns when conservation targets were expressed in the form of “Nature Needs Half” and “Half Earth”. He invited panellists to focus on the mutually interdependent role of biological and cultural diversity in safeguarding ecosystems, traditional knowledge and food production as part of a “Land Sharing” vision within a Whole Earth approach.

35. The moderator invited the panel to focus on three overarching questions, namely:

(a) Please reflect on the many different “Natures” and “Cultures” present in each of your places and communities. Does the (Western) dualism between these categories make sense to you?

(b) How can international development and cooperation efforts best incorporate the role of culture(s) in community conservation projects?

(c) Please provide suggestions on how the COP-14 Nature and Culture Summit in Egypt can promote the role of biocultural diversity in the post-2020 framework negotiations?

36. A joint panel hosted by the [Global ICCA Consortium](#) and led by *Ms. Holly Jonas* (International Policy Coordinator, ICCA Consortium, East Malaysia) presented efforts to map and document the global extent of indigenous peoples and local communities (IPLCs) collective territories and areas. Ms. Jonas challenged debates in the academic and scientific literature and recent headlines on conservation targets expressed in the form of “Half Earth” and “Nature Needs Half”. Ms. Jonas addressed the local and global actions needed to achieve equitable, inclusive and self-determined conservation facing indigenous peoples and local communities in securing, governing and managing their “territories of life” as part of the post-2020 conservation targets.

37. *Mr. Dominique Bikaba* (Executive Director, [Strong Roots Congo](#), Council Member ICCA Consortium) discussed challenges encountered on how to balance the needs of IPLCs with those of forests and wildlife in the Democratic Republic of the Congo, as well as across the Congo Basin. Mr. Bikaba presented capacity-building of community-level and government actors in conflict and post-conflict regions, as well as peace and resilience opportunities to maintain biodiversity while supporting community livelihoods and well-being.

38. *Ms. Ghanimat Azhdari* (Qashqaï Nomadic Tribal Confederacy, and [Centre for Sustainable Development and Environment](#), Islamic Republic of Iran) discussed perspectives on the estimated global extent of planet earth that is governed, managed, conserved or otherwise controlled by IPLCs, and their contributions to biodiversity. Ms. Azhdari presented ethnobotanical studies and participatory geographic information mapping efforts to document and register traditional knowledge about plant and animal biodiversity in indigenous territories, rangeland studies, and non-equilibrium ecosystems in the Islamic Republic of Iran.

39. *Ms. Edith Bastidas* (Red de Mujeres Indígenas sobre Biodiversidad de América Latina y El Caribe (RMIB-LAC), and GEF SGP Global Indigenous Fellow for Biodiversity) discussed initiatives undertaken by the [RMIB-LAC](#) to connect efforts by indigenous women in South America with regard to the conservation of medicinal plants and traditional knowledge. In relation to the “Half Earth” debate, Ms. Bastidas noted that it was difficult for a human being to live in a balanced manner if half of his or her body was healthy, while the other was diseased. Referring to the cosmology of her indigenous community of Los Pastos in Narino, Colombia, Ms. Bastidas stressed the need for reciprocity between human beings and their natural surroundings, considered to be a vital and sacred relationship with Mother Earth.

40. *Ms. Vivienne Solis Rivera* ([CoopeSoliDar](#), Costa Rica) shared a “Latin America and Caribbean perspective on recognizing the collective contributions of IPLCs, including women, in the post-2020 biodiversity framework”. Ms. Solis presented efforts spear-headed by CoopeSoliDar, a marine cooperative that promoted the conservation of biological and cultural diversity in Central America, to guarantee a fair distribution of benefits derived from the sustainable use of marine resources. Ms. Solis discussed participation by civil society in policy-making according to a human rights-based approach, as well as models for community-based natural resource management (CBNRM) which promoted the shared governance of artisanal fisheries.

41. *Mr. Teodoro Brawner (Teddy) Baguilat, Jr.* (Ifugao, Northern Philippines, [Bukluran](#), and newly elected President of the Global ICCA Consortium) discussed national laws and policies in the Philippines that protect ICCAs, manage land use and forest resources, and secure the tenurial rights of indigenous peoples to oppose extractive industries in their territories. Mr. Baguilat reviewed a history of overlapping landscape designations for ancestral domains, protected areas, and strategic approaches to securing legal recognition of territories and areas conserved by indigenous peoples, including interactions with the Indigenous Peoples Rights Act (IPRA) and newly introduced ICCA Bill.

42. *Ms. Yousria Hamed* ([UNDP Egypt Italian Environmental Cooperation Project](#)) discussed “Community-based Natural Resources Management Schemes: a tool for enhancing biocultural diversity in Egypt’s protected areas”. Ms. Hamed referred to shared cultural practices found across the Arab States for conservation of nature through set-aside areas. With locally adapted “specializations” for variable ecological conditions, these conserved areas are known as “*agdal*” in Morocco, “*hema*” in Jordan and the Syrian Arab Republic, and “*heif*” in Egypt. As the first female ranger working with the Department of National Parks in Egypt, she shared a range of new initiatives to work with women and Bedouin indigenous peoples towards the production of biodiversity-based products, circular economy principles, and the co-management of more than thirty protected areas across the country.

43. *Ms. Edna Kaptoyo* (International Alliance of Indigenous and Tribal Peoples of Tropical Forests, [IAITPF](#), and GEF SGP Global Indigenous Fellow for Climate Change) noted that culture was integrated with the environment of pastoralist indigenous peoples, referring to examples from Ethiopia where housing and architecture was designed for soil and water conservation, using only locally-available materials; as well as Batwa indigenous practices for the regeneration and restoration of forest resources through replanting techniques using bamboo and other non-timber species. Ms. Kaptoyo stressed the mutually-reinforcing relationship between linguistic diversity and traditional knowledge, including as a contribution to climate change adaptation as part of the inter-linked mandates of the United Nations Framework Convention on Climate Change (UNFCCC) and CBD.

44. *Ms. Reisa Kasoo* ([Il Ngwesi Group Ranch](#)) presented “Strategies by Indigenous Peoples and communities in Kenya: from community protocols to conservancies to litigation”. With a background in business and management, Ms. Kasoo shared her experience in developing an indigenous-led enterprise dedicated to wildlife conservation through income-generating activities and ecotourism. Starting with a short video of wildlife protected near the conservancy, she outlined the structure of the Il Ngwesi eco-lodge, including the training activities for professional rangers, and benefit-sharing models with local communities.

45. *Mr. Tonio Sadik* (Director of Environment, Assembly of First Nations) and *Mr. Darcy (Joseph) Tootosis* (Canoe Lake Cree, and Flying Dust First Nations in NW Saskatchewan, Canada) presented jointly on “Weaving reconciliation into conservation: experiences from Canada with recognising and supporting Indigenous Protected and Conserved Areas”. Mr. Tootosis discussed the historical background of Canada’s “peace and friendship” treaties between the federal state and indigenous lands, referring to a process of “paddling down the river of life” in a parallel and mutually respectful fashion. Referring to the landmark announcement of the creation of the Edehzhie Dehcho protected area and national wildlife area in October 2018, Dr. Sadik discussed the importance of involving an [Indigenous Circle of Experts](#) (ICE) in the recent recognition and designation of Canada’s first Indigenous Peoples Conserved Area (IPCA).

46. Group discussion among participants focused on challenges, as well as opportunities, in recognizing the relationship between nature and culture in the post-2020 biodiversity framework. Referring to the title of the Summit, participants noted that there was a risk of “recreating the same dichotomy”, stressing the need to find “more creative ways” to express the reciprocal and mutually dependent relationship between nature and culture. One participant referred to the value of ethno-poetic approaches such as the documentation of Dravidian oral culture in southern India, passed on through chants for over a thousand years. Participants also explored areas of overlap between the [United Nations Declaration on the Rights of Indigenous Peoples](#), adopted by the United Nations General Assembly in 2007, and the [Declaration on the Rights of Peasants and Other People Working in Rural Areas](#), approved by the Third Committee of the General Assembly in November 2018.<sup>1</sup>

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<sup>1</sup> The Declaration was subsequently adopted by the General Assembly in its resolution [73/165](#).

47. In conclusion, [the Sharm El-Sheikh Declaration on Nature and Culture](#), in Annex I, incorporated language encouraging support towards the recognition of the importance of self-determined conservation by IPLCs as a contribution to the achievement of the Aichi Biodiversity Targets, the Sustainable Development Goals, as well as the emerging post-2020 target-setting agenda as part of a “Whole Earth” approach. Ms. Ghanimat Azhdari from the Islamic Republic of Iran presented this Declaration on behalf of the Summit during the plenary of the Conference of the Parties on Sunday, 25 November 2018.

### **G. Panel 2: Connecting people and place: an exchange on biocultural indicators**

48. This panel session was co-organized by the American Museum of Natural History (AMNH), the GEF SGP, and the IUCN WCPA Working Group on IPLCs, with the support of the SCBD. It was co-facilitated by Ms. Alejandra Pero from the GEF SGP and Ms. Eleanor Sterling from AMNH. Alejandra Pero introduced the session outlining the issues to be addressed.

49. The session’s main objective was to explore, share and contrast indicators that reflect the interlinkages between people and place, nature and culture.

50. The session sought to highlight the importance of identifying culturally-appropriate indicators as often connections between people and nature are overlooked, resulting in the ineffective monitoring and evaluation of projects and activities. How and what we measure are critical pieces to developing inclusive and sustainable plans of action for environmental management.

51. Session panellists shared their work on developing biological and cultural indicators and systems that are put in place to better monitor community well-being. Examples of work taking place at the international level as well as nationally and locally were discussed broadly.

