



Indigenous Peoples and Local Communities, National Reports and Aichi Targets

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Indigenous Peoples

- Intrinsic relationship with Mother Earth, *Pachamama*
 - *“For Indigenous Peoples from Ecuador, the **Pachamama** (Mother Earth) is the mother who gives the life to men, animals, plants and the nature. She is the principal base for the development of life and culture. “...The land is our mother, she is not merchandise, she is the integral part of our life, and she is our past, present and future...”. (Personal Communication, CONAIE, June 24, 1996)*
- Ancestral property of lands, territories and waters (Martínez Cobo and Daes)
- Ancient guardians and protectors
- Interrelation, interconnection
- Integral management of ecosystems and different ecological niches
- Customary laws, Indigenous governance
- Individual and collective rights
- Social role of men and women (complementary)



Indigenous Peoples

- Rational use of biodiversity by Indigenous Peoples
- Knowledge of all the beings that inhabit Mother Earth and in all directions: N, S, E, W, A, C and B
- Natural indicators and traditional knowledge
- Sacred Sites: Spirituality and ceremonies
- Resilience to drastic land tenure changes, climate change, and diversity of problems
- Collective task: Reason, motor, heart of our existence as Peoples

Indigenous Peoples

- Mother Earth fundamental basis to the development of cultural diversity and life
- Indigenous epistemologies
- Science and technology
- Fundamental role of the elderly and women
- Harmonious relations with Mother Earth
- Knowledge of the visible and non-visible beings of Mother Earth
- Circular and cyclic time
- Ancestral practices of agriculture (permaculture)
- Water management and its growth
- Resource management (customary rules)

Indigenous Values



- Balance, generosity, respect, courage, wisdom, integrity, honesty, transparency, governance, humility, respect for the elderly and women, sacredness of children, respect for the given word, reciprocity, mutual support, solidarity, caring for one of the another, gratitude, respect for the decision of others, harmony with Mother Earth, responsibility, recognizing the power of the invisible world, administration of the land, collective work, *minga* and collective well-being, Sumak Kawsay

Biocultural Indicators

- Security of tenure and safe use of land, territories and waters
- Development of cultural diversity
- Practice of epistemologies, knowledge and indigenous values
- Balanced relationships between men, men and Mother Earth
- Permanence of culture, language and identity (orality, learning by doing)
- Ability to dream
- Sense of humor
- Respect and care of Mother Earth
- Healthy *Pachamama* (destruction, pollution)
- Use of Andean permaculture
- Ecological niches (interchange, solidarity, seeds)
- Life security, water and food sovereignty

Biocultural Indicators

- Practice of ancestral medicine
- Integral human health (physical, mental and spiritual)
- Have the necessary medicinal elements
- Freedom to visit and use the sacred sites
- Role of spirituality
- Permanence of ceremonies (water, seeds, sowing, crops...)
- Modern development: consultation, FPIC and MAT (culturally appropriate)
- Respect for individual and collective human rights
- Respect for the bio-community protocols, customary laws
- Full and effective participation of men and women of all ages
- "Feel safe, happy, included and respected"

