

SUBMISSION ON SCOPE, CONTENT AND STRUCTURE FOR THE POST-2020 GLOBAL BIODIVERSITY FRAMEWORK, INCLUDING SCALE AND SCOPE OF ACTION NECESSARY TO MAKE PROGRESS TOWARDS THE 2050 VISION, AND STRATEGY AND TARGETS FOR RESOURCE MOBILISATION AND COLLECTIVE ACTION

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Explanatory note:

This submission provides views by the International Indigenous Forum on Biodiversity, the International Women's Biodiversity Network and Forest Peoples Programme on the scope, content and structure of the post-2020 global biodiversity framework and on resource mobilisation and the collective action of indigenous peoples and local communities. Two general points to note:

- The scope and scale of action necessary to make progress towards vision 2050, including the evidence for it, has been partly addressed for some of the issues proposed for consideration but it is a part of the submission that will need further collective work during the post-2020 biodiversity agenda consultation period in 2019-2020. Proposals for relevant indicators will also be made during that period.
- There may be some repetition between the Scope and Content sections. This is because the Scope sets out the main overarching approaches that should guide the post-2020 framework and these will necessarily need to be taken into account and reflected in the Content section.

Section 1: Scope

We have three recommendations concerning the scope:

1. Focus on the inseparable linkages between biological and cultural diversity. Considering that biodiversity-rich areas are also areas with rich cultural diversity and that loss of biological and cultural diversity (including loss of indigenous and local languages and traditional knowledge)

tend to go hand in hand, the focus should expand from biodiversity to the deep connections between biological and cultural diversity. Given the success of the Nature-Culture Summit and the launching of the International Alliance on Nature and Culture during COP-14 in November, we propose nature and culture as the main scope (which should be reflected in the mission). This needs to include humans as participating in nature's futures, and culture as the transformative element towards living in harmony with nature. Hence, giving equal importance to and application of diverse values and knowledge systems, as well as the post-2020 biodiversity framework as being in full synergy with human rights instruments, United Nations Declaration on the Rights of Indigenous Peoples, SDGs and climate commitments should be seen as implicit in the scope.

2. Integrated and holistic approaches for the implementation of the global agenda for change.

- Indigenous peoples and local communities view the Earth as a living being to be nurtured with care and respect. Planning must be based on the worldview and "good living" of Indigenous Peoples. Their pursuing of an intrinsic and balanced relationship between Mother Nature, human-beings and the Universe should be considered as an example of a holistic approach to guide the post-2020 framework.
- Promote inter-cultural dialogue and give equal importance to and application of diverse values, science, and knowledge systems (taking into account, learning from and building on IPBES's approach to diverse knowledge systems).
- The post-2020 biodiversity framework should be in full synergy with the sustainable development Goals (SDGs), human rights instruments, climate commitments, culture and knowledge, health, food and agriculture, science and education and other relevant sectors.

3. Values, Behavioural change and Commitments

To achieve the vision 2050 of "living in harmony with nature", there is a need for paradigm shift in terms of values at the center/core of society that influence their behavior and choices for a transformation towards a responsible and sustainable society. Transformation should cut across all sectors of the society, including governments and private sector, and should be based on exploring, understanding and reconnecting with cultural values, responsibilities and ethics. Engendering respect for cultural diversity within societies, including holistic cultural and spiritual revitalization among indigenous peoples and local communities as central contributors will be an important milestone towards living in harmony with nature.

Achieving global goals is not the responsibility of solely the Parties and a limited number of organisations; it needs actions by all social sectors at all levels, from local to global. All actors should state their commitments as part of the post-2020 biodiversity framework.

Mission:

Concerning the mission for the post-2020 framework, as a milestone towards Vision 2050, we would like to propose the following (while recognising that this is work in progress):

[By 2030/2035] We will act together to reduce loss of, and to revitalise, biological and cultural diversity. We will do this through integrated ecosystem-based and human rights-based governance at multiple scales, from local to global levels. We will mobilise ambitious commitments and partnerships by all actors across society. This will be implemented with the full recognition of, and support for, diverse values and knowledge systems and for indigenous peoples and local communities' initiatives and contributions towards healthy and sustainable ecosystems and societies.

