



Indigenous Peoples, self-determination, and sustainable development

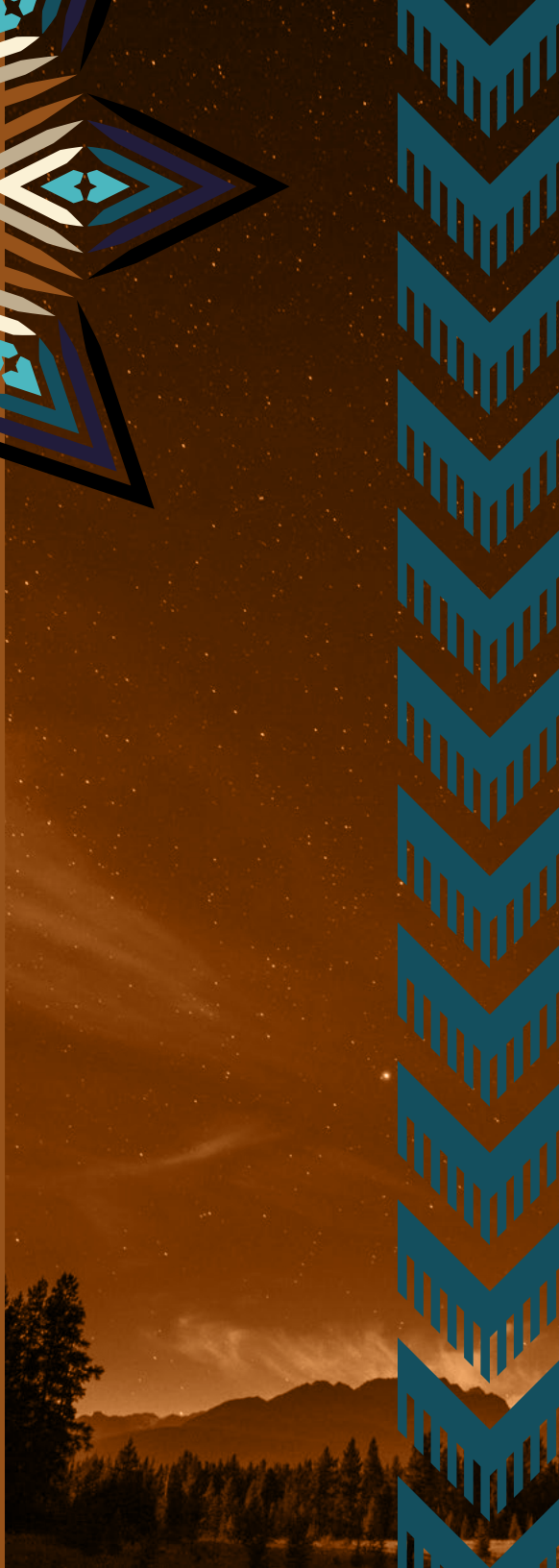
a human rights approach



Foreword

Global Affairs Canada

Global Affairs Canada (GAC) is proud to present this landmark report on Indigenous knowledge, work and perspectives on international assistance and sustainable development. The report brings together the voices, experiences and contributions of Indigenous peoples in Canada and around the world. It is issued at a critical time for relations between Indigenous peoples and the Government of Canada, and it aims to provide a solid learning platform for all those who are working in the field of sustainable development in Canada and abroad.



This publication was created in partnership with Indigenous experts and allies who led the process, including selecting authors and making editorial decisions on content. The report aims to reach a wide audience. It will be accessible to Indigenous Peoples, in accordance with Indigenous data sovereignty principles, such as the [First Nations principles of ownership, control, access and possession \(OCAP\)](#); the Manitoba Métis Federation principles of ownership, control, access and stewardship (OCAS); the [Inuit Qaujimajatuqangit principles](#), and the [CARE principles for Indigenous data governance](#) that support strong information governance on the path to First Nations data sovereignty.

Such an approach reflects the GoC's commitment to achieving reconciliation with Indigenous Peoples through a renewed, nation-to-nation, government-to-government, and Inuit-Crown relationship based on the recognition of rights, respect, cooperation and partnership as the foundation for transformative change. It also reflects GAC's continued support for the full and effective participation of Indigenous Peoples around the world in international matters that affect them.

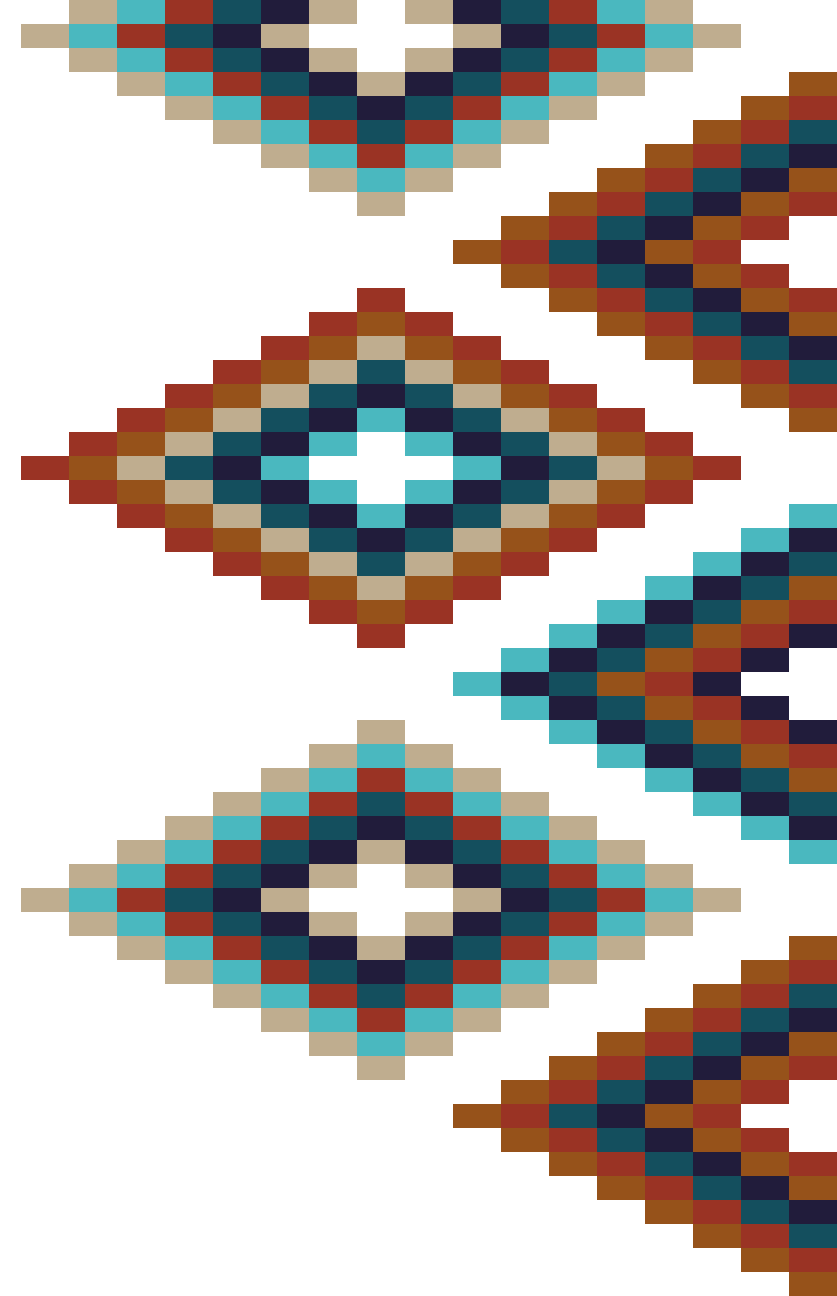
In keeping with this broader approach to accessibility and with the United Nations International Decade of Indigenous Languages, we are delighted that some of the articles are also available in Indigenous languages.

This initiative is part of GAC's Action Plan on Reconciliation with Indigenous Peoples 2021–2025, which acknowledges that “walking the shared path of reconciliation with Indigenous Peoples in Canada is not only about righting the wrongs of the past. It also requires listening to, learning from, and working together with Indigenous Peoples to build a better future.” The report has a wealth of valuable insights for the implementation of the Action Plan. It also contributes to the Truth and Reconciliation Commission's Call to Action 57, on professional development and training for public servants, which calls upon federal, provincial and territorial governments to educate public servants on the history of Indigenous peoples. To that effect, we will circulate this publication across the GoC.

Our immediate goal is to advance our understanding of Indigenous Peoples' knowledge systems, work and contributions regarding sustainable development and international assistance.

Looking beyond, we aim to further strengthen relations between Indigenous Peoples and the Government of Canada, and to honour the strong links among Indigenous Peoples in Canada and around the world. Let us seize this opportunity to listen and learn from hard truths and innovative solutions, as we strive to decolonize international assistance and achieve sustainable development for all.

GAC would like to thank the Indigenous experts and allies who produced this special report. They brought strong experience in Indigenous engagement with the GoC, international organizations, civil society and the academic world. We are also grateful to the contributing Indigenous authors for sharing their knowledge, insights and experiences on international assistance and sustainable development. We hope that policy makers and development practitioners, academics and communities can learn and benefit from the results of this unique collaboration. ✨



Introduction

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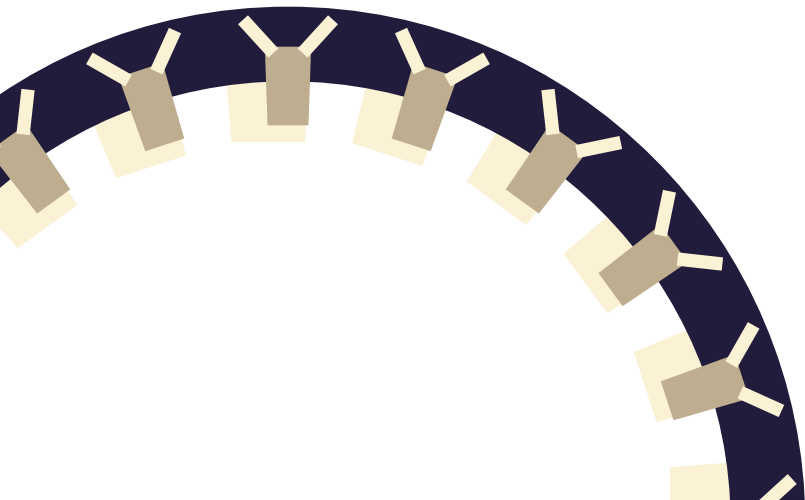
Researcher and writer

Fifteen years ago, the *UN Declaration on the Rights of Indigenous Peoples* was adopted by the UN General Assembly as a global, minimum standard for the “survival, dignity and well-being” of Indigenous Peoples. A remarkable achievement of international Indigenous advocacy, the *UN Declaration* is the first international human rights instrument to explicitly affirm that Indigenous Peoples—like all peoples—have an inherent right to self-determination, including “the right to freely pursue their economic, social and cultural development.” The *UN Declaration* further states that Indigenous Peoples have the right “to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities,” as well as “the right to determine and develop priorities and strategies for exercising their right to development.”

This special report looks at the significance of the globally recognized human rights of Indigenous Peoples in the implementation of sustainable development and how Indigenous Peoples are putting such rights-based approaches into practice. We are honoured to have the opportunity to share articles by advocates who have played a prominent role in the development of the *UN Declaration*. Many of the contributors to this report have also been at the forefront of local and regional efforts to improve the lives of Indigenous Peoples by addressing vital issues such as climate change, food security and Indigenous women’s safety and well-being. Together, these contributions highlight Indigenous Peoples’ expertise in sustainable development and their determination to implement solutions based on their own knowledge and values.

Chief Wilton Littlechild, one of the three Commissioners of the Truth and Reconciliation Commission of Canada, [writes](#) that the UN Sustainable Development Goals (SDGs) are directly relevant to some of the most pressing challenges faced by Indigenous Peoples, including food security, safe drinking water and climate change. Indigenous Peoples also have a lot to contribute in meeting these global challenges. However, the SDGs need to be viewed through the lens of reconciliation, which Chief Littlechild defines as “finally addressing the lasting harms of racism, colonialism and genocide” and “moving forward together with Indigenous Peoples as equal partners.”

