

SCALING UP BIODIVERSITY FINANCE

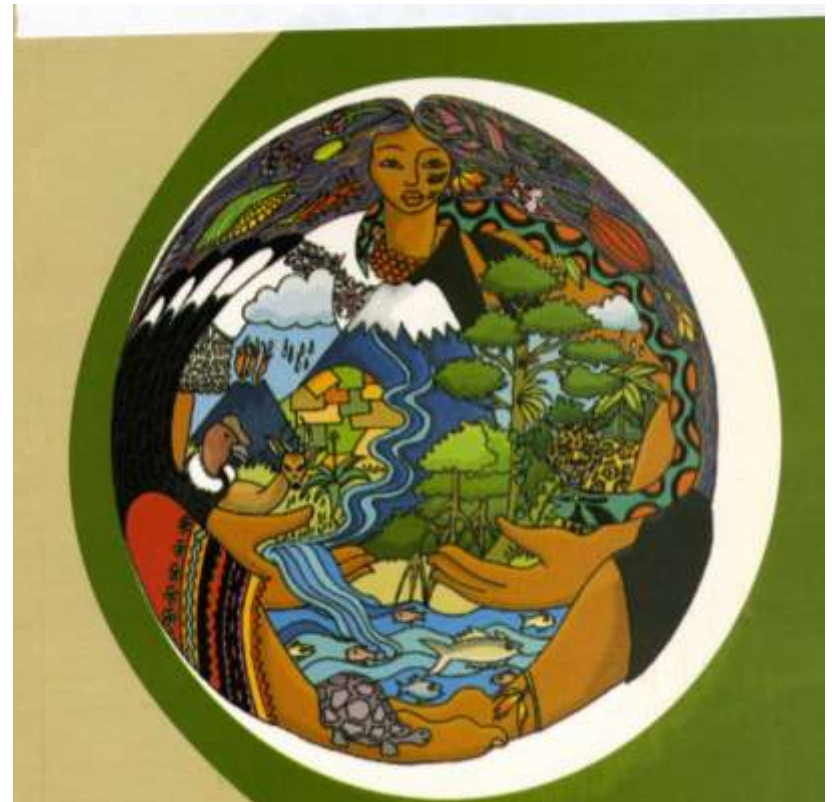
Yolanda Terán
IIFB-IWNB-LAC
Quito, March 6-9, 2012

Who the Indigenous Peoples are?

- Mother Earth
- Everything is related
- Link to land, territories and waters
- Holistic relationship: Men, Men and Mother Nature
- Collective rights
- Natural resources
- Traditional knowledge
- Full and effective participation
- Self determination
- Sovereignty

Allpa Mama (Mother Earth)

- Sacred, alive (respect, care and protection
- Everything is related
- The time and space is circular
- The past is in the front
- Fundamental for Indigenous Peoples life and culture
- Spirituality and ceremonies
- Food and water security
- Rational use of resources
- Development with identity



Indigenous Epistemology

Indigenous Universe



Cycles of Life and Agriculture



Biodiversity and Indigenous Peoples

- **Ecuadorian Constitution: Chapter Fourth:**
- Rights of communities, pueblos and nationalities
- Art. 57: Collective rights of IP
- Art. 57.5: 57.7 (PFIC); 57.21
- **Chapter Seventh**
- Rights of the Nature, *Pacha Mama*: Art. 71, 73
- UNDRIP, The ILO Convention, OAS Declaration and other international instruments.
- States shall develop laws and policies related to Mother Nature, biodiversity and Indigenous Peoples

Biodiversity Finance Mechanisms

- To achieve the three CDB's objectives: conservation, sustainable use and equitable benefit sharing
- 1. Payment for ecosystem service, PES (no defined finance mechanisms yet in place)
- 2. Biodiversity Offsets (funds to protect a specific site or habitat, compensation)
- 3. REDD+
- All of them have risks and challenges and no evidence of success
- Need more discussion and clarification of these finance mechanisms