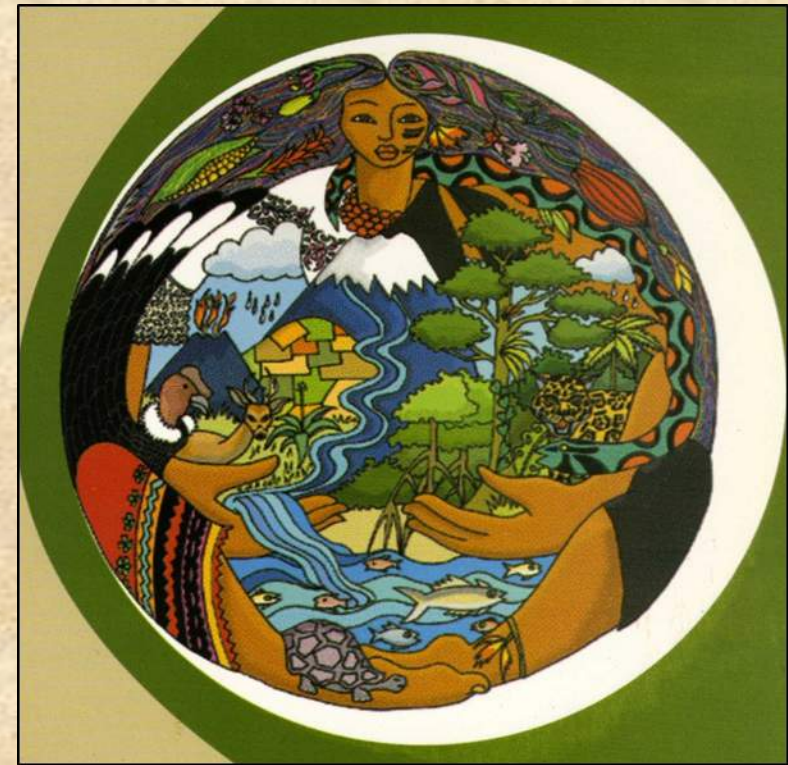
Respect for Indigenous Time and Space



Cycle of Life: <i>Kawsay</i>	Agriculture Cycle: <i>Pachamama</i>
a. Marriage	a. Land preparation
b. Birth	b. Plantation
c. Growth	c. Growth
d. Middle age	d. First produce
e. Elderly	e. Harvesting
Recurso: Ñucanchic Yachai, Equipo de Educación de la CONAIE, 1990 Yolanda Terán, Secretaría Técnica del CDPIE.	

Role of relationships: Interconnection, interrelation and interdependence

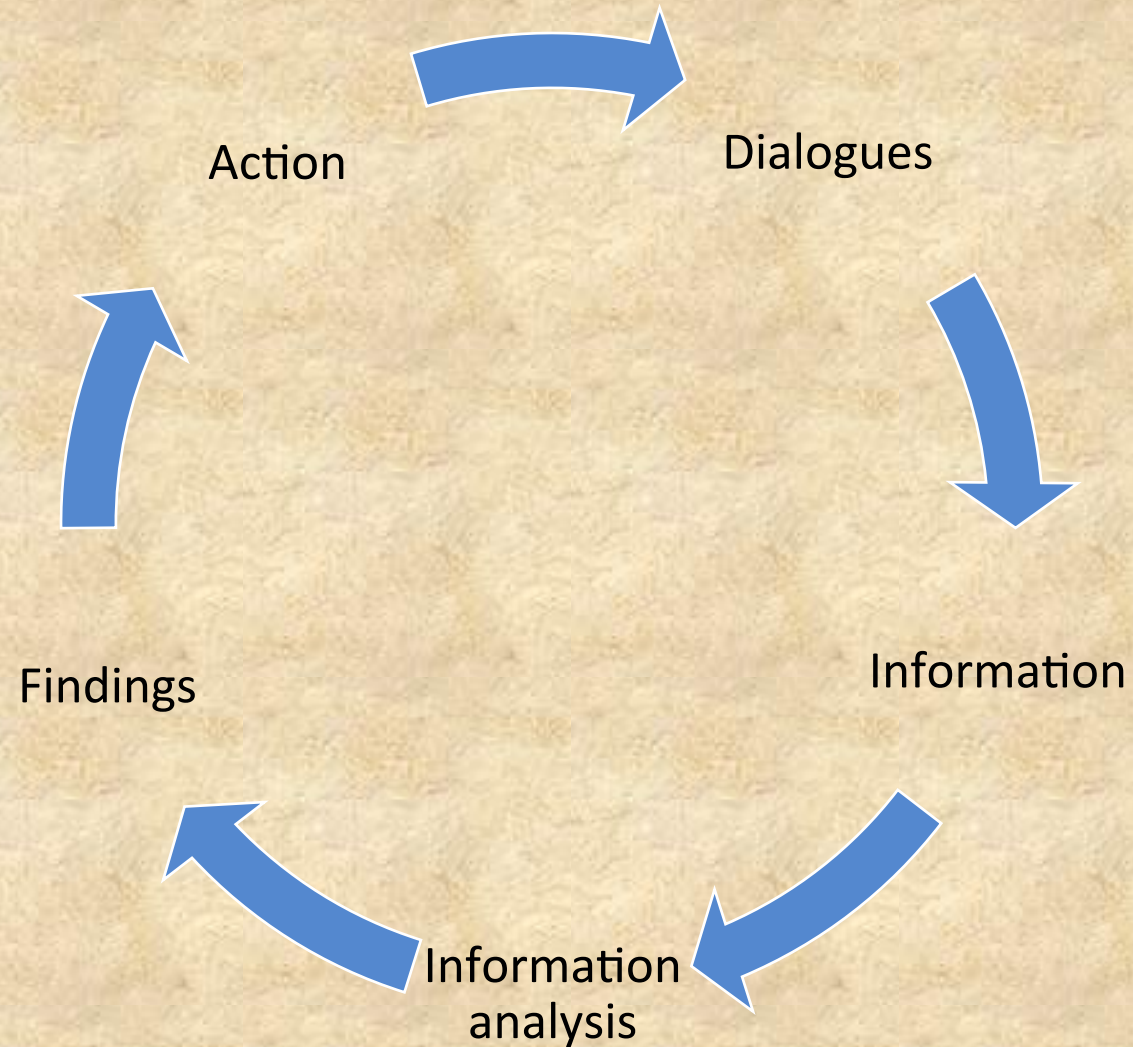
"Each physical space has its own plants, animals, songs, medicines... that propitiate the development of the different relations between men and these with Mother Earth, Pachamama" (Cajete, 2006)