52. The overall intention of the session was to raise awareness on the importance of ensuring that a biological and cultural approach to indicators inform and contribute to the future nature/culture work of the Convention on Biological Diversity, the post-2020 programme of work and the proposed International Alliance on Nature and Culture. The key messages of the session fed into the Summit’s declaration, which provided a vision and a concrete set of actions for the future.

53. The session was divided into two parts. The first offered a set of presentations providing background and context, available tools and examples of work taking place globally. The second part focused on local and national experiences and practices. The following questions provided some guidance for discussion and thinking:

- 1) What are your experiences in developing indicators that link biological and cultural diversity?
- 2) How best can IPLC voices inform the development of indicators in the post-2020 global biodiversity framework?
- 3) Which indicators that you know of best integrate biological and cultural diversity?
- 4) What key messages should be incorporated in the Summit’s declaration?

54. *Ms. Eleanor Sterling*, from the AMNH in New York, introduced the session’s concepts. She stressed that identifying culturally-relevant indicators and community-based monitoring and reporting can provide strong evidence, lead to better tracking of whether global biodiversity targets were being met, ensure inclusion of women (gender), and enable meaningful action on the ground to address local issues and key threats. Ms. Sterling also addressed how participatory approaches, relevant methods, and locally-grounded questions and institutions are key parts to developing indicators that link cultural and biological diversity. She discussed the work of the Action Group on Knowledge Systems and Indicators of Wellbeing (a collection of interested local and international organizations working on indicator development) and a resource directory. The Action Group aimed to share work on indicators across communities and raise awareness of their importance to guide national level reporting and the future of Working Group on Article 8(j) and ensure their inclusion in the post-2020 global biodiversity framework.

55. *Mr. Zsolt Molnár* of the MTA Centre for Ecological Research in Hungary presented his work, which provides a “global view on locally derived indicators developed and used by IPLCs to monitor changes in biocultural diversity”. Mr. Molnár’s research shows that using only biological indicators in biodiversity monitoring fails to reflect indigenous peoples and local communities’ contributions to biodiversity conservation. He highlighted that traditional management was needed for conserving biodiversity and that IPLC-developed indicators link nature and culture. Using these kinds of indicators can lead to better solutions in managing biodiversity conservation. Mr. Zsolt used pasture quality as an example to demonstrate the holism in IPLC indicator sets, which addressed both nature and culture.

56. *Mr. William Dunbar* of the International Satoyama Initiative Project at UNU-IAS discussed the process undertaken to identify “Indicators of Resilience used in Socio-ecological Production Landscapes and Seascapes”. Twenty indicators of various aspects of resilience were developed in collaboration with Bioversity International, UNU-IAS, IGES and UNDP. They were designed to capture communities’ perceptions of factors affecting the resilience of their landscapes and seascapes. Mr. Dunbar noted that when identifying indicators, balance was needed between those that were locally-specific and generally-relevant. Indicators can also be used for more than monitoring and evaluation. One of Mr. Dunbar’s key messages was that indicators of resilience could benefit communication, education, planning, community empowerment, and community bonds.

57. *Ms. Mrinalini Rai* from the Global Forest Coalition (GFC) in Thailand focused her remarks on “Gender and Biodiversity: Advancing gender-responsive indicators for an inclusive Post-2020 Biodiversity Framework”. Ms. Rai provided an overview of the targets related to gender in the Sustainable Development Goals and addressed Aichi Biodiversity Target 14. She highlighted that both quantitative targets and qualitative interpretation with gender-sensitive indicators needed to be developed in addition to gender-sensitive tools and methods to carry out monitoring and evaluation. More importantly, the recognition of women not as vulnerable, but instead as equal partners and as change makers was required. Ms. Rai called for a specific target on gender in the post-2020 global biodiversity framework, financial resources for gender, capacity building for women and inclusion of women in the national reports.

58. *Ms. Joji Cariño* from the Forest Peoples Programme (FPP) presented on “Community-based Monitoring and Information Systems (CBMIS) in Support of Self-determination and Self-governance”. She shared the extensive work that indigenous peoples and local communities were leading in community-based mapping and monitoring. These systems were based on indigenous peoples and local communities’ cultural frameworks. Ms. Cariño provided examples of community-based mapping and monitoring taking place around the world citing an example of the monitoring of the red panda in Nepal. She highlighted the *Local Biodiversity Outlooks* (LBO), which were IPLCs’ Contributions to the Strategic Plan for Biodiversity 2011-2020, and the Indigenous Navigator. The *Local Biodiversity Outlooks* online ([localbiodiversityoutlooks.net](http://localbiodiversityoutlooks.net)), launched at COP, was a platform for sharing stories and cases provided by IPLCs in multi-media formats on conservation, customary sustainable use, diverse economies, cultures and spirituality. The Indigenous Navigator was a framework and a set of tools for indigenous peoples to systematically monitor the recognition and implementation of their rights. Ms Cariño also referred to a workshop hosted by the Forest Peoples Programme prior to COP-14 on indicators relevant for indigenous peoples and biological and cultural diversity to identify key issues and messages for the post-2020 global biodiversity framework.

59. *Mr. Adam Kuleit Ole Mwarabu* from the Parakuiyo Pastoralists Indigenous Community Development Organization-PAICODEO in Tanzania focuses his research on rain clouds in Maasai communities. He explained that based on acute observations and readings, the Maasai can identify clouds that bring heavy rains or that warn of droughts. Clouds were not only indicators of particular rains, but also of the arrival of certain insects, and the migration of specific animals. He noted how a particular cloud pattern, which was typical for his region, had disappeared during a four-year period, an observation of importance to climatologists but which relies on daily observation and a proper taxonomy of clouds and weather. Mr. Mwarabu emphasized the importance of the use of customary laws and indigenous knowledge and ceremonies to take care of biodiversity. He shared how community forecasters can

collaborate with national weather bodies. Moreover, he emphasized the importance of empowering indigenous weather management and forecasting, and of recognizing the application of the knowledge for weather management, adaptation and mitigation. Mr. Ole Mwarabu partnered with UNESCO LINKS on the Knowing our Changing Climate in Africa project.

60. *Mr. Houssine Nibani* from the Equator Prize winning Association de Gestion Intégrée des Ressources (AGIR) in Morocco described the collaboration between local fisherfolk and academic and scientific communities in co-managing the Al Hoceima National Marine Park, one of the most biodiverse areas in the Mediterranean. The project uses an approach linking biological and cultural diversity to indicator development where resource managers, scientists and decision-makers reflected on the types of indicators to be used, i.e. how they were defined, designed, implemented, measured and combined to assess resource use and well-being outcomes. Current AGIR projects contributed to the adoption of approaches that encouraged bottom-up exchanges and can facilitate the identification of crucial problems and solutions that considered ecological and socio-cultural factors.

61. *Ms. Thingreiphi Lungharwo* (Athing), GEF SGP Indigenous fellow, from the Tangkhul Naga community in Northeast India. Ms. Lungharwo's presentation on "Culturally Appropriate Indicators of Well-being" referred to the key factors that enabled well-being in her indigenous community. These were land, traditional modes of production, strong customary institutions, a collective way of life, and security and peace. Ensuring traditional knowledge was transferred across generations was also critical. Traditional knowledge was learned through practice, observations, and interaction and was applied contextually. Ecological knowledge about the land was therefore an example of indicators often used at the community level. The community spoke 220 different local dialects and one common tribe language; therefore, one indicator developed was: ability to identify 98 birds in local dialects, but not in other languages.

62. *Ms. Chrissy Grant* from the Indigenous Heritage Expert Group discussed her work in the Great Barrier Reef, Australia. Ms. Grant's presentation, "Experience with indicator development with Traditional Owners in Australia", discussed an indigenous-owned and developed framework for well-being based on the concept of "Strong Peoples – Strong Country." Key to the framework was knowing one's tribe. At the community level with traditional owners, indicator objectives and the kinds of indicators to be used were identified. While developing the framework, surveys revealed gaps: i.e. traditional owners wanted to be involved in protecting their biodiversity, but the satisfaction with their involvement was low. The framework concentrated on addressing these disconnects and involving the community.

63. *Ms. Florence Daguitan* from the Tebtebba Foundation, Philippines, stressed the importance of indigenous knowledge systems and practices (IKSP) in territorial management, recognizing IKSP was critical to the development of indicators (i.e. to understand what an indicator was, and why have one). In her presentation on "Developing Indicators Relevant to Indigenous Peoples", she emphasized that indigenous systems thrived when development was self-determined and indigenous peoples' rights were recognized. Indigenous knowledge systems and practices enabled a harmonious relationship between people, nature and spirit. Veering away from these traditional knowledge systems and practices created negative impacts on well-being. Attention to indigenous education allowed indigenous peoples to strengthen their relationships, their governance, their solidarity to re-affirm their culture and identity, and their role as stewards of their territories for future generations.

64. *Ms. Yolanda Terán* from the IWBN in Latin America and the Caribbean provided concluding remarks and identified some of the key issues that emerged from the panel's presentations.

65. A group discussion focused on the following issues: capturing the wealth of indigenous knowledge, for instance in centers within academic institutions or by establishing an indigenous university, how to incorporate the indicators linking biological and cultural diversity in mainstream evaluation systems, and what advocacy was needed to do so.