Around the world, Indigenous Peoples have long struggled to be recognized as distinct Peoples with their own governance systems and laws. Despite the adoption of the *UN Declaration*, there is a lingering tendency in numerous international fora to group Indigenous Peoples with ethnic minorities, small-scale producers and other “local communities.” Indigenous Peoples have strongly resisted this label of “local communities” because it obscures—even undermines—the distinct collective rights of Indigenous Peoples as nations, including the right to self-determination.



In [his contribution](#) to this journal, Haudenosaunee educator and journalist Kenneth Deer explains why the *UN Declaration* is much more than a set of guidelines for states and civil society. A core tenet of international human rights law is that human rights are to be enjoyed by all people and Peoples without discrimination. The foundation of the *UN Declaration* lies in rejecting the systemic racism that has long made an exception of Indigenous Peoples and excluded them from the enjoyment of ostensibly universal human rights, including the right to self-determination. Now that the *UN Declaration* has been established as a consensus international instrument, Deer argues that it is clearly discriminatory for states and state agencies to ignore it or fail to uphold its provisions.

Self-determination is also a critical theme in the [article](#) by Inuk advocate and international law expert, Dalee Sambo Dorough. Dorough compares the Inuit exercise of the right to self-determination (within their territories and in international settings) to the systemic discrimination that has resulted from the imposition of state laws and policies. She describes how Inuit have developed a comprehensive and integrated approach to meeting the SDGs based on their intricate knowledge of, and intertwined relationships with, the Arctic environment. She also explains how Inuit continue to engage with international mechanisms in order to advance this vision.

Another powerful example of how self-determination benefits sustainable development is set out in the [article](#) by Red River Métis researcher Brielle Beaudin-Reimer. Under a 2012 agreement with the Canadian province of Manitoba, the Manitoba Métis Federation (MMF), the national government of the Red River Métis, regulates Métis hunters, trappers and fishers according to Métis laws and values. Brielle Beaudin-Reimer describes how Métis management of the harvest has improved food security, helped revitalize Métis culture and traditions, and improved the health and well-being of traditional harvesters.

Binalakshmi Nepram, an Indigenous human rights defender from Northeast India, provides [an inspiring example](#) of Indigenous women's determination to uphold their rights in the face of armed violence. Around the world, Indigenous women are disproportionately affected by gun violence and small arms proliferation. The work of Indigenous women in northeast India, which started as a network to support women affected by violence in taking to the international stage as advocates for disarmament, shows the impact that Indigenous women can have on peacebuilding and conflict resolution.

Aicha Diallo, a Tuareg rights advocate from Mali, [describes](#) how Indigenous Peoples' sustainable management of their lands, ecosystems and biodiversity is now being threatened by the global climate crisis. Aicha Diallo explains how the international community has recognized the rights of Indigenous Peoples and the important role their traditional knowledge plays in addressing climate change and habitat loss. International commitments to sustainable development and the rights of Indigenous Peoples must be upheld. More than that, Indigenous Peoples must be supported to continue to play a leading role in their implementation.

The CHIRAPAQ Centre for Indigenous Cultures of Peru [describes](#) the importance of international support, advocacy and cooperation among Indigenous Peoples in advancing sustainable development, including the rights of Indigenous women in the Americas. CHIRAPAQ highlights Canada's now-defunct international Indigenous Peoples Partnership Program as a model of how an international development assistance program can make it easier for Indigenous Peoples to access critically needed support and open the doors for important collaborations among Indigenous Peoples.

We would like to thank all the authors for their invaluable contributions. We would also like to acknowledge the following experts, who provided initial recommendations and guidance on themes that should be included as well as potential authors to be contacted: Mariam Wallet Aboubakrine, Claire Charters, Kenneth Deer, Dalee Sambo Dorough and Tarcila Rivera Zea.

Our goal in preparing this special report was to encourage greater recognition of the significant contributions that Indigenous Peoples around the world are making to sustainable development. More than that, it is our hope that the words of these widely respected experts will promote wider awareness of the importance of respecting and upholding the rights of Indigenous Peoples – particularly the right to self-determination – in the implementation of sustainable development initiatives. ✨





Reconciliation and sustainable development

Wilton Littlechild

🔊 Article read in Cree: youtu.be/JPgYk-a9BtQ

I had the privilege of serving as one of three Commissioners of the Truth and Reconciliation Commission of Canada, which had a mandate to document the truth of generations of Indigenous children forcibly taken from their families to attend residential schools. As a residential school survivor myself, the opportunity to share these truths with all Canadians has had a profound personal impact on me and my own healing journey.

After bearing witness to the terrible harms inflicted by residential schools, the Commissioners asked ourselves what Canada could do to help heal these wounds and ensure that this terrible history would never be repeated. We developed a national framework so that all sectors of society could play a part in learning about residential schools and addressing the harm that was done. This framework included the [94 Calls to Action](#) and the [10 Principles of Reconciliation](#).

In my view, this framework for action is a crucial precondition for improving the lives of Indigenous Peoples in Canada. It also has global application as a foundation for sustainable development. In fact, the [United Nations Expert Mechanism on the Rights of Indigenous Peoples](#) has adopted the Commission's 10 Principles of Reconciliation, stating that these principles are required to create equitable conditions for the participation of Indigenous Peoples in all facets of life, including economic opportunities and prosperity.

What is reconciliation? Reconciliation means finally addressing the lasting harms of racism, colonialism and genocide. It is also about moving forward together with Indigenous Peoples as equal partners and respecting Indigenous Peoples' unique knowledge and contributions. As the 9th principle states, "reconciliation requires political will, joint leadership, trust building, accountability and transparency, as well as substantial investment of resources."

When I look at the Sustainable Development Goals (SDGs), I see a reflection of some of the most urgent needs of Indigenous Peoples. Goals such as food security, safe drinking water and climate change solutions speak directly to Indigenous Peoples. We also have a lot to contribute to achieving these goals.

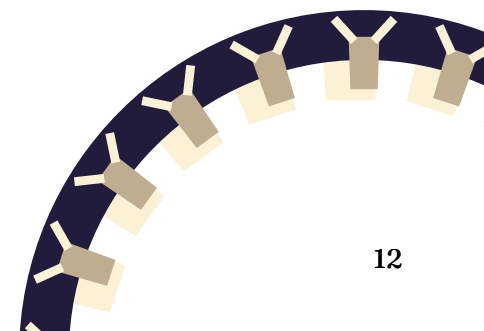
Our people are experts in taking only what we need. When you are young, you are taught how to hunt, but you are also taught to take only what the community needs. You are taught to feed the Elders, the children and those who are too sick to hunt for themselves. You share what you have. When we cut down a tree, we leave a gift of tobacco. It's about reciprocity. We know that the trees provide for us when they are cut and when they are still standing. These are values of sustainability. They are part of the contribution that we can make to the global community.

To understand the significance of the SDGs for Indigenous Peoples, we have to step back and see where they came from. When the Millennium Development Goals were drafted, Indigenous Peoples were excluded. Later on, when the UN developed global standards on business and human rights, Indigenous Peoples were again left out. This is why, when the process to develop the SDGs began, Indigenous Peoples knew that we would have to fight to have our voices heard. And that is exactly what we did.

By taking every opportunity we had to work with states and put our issues on the table, we managed to get specific references to Indigenous Peoples in six of the SDGs. These six references help underline the importance of Indigenous Peoples in the plans to implement the SDGs. However, this does not go far enough. The SDGs fail to address Indigenous Peoples' land and resource rights, and do not consider the importance of collective rights to achieve sustainable development. Critically, the SDGs do not include any acknowledgement of Indigenous Peoples' right to self-determination, the importance of free, prior and informed consent in upholding that right, and the importance of treaties and treaty-making as a foundation for good relations between Indigenous Peoples and non-Indigenous peoples.

I would go further. I would say that the SDGs are missing a crucial fourth pillar. In addition to society, economy and the environment, there is a fourth pillar: culture. We need to prioritize the actions that sustain the richness of all cultures, including the incredible diversity of Indigenous Peoples. No matter what SDG you look at, such as health, education or food, there is a cultural dimension. We need more than secure access to food, healthcare and education: We need secure access to the foods, medicines and ways of learning that are part of our cultures, traditions and ways of life.

That is why we should not look at the SDGs in isolation. We need to approach them through the lens of other commitments and obligations of all governments and all peoples. In particular, I think that applying the 10 Global Principles of Reconciliation to the SDGs, along with foundational understandings of the rights and perspectives of Indigenous Peoples, is key to finding the right path forward in meeting international commitments, including those set out in the SDGs. ✨



Article in Kanien'kéha • [English text follows on page 17](#)

Ahatikweniénste ne Onkwehón:we nahò:ten rotiianerenhserá:ien tóhsa ne nek nahonskanéksheke

Kenneth Deer

🗨️ *Kí nahò:ten kahiá:ton sénha í:si' nón:we na'tehotithará:on' ne ratirihwatáahs.*

Rón:ton ne onkwehshón:'a aonhá:'a tiorihowá:nen ne *United Nations Declaration on the Rights of Indigenous Peoples* né:ne ahsénhaton karákwen, e'tho nón:we kahiá:ton ne Onkwehón:we rotiianerenhserá:ien ne ahontáthawe. Kwah í:ken, kwah í:ken tsi iorihowá:nen kí nahò:ten rotihiá:ton ne Onkwehón:we akorihwá:ke. Oh káti' nontié:ren tsi né:ne ahsénhaton kahiá:ton tánon iah né téken ne tiotierénhton?

Ne International Covenant on Civil and Political Rights, ne aiontáthawe 1 tsi nón:we kahiá:ton. Ne Covenant of Economic, Social and Cultural Rights, ne aiontáthawe 1 tsi nón:we kahiá:ton. Oh káti' nontié:ren ne aiontáthawe 3 nón:we nikahía:ton ne *UN Declaration*?

Ne ki aorí:wa: shontahontáhsawen ne wahatithárahkwe shontontié:renhte ne Onkwehón:we iahón:ne ne Geneva ne 1977 ratiri'wanónthakwe ka'nón:we ne nahò:ten ionkwaianerenhserá:ien tánon aionkwaia'tanòn:na – ne tsi iohontsaké:ron tánon ionterihwaienstahkhwaniónkhwa shékon shihón:ton ne Onkwehón:we iah ónkwe téken (iah ní' akwé:kon ne shahatiiá:ta). Rón:ton se's kwah nek tsi kén:en í:sewe's, sewentiohkwaíén:ton, akó:ren tietshiniarotárhoks, kakoráhsera sewaién:tere's, kahwatsire'shón:'a tsi sewanén:raien, nek tsi iah ónkwe thesewaia'tó:ten, ónkwe khok né:e' enwá:ton enhontáthawe.

Ne kí iakona'tón:ni tsi nihonwatikenhrón:ni ne Onkwehón:we kwah tsi niiohónsa e'tho nihonwatiierá:se. Tsi iáwe rón:ton ne Onkwehón:we iah tehatiiá:tare ne tsi nikaianerenhseró:ton ohontsakwé:kon, tánon iah ónkwe téken, ne ki' tsi ronwatina'tón:ni tsi ronwatikenhrón:ni. Ne aorí:wa waakwén:ron teionkwatenhontsó:ni ne akahiatonhá:ke tsi ionkwaianerenhserá:ien tánon ne enionkwaianerenhseraién:ta'ne tho nón:we aontontáhsawen tsi nón:we nikahía:ton ne 1 tánon 2.

Ne 1 tsi kahiá:ton wathró:ris tsi rotiiianerenhserá:ien ne Onkwehón:we tsi nahò:ten rotiiianerenhserá:ien ohontsakwé:kon ne onkwehshón:'a. Káton ki' ní:i ne aonhá:'a karihwakwe'ní:io ne akwé:kon tsi nahò:ten kahiatón:nion Iakoianerenhserá:ien. Ne ki' kéntons ne Onkwehón:we ratiíá:tare tsi nahò:ten waterihwahserón:ni tánon ki kaianerenhseríson tsi waterihwahserón:ni wá:ton akwé:kon ne onkwehshón:'a rotirí:waien ne ahontáthawe.

Ne 2 nón:we kahiá:ton nen'né:'e tsi ónkwe se' ne Onkwehón:we tánon sha'tethonátte ne akohrénsion. Ne ki ne tekeníhaton í:kate tsi iorihowá:nen nahò:ten wáton ne Iakoianerenhserá:ien. Tóka' tewaiá:tare ne tsi ní:ioht tsi waterihwahserón:ni, tánon shatetionkwátte ne akohrénsion ionkwaianerenhserá:ien ki' ne í:i ia'taionkwarihwaiénta'se ne thénon tsi ki' ní:ioht tsi karihwahní:rats ne 3 nón:we kahiá:ton.