Indigenous Peoples' participation in the National Reports and Aichi Targets

- Poor participation of Indigenous Peoples in National Reports
 - Minimal participation of indigenous women
 - What is participation?
 - Respect, inclusion, solidarity, reciprocity, mutual care, respect for orality,
 - Mutual political will
 - Good faith dialogues
 - Building trust-based relationships
 - Appropriate methodologies and tools
 - Inclusion of women, the elderly and young people
 - Use of ancestral knowledge along with technology
 - Consultation, free, prior and informed consent
 - Indicators that include the reality of Indigenous Peoples
- Sustainable financing

National Reports: Participation of Indigenous Peoples



National Reports

- Circular Dialogue:
- Contributions and knowledge of all
- Analyze and learn together
- Development of qualitative indicators
- Collective solutions to real problems
- Correcting errors in time
- Evaluation from all actors
- Re-start processes
- Inclusion, empowerment, social and environmental justice

Regional participation: LAC Workshop in Mexico

- Learning from the natural environment
- Natural indicators: mountain...
- Strengthening relationships
- Women's alliances
- Re-encounter with Mother Earth
- Practice of spirituality
- Payments, ceremonies
- Intergenerational dialogues
- Sharing men and women
- Collective enrichment
- Indicators for national reports



Nagoya Protocol, 2015



- RIMB-LAC – UIEM
- Various participants: students, teachers, communities, authorities
- Indicators:
- Loss of language and culture
- Factors influencing cultural loss
- Recovery and revitalization activities
- Training in women's human rights, Indigenous Peoples, international instruments
- Women's business and benefit sharing
- Traditional knowledge
- Bio- community protocols
- Bio-commerce and Indigenous universities



UNDAC-Villa Rica - Peru, March 2018

- RMIB-LAC-NAS-UNDAC
- Biodiversity-rich zone
- World heritage site
- Effects of mining
- Loss of language and culture
- Indicators:
- Recovering their Indigenous language
- Sing to the water
- Practicing their ceremonies
- Dream
- Own their lands and territories
- Freedom to use their resources
- Consultation, free, prior and informed consent
- Speak with their own voice



Conclusions

- Full and effective participation of Indigenous Peoples and women in the various working groups and committees
- Intercultural dialogues
- Respect, inclusion, understanding and **trust**
- Teamwork, cooperation
- Holistic life plans
- Appropriate indicators according to the reality of each Pueblo/community
- Revised and complete reports
- National and international instruments
- Collective *Sumak Kawsay* of humanity and Mother Earth

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I thank you for your attention

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- Andes Chinchasuyo, Ecuador