66. Some key messages from the session were:

(a) Indicators linking biological and cultural diversity developed by indigenous peoples and local communities tend not to be recognized by states, and therefore are not integrated in the implementation of the Aichi Targets. IPLCs call for the inclusion of indicators linking biological and cultural diversity in the National Reports and in the Strategic Plan for post-2020;

(b) Gender is a critical component to indicator work. The engagement of women is key to activities related to the development of indicators that link biological and cultural diversity as women are important holder of traditional knowledge;

(c) Projects involving indigenous peoples require more time as IPLCs need to ensure their rights are protected and respected through sustainable and long-term projects. Free prior and informed consent (FPIC) is a critical piece to deriving information locally;

(d) Increased dialogue between Indigenous peoples and states is needed to ensure the promotion and recognition of Indigenous knowledge at national and international levels;

(e) Incorporating locally-developed indicators that integrate the relationship between biodiversity and culture in assessment processes across local, national and global scales has the potential to enhance both monitoring and implementation of the Convention and could enhance greater participation and contributions by indigenous peoples and local communities in the work of the Convention and its Protocols.

67. In conclusion, the Sharm El-Sheikh Declaration on Nature and Culture incorporates the importance to “promote and further develop culturally-relevant and community-based monitoring and reporting indicators which can provide strong evidence, lead to better tracking, and enable meaningful action on the ground to address local issues and key threats”.

#### **H. Panel 3: “Human rights for thriving indigenous peoples, local communities and healthy ecosystems”**

68. This session, facilitated by Ms. Pernilla Malmer, Senior Advisor, SwedBio at SRC, and Dr. Claudia Ituarte-Lima, International Environmental Law Advisor, SwedBio at SRC, involved an active dialogue on how to ensure that indigenous peoples and local communities enjoy an enabling environment to exercise their human rights and thereby continue and further develop their customary sustainable practices and governance of biodiversity and ecosystems, to the benefit of resilient biocultural landscapes and human well-being. Ms. Pernilla Malmer introduced the session by stating that we, as human beings, need a healthy environment for thriving - and similarly the environment needs people enjoying human rights to protect their ecosystems and nature. Achieving the objectives of the Convention - the conservation and sustainable use of biodiversity, and the fair and equitable sharing of the benefits derived from it - requires the fulfilment of a broad spectrum of human rights to be fulfilled: the rights of children, the right to education, gender rights, and the rights of environmental defenders, among other rights.

69. Ms. Claudia Ituarte-Lima introduced Mr. David Boyd, the United Nations Special Rapporteur on Human Rights and Environment, who made his contribution through a video message directed to the Summit.

70. Mr. Boyd initially stressed the uniqueness of the phenomenon of life on Earth. He said it was evident that human beings were part of Earth and that we shared this planet with the rest of life forms. He echoed the Intergovernmental Panel on Climate Change to call on the urgent needs to make changes at all levels of society for our common survival and brought up that human rights were key to perform this transformation. Mr. Boyd referred to the work of his predecessor, Mr. John Knox, who demonstrated that human rights were necessary to protect the environment, and the environment was necessary to enjoy human rights, such as the right to health, the right to water, the right to food and the right to culture. He

explained that during the last 50 years, these rights had been used and applied in the context of environmental degradation, but in order to bridge gaps and increase fit, it was necessary to recognize that there was a fundamental human right to live in a safe, clean, healthy and sustainable environment. He argued that countries that had integrated the right to a healthy environment had also improved legislation, participation in environmental decision-making, and environmental performance. He highlighted how the recognition of indigenous peoples' rights had proven to be effective for safeguarding forests, for example. He made the point that different actors had different responsibilities: States had legally binding obligations, both substantive and procedural, to protect human rights and the environment, as articulated in Mr. Knox's 16 framework principles;<sup>2</sup> obligations of businesses were also underscored; and finally, individual responsibilities.

71. The facilitators invited the audience to discuss with one another the issues raised by Mr. Boyd and to share insights in the plenary. Environmental human rights were said to underlie the implementation of all other human rights. The effective implementation of the United Nations Declaration on the Rights of Indigenous Peoples was identified to be in synergy with safeguarding biodiversity and nature's contributions to people.

72. Based on international human rights law, Ms. Claudia Ituarte-Lima clarified the distinction between human rights' duty bearers, which were States and businesses, and right-holders such as citizens, indigenous peoples and local communities. She invited the participants to find out whether the human right to a healthy environment is recognized in their home countries' constitutions and use this legal recognition in more than a hundred countries as a means for fostering social justice and sustainability.

73. *Mr. Andreas Obrecht*, from UN Environment – Law Division, explained the role of the United Nations-led Programme Environmental Rights Initiative, which was launched in 2018. He clarified that according to this Initiative, an “environmental right defender” was “anyone who speaks for the environment”, and that this programme started as a response to the increasing number of environmental defenders being killed, harassed and threaten worldwide, which was a trend likely to increase if governments and businesses failed to act. The Initiatives work areas were: communication and public outreach, advocacy, information sharing, and partnership building. In this sense, he emphasized that the Initiative was open to new partnerships. Mr. Obrecht also shared that UNEP had a special policy on environmental defenders whose objective was to promote greater protection and identify solutions to mitigate abuse and had a three-pronged approach: 1) Speaking Out (Rapid Response Mechanism – statements, letters, social media); 2) Legal Assistance; and 3) Scaling up Partnerships. He pointed out that UNEP also worked with businesses and develops information useful to different partners.

74. Mr. Obrecht stated that environmental rights were at the core of the three pillars of the United Nations system because human rights, development, and peace and security were interlinked and mutually reinforcing. It was therefore key to link environmental rights, Agenda 2030, the Paris Agreement, and the post-2020 global biodiversity framework. In this regard, he stressed that the post-2020 global biodiversity framework was a great opportunity to include human rights in biodiversity governance and suggested to expand the informal network and build alliances outside of the “usual group”, for instance with businesses. Mr. Obrecht closed the talk encouraging the audience to visit the website of UNEP and reach out.<sup>3</sup>

75. Participants welcomed the presentation and noted that for a long time, the rights of environmental defenders were not discussed within biodiversity-related spaces. It was stated that it was key to mainstream human rights in biodiversity governance. Participants referred to the criminalization of environmental defenders and the use of courts to threaten those who raised their voices to protect their

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<sup>2</sup> <https://www.ohchr.org/EN/Issues/Environment/SREnvironment/Pages/FrameworkPrinciplesReport.aspx>

<sup>3</sup> <https://www.unenvironment.org/explore-topics/environmental-rights-and-governance/what-we-do/advancing-environmental-rights/what-1>

lands, forests and biodiversity. A participant said that in her home country, there were constant killings of indigenous leaders, both male and female. It was pointed out that there was a divide and sometimes conflict between the State's justice system and the customary legal systems, which was especially challenging when it came to mining, hydroelectrical projects and other extractive industries. The Escazú agreement<sup>4</sup> recently signed in Latin America was brought up, where environmental defenders' rights were paramount. It was stated that the negotiation of this agreement took many years and its adoption opened an important window of opportunity for civil society groups in Latin America and the Caribbean to engage in environmental decision-making processes.

76. Mr. Obrecht acknowledged that the cost for individuals to engage in judicial processes was high even in places where justice systems were efficient and commented that this issue should be brought in the discussion towards the post-2020 global biodiversity framework, as it was an opportunity to improve legal systems, for instance by improving obligations to conduct consultations in environmental impact assessments.

77. The plenary observed a minute of silence in memory of the environmental defenders recently killed.

78. *Mr. Gam Shimray*, from Asia Indigenous Peoples Pact, explained that a large proportion of the 207 land and environmental defenders that were murdered in 2017 were indigenous human rights defenders. He pointed out that there was a huge gap between the legal framework and discourse on indigenous peoples' rights at the international level and the situation on the ground. He posed the question "Why is this so?" and listed the main issues that the network he represented had identified. He mentioned unsettled historical rights of indigenous peoples and militarization; systemic corruption that undermined the rule of law and sought to control and disempower, and even destroyed indigenous human rights defenders - as an example, Mr. Shimray mentioned the "Legalizing" of criminalization of defenders through antiterrorism legislation and national security acts; and power imbalance between companies - that had the resources to bribe officials - and indigenous peoples. In this regard, he said that State authorities often were themselves directly or indirectly responsible for the killings in a number of cases. He also mentioned the issue of existing development and conservation paradigms that conflicted with indigenous paradigms, and racism as part of a historical discrimination that still made indigenous peoples vulnerable to toxic stereotyping - he illustrated this with the fact that indigenous peoples were labelled as "anti-development and anti-conservation".

79. Mr. Shimray's presentation generated many responses from the audience. It was suggested to place more attention on this to prevent killings of environmental defenders by addressing the root causes and the reasons why they were getting threatened for defending the environment. Furthermore, it was suggested to create awareness among participants and decision-makers at national level regarding extractive industries and other natural resource exploitation. One participant pointed out that whereas ICCAs were good initiatives, as many others, they failed to address the key issue of criminalization of groups defending their territories. The reality on the ground was that environmental defenders were constantly being harassed, arrested and killed for defending their rights. One participant raised the question of whether current discussions on environmental human rights defenders were a sign of real progress or a sign of how quickly the situation was worsening and becoming more urgent to address. The issue of migrations was also mentioned, and in particular linked to the destruction of ecosystems that previously supported livelihoods.

80. On the question "what can we do collectively?", Mr. Shimray stated that networks of organizations can mobilize knowledge and expertise to build capacities in spaces where no other kind of support can reach. He also pointed that it was important to support emergent biodiversity and human rights related mechanisms on the ground. Complementary to rapid response mechanism, Mr. Shimray

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<sup>4</sup> <https://www.cepal.org/en/escazuagreement>

considered that indigenous peoples needed to go one step further in their discussions. He commented that in spite of all the mechanisms that existed today, there was an increasing number of violations, and hence there was a need to tackle deeper issues and engage in preventive actions. As such, democracy and human rights could not be avoided.