Iorihowá:nen ne í:i ia'taionkwarihwaién:ta'se ne thénon. Nek tsi iah thaionkwaién:take ne 3 nón:we kahiá:ton Iakoianerenhserá:wis tóka' iah ne 1 tánon 2 nahò:ten kahiá:ton. Kí áhsen ní:kon kahiatón:nion tiókonte skátne són:ni.

Iah nek ne aionská:neke thénon e'tho naiá:wen'ne ne UN Iakoianerenhserá:wis

Nónen ne ohontsakwé:kon enhonni:ron ne UN Iakoianerenhserá:wis nek se' tsi ronská:neks e'tho naiawen'ne, kanonhtón:nions iah tekonwakweniénstha tánon konwakenhrón:ni. Nahò:ten rón:ton ne 1 tsi nahò:ten kahiá:ton, tsi nónwa ní:ioht ne ohontsakwé:kon kaianerénhsera, iah iáken e'tho tehatiiá:tare ne Ronnokwehón:we, kwah iáken' nek tsi tewahská:neks e'tho naióhton. Ne 2 tsi nahò:ten kahiá:ton, rón:ton ne Onkwehón:we iah sha'tethonátte ne akohrénsion, kwah nek tsi tewaská:neks sha'taontaionkwátteke. Tsi nonkwá:ti ne aiontáthawe, rón:ton kwah nek tsi tewahská:neks aionkwaianerenhseraién:ta'ne.

Ne ki sháka tsi ró:neten ne ratinontsi:ne tsi nihotirihó:ten tsi shakotikenhrón:ni, ne Onkwehón:we wahón:nise shihontkáthos tsi e'tho ní:ioht. Ne ki' kí:ken aorí:wa iorihowá:nen tsi niiawén:en tsi ronwatíkhwen ne Onkwehón:we ohóntsa, thénon aontahonnónhton, ahontá:thawe, nahò:ten ká:nios ne shaoié:ra, nahò:ten thonehtákhwen, tsi ní:ioht tsi ronónhnhe.

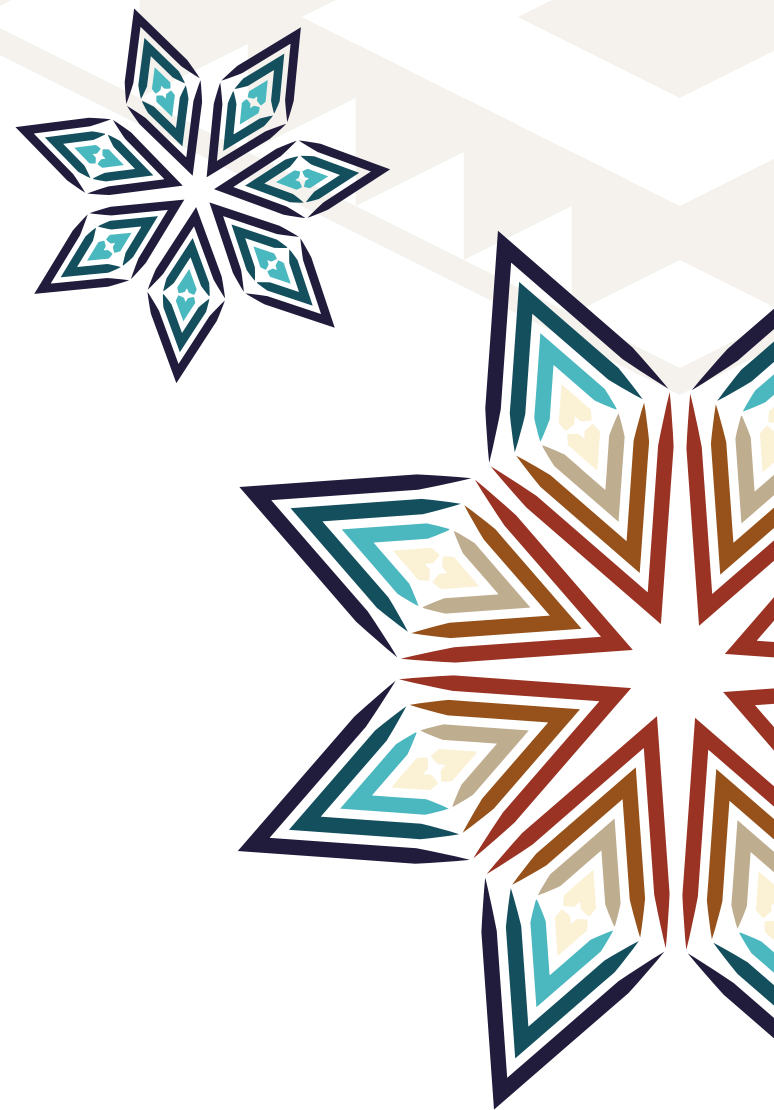
Akwé:kon ne Onkwehón:we ohóntsa tekení:neren tsi rontwistón:nis. Tóka' enshekhwa Onkwehón:we ne ohóntsa iah ki' teshotí:ien ne ahonnonhnhé:tie.

Ne ohóntsa kwah tsi takenhá:tie ne Onkwehón:we – ní:té:kon nahò:ten rotiweientehtá:on ne ahontakórahste. Ronaterientaráhkwe oh ní:ioht tsi ahatiianerenhseronniá:nion tánon tsi nahatí:iere skátne ne raonnonkwé:ta, aktéshon ó:ni nithoné:non ronwatiienteré'skwe, ktihatí:te Onkwehón:we, Ohontsakaionhró:non tánon ne aktéshon nithoné:non. Kwah tokén:en tsi ronaterientaráhkwe tó: ní:iore iotók'te ne raononhóntsa tánon ka'nónwe tiotáhsawen ne shaiá:ta raohóntsa. Ne akwé:kon e'tho nihatiiérha ne ia'tekarihwaientá:on' ne thénon.

Ónwa wenhniseraté:nion ronahkwísson ne Onkwehón:we aonsahatiié:na akwékon nahò:ten rotianrenhserá:ien né:ne ktihatí:te kenthon ró:ti ronwatíkhwen tánon kà:ron ne ónkwe nithonwatí:te, kà:ron nithonátte. Wentá:on orihwí:io entsitió:n:ni ne Onkwehón:we tsi kwah sha'tehotirí:waien ni nen'né:'e ne ahontakó:rahste, tsi ki' ní:ioht ne akohrénsion.

Iorihowá:nen ne e'tho í:kare ne ia'takarihwaiénta'ne tsi ahontkátho ne Onkwehón:we tsi ronnónha se' raononhóntsa ne wahón:nise tsi nónwe shihatí:teron. Ronnónha raononhóntsa. Nahò:ten ne shaoié:ra tánon nahò:ten tewatká:was ne ohóntsa akwé:kon Onkwehón:we raoná:wen. Aówen ne kwah ken'ní:kon ahatiienásheke aón:ton ne Onkwehón:we ahonnonhnhé:tie.


Éso tsi wahotiianeráhsten ne Onkwehón:we tsi wahatiié:na ne UN ioianerenhserí:son. Tsi waonkwaianeráhsten ne UN ne tsi ohontsakwé:kon énska wahonnón:ni. Ne tionkwehón:we, wetewatia'taró:roke ne wetewatharáhkwe tsi nioterihwatié:ren, wetewaterien'tatshén:ri tsi nentewá:iere, ientewatáweia'te tsi watkenní:son ne UN akwé:kon énska í:ken. Iah teiakhirihwá:wis ne iohontsaké:ron tashakotikhá:si tánon ahonwati'shén:ni ne Onkwehón:we. Ne tiorihón:ni wahonwanatahónhsatate ne Ronnokwehón:we ohontsakwé:kon nahò:ten tionkwehtáhkwen tánon tsi tiakwaniarotáhrhoks. ❄️





Respect for Indigenous Peoples' human rights must be more than an aspiration

Kenneth Deer

 *This article is adapted from a longer interview with the editors.*

People always say that the most important article of the *United Nations Declaration on the Rights of Indigenous Peoples* is Article 3, which states that Indigenous Peoples have the right to selfdetermination. That article is indeed very, very important for Indigenous Peoples. Why, however, is it Article 3 and not Article 1?

In the [International Covenant on Civil and Political Rights](#), the right to self-determination is Article 1. In the [Covenant of Economic, Social and Cultural Rights](#), the right to self-determination is also Article 1. So why is self-determination Article 3 in the *UN Declaration*?

This is why: When the process began—when Indigenous Peoples first went to Geneva in 1977 asking about our rights and protections—states and academics were still saying that Indigenous Peoples are not Peoples (or nations). They were saying “You are populations, you are groups, you are communities, you are bands, you are tribes, but you are not Peoples, and only Peoples have the right to selfdetermination.”

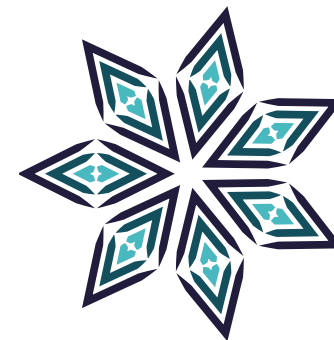
This is indicative of the racism and discrimination that Indigenous Peoples face worldwide. The claim that Indigenous Peoples—uniquely—are not subject to international law and are not Peoples, is racist and discriminatory. This is why we said that we needed a *Declaration* and why the *Declaration* had to start with Articles 1 and 2.

Article 1 of the *Declaration* states that Indigenous Peoples are subject to international human rights law. To me, that is the most important article in the *Declaration*.

This means that Indigenous Peoples are subject to the covenants, and these binding covenants state that all Peoples have the right to selfdetermination.

Article 2 of the *Declaration* states that Indigenous Peoples are Peoples and equal to all other Peoples. That is the second most important article of the *Declaration*. If we are subject to international law, and we are Peoples equal to all other Peoples, we therefore have the right to self-determination as affirmed in Article 3.

Self-determination is fundamental. But we would not have Article 3 of the *Declaration* without Articles 1 and 2. These three must always be taken together.



The *UN Declaration* is not just aspirational

When states say that the *UN Declaration* is just aspirational, I think that is incredibly insulting and also racist. What they're saying when it comes to Article 1, for instance, is that international law does not apply to Indigenous Peoples, and that we only aspire to have it apply. When it comes to Article 2, they are saying that Indigenous Peoples are not equal to all other Peoples, but only aspire to be equal. When it comes to self-determination, they are saying we only aspire to have this right.

This is the same ingrained, institutionalized racism that Indigenous Peoples have always faced. That is the basic, fundamental reason why Indigenous Peoples have been dispossessed of their lands and their authority, their sovereignty, their natural resources, their spirituality and their very lives.