Section 2: Content

Key cross-cutting points

(to keep in mind when developing the content of the post-2020 framework)

✓ Rights based approach	✓ Equity	✓ Resource mobilization
✓ Full and Effective participation	✓ Partnership	✓ Indigenous peoples and local communities' contributions and CBMIS
✓ Inter-generational responsibility	✓ Gender, youth, and elders	✓ Governance: transparency, accountability, rule of law, inclusion, compliance, subsidiarity (devolution), customary governance practices
✓ Intercultural dialogue and respect	✓ Ethics	✓ Fair and equitable benefit sharing

Explanatory note:

We propose the issues here below as components of the content of the post-2020 framework. While these can be elaborated into 'goals', 'targets' or 'ways and means of implementation' (or any other way in which the content will be structured) during the process throughout 2019 and 2020, for the time being these have here been clustered under two broad headings:

- Underlying, crosscutting or enabling issues;
- Specific issues

Part A: UNDERLYING / CROSSCUTTING OR ENABLING ISSUES

1. Nurture ethical and cultural values (earth care and human rights, and gender equity), responsibilities and commitments across society

To achieve the vision 2050, there is a need for paradigm shift in terms of values at the center/core of society that influence their behavior for a transformation towards a responsible and sustainable society. For example, some indigenous values that have been articulated by various indigenous and local communities: respect, reciprocity, ethical values, and others.¹ The key instruments for fostering such needed values could be through community-based nature and cultural activities, education, communication, and public awareness activities involving national and local governments, educational institutions, community learning and heritage centers, general public, business, non-governmental organizations and civil society groups, including in their role as producers and consumers of biodiversity-related goods.

Promote the protection of ecosystems and biological diversity to ensure the fulfilment of human rights. The loss of biological diversity is affecting the balance of ecosystems and the availability of the environmental services on which human rights to water, health, food and life depend. Protecting biological diversity will therefore ensure the conservation and resilience of ecosystems.

2. Democratise environmental governance through full and effective participation of key actors including indigenous peoples and local communities, women, youth, and civil society organisations as partners

The full and effective participation of all social sectors, especially of indigenous peoples and local communities, women and youth, in decision-making at all levels, from local to global level, is required to mobilise society to achieve the objectives of the Convention. This would include participatory mechanisms for all relevant national and sub-national processes, particularly NBSAPs and national reporting.

3. Recognise and strengthen synergies between biodiversity, sustainable development and human rights and stop the killing of environmental and human rights defenders

To increase action for the achievement of the CBD objectives and to bring the post-2020 global framework in line with the 2030 Sustainable Development Agenda it is important to develop a

¹ Among the Indigenous values are: Harmony and balance, Generosity, Respect, Courage, Wisdom, Humility, Honesty, Respect for elders and women, Regard for children as sacred, Respect for the given word, Mutual support and reciprocity (give to receive), Solidarity, Care for one another, Gratitude, Self-reliance, Respect for others' choices, Accountability to the collective, Humility in the sacrifice for the collective, Education, Harmony with nature, Recognition of powers in the unseen world, and Stewardship of the earth, among others (Cajete 2011; Chela, 2002; De la Torre & Sandoval, 2004; Mamani, 2008; Ramírez, 2008; Terán, 2010).

more holistic approach, integrating biodiversity, sustainable development and human rights. In 2017, the UN Special Rapporteur on Human Rights and the Environment highlighted the positive synergies between biodiversity and human rights. The realisation of key human rights (to life, food, water, culture etc) depends on healthy biodiversity and ecosystem services, while at the same time, the respect and realisation of human rights (both procedural and substantive, particularly the right to a healthy environment) helps to protect and sustainably use biodiversity.² This would also build on the Cancun Declaration on Mainstreaming the Conservation and Sustainable Use of Biodiversity for Well-Being, in which State Parties to the CBD committed to work at all levels of government, and across all sectors to mainstream biodiversity, by establishing effective institutional, legislative and regulatory frameworks incorporating full respect for nature and human rights.