81. *Mr. Joseph Itongwa*, from ICCA Consortium, Democratic Republic of the Congo, acknowledged the tight linkage between the official recognition of territories and areas conserved by indigenous peoples and local communities and conservation. He explained that in these territories, livelihoods and culture met with nature and lead to identity creation, which reinforced indigenous peoples' engagement in taking care of what he called their "life spaces". These territories of life were connected to management and traditional rules. Mr. Itongwa presented five case studies in the Democratic Republic of the Congo where vast areas of land had been sustainably managed by indigenous peoples and local communities. He spoke about the ICCA Consortium's approach to enhance sustainable practices in these territories, which included geographic description and documentation, securing legal recognition, following up threats that affected their territories, and networking and partnership. Mr. Itongwa stressed that nature and culture were two inseparable elements since traditional rules contributed to the preservation and sustainable use of nature and to resilience to climate change. Securing the rights of indigenous peoples was key to ensure conservation of nature, because the territory was the foundation of culture; insecurity in control over territories led to loss of livelihoods and increased poverty. Indigenous peoples should not be seen as passive agents to be consulted, but right holders in decision-making for biodiversity governance and management.

82. A participant asked for clarification on how to secure territories based on the cases presented. Mr. Itongwa responded that in many cases, recognition was achieved by presenting maps that communities had produced which indicated the boundaries of their territories to authorities. He explained that in the Democratic Republic of the Congo, there was a law that allowed communities to request their rights based on historic use of the land. Thus, the mapping of historic spaces was critical for recognition.

83. *Ms. Melina Sakiyama*, from Global Youth Biodiversity Network (GYBN), highlighted youth empowerment and mobilization as a tool for mainstreaming biodiversity. She said that living in harmony with nature was a basic human right and a youth priority. Ms. Sakiyama explained that GYBN was a Global network of individuals and youth organizations engaged in biodiversity, and an international coordination platform for youth participation in the CBD. GYBN voices young people's perspectives and advocate for the rights of present and future generations within the biodiversity policy arena and builds a global biodiversity movement that pushes for societal change to halt the loss of biodiversity. GYBN members did so through raising awareness, building capacities and strengthening partnerships among youth organizations. Ms. Sakiyama explained that GYBN was empowering youth to lead the shift that will enable society to live in harmony with nature.

84. Ms. Sakiyama stated that there was an unequal distribution of benefits and costs regarding the use of Earth's resources, not only within the global society of today, but also between generations. As a response, she wanted to share a vision of togetherness within diversity, with different voices speaking: *we are biodiversity, we are intrinsically connected to our land, our environment, our nature. We are part of biodiversity and biodiversity is part of us*. She considered that the integrity of biodiversity and ecosystems functions was intertwined with fundamental human rights. Solutions for global complex issues would happen at the community and municipal levels, where the youth would be the main protagonists of the mindset shift needed in order to live in harmony with biodiversity.

85. Ms. Sakiyama said that human rights should be addressed in the post-2020 global biodiversity framework as a cross-cutting theme across all targets, but also through a standalone goal on socio-environmental justice through minority empowerment (women, indigenous peoples and local communities, and youth).

86. On that note, she stressed it was important to develop synergies with international governance on human rights and other United Nations processes, and formulate an action plan for achieving the human right to living in harmony with nature, with concrete milestones for implementation and provisions for monitoring and reporting, as well as capacity-building and awareness raising. Furthermore, Ms. Sakiyama suggested a Global Youth Consultation on Post-2020, including national mobilization. She ended her presentation with a quote from Chico Mendes, Brazilian union leader and environmental activist murdered by ranchers in 1988, for his commitment to people and nature: “At the beginning, I thought I was fighting to save the rubber trees, then I thought I was saving the Amazon Forest. Now I know I am fighting for humanity.”

87. A participant from the Youth Biodiversity Network from the Philippines exemplified the situation of youth indigenous peoples in her home country, where a large number of indigenous peoples were not represented in decision-making spaces. She explained that it was important to safeguard traditional knowledge as a resource for future generations but pointed out that passing on this knowledge to new generations took time, while at the same time indigenous youth left the communities due to many factors such as financial needs. She shared with the audience that members of the youth working in a network to support indigenous rights were organizing events for capacity-building so indigenous peoples got access to grievance mechanisms to report violations of human rights in her country.

88. Ms. Joji Cariño mentioned “linkage generations methodology”, which was a type of dialogue between the youth and the elders, which allowed for mutual learning between elders and youth. She recommended to use such methodology to connect across generations since we needed all generations to take part in the transformation.

89. Another participant pointed out that future generations were in constant learning process and mentioned that there was an important difference between rural youth and urban youth, which had to do with inequalities. Rural youth did not necessarily experience the same problems as their parents did, or the same challenges as urban youth. In her community, women were very well aware of the importance of nature since only what came from their hands could be used for feeding their families. It was also the woman who authorized the man to work in the fields.

90. *Ms. Lucy Mullenkei*, from the IWBAN, described the role of women as caretakers of biodiversity and people by collecting and sharing the seeds. They did not need to read the books to know when it rained. She pointed out that when it came to defending rights, the best way started with knowing those rights. She stated that such awareness raising was critical for the post-2020 global biodiversity framework and she underlined that it should include a strong component of capacity-building and should secure that women took part in decision-making processes and implementation of the development of agendas. She closed her presentation affirming that “We need to live in harmony with nature and land”.

91. *Ms. Claudia Ituarte Lima* thanked the participants for the lively and fruitful dialogue and concluded the session by referring to the transformative power of human rights. Building on historical legal advances such as the Universal Declaration of Human Rights, human rights movements and national constitutional reforms, human rights had proven this power which we could collectively use to safeguard life on earth. Partnerships between indigenous peoples and local communities, Parties to the Convention, international organizations and academia became key in the co-development of a strategy on integrated sustainability and human-rights based approaches for the post-2020 global biodiversity framework, and the achievement of the Sustainable Development Goals. This strategy could contribute to the global recognition and implementation of a human right to a healthy environment while at the same time call for a standalone target on the implementation of this right and as a cross-cutting dimension of the post-2020 global biodiversity framework.

92. Some key messages coming out of the session, based on the three questions elaborated by the Panel and responded by the participants, are the following:

## **1. How are the global recognition of the human rights to a healthy and sustainable environment and biodiversity governance connected?**

*Examples of how presenters in the session and the audience articulated these connections are:*

- The integrity of biodiversity and ecosystems functions is intertwined with fundamental human rights. We are biodiversity, we are intrinsically connected to our land, our environment, our nature. We are part of biodiversity and biodiversity is part of us;
- Environmental human rights underlie the implementation of all other human rights;
- The fulfilment of human rights, including the rights of women and of indigenous peoples and local communities, are key to perform the transformation that is necessary for sustaining our societies and healthy ecosystems;
- Human rights are necessary to protect the environment, and the environment is necessary to enjoy human rights, such as the right to health, the right to water, the right to food and the right to culture;
- There is a fundamental human right to live in a safe, clean, healthy and sustainable environment. Countries that have integrated the right to a healthy environment in their constitutions have also improved legislation, participation in environmental decision making, and environmental performance;
- The ability to enjoy human rights, including those recognised in the United Nations Declaration on the Rights of Indigenous Peoples, is necessary for conservation of biodiversity and nature's contributions to people; and
- Environmental rights are at the core of the three pillars of the United Nations system because human rights, development, and peace and security are interlinked and mutually reinforcing.

## **2. How can human rights including gender equality be integrated as a cross-cutting dimension of all targets in the Post-2020 Global Biodiversity Framework?**

*A. Proposals related to the design of the process of developing the post-2020 global biodiversity framework:*

- It is of critical importance to ensure that indigenous peoples and local communities are heard and considered in the post-2020 global biodiversity framework consultation processes, and that they are supported in the organization of events where they can articulate and discuss priorities and ways forward;
- There should be a Global Youth Consultation on Post 2020, including national mobilization, outreach and communication; and
- It has to be secured that women take part in decision making processes and the development of the post-2020 global biodiversity framework.

*B. Proposals for important elements that should be included in the post-2020 global biodiversity framework:*

- Indigenous peoples, culture and human rights should be put first in the post-2020 global biodiversity framework. Indigenous peoples are often the first casualties of development and conservation but the last to be heard; the last to be included; the last to be consulted; and the last to be compensated. Thus, the post-2020 global biodiversity framework must not only ensure the participation of indigenous peoples, but also empower indigenous peoples to strengthen their efforts and contributions to sustainable use and conservation of biodiversity;
- Traditional indigenous knowledge and traditional management practices related to land, biodiversity and soil should be recognized in the post-2020 global biodiversity framework;
- Human rights should be addressed in the post-2020 global biodiversity framework as a cross-cutting theme across all targets;

- Human rights should be a stand-alone goal on socio-environmental justice through minority empowerment (women, indigenous peoples and local communities, and youth);
- It is key to link environmental rights, Agenda 2030 and the Paris Agreement to the emerging post-2020 global biodiversity framework. John Knox's 16 framework principles<sup>5</sup> is a key pathway to that extent;
- Synergies should be developed between the post-2020 global biodiversity framework and other United Nations processes related to international governance on human rights. An action plan should be formulated for achieving the human right to living in harmony with nature, with concrete milestones for implementation and provisions for monitoring and reporting, as well as capacity-building and awareness raising;
- A human rights-based approach is a good means to raise the level of ambition in the outline and implementation of the post-2020 global biodiversity framework, and should be applied for ensuring the resilience of systems of life, good health, education and the use, management and conservation of natural resources. It should be crosscutting in the implementation of the Convention and in the design of its post-2020 global biodiversity framework; and
- Raising awareness about environmental human rights will be a necessary component of the post-2020 global biodiversity framework. A strong component of capacity-building on human rights related to environment and biodiversity is important in this respect.