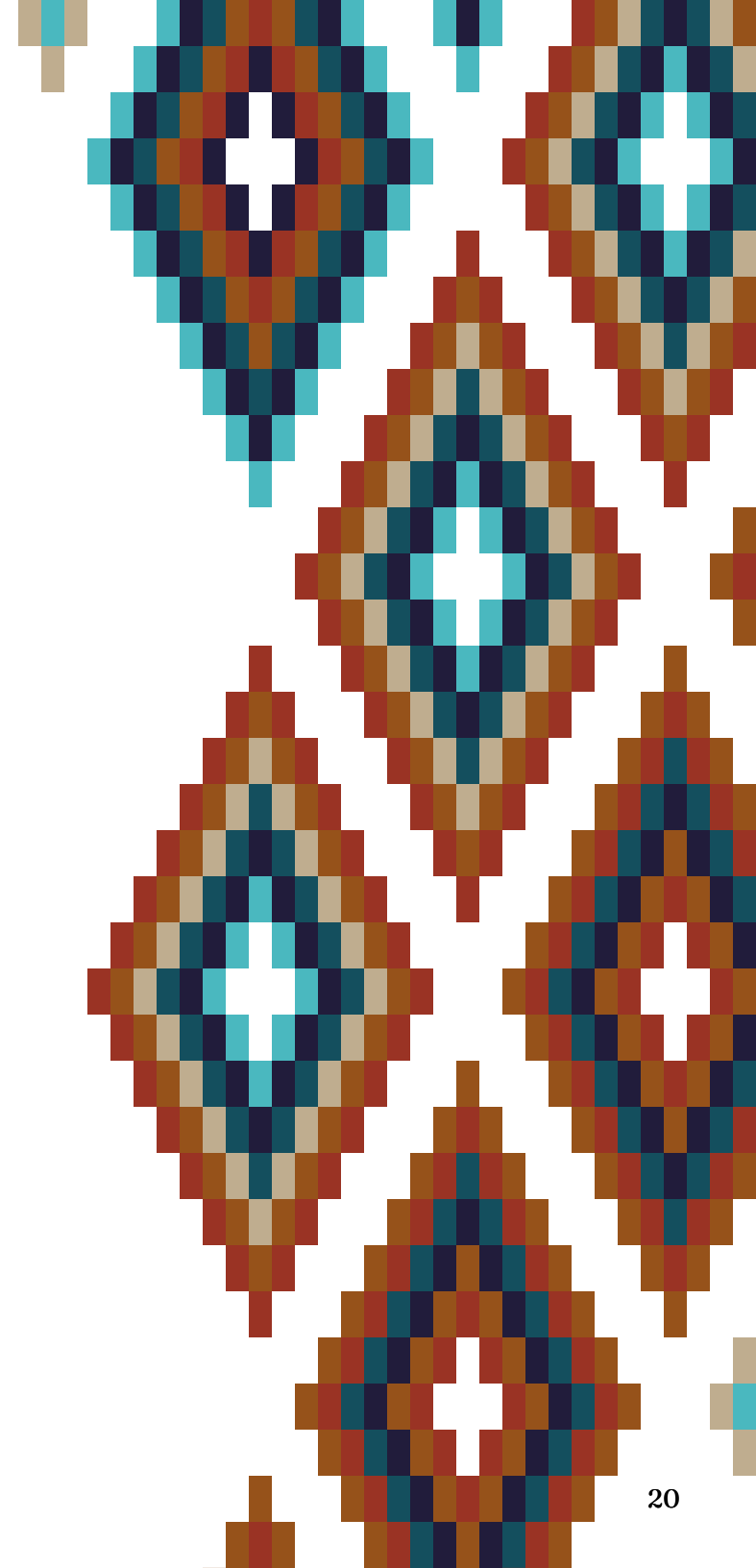
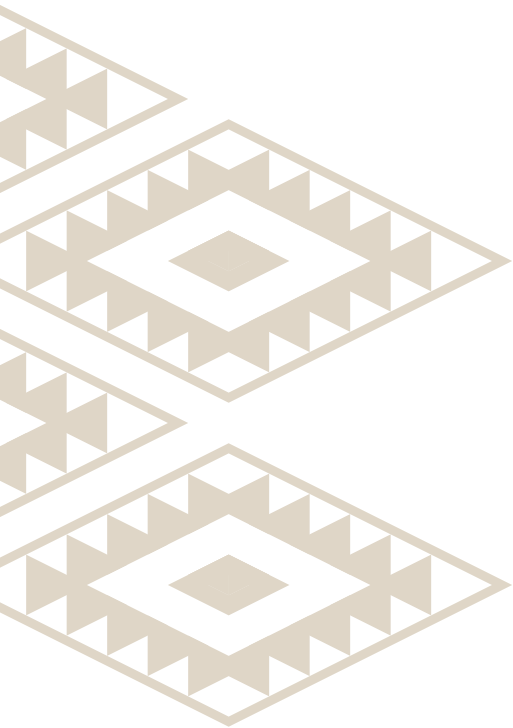
Indigenous Peoples all have land-based economies. If you take the land away from Indigenous Peoples, then they have no economy and they have no way to thrive.

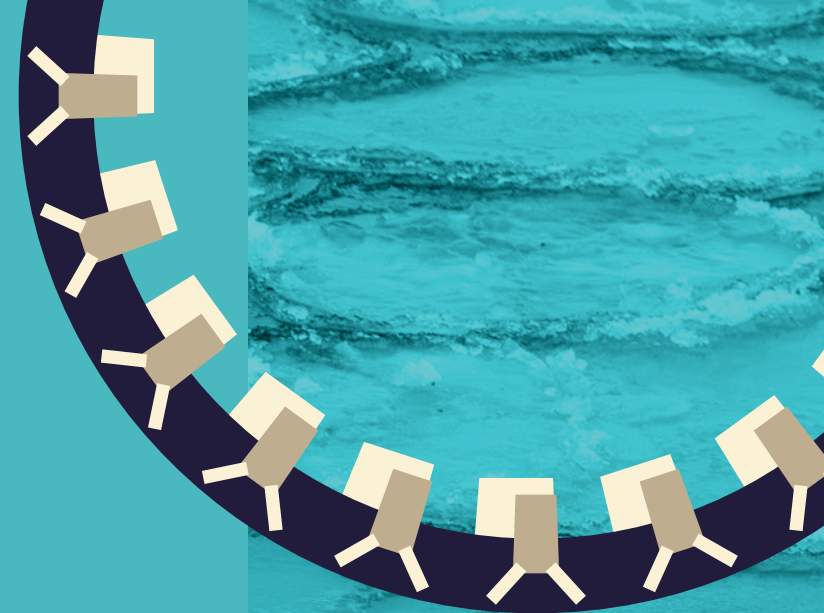
In that land, Indigenous Peoples—from time immemorial—have had all kinds of structures to govern themselves. They knew how to make laws and rules within their own societies, and they also had relations with other nations: other Indigenous nations, European nations and other parts of the world. They had very clear borders where their lands ended and the lands of the next People began. These are all attributes of self-determining Peoples.

Today, Indigenous Peoples are striving to maintain or regain all of these rights that have been taken away by invaders and settlers who regarded them as being less than human, as being less than equal. We have to re-establish that Indigenous Peoples have an equal right to govern themselves, equal to all other Peoples.

A fundamental part of self-determination is the recognition that Indigenous Peoples own the land that they have always lived on. It is their land. And all the natural resources and all the wealth that comes from that land belongs to Indigenous Peoples. They should get a fair share so that they can thrive.

The adoption of the *UN Declaration* was a tremendous victory for Indigenous Peoples. Our successes at the UN have come as a result of international organizing and solidarity. As Indigenous Peoples, we gather and talk about these issues, we come up with strategies and we walk into UN meetings united. We do not allow states to divide and conquer Indigenous Peoples. It is our solidarity and our organization what has made Indigenous Peoples effective at the international level. ✨





Global advocacy and Inuit implementation of the UN Sustainable Development Goals

Dalee Sambo Doroug

In accordance with our holistic perspective about the Arctic environment in which we live, Inuit have worked hard to draw attention to the many diverse impacts of climate change on our people and traditional territory. A similar comprehensive and integrated approach to the Sustainable Development Goals (SDGs) is in order to address the inter-related, interdependent and indivisible human rights of our people as a whole.



The Inuit Circumpolar Council (ICC) has highlighted the significant contributions that Inuit can make to SDG 13 (climate change) based on our intricate knowledge of the sea ice and Arctic ecosystem. The initial two-year workplan of the Facilitative Working Group, the latest constituted body under the United Nations Framework Convention on Climate Change (UNFCCC), has emphasized the need for a human rights-based approach that pivots on the right of self-determination in the use of Indigenous Knowledge (IK). The ICC has worked to support ethical and equitable engagement of IK and IK holders through Indigenous-defined protocols and guidelines. Our right to free, prior and informed consent is critical, as highlighted in Article 31 of the *UN Declaration on the Rights of Indigenous Peoples* and related provisions.

Inuit have long relied on the marine environment for our survival. We have nurtured a profound relationship with all marine mammals and see ourselves as one species among many in both the lands and waters of the Arctic. The impacts of climate change are compounded by the long-standing and harmful effects of atmospheric and terrestrial forms of pollution. To address these harms, Inuit have actively used various provisions and procedures to participate in the Minamata Convention on Mercury, the Stockholm Convention on Persistent Organic Pollutants, the UN Environment Programme, the International Union for Conservation of Nature, the Convention on Biological Diversity, and other instruments and intergovernmental fora.

In terms of SDG 14 (oceans), we have advocated for the conservation and sustainable use of the ocean, coastal seas and marine resources in a way that is consistent with our status, role and rights. We are the only organization of Indigenous Peoples with observer status in the International Maritime Organization. We have used this forum to advance our concerns regarding heavy fuel oils, underwater noise pollution and increased vessel traffic across the Arctic Ocean and coastal seas. Moreover, we have influenced the UN Environment Assembly in their [resolution to prepare a legally binding international treaty on plastics and microplastics](#), again emphasizing the need for a human rights-based approach.

This important work to maintain Arctic environmental integrity is tied to our food security and food sovereignty. This is why we should focus on SDG 2 and the call for zero hunger for Inuit across our homelands and communities and, in particular, among youth, Elders and others who are vulnerable to food insecurity. Our work in the area of food sovereignty has focused on Inuit resource management and sustainable practices, which are central elements for maintaining food security. However, more importantly, we have worked hard to promote an understanding of our distinct way of hunting, fishing and harvesting in a world that too often targets agriculture and calories as the key measures for achieving zero hunger.

Regarding SDG 9 (Industry, Innovation and Infrastructure), Inuit have emphasized the need to concretely address the infrastructure deficit that we have faced for generations, such as housing, potable water, sanitation services, telecommunications, transportation and much more. Inuit have the capacity to close these gaps, provided that resources are available to do so. It is also vital that services be provided in our own language and dialects.

To be responsive to SDG 4 (education), there must be equitable sharing of resources throughout Inuit Nunaat to support both education and language revitalization. In relation to SDG 3 (health and well-being), we have focused on promoting the well-being of all people, at every age, but especially Inuit youth and Inuit men. Family health, wellness and mental health are intimately related to the infrastructure deficits that we face.

For too long, the dominant society's monopoly or total control of law and policy has guaranteed systemic discrimination for Inuit. Yet the opportunity for Inuit to practice good governance exists through our own institutions.

All public and private institutions need to implement SDG 16 (peace, justice and strong institutions) to provide the equitable access to resources that is necessary to build effective, accountable and inclusive institutions at all levels. Such a goal will generate diverse and dramatic outcomes in every field, both within and outside of our communities, including policy and decision-making outcomes relating to climate change as well as Indigenous Knowledge, environmental protection, food security and food sovereignty, infrastructure, language and culture, and our overall health and wellness. What this concerns, in essence, is our integrity as distinct peoples of the Arctic. ✨

La rivyayr rouzh Michif: Li drway'd Maazhii chi Maachii pi Maawshakihnikek tipaymishouwin, pi Li maazhii kaa tipaymiitamowin

Brielle Beaudin-Reimer

Maachii pi Maawshakihnikek por pimatishiwin pi kaa-manawchischikayhk ekwanima takinee kahkwee aenportaan por La Rivyayr Roozh Michif kayawsh ouschi, la ooma pi li tawn ki vyayn. Lii Michif, nishtaawnikaashoowak ishi li moond Indigene didawn li Konstitusyon di Kanada kii-weekiwak, kii atoushkaywak, pi kii maawachikaywahk too lii bor ita kaw-weekichik, meena didawn la provayns di Manitobah, por ayiiwak deu sawn zawn.