As more than 100 countries have already included the right to a healthy environment in their Constitution and as the newly appointed UN Special Rapporteur on Human Rights and the Environment is expected to further elaborate and work on this right in the coming years, it is important for the CBD to recognise their efforts and develop closer collaboration with the UN Human Rights Council³ and relevant UN Special rapporteurs to mainstream synergies between biodiversity and human rights. This would support better synergies with the 2030 Agenda for Sustainable Development, which is anchored on the fulfilment of human rights.⁴

² For background on synergies between biodiversity and human rights, including the human right to a healthy environment, see UN Human Rights Council Resolution [A/HRC/RES/34/20](#) adopted in 2017 by consensus explicitly referring to “the Cancun Declaration on mainstreaming the conservation and sustainable use of biodiversity for well-being, adopted at the high-level segment of the thirteenth meeting of the Conference of the Parties to the Convention on Biological Diversity, held in Cancun, Mexico on 2 and 3 December 2016, and looking forward to the fourteenth meeting, to be held in Egypt”. This resolution builds on the Report of the Special Rapporteur on Human Right and Environment, John Knox on the human rights obligations relating to the conservation and sustainable use of biological diversity, ([A/HRC/34/49](#)) . See also report by the Special Rapporteur on Human rights obligations relating to the enjoyment of a safe, clean, healthy and sustainable environment presented at the seventy-third session of the UN General Assembly in 2018 ([A/73/188](#)).

³ The Human Rights Council has already adopted resolutions directly relevant to the CBD, e.g. Human Rights Council Resolution (34/20) drafted and adopted by States with explicit references to biodiversity “recalling the provisions of the Cancun Declaration [...] sustainable development requires healthy ecosystems [...] recognizing that sustainable development and the protection of ... ecosystems contribute ... to the enjoyment of human rights [...] encourages States to strengthen their efforts to protect biodiversity ... the achievement of the Strategic Plan for Biodiversity 2011-2020 and its associated Aichi Biodiversity Targets.”

⁴ Agenda 2030 is “is guided by the purposes and principles of the Charter of the United Nations, including full respect for international law. It is grounded in the Universal Declaration of Human Rights, international human rights treaties...” (par. 10). Agenda 2030 also recognizes that “The interlinkages and integrated nature of the Sustainable Development Goals are of crucial importance in ensuring that the purpose of the new Agenda is realized” and that the SDGs “seek to realize the human rights of all and to achieve gender equality and the empowerment of all women and girls”.

Action should also be taken at the regional level. Lessons can also be learned from the adoption in March 2018 of the Regional Agreement on Access to Information, Public Participation and Justice in Environmental Matters for Latin America and the Caribbean (also known as Escazu' Agreement) as a positive example.⁵

The post-2020 framework must integrate these crucial concerns and linkages. These would also help ensure safety and security for indigenous peoples and local communities who are at the frontline in defending their lands, territories, resources, culture and traditional knowledge relevant to achieve the objectives of the Convention. Violence against environmental and human rights defenders has increased dramatically over the past years and they are one of the most at-risk groups of defenders.⁶ We welcome the adoption of initiatives to address this growing challenge, including by the UN Environment Programme, by the UN Special Rapporteur on the Situation of Human Rights Defenders and the UN Special Rapporteur on Human Rights and the Environment. We call for a specific target in the post-2020 global biodiversity framework to fully address and remedy the situation and provide strong support safeguards for environmental and human rights defenders. The post-2020 framework should also recognise that indigenous defenders more frequently work collectively rather than individually, and the framework should provide safeguards which reflects this.

4. Gender and youth

As indigenous women are the key holders and transmitters of knowledge and indigenous youth are the future citizens who take responsibility to take care of our planet it is critical to allocate a separate target on gender and youth in the post-2020 framework, building on the CBD Plan of Action on gender and developing appropriate indicators. The full and effective participation of women and youth at all levels of decision-making is of paramount importance.

Indigenous women continue to play a vital role in understanding and managing the land and sea resources and building community resilience. As custodians and teachers of significant traditional knowledge, valued members and leaders of community organizations, and occupying a growing number of leadership and technical positions more broadly, women bring a unique strength and insight to land and sea management. Building capacity to ensure women continue to play a vital role into the future should remain a high priority.