**How can an enabling environment for indigenous peoples and local communities and other environmental rights defenders that are protecting their territories, biodiversity and knowledges be safeguarded, so they can exercise their rights and associated biocultural dimensions?**

*Proposals that came up included both immediate actions as well as more long-term efforts that deal with the root causes of the threats against environmental and human rights defenders.*

- UNEP has a special policy on environmental defenders whose objective is to promote greater protection and identify solutions to mitigate the abuse. It has a three-pronged approach: 1) Speaking Out (Rapid Response Mechanism – statements, letters, social media); 2) Legal Assistance; and 3) Scaling up Partnerships;
- It is important to expand the informal network of supporters of environmental defenders, and build alliances outside of the “usual group”, for instance with businesses;
- The Escazú agreement recently signed in Latin America represents a good model. It sees environmental defenders' rights as paramount. The writing of the agreement encouraged civil society groups to engage in decision-making processes, so decisions are not made without civil society's group having a say;
- To prevent killings of environmental defenders, it is important to address the causes, which includes creating awareness among decision makers at local and national levels, especially regarding impacts from extractive industries;
- Collective actions are important. Networks of organizations can mobilize their knowledge and expertise to build capacities in spaces where no other kind of support would reach indigenous peoples and local communities, and other environmental defenders;
- It is important to support emergent biodiversity and human rights- related mechanisms on the ground; and
- Despite ongoing preventive measures and all the mechanisms that exist today, there is an increasing number of violations: deeper issues thus need to be addressed, which means democracy and human rights cannot be avoided and must be looked at as complementary and synergetic rather than as separate entities.

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<sup>5</sup> <https://www.ohchr.org/EN/Issues/Environment/SREnvironment/Pages/FrameworkPrinciplesReport.aspx>

93. In conclusion, the Sharm El-Sheikh Declaration on Nature and Culture incorporates the importance of acknowledging the links between the full enjoyment of human rights and the resilience of ecosystems, and of protecting environmental and human rights defenders.

**I. Closing, Cultural Night-Reception / Indigenous Women's Biodiversity Network 20th anniversary and Small Grants Programme 25th anniversary**

94. The closing ceremony of the Summit, which included celebration of the 20th anniversary of the IWBN and the 25th anniversary of the SGP, was co-chaired by Ms. Lucy Mulenkei, Ms. Florina Lopez Miro and Ms. Yoko Watanabe.

95. Statements were made by a representative of the Government of Egypt, of CBD, and of IIFB.

96. Ms. Yoko Watanabe launched a Small Grants Programme 25th anniversary book.

97. Mr. Nigel Crawhall, Chief of Small Islands and Indigenous Knowledge, Science Sector, UNESCO, jointly with the book co-editors, Ms. Jen Rubis and Ms. Minnie Degawan, from the Indigenous and Traditional Peoples Programme, Conservation International, launched the book entitled *Indigenous Knowledge for Climate Change Assessment and Adaptation*.

98. The Indigenous Women's Network on Biodiversity gave awards to institutions and persons who made contributions to its work in the past 20 years.

99. The Summit concluded at 8 p.m. on Saturday, 24 November 2018.

## Annex I

### Declaration



**Linking Biological and Cultural Diversity**  
UNESCO-SCBD Programme

*A global knowledge platform linking local, regional, national and international practices and experiences*

## The Nature and Culture Summit

**Biological and Cultural Diversity for Biodiversity and Human Resilience Achieving the Sustainable Development Goals and the Paris Agreement**  
Sharm El-Sheikh, Egypt  
22-24 November 2018

### FINAL DECLARATION



Linking Biological and Cultural Diversity UNESCO-SCBD Programme

25th Anniversary of the Convention on Biological Diversity

United Nations World Scientific and Cultural Organization

International Indigenous Forum on Biodiversity

The ICCA Consortium

COOPERAZIONE ALLO SVILUPPO

IUCN

SwedBio

SGP The GEF Small Grants Programme 25 YEARS

EQUATOR INITIATIVE

UNDP

Empowered Women Resilient Nations

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UNITED NATIONS UNIVERSITY UNU-IAS Institute for the Advanced Study of Sustainability

AMERICAN MUSEUM OF NATURAL HISTORY CENTER FOR BIODIVERSITY AND CONSERVATION

gef GLOBAL ENVIRONMENT FACILITY INVESTING IN OUR PLANET

WCPA WORLD COMMISSION ON PROTECTED AREAS



*The Sharm El-Sheikh Declaration on Nature and Culture*

*22-24 November 2018*

**More than two hundred participants from all walks of life, united by their passion for nature and culture, came together at the Nature and Culture Summit, to advance an alliance to save life on earth, in all its beauty and diversity.**

*We*, the participants in the Nature and Culture Summit held in Sharm El-Sheikh, Egypt, a land of great cultural and natural heritage, cradle of ancient civilizations, and birthplace of irrigated agriculture,

*With deep gratitude* to the Government of Egypt and the indigenous peoples and local communities of this ancient land,

*Recognizing and building on* the lessons learned from the Joint Programme of Work between the Secretariat of the Convention on Biological Diversity and the United Nations Educational, Scientific, and Cultural Organization (UNESCO) on the Links between Biological and Cultural Diversity (2010-2020),

*Recalling* the Muchtanbal Summit Declaration of December 2016; Malama Honua-Nature-Culture Journey of September 2016; Ishikawa Declaration on Biocultural Diversity of October 2016; Florence Declaration on the Links between Biological and Cultural Diversity of April 2014, that have explored and promoted the links between biological and cultural diversity for the resilience of ecosystems and landscapes, and the place of humanity within them,

*Acknowledging* initiatives by the International Union for Conservation of Nature (IUCN) to recognize the rights and participation of indigenous peoples through the establishment of a new membership category of IUCN Indigenous Peoples' organizations,

*Acknowledging* that biological and cultural diversity are not only closely linked but also mutually reinforcing, and that cultural elements are a fundamental part of the life and cosmological vision of indigenous peoples and local communities, who actively pursue an intrinsic and balanced relationship between Mother Nature, human-beings and the Universe,

*Considering* that approaching biological and cultural diversity separately results in diverging and even conflicting agendas, and that such dual approaches have led to varying and sometimes competing interests within the same geographic location,

*Emphasizing* that reversing the current trends in dramatic loss of biodiversity and the weakening of cultural diversity requires innovative approaches to bridge the artificial divide between biological and cultural diversity which persists in siloed sectoral practices, institutions, policymaking, management and interpretation,

*Acknowledging* that increasing awareness and knowledge on the links between biological and cultural diversity require collaboration through the sharing and adaptation of good practices on the inter-relationships between nature and culture,

*Recognizing* indigenous peoples and local communities as proponents of biological and cultural diversity, and the crucial role of indigenous and local community women in conserving nature and culture,

*Emphasizing* that success in the vision of the Convention on Biological Diversity and the Sustainable Development Goals necessitates the full and effective participation of indigenous peoples and local communities and recognition of their rights to territories, natural resources, customary sustainable use and their related traditional knowledge,

*Recognizing* the importance of normative instruments to protect the world's biological and cultural diversity, including biodiversity-related conventions and culture-related conventions,

*Reaffirming* that the United Nations Declaration on the Rights of Indigenous Peoples and the 2030 Agenda for Sustainable Development offer a framework to respect and recognize the rights of indigenous peoples to ensure and promote both cultural and biological diversity in the attainment of its Sustainable Development Goals,

*Acknowledging* the importance of a rights-based approach for the resilience of systems of life, good health, education and the use, management and conservation of natural resources,

*Acknowledging* the customary management of biodiversity, customary law, traditional knowledge and ways of life represented by customary procedures and biocultural community protocols,

*Reaffirming* the Paris Agreement<sup>6</sup> acknowledgement of the value of traditional knowledge and local knowledge systems for climate change adaptation, and the stated need for the creation of a United Nations Framework Convention on Climate Change platform on local communities and indigenous peoples,

*Recognizing* the *Local Biodiversity Outlook* as a useful tool for the mobilization of traditional knowledge, innovations, technologies and practices, as well as participatory methodologies which help make the voices, actions and stories of indigenous peoples and local communities visible in national and international data sets and reporting,

Acknowledging that indigenous, traditional and local languages epitomize the links between cultural and biological diversity, as recognized by the United Nations International Year of Indigenous Languages (Resolution 71/178) in 2019,

*Emphasizing* that the full enjoyment of human rights, including the rights to life, health, food and water, depend on the services provided by ecosystems,

The Summit considered visions of futures - Living in Harmony with Nature; the contributions of community conservation and approaches that enhance biocultural diversity and relevant indicators, as well as human rights for thriving and resilient indigenous peoples, local communities and healthy ecosystems.

We, the participants, therefore commit to work at local, national, regional and global levels to:

1. *Reach out*, during the biennium (2019-2020) and beyond, to all actors and sectors of society,<sup>7</sup> to build a broad partnership, and to collaboratively develop joint elements of work aimed at bringing about a rapprochement of Nature and Culture in the post-2020 era;

2. *Urge* the establishment of a multi-partner International Alliance on Nature and Culture, as a platform for international cooperation on links between biological and cultural diversity to achieve the global vision of humanity "Living in Harmony with Nature" by 2050;

3. *Invite* strategic partners working on and/or culture, including international cultural organizations, to contribute possible elements of work on Nature and Culture;

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<sup>6</sup> See [https://unfccc.int/sites/default/files/english\\_paris\\_agreement.pdf](https://unfccc.int/sites/default/files/english_paris_agreement.pdf)

<sup>7</sup> Leaders of Governments, United Nations Organizations, programs and mechanisms and other intergovernmental bodies and entities, indigenous peoples' and local or traditional communities' organizations, as well as non-governmental organizations, academia, research academies and philanthropic organizations, faith-based communities and the private sector.