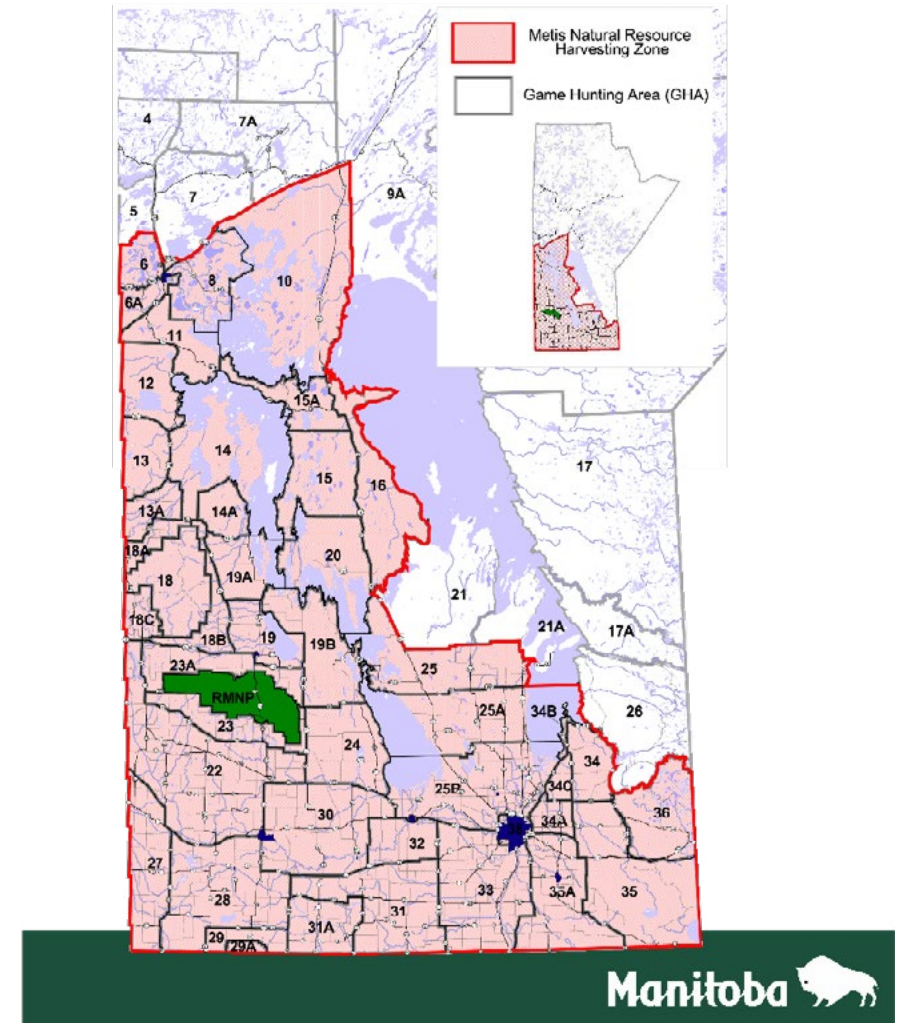
Lii famii di Michif kii-ashpaymoowahk li pwesoon, maachiicik, la pwel ouschi lii zanimal, faroush, lii champiyoon'd, faroush, li rii faroush, lii grenni, la michin faroush, pi li bwaa chi poonamihk por la famii ikohk, pi tooroon shi-miyeu itamaschihounaaniwun, parmi li moond, amihayshtouwih-itamaschihouhk, pi kaw-manawchischikayhk itamashchihouk. Avawn 2012, lii Michif Rivyayr Roozh namoo la drway Indigene nishtowinawin kii-ayaawahk chi-maachichik pi maawshakihnikaychik pi kii-aahihkakooshiwak chi-pimichishahakik la lway ouschi li Federal Piyii pi la lway'd fors pishkayihchikaywin avawn 1930, pi la lway di Provaans pi la lway'd fors pishkayihchikaywin apre 1930. Lii Michif Rivyayr Roozh kii piikishkweshtamaashowahk tipaymishouwin ishi la resistawn ooschi oohin lee lway pi la lway'd fors pishkayihchikaywin, aen ishi mishtahi mishkikatek daan lii koor.^[1]

Maykwaach ohihn itaahihkan ooschi lii lway'd fors por lii Michif namooya kwayesh kii-maashinikaatewahk, aen igzaminee kaa-kii-oushchikaatek daan li 2014 avek Lii Michif La Rivyayr Roozh kii-mishkikatew la lway'd fors pishkaychikaywin ka kii aashtachik por li Michif daan li vaen sawn zawn kii miyishkatam lii tradisyoon maawshakihnikaywin, li mawzhii chi teypihpahihyen pi lii famii pi kiiya ikouhk tipaymishouhk. Mischayt lii famee'd Michif namoo kaskihnayhamohk chi pimitshahakihk la lway'd fors pishkayihchikaywin (si kom chi aataweychik leu lisawns, pi ikouhk li mawzhii chi teypihpahihchik pi lii fine tipahakihk kishpin kaaya pimitshahakihk la lway). Ekwanima ooschi lii Michif famii namoo ki aatawewahk leu lisawns pi ekooshi namooya kiimaachiiwak pi maawshakihnikewahk pi daan li magazaen ooschi leu maazhii kii aatawewahk. Aan mayshkoochipayik taandee li maazhii ootinakihk nawut ristab kii aastew por li maazhii pi mitooni kii mishi mayipayen por li famii'd Michif.

Oohin itahkamihkan kee-maachi mayshkoochipayin weeput daan li 21st sawn zawn. Septawmbr vaent neaf, 2012 li Gouvarnimaw ouschi toroon noot piyii La Rivyayr Roozh Michif (MMF) – kii li sinniiwak aen nishitohtamoowin (MOU) avek li gouvarnimaw di provayns di Manitobah, taadee nishtaawnikatek lii drway di Michif. Chi-maachii pi maawshakihnikek naturel por li maazhii chi awpachistachik pi meena weekiwahk awpachistawin pi avek leu ashoutamakahkwin chi-manaachitahk pi gischeetaytamihk weechihwaywin kaw-shipamihwayhk leu drway.

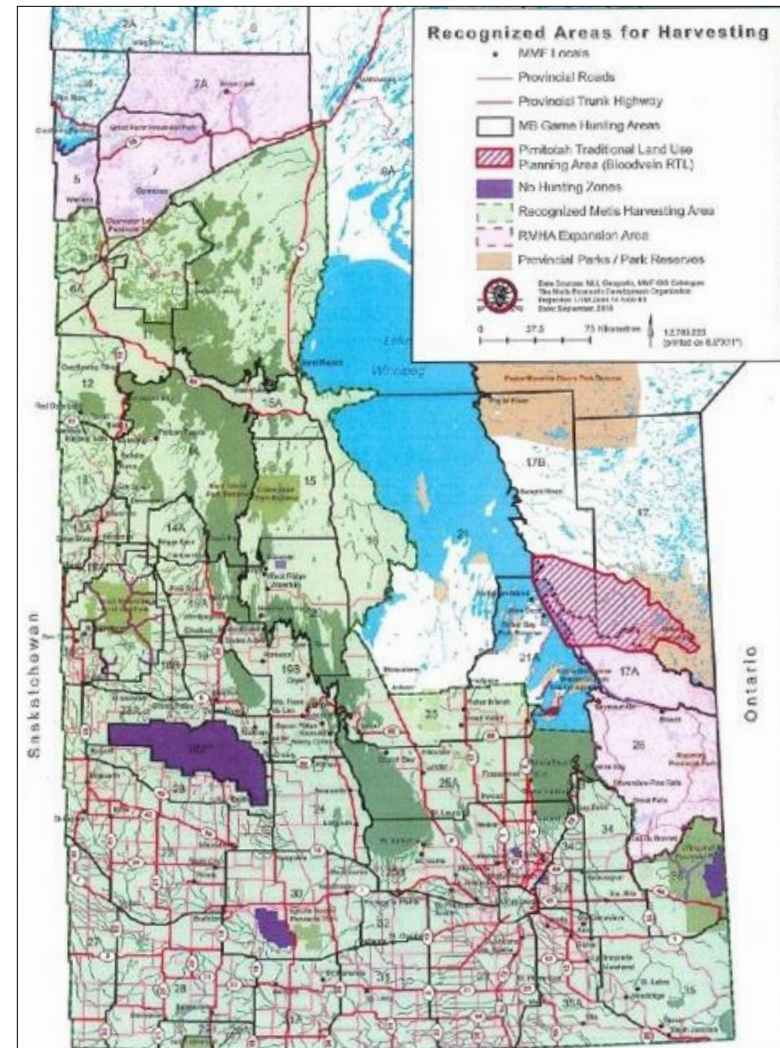
Shaapou li MOU, ayiiwek ka mwachiit li sud Provayns di Manitobah kii-ishchikatew aen Michif Naturel Maachi pi Maawshakihnikaywin tayraen 2012 (MNRHZ) (Noobr 1).^[2] Didawn MNRH, enikik lii shasoer maashinipeyhikashocik daan li MMF registrii ka-kaskihtawak maachiicik daan li taryaen di Korronn – pi li taryaen awiiyek ka-tipeehihtahk (avek la paarmisyoon ooshchi aweena ka-tipeehihtahk li tayraen), tepeyimowin avek li MMF's la *Iway Michif Maachii pi Maawshakihnikaywin*. Oshchipayik kishkaytamowin ooschi traditionelle pi rish ishchikewin, oma li dokumaan mashinipayham MMF soon Iway mawaachikek pi pishkayimiwin sikom li dwray chimaachii pi maawaschikek, taanima aashtek por kahkiyuw enniik ka aaycikdaan li registrii daan li MNRH.

Recognized Areas for Metis Natural Resource Harvesting



Noobr i.
2012, ita li Michif Maachii pi Maawshakihnikek por pimatishiwin, li (MNRHZ) Gouvarnimaw di Mantiobah

Kaa-peekishkwayhk avek lii Michif maachi pi maawshakihnikaywin ishpii 2014 kii waapahtahihwew li 2012 MOU neekawneeshtam mishtahi kishkayistakwun parmi li moond, ishi pimawchihounawniwun, kaw-manawchischikayhk, li polichik, pi la sawntee miyeutootakun. Mistahi li moond maachi pi maawshakihnik ek itwewak nawaach apishiish kipishkaakewin ashtewa shi maawshakinik. Mischayt itwewak didawn MNRHZ namoo ekwa itaymishoowak tapishkoot "kimooticikh" keema chi-kawshoochik maykwawt maachii pi maawachikechik. Meena kee wihtamaakaywak nishtaawinamihk leu drwaay chi maawaschikaychik sikom la Rivyayr Roozh Mihif kii-miyiikoowak kischeetayimouwin pi kischeetayimouwin por leu naasyoon. Kii wiitamakaywahk encooragii ayacik chi kenawaytakik leu kulturel traditionelle maachii pi maawshanikaywin pi oochikakun, taanima nawaat maashkawihthaw la famee pi communitii waakootowin, ayiiwak maykik kishkaytamowin por li generaaysoon pi shookihtahk wiyaaw ikouhk leu ay-itamaschihouwin pi amihayshtoutawin sawntee.



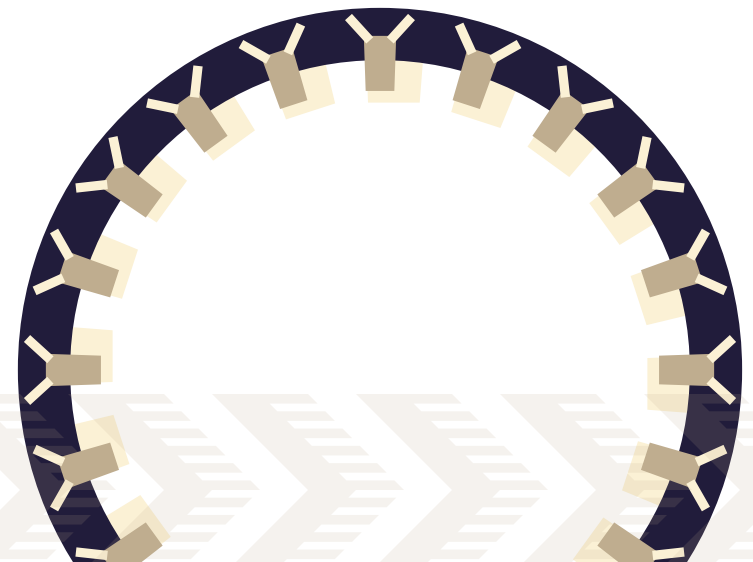
Noobr ii.