“Woman is like a rock in the middle of the ocean. During strong tides and winds, the rock never moves its ground. When you go further down, there’s a school of fish that hide under the rock for shelter – Malu Ipkazil.” (Laura Pearson, Ranger, Warraber Island, Torres Strait, Queensland)

⁵ See <https://www.cepal.org/en/escazuagreement>

⁶ See latest Global Witness report: <https://www.globalwitness.org/en/campaigns/environmental-activists/defenders-annual-report/>

“While the men have to go out hunting and working on the mainland, women stay on their islands, and listen to their parents, their aunties, grandparents, about how to look after islands, how to grow food in traditional gardens, when to harvest wongai and gasi, how to catch fish and feed their families. The women know all the stories, they know all the boundaries, they have the traditional knowledge and they share this with their brothers. They are also the ones looking after their children, and looking to the future they will inherit, and passing their traditional knowledge onto their children. I encourage Elders and future leaders to seek more information from womenfolk.” (Doug Passi, Traditional Owner, Mer Island, Torres Strait, Queensland)

Indigenous youth reflect the dynamism of indigenous knowledge, systems and practices as they are active inheritors of the stewardship of the Earth and the custodianship of indigenous knowledge. They also hold the potential for innovation in addressing emerging threats as well as being future leaders in the environmental governance. Thus, it is important that youth are involved in community activities related to customary and sustainable resource environmental governance and are capacitated to initiate and/or contribute to collective actions to address threats and to engage in national processes.

The post-2020 biodiversity gender strategy should incorporate the CBD Decision XII/7 gender action plan and subsequent relevant COP13 and COP14 decisions, as well as the IWBN and IIFB approaches.

5. Traditional Knowledge as a cross cutting theme of the Convention needs to be mainstreamed across all CBD programmes of work. Catalyze diverse knowledge platforms at multiple scales in support of transparent and accountable environmental governance, including Community-based Monitoring and Information Systems (CBMIS) and the indicators relevant for indigenous peoples and local communities

Traditional knowledge is a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of people with one another and with their environment.

All knowledge about ecosystems is embedded within traditional knowledge and is used to set the ‘rules’ on how people manage their territories. Contemporary land and water governance and management relies on a combination of information from traditional knowledge, western science and other sources. Recording, storing, applying and passing on the knowledge of Elders and the rightful knowledge holders to young people is important for the long-term capacity of communities to manage and to maintain vital ecosystems. Traditional knowledge is always evolving and constantly changing; its revitalisation (where needed) is critically important for both biological and

cultural diversity to thrive. As the Local Biodiversity Outlooks⁷ publication demonstrates, traditional knowledge, practices and innovations and customary sustainable use contribute to the achievement of all the 20 Aichi Biodiversity Targets. They should therefore be fully mainstreamed as crosscutting issues across of programmes of work and activities of the Convention.

Community-based monitoring and information systems (CBMIS) have also been emerging as a valid approach to monitor and report changes and impacts of actions on the ground. Support should be provided to indigenous peoples and local communities to: upscale CBMIS and the development and use of indicators relevant to biological and cultural diversity; and to interact effectively with national and global monitoring and reporting efforts.

Biodiversity conservation and the use of traditional knowledge are intrinsically linked to the status and trends of indigenous and local languages. Languages play a crucial part in the vitality of these diverse knowledge systems and their transition to future generations. While the UN declared 2019 as International Year of Languages to raise more awareness about the important contributions that languages make to the world's rich cultural diversity, the post 2020 global framework should make its goal to look at the languages of indigenous peoples and local communities as rich repositories of knowledge directly relevant to conservation and sustainable use of biodiversity. This could be achieved through full recognition and support of the languages along with traditional knowledge as independent and viable bodies of knowledge about sustainable life on Earth across societies and sectors.

6. Education: Advance and create (where there is none) an enabling environment for intergenerational transfer of knowledge on customary sustainable use of resources through supporting diverse learning systems, including revitalization and strengthening traditional institutions on education as well as integration of traditional knowledge systems and practices in formal education

To educate a child is to educate a people. The transmission of values from generation to generation cannot be achieved without education. Education in indigenous and local communities relevant to the objectives of the Convention is based on traditional knowledge and local knowledge, where indigenous women play a key role in the training and formation of young people who will carry further responsibility for sustaining the biocultural biodiversity of our planet.