4. *Mobilize* human and financial resources to strengthen the full and effective participation of indigenous peoples and local communities and the development and implementation of activities to promote the links between biological and cultural diversity;

5. *Recommend*, recognizing the importance of local actions and solutions, the full and effective involvement and participation of indigenous peoples and local communities, in particular women and youth, to ensure that the links between Nature and Culture, traditional territories – the territories of life – and the cosmological vision of the indigenous peoples and local communities are considered in the development of the post-2020 biodiversity framework;

6. *Support and promote* the intergenerational transmission of indigenous and local languages<sup>8</sup> and knowledge, to regenerate, restore and revitalize knowledge systems and institutions to promote the recovery of cultural and biological diversity;

7. *Promote* a sustained dialogue between science and indigenous and local knowledge systems to provide a foundation for a new paradigm, generating the best possible knowledge and solutions for biological and cultural resilience;

8. *Further promote* cross-cultural awareness training for scientists and others working with indigenous peoples and local communities;

9. *Continue to explore* the intersectionality of biological and cultural diversity and a growing awareness of the concept of “biocultural diversity”;

10. *Promote* and further develop culturally-relevant and community-based monitoring and reporting indicators for biodiversity which can provide strong evidence, lead to better tracking, and enable meaningful action on the ground to address local issues and key threats;<sup>9</sup>

11. *Promote* education, training, capacity development opportunities through awareness raising programmes and activities on the links and interactions between biological and cultural diversity, in line with the perspectives of indigenous peoples and local communities, especially women and youth;

12. *Advocate* that education for a sustainable future empowers learners and stakeholders to respect, protect and maintain biological and cultural diversity of our planet now and in the future;

13. *Continue to advocate and promote* the integration of links between biological and cultural diversity within all environmental, economic, social and cultural development policies and programmes;

14. *Continue to advocate and promote* reforms which support the integration, harmonization and adaptation of practices from both the cultural and natural heritage sectors;

15. *Enhance* synergies between interlinked provisions of international conventions and programmes dealing with biological and cultural diversity;

16. *Explore* further the contributions of culture, traditional knowledge, innovations and practices and collective indigenous initiatives and self-determined community initiatives in nature conservation and biological and cultural diversity;

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<sup>8</sup> Related to this initiative UNESCO is currently hosting the International Decade for the Rapprochement of Cultures (2013-2022), see: <https://en.unesco.org/decade-rapprochement-cultures?language=es>

<sup>9</sup> Which may include biocultural indicators.

17. *Explore* the links between harmony between peoples (peace) and harmony between humanity and nature;

18. *Explore* the interplay and consequences between human rights and biodiversity conservation and sustainable use, including the human right to a healthy environment;

19. *Call* for concrete measures to protect environmental and human rights defenders;

20. *Call* for multi-partner strategies that aspire to a whole Earth approach equitably governed and sustainably managed with increased protection of both Nature and Culture within mosaic biocultural landscapes;

21. *Call* upon Parties 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.

*Annex II***List of participants**

<i>Country/ organization</i>	<i>Full name</i>	<i>Job title and organization</i>
Albania	Elvana Ramaj	Ministry of Tourism and Environment of Albania
Antigua and Barbuda	Ruth V Spencer	National Coordinator-SGP and Voluntary Deputy Director-Marine ecosystems protected Areas (MEPA) Trust
Argentina	Alejandra Pero	United Nations Office for Project Services (UNOPS)
Australia	Christine Teresa Grant	Coordinator, Jabalbina Yalanji Aboriginal Corporation
Australia	Tibau Stanley Lui	Chair of Indigenous Reference Group at Fisheries Research and Development Corporation
Australia	Peter Shadie	Senior Adviser, World Heritage Programme, IUCN
Bangladesh	Rashed Al Mahmud Titumir	Chairperson, Unnayan Onneshan
Belarus	Galina Mozgova	Head of the National Coordination Biosafety Centre, Institute of Genetics and Cytology, NAS of Belarus
Benin	Felicien Amakpe	Point Focal National du Protocole de Cartagena, Ministère du Cadre de vie et du Développement Durable
Benin	Patrice Sagbo	Représentant de la communauté locale de la Forêt Communautaire et Marécageuse Hlanzoun. Membre fondateur du Forum Biodiversité du Bénin
Bolivia	Mirna Fernandez	Global Youth Biodiversity Network
Bosnia and Herzegovina	Mehmed Cero	Assistant Minister on Environment in Federal Ministry of Environment and Tourism, UNCBD NFP
Bulgaria	Lili Ilieva	GIZ - German International Cooperation Agency
Burkina Faso	Amadé Ouedraogo	Secrétariat Permanent du Conseil National pour l'Environnement et le Développement Durable
Burundi	Charles Masabo	Charge du Programme de résilience du changement climatique dans la communauté Batwa (Batwa peuples minoritaires et autochtones au Burundi)
Burundi	Michel Ndayishimiye	Interpreter, International Indigenous Forum on Biodiversity (IIFB)
Cameroon	Venant Messe	Coordinator, Association Okani
Cameroon	Macnight Nsioh	project officer, Forest Peoples Programme
Cameroon	Maimuna Umaro	Women Coordinator, SURAMAMA (Mbororo Indigenous Community Development Association)
Cameroon	Aliou Mustafa	GEF SGP IP Fellow
Cameroon	Lekunze Nembo Andreas	Ministry of Environment, Nature Protection and Sustainable Development
Canada	Tonio Sadik	Environment Director at Assembly of First Nations
Canada	Darcy (Joseph) Tootoosis	Junior Policy Analyst at Assembly of First Nations
Canada	Ashley Campbell	Senior Analyst, Fisheries and Oceans Canada
Canada	Rachel Levesque	Conseillère aux affaires de la FAO et de la biodiversité, gouvernement du Québec
Canada	Raymond Robitaille	Interpreter, International Indigenous Forum on Biodiversity (IIFB)
Canada	Holly Jonas	International Policy Coordinator, ICCA Consortium
Canada	Marie-Line Sarrazin	Individual Contractor, Secretariat of the Convention for Biological Diversity (SCBD)

<i>Country/ organization</i>	<i>Full name</i>	<i>Job title and organization</i>
Canada	Peter Feldstein	Interpreter, International Indigenous Forum on Biodiversity (IIFB)
Canada	Tanya McGregor	Gender Programme Officer, SCBD
Canada	Juan Vazquez	NGO Representative to the United Nations
Chad	Hindou Oumarou Ibrahim	Director of AFPAT NGO
Chile	Hortencia Hidalgo Caceres	Vocera Conseja Autónomo Aymara
China	Deying Chen	Global Sourcing Director
China	Hongyi	China Foreign Affairs University
China	Fang Li	Ministry of Ecology and Environment
Colombia	Ana Maria Currea	Communications and Knowledge Specialist, SGP, UNDP
Colombia	Edith Bastidas	Punto focal en Colombia RMIB-LAC
Colombia	Mitchel Nicolas Zuluaga Quintero	Global Youth Biodiversity Network (GYBN)
Colombia	Santiago Carrizosa	United Nations Development Programme (UNDP)
Colombia	Jaime Barrera	Instituto Amazónico de Investigaciones Científicas
Colombia	Ana Beatriz Barona	UNOPS
Democratic Republic of the Congo	Joseph Itongwa Mukumo	Directeur exécutif ANAPAC
Democratic Republic of the Congo	Dominique Bikaba	Executive Director, Strong Roots Congo
Democratic Republic of the Congo	Séraphin Ilonga Longala	REPALEF
Costa Rica	Vivienne Solis Rivera	CoopeSoliDar
Costa Rica	Donald Rojas Maroto	Presidente Mesa Nacional Indígena de Costa Rica
Costa Rica	Marvin Fonseca	CoopeSoliDar
Côte d'Ivoire	Alaki Veronique Amari Koffi	Point Focal ABS et sous-directeur
Denmark	Lisbet Christoffersen	Forest of the World
Denmark	Alejandro Lago	United Nations Office for Project Services
Ecuador	Yolanda Teran	Andes Chinchasuyu, Coordinadora de Educación y Cultura
Ecuador	Ruth Penafiel	RMIB-LAC ECUADOR
Ecuador	Tuntiak Katan	Vicecoordinador General de la COICA
Ecuador	Juan Carlos Jintiach	Coordinador Técnico de Proyectos de la COICA
Ecuador	Curi Mallqui Males	Andes Chinchasuyu
Ecuador	Gonzalo Oviedo	Manager for Cultural Landscapes, the MAVA Foundation
Egypt	Carmelo Armetta	Technical Expert, Italian Cooperation Programme
Egypt	Adel Solyman	Communication Officer, EICEPIII Project
Egypt	Mohamed Sameh	Geology and Fossils Department Manager, NCS
Egypt	Marco Falcetta	Chief Technical Advisor, EIECPIII Project
Egypt	Paolo Caroli	CBNRM Consultant, EIECPIII Project
Egypt	Nasra Ali	Crafter, Wadi El Gemal Red Sea