Biodiversity Finance Mechanisms

- Little solid evidence on the achievement of the CDB's objectives. Parties should apply precautionary approach to avoid decisions and commitments until reliable evidence is available to demonstrate the usefulness of different funding mechanisms
- Precautionary approach that shall be more concern with the human beings, the Mother Earth and not with the monetary value only
- Robust safeguards, fulfillment of international obligations, effective monitoring and public accountability arrangements are needed at national and international levels to reduce risks associated with REDD+ finance

Biodiversity Finance Mechanisms

- The biodiversity safeguards for REDD+ finance should make direct reference to ecosystem approach, *Akwe:Kon* Voluntary Guidelines, community protocols and procedures, the Addis Ababa Principles and Guidelines for the Sustainable Use of Biodiversity and Codes of Conduct
- GEF safeguard principles on Indigenous Peoples must ensure close alignment with CDB objectives, norms, principles and work programmes (including Art.8j, 10c and relevant elements of the work programmes).

Recommendations

- The biodiversity finance mechanisms shall:
- Respect the rights of Indigenous Peoples to full ownership over their lands, territories and natural resources
- Respect of Indigenous Peoples' permanent sovereignty over natural resources
- Respect Indigenous Peoples' self-government rights and right to self-determination
- Ensure equitable benefit-sharing (monetary and non monetary) with Indigenous Peoples when using or selling their natural resources
- Indigenous Peoples shall not be relocated without their free, prior and informed consent.

Recommendations

- Respect for the rights of Indigenous peoples to access their sacred sites in private
- Protection for sacred sites, protection for Indigenous Peoples' land tenure systems and natural resources, and protections for indigenous peoples in voluntary isolation.
- No REDD+ project shall alter the land tenure system of Indigenous Peoples nor shall it regulate the customary use of natural resources by Indigenous Peoples on their lands and territories that they may or may not own, without the Indigenous Peoples' free, prior and informed consent
- Respect and enhance economic, social, spiritual and political well-being , holistic well being of men and Mother Earth

Recommendations

- Standards relating to Indigenous Peoples should be consistent with the UNDRIP, including requirements for consultation, and FPIC for all finance decisions and investments that may affect Indigenous Peoples' lands, territories and natural resources
- The States shall work on the urgent compliance of articles 10, 19, 23, 28 and 32 of United Nations Declaration that are referred to consultation and Prior and Informed consent that must be given by Indigenous Peoples before the development of any project in their lands, territories and waters
- The states shall make the consultation and the FPIC using the Indigenous languages, protocols, appropriate time and respect their right to say no

Recommendations

- Promote and enhance gender equality and women's empowerment (full and effective of women participation in the whole process related to these financial mechanisms and other processes)
- We are the cultural pillars (TK, values, languages, etc), biodiversity custodians
- We are the primary educators, the seeds keepers and primary users and managers of biodiversity
- Women are the ones who take care food and life security for their families and communities
- The IWNB has a crucial role on CBD process:
- The Gender Plan for the CBD
- Capacity building for LAC region (MOU: Spanish Cooperation, CBD and our organization)
- Women visibility, participation and empowerment

Recommendations

- The IIFB and the IWNB are ready to participate in the future meetings related to CBD and Indigenous Peoples and other related issues
- Submission of up-to-date and detailed case studies on the impact and effectiveness of innovative finance initiatives
- All of us need to care, protect and preserve the Mother Earth for the benefit and life security of the generations that are coming behind us
- We shall to develop a “*minga*” for the life of men and Mother Earth
- The strength of the sacred circle of life is a responsibility of all of us

Indigenous Woman Leader, 2012

- *“This type of discussions on biodiversity are new for us...we are from oral tradition...We need to understand and learn about these new processes referred to our life and the Mother Earth’s life..We need to develop a new relationship with the states within a frame of mutual respect, trust and consideration. Indigenous women are intelligent , we only need an opportunity to learn and develop our full capacity inside and outside of our communities, together with our men, elders and youth....All our work is done with much love and respect because we are life givers. The States shall recognize that the Indigenous Peoples from ancestral time know and respect our **Allpa Mama** (Mother Earth) and that we administrate daily our biodiversity (**Kawsay**) in a holistic way towards getting our collective well being, our **Sumak Kawsay**.*

Many Thanks, Yupaychani!!!