Knowledge and behavior are key elements in supporting biodiversity conservation and sustainable use of resources across society. These elements are fostered and nurtured in cultural institutions such as the mainstream education system, traditional and indigenous learning systems and alternative learning systems, as well as, especially for indigenous peoples, community activities and practices. It is therefore important for education to be given an important

⁷ See www.localbiodiversityoutlooks.net

role in the post-2020 framework and for it to be based on cultural diversity and multicultural and intercultural approaches.

To promote a sustainable and appropriate education model based on the knowledge and practices that contribute to the social, economic and cultural development of Indigenous Peoples.

The post 2020 strategy on traditional knowledge should incorporate an action plan with tasks, targets and indicators determined for the continued implementation of Article 8J of the Convention.

7. Increase opportunities for capacity-building of indigenous peoples and local communities, including in the engagement and participation in all the CBD process

Capacity-building stands at the core of the true understanding and effective action towards sustainable life on planet. In further planning it should be strengthened through the recognition and incorporation of indigenous knowledge and local knowledge into the educational programs throughout sectors, societies, national and international agreements. Capacity-building is also a cross-cutting endeavor as the diversity of threats and underlying key drivers of biodiversity degradation and loss also warrants diversity of tools and skills to address these. One of the ways to do this is to strengthen the capacity of different sectors and stakeholders, especially indigenous peoples and local communities, to effectively engage in the different processes of the CBD, including the Nagoya Protocol and Cartagena Protocol.

Alongside capacity-building of indigenous peoples and local communities should be appropriate technology transfer, especially in instances where appropriate technology can assist the collective actions, community-based monitoring information systems, and cultural practices of IPLCs on/related to address biodiversity loss and its key drivers.

Capacity building implies strengthening human resources and institutional capacities for the implementation of the post-2020 biodiversity strategy, and here there should be a commitment from national states and international cooperation agencies and especially the financial mechanism of the Convention, which should allocate resources for capacity building in all areas to IPLCs, especially indigenous women, as they are the holders and transmitters of traditional knowledge. Capacity building also involves the transfer of technology and the installation of in situ infrastructure to add value to the biodiversity associated with traditional knowledge.

Part B: SPECIFIC ISSUES

8. Secure biodiversity conservation of critically important territories of life through legal recognition of indigenous peoples and local communities' customary rights to lands,

territories, resources, sacred sites and waters, and indigenous and local governance systems

Indigenous peoples and local communities are keepers of most of the world's biodiversity within their customary lands, territories, waters and resources. Securing these territories of life through legal recognition of their customary tenure rights is fundamental to making progress in the post-2020 biodiversity strategy.

It is estimated that nearly a quarter of the Earth's surface and vast ocean areas are managed by indigenous peoples and local communities and these areas hold much of the Earth's biodiversity (up to 80% according to some sources⁸). An estimated 37.7 billion metric tons of carbon is contained in lands where indigenous peoples and local communities have full legal tenure.⁹ Recent studies have shown that when their rights to their land and natural resources are respected, deforestation rates are lower than in government-managed areas and that local participation in conservation management can improve biodiversity outcomes.¹⁰ A 2018 study in the prominent journal, *Nature Sustainability*, said recently that “understanding the scale, location and nature conservation values of the lands over which indigenous peoples exercise traditional rights is central to implementation of several global conservation and climate agreements.”¹¹

The lack of recognition of indigenous peoples and local communities' role in protecting and sustainably using biodiversity and in providing global environmental benefits has been a major missed opportunity in the CBD. While there is no single silver bullet to solve the global biodiversity crisis, one of the most effective ways to make substantial progress is to fully recognise and support indigenous peoples and local communities' role by legally securing their rights to lands, waters and resources.

⁸ Sobrevila, C. 2008. *The Role of Indigenous Peoples in Biodiversity Conservation: The Natural but Often Forgotten Partners*. World Bank.

⁹ ¹⁶ Stevens, C. et al. *Securing Rights, Combating Climate Change: How Strengthening Community Forest Rights Mitigates Climate Change*. WRI.