<i>Country/ organization</i>	<i>Full name</i>	<i>Job title and organization</i>
Egypt	Lobaba Moreed	Crafter, Wadi El Gemal Red Sea
Egypt	Mahmoud El Sherif	Crafter, Fayoum PAs
Egypt	Ibrahim Baghi	Manager of Siwa Protected Area
Egypt	Sheikh Omar Rageh	Community Leader, Siwa Protected Area
Egypt	Ali Salah	Financial Officer, EIECP III Project
Egypt	Hoda Yacoub	Environmental Researcher, Protected Areas of Egypt
Egypt	Islam Kamal	Ecotourism expert, EIECP III Project
Egypt	Yousria Hamed Abdel Rahman	Project Manager of the EIECP III Project
Egypt	Ghada Ahmadein	Arab Network for Environment and Development (RAED)
Egypt	Khalil Soliman Hemid	Medicinal Plants Association
Egypt	Gassey Galal El Samen	
Egypt	Adbal Rhuon Mohamed	
Egypt	Mahmoud Mohamed Hafez	
Egypt	Enas Khames	El Nafeza Foundation for Contemporary Art and Development
Egypt	Hussain Marai	Al Bishareya
Egypt	Sayyeda Mahmoud Bayoumi	Sawa Association for Development and Care of Special Groups
Egypt	May El Talawi	Leaders Egyptian Association for Development
Egypt	Ahmed Zaky	Egyptian Nile Basin Discourse Forum
Egypt	Abdel Hameed Esrafeel Essa	
Egypt	Hatem Abdel Moneim Mekky	Government of Egypt
Egypt	Abbas Hamada	Government of Egypt
Egypt	Mana Jamin	
Egypt	Samah Saleh	Government of Egypt
Egypt	Monsa Amiman	
Egypt	Mostafa El Hakim	El Ramis Society for Local Community Development of Barrany
Egypt	Reham Samir	Government of Egypt
Egypt	M. Samir	
Egypt	Awmi el Saeed	
Egypt	Mohamed Abdel Warith	Ministry of Environment, Egypt
Egypt	Mohamed Elnsey	
Egypt	Elsa Sattout	United Nations Educational, Scientific and Cultural Organization (UNESCO)
Egypt	Hala Ahmed	Government of Egypt
Egypt	Hassan abdelwadood hashem	Global Conference Management
Ethiopia	Ashenafi Ayrasu	Ethiopian Biodiversity Institute
Fiji	Senivasa Waqairamasi	Ministry of Waterways and Environment, Ethiopia
Finland	Tuomas Aslak Juuso	Second Vice President, Sami Parliament in Finland
Finland	Inka Saara Inari Arttijeff	Sami Parliament in Finland

<i>Country/ organization</i>	<i>Full name</i>	<i>Job title and organization</i>
Finland	Aslak Holmberg	Vice President of Saami Council
Finland	Nikolas P. Sellheim	Visiting Researcher at University of Helsinki
France/ South Africa	Nigel Crawhall	Chief of Section, SC/PCB/SII, UNESCO
France	Florence Hervatin-Queney	Autorité Compétente ABS- Ministère de l'Enseignement Supérieur, de la Recherche et de l'Innovation
France	Jean-Dominique Wahiche	Ingénieur de recherche/enseignant, Museum National d'Histoire Naturelle
France	Anne Nivart	Déléguée aux mouvements et acquisitions, Muséum National d'Histoire Naturelle
France	Marie-Thérèse (Maïté) Delmas	Muséum National d'Histoire Naturelle
France	Roseli Pellens	Muséum National d'Histoire Naturelle
France	Romain Garrouste	Muséum National d'Histoire Naturelle
Germany	Miriam Anne Frank	Foundations Relations Manager, Amazon Watch
Germany	Peter Gyenge	Master's Student - University of Bayreuth
Germany	Andreas Gettkant	Coordinator of the Global Project Private Business Action for Biodiversity / Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH
Germany	Ingeburg Annelie Fincke	International Project Manager, OroVerde - Tropical Forest Foundation
Germany	Leyla Sungur	Bayreuth Center of Ecology and Environmental Research (BayCEER)
Germany	Tina Köhler	BayCEER
Germany	Georg Smolka	BayCEER
Germany	Janinka Lutze	Naturschutzjugend - NAJU
Germany	Karina Alvarez	Bayreuth Center of Ecology and Environmental Research (BayCEER)
Germany	Thora Amend	GIZ - German International Cooperation Agency
Germany	Ghita Hamzaoui	GIZ - German International Cooperation Agency
Germany	Taha Azaroual	GIZ - German International Cooperation Agency
Germany	Kevin Lunzalu	GYBN
Germany	Sun Hea Hong	BayCEER
Guatemala	Yeshing Juliana Upún Yos	Asociacion Sotz'il
Guatemala	Ana Francisca Pérez Conguache	Coordinadora de la Red de Mujeres Indígenas y Biodiversidad en Guatemala, y asesora de la Alcaldía Indígena Poqomam ambas ad honorem
Guatemala	Francisco Ramiro Batzin	Sotz'il
Guyana	Tony James	Chief, Wapichan people
Hungary	Zsolt Molnar	Researcher, MTA Centre for Ecological Research
India	Balakrishna Pisupati	Chair, FLEDGE
India	Deepta Sateesh	Senior Advisor - Forum for Law, Environment, Development and Governance (FLEDGE)
India	Mrinalini Rai	Advisor - Indigenous Peoples and Gender
India	Gam Awungshi Shimray	Secretary General, Asia Indigenous Peoples Pact

<i>Country/ organization</i>	<i>Full name</i>	<i>Job title and organization</i>
India	Vishaish Uppal	Director Sustainable livelihoods and Governance WWF Indi
India	Raja Sharma Rymbai	ITM Advisory Board member for Southeast Asia - Slow Food
India	Thingreiphi Lungharwo	GEF SGP IP Fellow
India	Manas Roshan	International Collective in Support of Fishworkers
India	Prakash Nellyyat	National Biodiversity Authority, India
Indonesia	Kris Susandi	Tebtebba Foundation
Indonesia	Fachruddin Mangunjaya	Peatland Restoration Agency
Indonesia	Suwignya Utama	Peatland Restoration Agency
Iran (Islamic Republic of)	Ghanimat Azhdari	Participatory GIS specialist and natural resources conservation
Iran (Islamic Republic of)	Rasoul Zare	Ministry of Agriculture Jihad
Iran (Islamic Republic of)	Eskandas Omidinia	Department of Environment
Iraq	Ahmed Sabah Mohammed Shallal	Senior Engineer, Ministry of Health and Environment
Ireland	Naomi Kingston	Head of programme, Conserving Land and Seascapes
Italy	Maurizio Farhan Ferrari	Senior Policy Advisor on Environmental Governance, Forest Peoples Programme
Italy	Cristina Eghenter	Deputy Director for Governance and Social Development WWF Indonesia
Italy	Pierluigi Bozzi	International University Network on Cultural and Biological Diversity
Italy	Alberto Siliotti	GEODIA
Italy	Massimo Zortea	University of Trento
Italy	Estela Thalia Palomino Ruiz	University of Trento
Japan	Kenji Nakajima	Deputy Director, Biodiversity Strategy Office, Ministry of the Environment
Japan	Yoko Watanabe	Global Manager, GEF SGP
Japan	Yohsuke Amano	Programme Associate, United Nations University
Japan	Akane Nakamura	Junior Professional Officer, World Heritage Centre, UNESCO
Japan	William Dunbar	Senior Communications Coordinator, United Nations University Institute for the Advanced Study of Sustainability
Japan	Kazuhiko Takeuchi	Senior Visiting Professor, United Nations University Institute for the Advanced Study of Sustainability
Japan	Eiji Tanaka	Satoyama Initiative Coordinator, United Nations University Institute for the Advanced Study of Sustainability
Japan	Tsunao Watanabe	Director of UNU-IAS Ishikawa/Kanazawa operating unit
Japan	Akemi Mitsushishi	Secretariat at Japan Environmental Lawyers for Future
Japan	Makiko Yanagiya	Junior Programme Officer, SCBD
Japan	Ikuko Matsumoto	Institute for Global Environmental Strategies
Kenya	Reisa Kasoo	Il Ngwesi Group Ranch- Community Representative

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Kenya	Allen Ottaro	Executive Director - Catholic Youth Network for Environmental Sustainability in Africa (CYNESIA)
Kenya	Lucy Mulenkei	Executive Director Indigenous Information Network
Kenya	Edna Kaptoyo	Programme Officer, Indigenous Information Network
Kenya	Daniel Kobei	Executive Director, Ogiek Peoples' Development Program (OPDP)
Kenya	Dorcas Nabwire Alusala	Environment Representative, Brahma Kumaris Organization
Kenya	Wilson Kipsang Kipkazi	Executive Director - Endorois Welfare Council
Kenya	James Ligare Imbayi	Local community participant
Kenya	Daniel Ole Muli	International Institute for Environment and Development
Kenya	Valerie Jerotich Kasaiyian	African Indigenous Women Organization (Nairobi)
Kenya	Eric Ole Reson	International Institute for Environment and Development
Kenya	William Oloo	Kenya Correspondents Association
Kenya	Kevin Lunzalu	Global Youth Biodiversity Network
Kyrgyzstan	Daria Gettueva	BayCEER
Kyrgyzstan	Kochorov Criyugyz Kyngyzska	State Agency on Environment Protection and Forestry
Madagascar	Randrianasolo Hanitra Lalaina	Point Focal National IPBES
Madagascar	Rakotoson Henri	Trésorier National de TAFO MIHAAVO
Malaysia	Niak Koh	PhD student, Stockholm Resilience Centre
Malaysia	Jennifer Rubis	Programme Specialist, UNESCO
Malaysia	Alice Mathew	Community Development Coordinator / BC Initiative
Mexico	Hiram Eliud Bernal Pérez	Founder-CEO at Expediciones Biosferaâ
Mexico	Eva Gurria	Policy Advisor, Equator Initiative, UNDP
Mexico	Isaac Sinuhé Lozano Torres	Director RAIS - Red de Asesores e Investigación Social S.C.
Mexico	Oswaldo Marquez Uribe	Comisión Nacional para el Desarrollo de los Pueblos Indígenas - Director de seguimiento de acciones del Gobierno de México
Mexico	Jannette Lugo Ruiz	Coordinadora de Profesionales en la Dirección de Seguimiento de Acciones de Gobierno, de la Coordinación General de Planeación y Evaluación, de la Comisión Nacional para el Desarrollo de los Pueblos Indígenas (CDI).
Mexico	Netzar Abdenago Arreortua Martinez	Red Indígena de Turismo de México. AC
Mexico	Roberto Ricardo Campos Quezada	Presidente - Red Indígena de Turismo de México
Mexico	Claudia Valeria Sanchez Flores	Dir. Biodiversidad, Red Indígena de Turismo Mexico
Mexico	Dali Nolasco Cruz	Regional Coordinator, Indigenous Terra Madre Network
Mexico	Rodrigo Martinez	Research assistant at SwedBio
Mexico	Jubenal Rodriguez Maldonado	Red Mexicana de organizaciones Campesinas Forestales
Mexico	Alejandro Callejas	Secretaría de Medio Ambiente y Recursos Naturale