Maykwawt Nishtawninam aen Michif Maachii pi Maawshakinik Daen grawn piyee, (RMHA) wawpaschikaywin yahkashtawin daen grawn payee

Maykwaach 2012 MOU neekawneeshtam mishtahi miyo-kashkihckewin por maachii pi maawshakinikaywin, li moond maachii pi maawshakinikawin parray iteyhitamohk haenk li promii tahkoshkewin tekee kashkihoowin chi-tapweepahyik leu drway. Lii Michif maachii pi maawshakinikawin klayr kee-itwaywuk lii Michif la Rivyayr Roozh kiyapiich namoo aayawahk lii drway nishtawninamoowin chi maachi pi maawshakinikawin too lii bor la provayns di Manitobah kema too li bor ita kaa wiikichik. Li MMF maykwaach natoonam ooschi li provayns Federal nishtowinikawtaywin chi mishataat la plas chi maachii pi maawshakinikaywin (Noobr 2).^[3]

Taanshi ishi kenawaahpatakik ennikik kaa-maachiik pi maawshakaynikaachik por pimatisiwin li aenportaan chi neekawneeshtamon li drway pi tipahamihk taanshi ishpayik avek lii drway. Waawish leu itaytamowin wiihtamakew ahpoo haenk apishiish t li gouvarnimaw wiichihhtowin, sikom li 2012 MOU, ka ashtewmekoota ooschi miyo-kashkihckewin li fame di Rivyayr roozh pi lii communitii. ✨

- 1 Beaudin-Reimer, Brielle (2016). *Maachii pi Maawshakinikek kishkayistakwan didawn Indigenous mawzhee itipaymishouhk: Kaw-igzaminee li mawzhee'd Michif kaw-tipaymishouhk*. Master's thesis. University di Winnipeg, Manitobah.
- 2 Manitobah (2012). *Manitobah Mawachihchikaywin, Nishtawninam Daen grawn piyee poor Maachiiwin pi Maawshakinikaywin la Map*. Kawschitiniawtayw itay: <https://news.gov.mb.ca>
- 3 Manitobah Michif Mamamawitowhk (Manitoba Métis Federation) (n.d.) *Nishtawnikatek li piyee poor Maachiiwin pi Maawshakinikek ka mishkan* itay: www.mmf.mb.ca

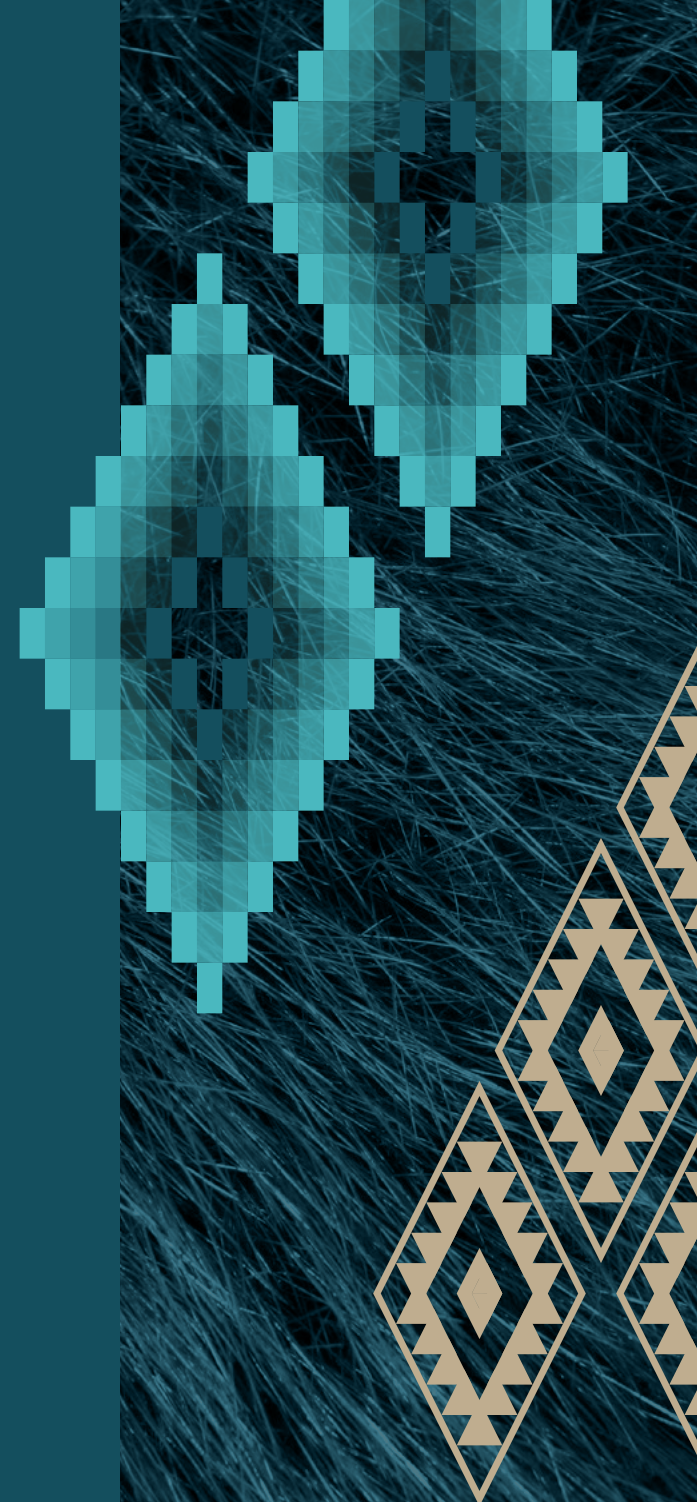




Red River Métis harvesting rights, self-determination and food sovereignty

Brielle Beaudin-Reimer

Harvesting for subsistence and economic purposes is an important part of the Red River Métis' present, past and future. The Métis, recognized as an Indigenous People in the Canadian Constitution, have lived, worked and harvested across their homeland, including within the province of Manitoba, for more than two centuries.



Métis families have relied on fish, game, furbearing animals, wild mushrooms, wild rice, berries, plant medicines and firewood for their personal, familial, communal, cultural, social, spiritual, physical and economic well-being. Before 2012, the Red River Métis did not have a recognized Indigenous right to harvest and were subject to federal legislation and regulations prior to 1930 and provincial legislation and regulations after 1930. The Red River Métis asserted their self-determination by resisting these laws and regulations, as is evidenced in numerous court cases.^[1]

While the impact of these regulations on the Métis is not well documented, a study conducted in 2014 with Red River Métis harvesters found that harvesting regulations imposed on the Métis in the 20th century affected the harvesting traditions, food security and sovereignty of individuals and families. Many Métis families could not afford the costs of abiding by the evolving regulations (such as purchasing licenses and quotas and paying fines for failure to comply). As a result, there was a reduced reliance on traditional food systems and a focus on market-based foods. These changes increased food insecurity, which had a devastating effect on families.

These circumstances began to change in the early 21st century. On September 29, 2012, the Manitoba Métis Federation (MMF), the national government of the Red River Métis, signed a Memorandum of Understanding (MOU) with the provincial government of Manitoba, which recognized the Métis rights to harvest natural resources for food and domestic use and their commitment to conserving and respecting the resources that sustain their rights.

Through the MOU, just over half of southern Manitoba was designated a Métis natural resource harvesting zone (2012) (MNRHZ) (Figure 1).^[2] Within the MNRHZ, MMF registered harvesters can harvest on Crown land and privately owned land (with permission from the landowner), in accordance with the MMF's *Métis Laws of the Harvest*. Rooted in traditional knowledge and a rich history, this document outlines the MMF's conservation regulations and responsibilities as rights-based harvesters, which apply to all registered harvesters in the MNRHZ.

Interviews with Métis harvesters in 2014 revealed that the 2012 MOU led to significant social, cultural, economic, political and health-related benefits. Specifically, harvesters stated that there were fewer social, financial and regulatory barriers to their traditional food systems. Many commented that, within the MNRHZ, they no longer felt like "poachers" or felt the need to hide while harvesting. They also shared that the recognition of their rights to harvest as Red River Métis instilled both a sense of personal pride and pride for their nation. They reported that they felt encouraged to maintain their cultural harvesting traditions and practices, which, in turn, reinforced family and community relationships, increased transfer of intergenerational knowledge, and strengthened their personal, physical, mental and spiritual health.

Recognized Areas for Métis Natural Resource Harvesting

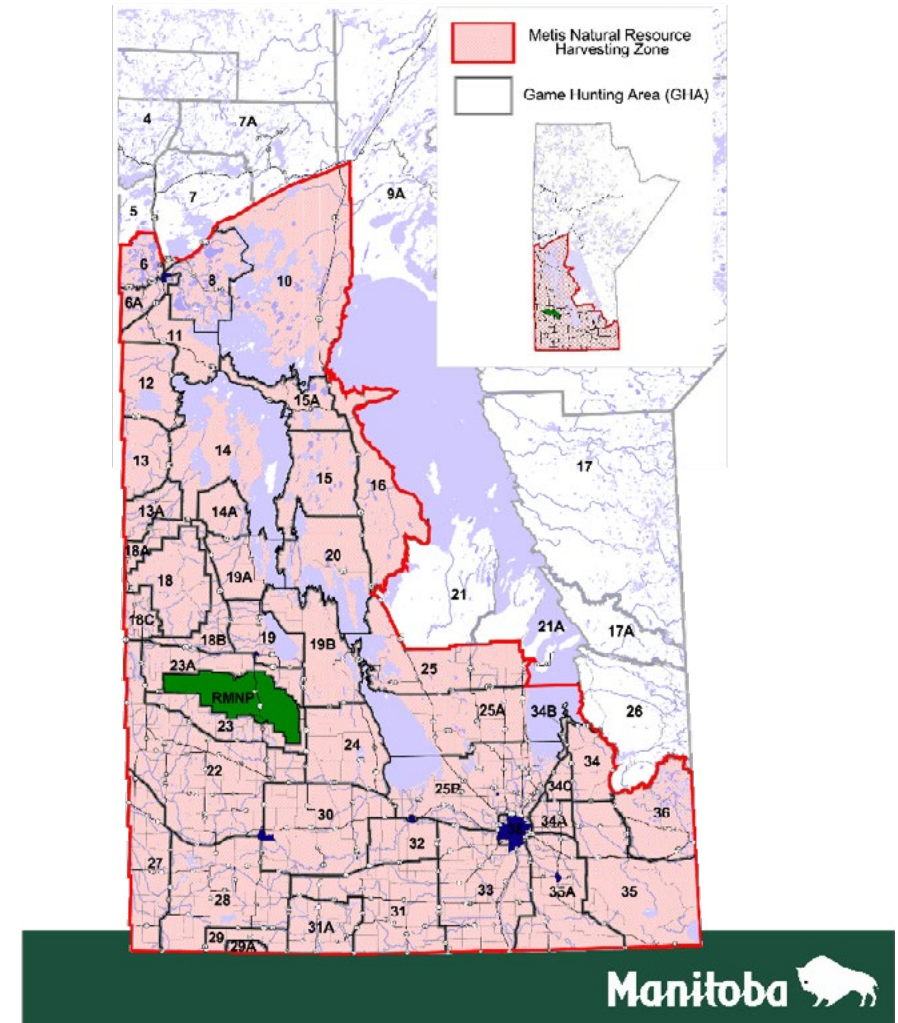


Figure 1. 2012, Métis natural resource harvesting zone (MNRHZ) Government of Manitoba

While the 2012 MOU resulted in significant positive changes, harvesters agreed that it was only the first step towards the fulfilment of their rights. Harvesters made it clear that the Red River Métis still do not have a recognized right to harvest across the entire province of Manitoba or across their homeland. The MMF is currently seeking provincial recognition of an expanded harvesting zone (Figure 2).^[3]

The harvesters' perspectives point to the importance of advancing rights and measuring the impact of these advancements. In particular, their perspectives revealed that even limited intergovernment cooperation, such as the 2012 MOU, can have significant positive impacts for Red River Métis families and communities. ✨

- 1 Beaudin-Reimer, Brielle (2016). *Harvesting distinction in Indigenous food sovereignty: Exploring Métis food sovereignty from the perspectives of harvesters in Manitoba*. Master's thesis. University of Winnipeg, Manitoba.
- 2 Manitoba (2012). *Manitoba Conservation, Recognized Areas for Harvesting Map*. Accessed at: <https://news.gov.mb.ca>
- 3 *Manitoba Métis Federation (n.d.) Recognized Areas for Harvesting*. Accessed at: www.mmf.mb.ca