¹⁰ See for example: 1. *Forest carbon in Amazonia: the unrecognized contribution of indigenous territories and protected natural areas*. Wayne Walker et al. *Carbon Management* Vol. 5, Iss. 5-6, 2014; 2. *Social and Ecological Synergy: Local Rulemaking, Forest Livelihoods, and Biodiversity Conservation* Lauren Persha et al. *Science* 331, 1606 (2011).

¹¹ Garnett S. et al, 2018 Spatial overview of the global importance of Indigenous lands for conservation, *Nature Sustainability* volume 1, pages369–374. Available at <https://www.nature.com/articles/s41893-018-0100-6>

A potential indicator to measure progress could be the percentage of indigenous peoples and local communities' lands, territories, waters and resources legally secured by the end of the new global biodiversity framework.

9. Promote indigenous and locally-led conservation and sustainable use

Building on the evidence presented in point 8 above, there is a need for greater emphasis on rights-based approaches to conservation that fully recognize and support indigenous and community-led conservation and sustainable use.

This should build on, and enhance, the implementation of: the Plan of Action on Customary Sustainable Use; the Programme of Work on Protected Areas, particularly Element 2 on governance, participation, equity and benefit sharing; and the Voluntary guidance on integration of protected areas and other effective area-based conservation measures into the wider land-and seascapes and on mainstreaming these into sectors and the Voluntary guidance on governance and equity” (recently adopted by COP-14). Stronger support (including financial support) for indigenous and community-led conservation, including indigenous and community conserved areas and other areas and territories governed and managed sustainably by indigenous peoples and local communities, would go a long way to make significant progress in achieving the objectives of the Convention.

10. Reduce the direct pressures on biological and cultural diversity through integrated spatial planning and use of robust strategic assessments, participatory environmental, socio-economic and cultural impact assessments, and upholding free, prior informed consent of indigenous peoples and local communities.

The framework should aim to be both strategic and pragmatic, guided by science while embedded with indigenous knowledge and customary practices and sufficiently ambitious yet flexible enough to inspire and unite stakeholders.

As a living natural and cultural landscape, the environment is constantly adapting and responding to changing circumstances and pressures. A range of factors operating at the local, national and international levels have the potential to drive change and subsequently create both opportunities and threats in relation to sustainable land and sea management. A key challenge now is that the rate of change often exceeds the capacity of species and natural systems to adapt. Key direct pressures include: extractive industries, oil palm expansion, monoculture plantations, energy and infrastructure and climate change. Effective strategies and actions to stop and redress the impacts on biodiversity and on indigenous peoples and local communities caused by these direct pressures need to be fully addressed in the post-2020 framework.

Indigenous peoples and local communities are also concerned with the increasing development and use of synthetic biology-based products and applications, living modified organisms, and organisms containing engineered gene drives which has largely unknown impacts on biodiversity, environment, socio-economic, cultural, health aspects, and the value of biodiversity to indigenous peoples and local communities. A precautionary approach must be applied, and the free, prior and informed consent must be sought prior to the introduction of these products and organisms to indigenous lands and territories.

11. Improve the status of biological and cultural diversity by safeguarding, restoring and strengthening the resilience of ecosystems, species, genetic diversity and associated cultural and knowledge systems.

Biological and cultural diversity together increase resilience to social, environmental and climate changes. The status of both biological and cultural diversity need to be improved to achieve the objectives of the convention. This can be done by supporting the capacity and initiatives of all relevant social sectors, particularly the collection action of indigenous peoples and local communities, to safeguard, restore and strengthen the resilience of social-ecological systems.

The recommendations contained in the Sharm El Sheik Declaration on Nature and Culture need to be reflected in the post-2020 biodiversity framework.

12. Accelerate transition to sustainable and diverse food systems in rural and urban areas, including through agro-ecology, customary resource management and sustainable use by indigenous peoples and local communities and good, clean, fair and diverse food systems

Customary sustainable use, including indigenous food systems, is supported by Article 10(c) of the Convention and the associated Plan of Action on Customary Sustainable Use. The indigenous vision of the customary food management practices which imply traditional techniques in food production, processing and storage, consideration of different ecological niches, traditional harvesting calendars, ceremonies related to agriculture and harvesting, the role of men and women in keeping seeds and food, including for times of scarcity, mitigation and adaptation on climate change.