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Mexico	Dolores Amelia Arreguín Prado	Global Youth Biodiversity Network
Mexico	Grecia Barcena	Global Youth Biodiversity Network
Mexico	Guadalupe Hernandez	Rueda de Medicina y Asociados, A.C.
Morocco	Mohamed Handaine	President of Indigenous Peoples of Africa Co-ordinating Committee (IPACC)
Morocco	Houssine Nibani	Professeur, Association de Gestion Intégrée des Ressources
Morocco	Zahra Ouhssain	Journaliste et vice-président de Réseau Amazigh pour la Citoyenneté
Morocco	Ali Benryane	Coordonnateur National PNUD
Morocco	Mehdi Mohamed	PFN APA et Cartagena / Chef de Service au Secrétariat d'État chargé du Développement Durable
Myanmar	Ei Ei Min	Non-Timber Forest Products - Exchange Programme
Namibia	Tjjahura Tjavarekua Elmarie	Chairperson: Woman for Conservation
Nepal	Kamal Kumar Rai	Chair for Research and Conservation Advocacy, Indigenous Knowledge and Peoples Network Society for Wetland Biodiversity Conservation Nepal
Nepal	Lakpa Nuri Sherpa	Coordinator of the Environment Programme
Nepal	Pasang Sherpa	Tebtebba Foundation
Nepal	Yajna Nath Dahal	Ministry of Forests and Environment
Nepal	Suni Lama	National Indigenous Women Forum
Netherlands	Caroline de Jong	Environmental Governance Coordinator, Forest Peoples Programme (UK)
Nigeria	Awai Paula Erdou	International University Network on Cultural and Biological Diversity
Nigeria	Abisabo Adamu	Federal Ministry of Environment
Norway	Gunn-Britt Retter	Head of Arctic and Environmental Unit, Saami Council
Norway	Ellen Hofsvang	Senior adviser international policy Rainforest Foundation Norway
Norway	Kamilla Berggrav	Senior advisor Rainforest Foundation Norway
Panama	Onel Masardule	Director Ejecutivo, Fundación para la Promoción del Conocimiento Indígena (FPCI)
Panama	Florina Lopez Miro	Coordinadora, Red de Mujeres Indígenas sobre la Biodiversidad
Panama	Deidamia Lopez Smith	Organización de mujeres indígenas unidas por la biodiversidad de Panamá (OMIUBP)
Peru	Viviana Angela Tipiani Yarleque	Interprete independiente, IIFB
Peru	Reynaldo Antonio Morales Cardenas	Fellow ABD Researcher University of Wisconsin-Madison
Philippines	Minnie Degawan	Director, Indigenous Peoples Program, Conservation International
Philippines	Maria Tanya Conlu	Regional Coordinator, ICCA Consortium
Philippines	Teodoro Baguilat Jr	Member of Parliament, Philippines
Philippines	Florence Daguitan	Coordinator: Indigenous Peoples' and Biodiversity

<i>Country/ organization</i>	<i>Full name</i>	<i>Job title and organization</i>
Philippines	Josefa Isabel C. Tauli	Graduate Student - University of the Philippines; Member, Global Youth Biodiversity Network; Researcher, Cordillera Peoples Alliance
Philippines	Jocelyn Nettleton (Joji Carino)	Senior Policy Advisor, Forest Peoples Programme
Philippines	Jennifer Tauli Corpuz	Program Coordinator, Tebtebba - Indigenous Peoples' International Center for Policy Research and Education
Philippines	Abigail Kitma	Program staff, Indigenous Peoples and Biodiversity Program, Tebtebba
Philippines	Delfin Ganapin	WWF International
Russian Federation	Tatiana Degai	University of Northern Iowa
Russian Federation	Andrey Laletin	Chairman, Friends of the Siberian Forests
Russian Federation	Polina Shulbaeva	Center for Support of Indigenous Peoples of the North/Russian Indigenous Training Centre
Sao Tome and Principe	Aline Capela Fernandes de Castro Cravid	Técnica Superior y Punto Focal de Protocolo de Nagoya sobre APA y Trabajo en la Dirección General del Ambiente
Saudi Arabia	Faisal Shuraim	Executive Secretary of the Secretariat of the National Biodiversity Commission
SCBD	Tamara Richards	Consultant, SCBD
Senegal	Ndiaga Sall	Responsable savoirs et pratiques communautaires en santé Enda Santé
Senegal	Barbara Lassen	Natural Justice: Programme Director, Traditional Knowledge and Benefit Sharing
Serbia	Jelena Ducic	Ministry of Environmental Protection of the Republic of Serbia
Singapore	Yiu Evonne	Research Associate, United Nations University Institute for the Advanced Study of Sustainability (OUIK)
South Africa	Pooven Moodley	Executive Director Natural Justice
South Africa	Hlompho J. Tenyane	GYBN
South Africa	Mlambo Nombuso	Department of Environmental Affairs
South Africa	Sicelo Mpemba	Department of Environmental Affairs
South Africa	Khorommbi Matibe	Department of Environmental Affairs
Sri Lanka	Hewadhura Gedera Nimalasiri Hewanila	Director, Nirmanee Development Foundation
Sudan	Winnie Kodi	Communications Assistant Indigenous Information Network
Suriname	Marie-Jose Artist	community development officer, Association of Indigenous Village Leaders, Suriname
Suriname	Renatha Simson	Association of Saramaka Authorities
Suriname	Irvin Harvey Ristie	Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica
Sweden	Hannah Griffiths	Communications Officer
Sweden	Per Olof Nutti	President, Sami Parliament of Sweden
Sweden	Matilda Mansson	Legal Advisor, Sami Parliament of Sweden
Sweden	Pernilla Malmer	Senior Adviser, SwedBio at Stockholm Resilience Centre

<i>Country/ organization</i>	<i>Full name</i>	<i>Job title and organization</i>
Sweden/- Mexico	Claudia Ituarte Lima	International environmental law adviser at Swedbio/SRC and researcher at SRC
Switzerland	Sabrina Nick	Policy advisor at federal office for the environment FOEN
United Republic of Tanzania	Isaya Naini	
United Republic of Tanzania	Rahima Njaidi	MJUMITA Tanzania, Executive Director
United Republic of Tanzania	Adam Kuleit Ole Mwarabu Lemareka	Coordinator, PAICODEO
Thailand	Sakda Saenmi	Director, IMPECT Association
Thailand	Terence Hay-Edie	Programme Advisor (Biodiversity), UNDP/GEF Small Grants Programme
Tonga	Elisapeti Veikuso	Tebtebba Foundation
Tunisia	hatem Ben Belgacem	Chef de service au Ministère des Affaires Locales et de l'Environnement
Uganda	Ms. Zaninka Penninah	Coordinator for the United Organisation for Batwa Development in Uganda (UOBDU)
Uganda	James Kaliisa	Global Youth Biodiversity Network
UNEP	Andreas Obrecht	United Nations Environment Programme
United Kingdom of Great Britain and Northern Ireland	Adeline Lerambert	Policy & Advocacy Strategist, Born Free Foundation
United Kingdom	Jane Smart	Director of Global Species Programme, IUCN
United Kingdom	Thomas Dixon	Communications Coordinator, Forest Peoples Programme
United Kingdom	Krystyna Swiderska	Principal Researcher at International Institute for Environment and Development
United Kingdom	Chris Lyal	Natural History Museum
United Kingdom	Mika Schroder	PhD student at the University of Strathclyde
United Kingdom	Phil Franks	International Institute for Environment and Development
United Kingdom	Harry Jonas	Director, Future Law
United Kingdom	James McDougall Mair	Emeritus Professor, Heriot-Watt University
United Kingdom	Suzanne Ford	Conservationist - Strong Roots
United States of America	Stanley Francis Stevens	Senior policy adviser - ICCA Consortium
United States	Bonnie Wyper	President, Founder Thinking Animals, Inc

<i>Country/ organization</i>	<i>Full name</i>	<i>Job title and organization</i>
United States	Eleanor Sterling	Chief Conservation Scientist, Center for Biodiversity and Conservation, American Museum of Natural History
United States	Preston Hardison	Policy Analyst Tebtebba
GEF	Anupam Anand	GEF
Zimbabwe	Norman Chibememe	Chibememe Earth Healing Association- community representative
Zimbabwe	Gladman Chibememe	Chibememe Earth Healing Association (CHIEHA) Zimbabwe
Zimbabwe	Tafara Ruvimbo Dandadzi	Catholic Youth Network for Environmental Sustainability in Africa (CYNESSA)
Zimbabwe	Edward Samuriwo	Ministry of Environment, Tourism and Hospitality Industry