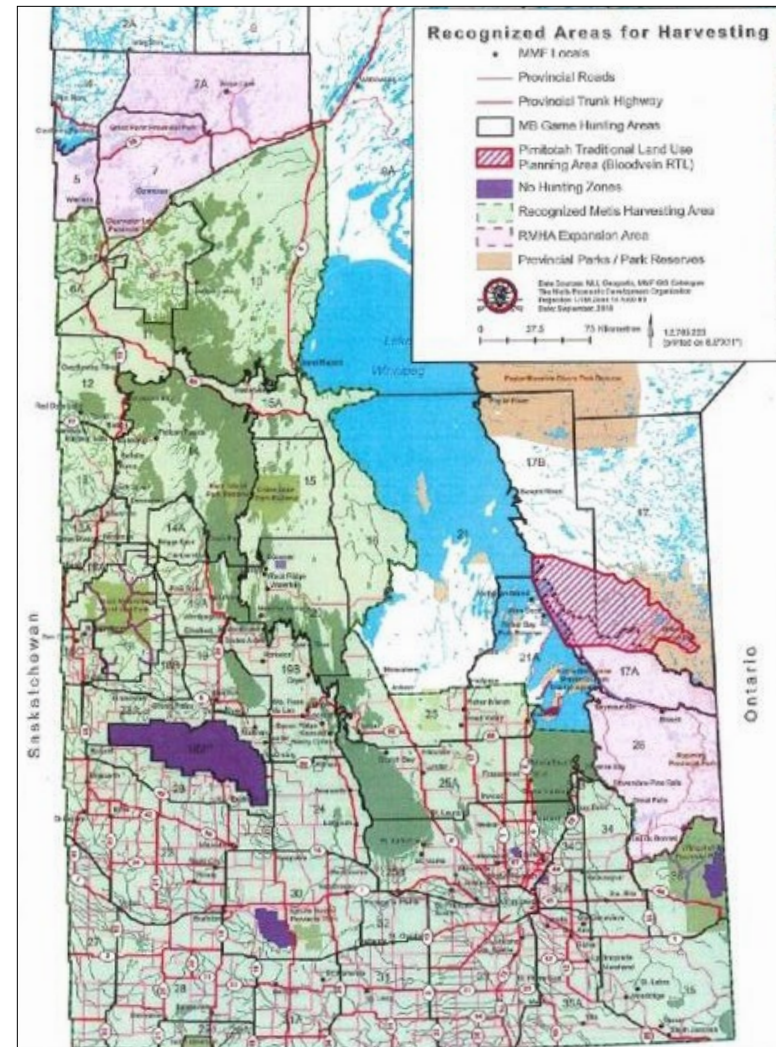
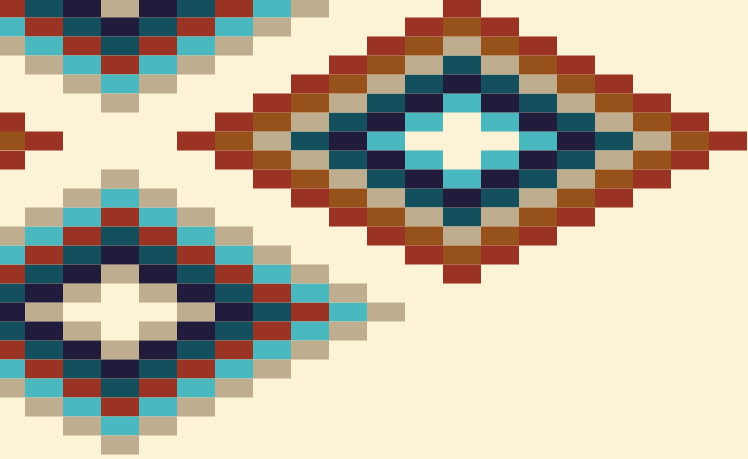


Figure 2. Current recognized Métis harvesting area (RMHA), showing expansion areas



Indigenous women leading global peace and disarmament efforts

Binalakshmi Nepram

Our world is hovering at the edge of an abyss... one crisis is cresting on top of another... worsened by the calamitous threat, namely the arms race and militarization. These essentially ethical problems of wars, weapons, and tools of violence have existed since time immemorial, but in the present era they have been deeply aggravated and will continue to be aggravated if a halt is not called for.

—Alva Myrdal, *The Game of Disarmament*, 1976

The scourge of small arms and the weaponization of the world

There are an estimated 800 million small arms in circulation in the world today, one for every 12 people on the planet. The United Nations estimates that 500,000 people are killed every year by small arms. Ninety percent of the people killed are civilians and 80 percent are women and children. Wars are no longer fought in remote battlefields but in our homes, rice fields, schools and communities, and on women's bodies and lives.

Although small arms have existed for as long as humanity has existed, the enormity of the problem was first highlighted in 1992 with the establishment of the United Nations Register of Conventional Arms. United Nations Resolution 50/70 B called for the creation of a panel to study the issue. The problem is truly global and has multifaceted ramifications. Most of the world's conflicts these days are in biodiversity hotspots, where many Indigenous Peoples live. Indigenous People's lands have also been colonized, militarized and weaponized for centuries. What does this mean for the world's Indigenous women and girls?

This article delves into small arms proliferation and the impact it has had on Indigenous women's lives. It also looks into the powerful peace and non-violent methods developed by the Indigenous women of Manipur in Northeast India that call for an end to arms proliferation and chart a way for a disarmament that is meaningful to the lives of so many, creating a more sustainable world.

Indigenous women in the firing line

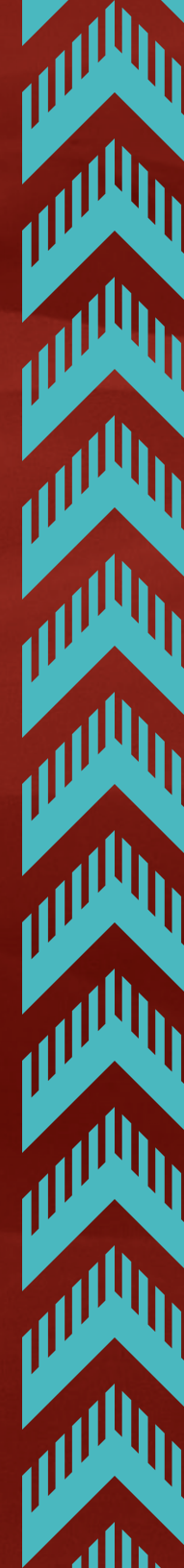
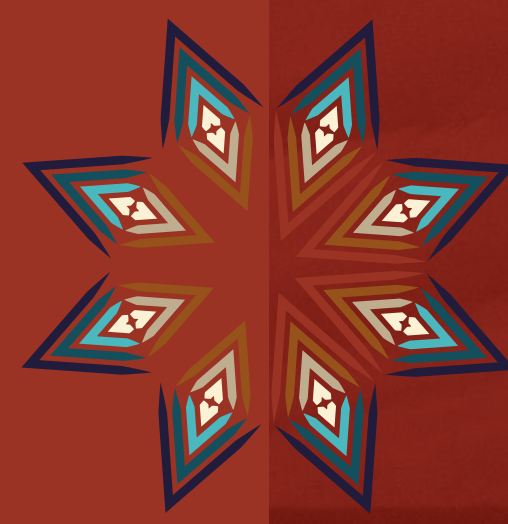
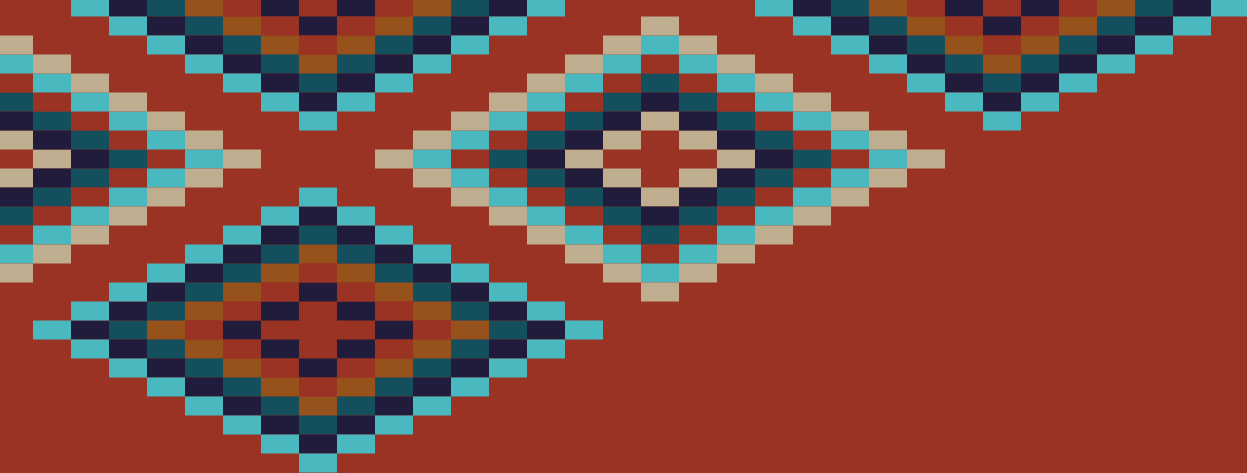
Indigenous women have been paying a heavy price for the unregulated multi-billion dollar arms trade. Large numbers of Indigenous women suffer directly or indirectly from armed violence. Indigenous women often become the main breadwinners and primary caregivers when male relatives are killed, injured or disabled by gun violence. They are displaced, forced to flee their homes, and face starvation and disease. However, very little data is available globally on this issue. The Manipur case, in Northeast India, described below, demonstrates the acuteness of the problem.

Indigenous women of Manipur leading the way

Indigenous women around the world have been at the forefront of a strong and non-violent peace, security and disarmament movement for years. Historically, Indigenous women's groups, like the one in Manipur, have developed a number of powerful programs involving direct, non-violent action in the midst of armed violence. It was the Indigenous women of Manipur who started the Meira Paibi Movement, the Manipur Women Gun Survivors Network, the Control Arms Foundation of India, and the Northeast India Women Initiative for Peace. The Manipur Women Gun Survivors Network was formed on December 24, 2004, and helps women whose lives have been changed dramatically by gun violence. The network's direct intervention involves a gender-sensitive approach to the gun crisis, supports women economically, and brings women forward to play a crucial role in conflict mitigation. The network has made significant contributions to disarmament locally, nationally and internationally. It has helped around 20,000 women whose lives have been devastated by gun violence in Manipur. The network's founder was awarded the CNNIBN (Indian English-language news television channel) Real Heroes Award for this important work in 2011.

Indigenous women and UNSCR 1325

Indigenous women helped develop India's draft National Action Plan for Women, Peace and Security. And it was the Indigenous women of Manipur who persisted to make the [United Nations Security Council Resolution on Women, Peace and Security](#) (UNSCR 1325) happen. In September, 2015, on the occasion of the Resolution's 15th anniversary, the Indigenous women of Manipur and Northeast India brought together Indigenous women leaders from India, Myanmar and Bangladesh to an international conference at the India International Centre in New Delhi. Where Gandhi made non-violence the essence of India, it is the Indigenous women of Manipur who have made the movement for peace and disarmament a reality in India. Indigenous women participated in the efforts to develop the 2014 Arms Trade Treaty, the implementation of the 1997 Mine Ban Treaty and the 2008 Convention on Cluster Munitions. The historic work of Indigenous women from Manipur and Northeast India in global peace and disarmament efforts continues to provide a blueprint for our present and future in creating a sustainable world. ✨



The role of Indigenous ecological knowledge

Aicha Diallo

Indigenous peoples – representing five percent of the world’s population – are distinguished by their ways of life, practices, and cultures, which they pass down from generation to generation.

Indigenous Peoples play a unique role in the sustainable management of their lands, ecosystems and global biodiversity, drawing from their ancestral knowledge. They pursue activities, including ranching, farming, seasonal food gathering, and plant-based care, in accordance with principles of sustainability, focusing in particular on the regeneration of natural capital. The management of these resources often falls to women, who are responsible for family well-being and food security.

In Africa, many Indigenous peoples are nomadic pastoralists. Contrary to certain beliefs, the mobility of nomads is not synonymous with anarchy. On the contrary, these movements seek to optimize the use of resources and to preserve the balance between the environment, animals, and humans.

However, in the current context of extreme weather events and biodiversity loss, Indigenous Peoples are finding it increasingly difficult to maintain a balance in their ecosystems. This is affecting their livelihoods and, as a result, increasing their vulnerability.

Clearly, Indigenous Peoples are among the world's most impoverished, the very category most vulnerable to climate change. Their high level of vulnerability to climate change may force them from their traditional lands and migration routes, exposing them to socio-economic conflicts with host populations. It also magnifies gender inequalities, which are a key factor contributing to poverty among Indigenous women.

The social position of Indigenous women weakens them in the face of climate change. They are among the first to be affected, while their adaptive capacities and resilience are limited by social norms. For example, when disasters strike, women are less likely to survive and more likely to be affected by disparities in information, mobility, decision-making and access to assistance, resources and training. These inequalities further threaten their livelihoods, well-being and recovery, and create a vicious cycle of vulnerability to future disasters.

When we look at the case of the Sahel, we see that it is one of the regions most affected by climate change, as evidenced by extreme droughts. The Sahel's Indigenous communities include pastoralists like the Tuareg and Peuhls. These communities contribute very little to greenhouse gas emissions but are among the first to experience the impacts of climate change. This poses a real threat to the means of subsistence, cultures, and ways of life of peoples who possess traditional knowledge that could be used in the quest for sustainable and enduring development.