Healthy food has close relationship with humanity health, as well as the health of Mother Earth. Each local food has a close relationship with a geographical space and time. Food systems also fortify the relationships between indigenous peoples and between indigenous peoples and Mother Earth. If Mother Earth and her ecosystems and all her beings are healthy, respected and used properly, then her produce will be healthy to nurture the humanity.

Support for the diversity of traditional seeds, crop varieties and food systems is needed to reverse the current trend narrowing the genetic diversity of the global food system, which depends on very few species and varieties and reduces resilience to stress such as climatic changes. A target to accelerate transition to sustainable food systems and to further develop and implement the Plan of Action on Customary Sustainable Use should be developed in the post-2020 framework.

13. Fair and equitable sharing of benefits with indigenous peoples and local communities and protection of indigenous knowledge and local knowledge

The Nagoya Protocol is a binding international framework that affirms the rights of indigenous peoples and local communities in relation to access and use of genetic resources and associated traditional knowledge and digital sequence information on genetic resources. It has implications for benefit sharing, the recognition of customary law and local governance and respect for free, prior and informed consent (FPIC). The Nagoya Protocol is still at an early stage of implementation and a variety of compliance issues still remain to be addressed.

In order to safeguard the information and intellectual property rights of the IPLCs over their traditional knowledge, innovations and practices, in this post 2020 strategy it is important to have sui generis mechanisms for the protection of such traditional knowledge, established through license agreements for the use and exchange of data, among others, preserving the sovereignty and intellectual property rights of IPLCs, basically regarding the declaration of the source of origin of traditional knowledge, legal custody of undisclosed information and test data in biotechnological inventions, which guarantee fair and equitable sharing of benefits for IPLCs.

Genetic resources in indigenous peoples' territories have long been accessed without equitable benefit-sharing schemes in place, and still continue today. Given the dynamic nature of genetic resources and the increasing pressure of globalization on access to genetic resources, there is a need to develop modalities for a global multilateral system of benefit-sharing.

14. Sustainable wildlife management

The Collaborative Partnership for Sustainable Wildlife Management (CPW) has entrenched the role of indigenous peoples and local communities and the 14 Voluntary member organization whose membership include the CBD.

Awareness-raising and capacity-building among national and local governments and conservation authorities, for follow-up and implementation of these guidelines, is key, as many communities still encounter frequent misunderstanding and criminalisation of traditional hunting practices.

Dedicated financial resources are needed to support indigenous peoples and local communities' role in sustainable wildlife management and monitoring, including their customary sustainable use and traditional knowledge of wildlife conservation and development and application of community-based monitoring tools and data collection systems on wildlife species and illegal use and trade.

Section 3: Resource Mobilization and Collective Action of indigenous peoples and local communities

Key issues/messages:

- Collective actions of indigenous peoples and local communities are highly relevant to all the 20 Aichi Biodiversity Targets; These should not be limited to resource mobilisation under Target 20.
- Some collective actions may be measured through quantitative and monetary measurements, but many would require non-monetary approaches.
- Collective action will be even more critical in the future in order to achieve Vision 2050;
- Support for indigenous peoples and local communities' collective actions should be prioritised in the allocation of financial and other resources
- Social and environmental safeguards for biodiversity financing mechanisms need to be implemented (CBD/COP14/L5)
 - Strengthening of traditional knowledge of indigenous peoples and local communities, especially of women and the elderly, and incorporating the principles of indigenous peoples such as recognition, respect, rights, reciprocity, balance, equity and benefits, complementarity and duality with nature.
- Put into practice the methodological guidance contained in CBD/COP14/ L6.

Section 4: Structure

Key issues:

- The "Ways and means of implementation" section should be moved somewhere at the top of the new framework so that implementation and political will receives a much greater attention.
- A compliance mechanism should be developed to ensure that the convention gets implemented. A mechanism similar to the Universal Periodic Review that is in operation for human rights instruments should be explored.