All of these things cause us to reflect on the rights of these peoples and the recognition of the value of their traditional knowledge. As Cécile Ott-Duclaux-Monteil [states](#), "traditional knowledge cannot be properly valued unless it is recognized and protected and the holders of this knowledge are legally recognized as the subject of rights."

International recognition, yet much to be done

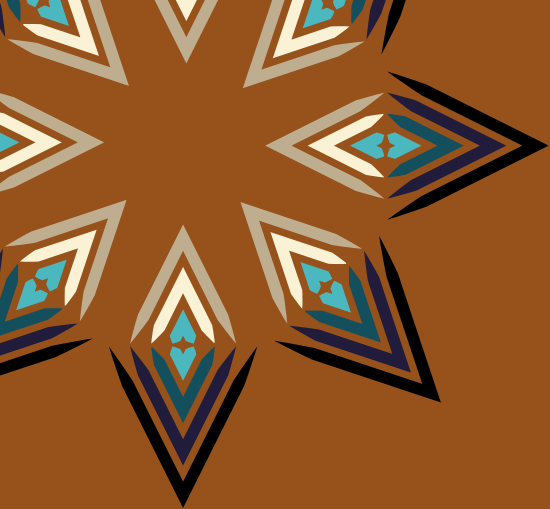
Internationally, a number of legal instruments, including the [Declaration on the Rights of Indigenous Peoples](#), recognize Indigenous Peoples as rights holders and attach particular importance to their traditional knowledge. The [Convention on Biological Diversity](#) effectively recognizes that the practices of Indigenous Peoples and other local communities embodying traditional lifestyles relevant for conservation must be respected and preserved. It also recognizes that a large number of Indigenous Peoples and local communities depend heavily on the biological resources on which their traditions are based and that it is desirable to protect their rights and interests. Other instruments, including the [International Treaty on Plant Genetic Resources for Food and Agriculture](#) and the [African Convention on the Conservation of Nature](#), also recognize Indigenous Peoples as holders of traditional ecological knowledge and wisdom. Not to be outdone, the [Paris Climate Agreement](#) invites the parties to be guided by the best available science and, as appropriate, traditional knowledge, the knowledge of Indigenous Peoples, and local knowledge systems.

Therefore, there are many legal instruments at the international level that recognize not only the rights of Indigenous Peoples, but also the role that their knowledge plays in regard to climate change and sustainable development, as well as the necessity to apply that knowledge in climate change mitigation and adaptation strategies.

In applying these instruments, it is important to recognize that there is still much to be done, on the one hand to restore the rights of Indigenous Peoples, and on the other hand to address this climate injustice in which the greatest impact is experienced by those who pollute the least. In addition, many Indigenous communities continue to be excluded from decision-making in the fight against the harmful effects of climate change. At the same time, Indigenous Peoples are not receiving adequate institutional support in climate remediation and mitigation measures, which limits their access to remedies.

Without the effective participation of Indigenous Peoples, climate action remains limited and sustainable development even further out of reach. ✨

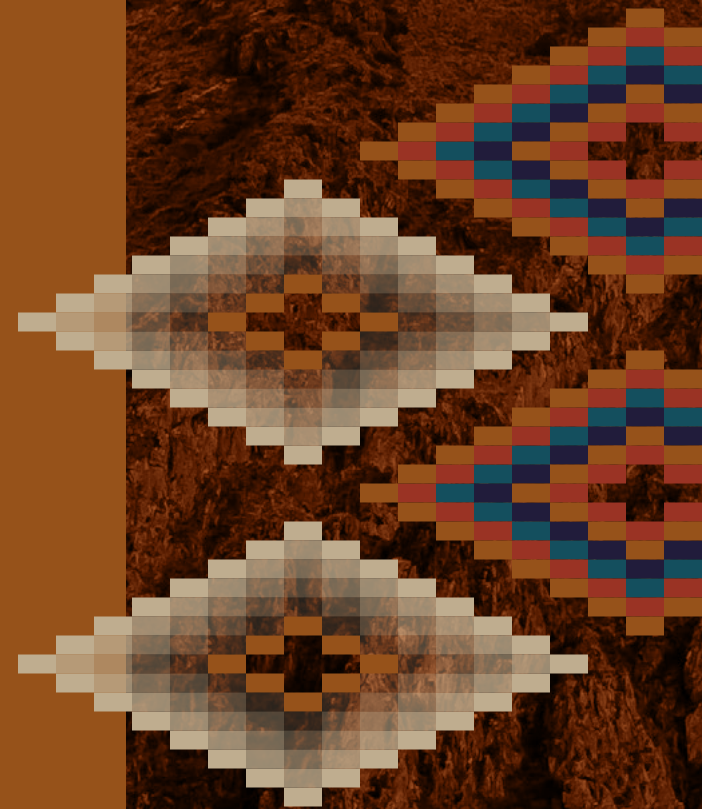




Building continental ties: the experiences and strengthening of Indigenous women's agency

CHIRAPAQ Centre for Indigenous Cultures of Peru

Indigenous women's advocacy in the Americas has been decisive in addressing problems and developing new solutions through an intersectional approach that includes gender, intergenerational experiences, Indigenous identity and women of African descent. Over the past three decades, this advocacy has contributed to create new paradigms and methods of analysis within the global movement of women and feminism. International cooperation has been crucial to this process.



Over the years, Canada has supported Indigenous women in the Americas in various ways, through its work with organizations such as the Assembly of First Nations (AFN), the Native Women’s Association of Canada (NWAC), Femmes Autochtones du Québec Inc. (FAQ) and Oxfam Québec. Since the 1990s, support for the now-defunct Indigenous Peoples Partnership Program (IPPP) within the Canadian International Development Agency (CIDA) made it possible to initiate, consolidate and continue work on the human rights of Indigenous Peoples; to end violence; and to ensure the presence of Indigenous women in social and political spheres.

It is significant that this work was started within the framework of the 500th anniversary of the Encounter between Two Worlds in 1992. The AFN facilitated an international event in Canada that brought together a large number of Indigenous organizations from all over the world to discuss the perspectives of Indigenous Peoples beyond that year’s commemorative events.



Another important milestone is the ongoing participation of Indigenous women in the Beijing process, which began in 1993. In 1995, during the Fourth World Conference on Women, Indigenous women adopted and signed the Beijing Declaration of Indigenous Women,^[1] which led to the founding of the Continental Network of Indigenous Women of the Americas (ECMIA) in 1995. Indigenous women from 23 countries are currently participating in ECMIA.

In 2000, Indigenous women were able to participate in the Beijing+5 special session of the UN General Assembly,^[2] thanks to the support of the AFN. At that time, Indigenous leaders created the International Indigenous Women’s Forum (FIMI) to build opportunities for the participation and empowerment of Indigenous women. Since then, FIMI has been focused on ensuring that Indigenous women and youth are involved in UN mechanisms and other international fora where their rights are discussed.

Four years later, these processes resulted in the IV Continental Meeting of Indigenous Women of the Americas, held in Lima, Peru.^[3] This meeting was supported by the IPPP and included participants from NWAC, Pauktuutit Inuit Women of Canada and the FAQ. This meeting facilitated engagement with Indigenous organizations, leaders, artists and activists.

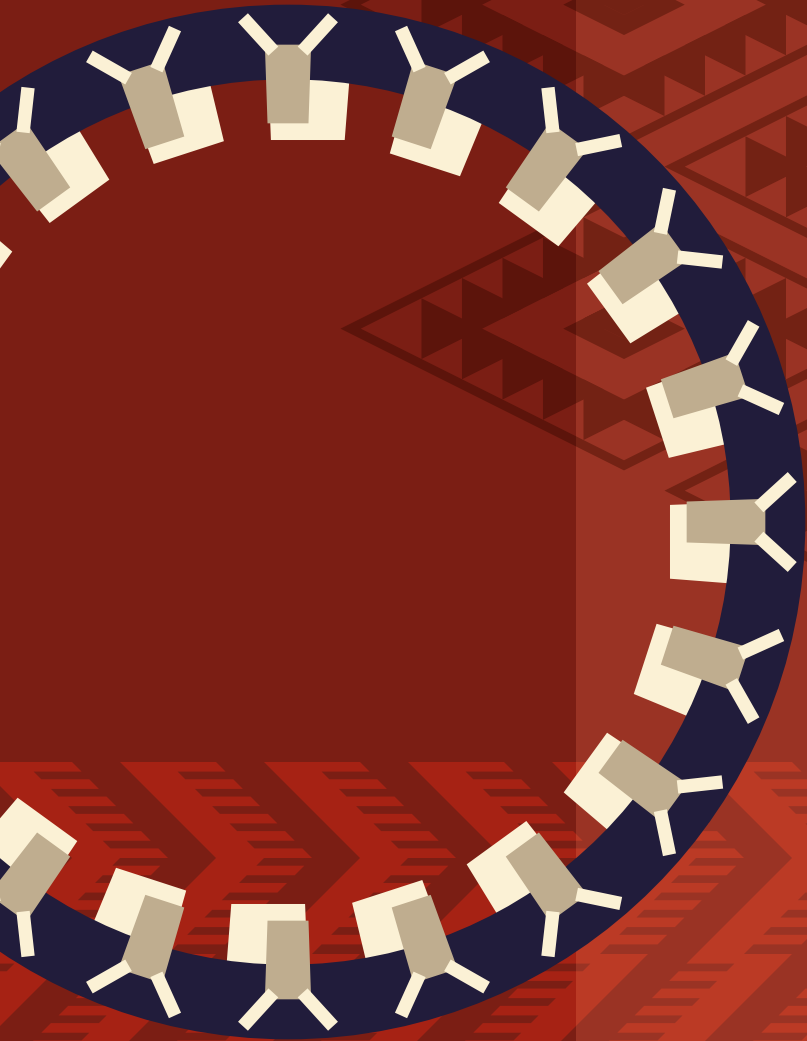
In this way, Canada's support has had an impact on the continent as a whole. New partnerships have also been encouraged. For example, in Peru, Oxfam Québec, with support from Global Affairs Canada, contributed to the development of a food self-sufficiency program for three years for the Shawi people in Balsapuerto, Loreto. This program allowed for diversified access to food and for the affirmation of the Shawi identity. This program was also promoted in a photography exhibit by the Finnish photographer, Meeri Koutaniemi.

Oxfam Québec also supported another project that contributed to the development of Indigenous filmmaking in Peru by bringing together the experience of Indigenous Peoples' organizations in Latin America and Canada, including CLACPI (the Coordinator of Latin American Cinema and Communication for Indigenous Peoples) and Quebec's Wapikoni Mobile. This collaboration encouraged the production of short films and participation in film festivals. A short film entitled *Nanayqa Mana Chinkaqmi* (Pain does not fade), produced by CHIRAPAQ with support from the Canada Fund for Local Initiatives (CFLI), features testimonies from Quichua women about the violence they have experienced. The film has won two awards and five honourable mentions in national and international festivals.

Unfortunately, the IPPP is no longer operational, which has resulted in the loss of a critical support for international cooperation among Indigenous Peoples. Barriers to accessing other Canadian development assistance, such as onerous financial reporting and qualification requirements, have made it harder for Indigenous women to benefit from this support.

This quick review puts into perspective the importance of international cooperation. In the case of Canada, we hope that North-South relations among Indigenous Peoples can continue to strengthen and grow. We hope that a large Indigenous cooperation program similar to the IPPP can be re-introduced to further strengthen these processes. ✨

- 1 Video produced by UN Women, Americas and the Caribbean: <https://www.youtube.com/watch?v=wZFQAZjjXVU> [video in Spanish only]. The Declaration: <https://fimi-iiwf.org/beijing-declaration-of-indigenous-women/?lang=en>
- 2 The 23rd special session of the United Nations General Assembly was held from June 5 to 9, 2000, with the theme "Beijing+5 – Women 2000: Gender equality, development and peace for the Twenty-First Century."
- 3 To consult the Declaration, conclusions and recommendations of the meeting, see: <http://chirapaq.org.pe/es/iv-encuentro-continental-de-mujeres-indigenas-de-las-americas-declaracion> [link in Spanish]. To access the publication: <http://chirapaq.org.pe/es/un-continente-un-solo-espiritu> [link in Spanish only]



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