



## Tebtebba

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**NGO in Special Consultative Status with the Economic and Social Council of the UN**

### **Inputs for the Next Forum of the SCF on “Finance for Nature-Based Solutions”**

#### **I. Scope and Purpose of the Forum**

We welcome the theme of the next SCF Forum that aims to talk about Finance for Nature Based-Solutions as this is a very important issue that needs deeper understanding and discussions among various stakeholders especially a subtheme on indigenous peoples.

Additionally, we are proposing the following to be considered in further shaping the objectives and the overall purpose of the Forum.

a) Human Rights and NBS as an underpinning element that will guide the objective of the Forum. Specifically, we would want to see a dedicated session in the Forum that talks about indigenous peoples and NBS. This maybe a sub-theme or a part of the theme on *Harnessing local community and indigenous knowledge, gender responsive policies, climate resilience and adaptation, technology and capacity-building*. This session may want to dig deeper into the following:

- Securing land rights of indigenous peoples and nature-based solutions
- Mapping of existing finances for NBS directed or implemented with and in indigenous peoples' territories and their impacts.
- Indigenous Peoples' definitions and examples of applied Nature- Based Solutions; and
- Indigenous Peoples access to NBS finance. This will look at lessons learned from international funding institutions and that will guide how NBS finance and Indigenous Peoples should look like

Related to this, we would also strongly recommend that the SCF provides support for actual participation of indigenous peoples and local communities representatives in the Forum. Indigenous Peoples are one of the recognized constituencies under the UNFCCC. As emphasized in the Paris Agreement, all climate change actions and response measures should recognize and respect the rights, knowledge and practices of indigenous peoples. In COP 23, the UNFCCC adopted a decision on the Local Communities and Indigenous Peoples Platform, identifying a new pathway for its further operationalization to strengthen the knowledge, technologies, practices and efforts of Indigenous peoples; to facilitate the exchange of experience and best practices on mitigation and adaptation; and to enhance the engagement of Indigenous peoples in the UNFCCC process. These could only be possible if indigenous peoples are present are their voices are heard in different climate change forums.

b) Definition of NBS - There is a need for different stakeholders, including the states, conservation groups, UN organizations, the private sector, CSOs, indigenous peoples and local communities to better understand what NBS means. While a lot of written literature attempt to define NBS, we believe that these definitions may be limited as they are usually “defined”/written by big conservation entities, coalitions and regional government bodies which may not necessarily reflect values and principle of other rights holders such as indigenous peoples and local communities.

Under this theme, we propose that the Forum looks into the following:

- What are the common elements, principles or components of NBS according to different stakeholders, taking particular consideration to the marginalized and most vulnerable sectors, including civil society organizations, women, and indigenous peoples?
- Should there be no-go zones or exclusion lists when referring to NBS?
- What are the current challenges and opportunities in terms of NBS finance?

c) NBS and post-COVID-19 recovery. COVID-19 and related state actions will indisputably affect how climate actions, specifically NBS will be carried out in the future.

## **II. Case studies:**

There are a number of case studies that were written by indigenous peoples and IP organizations on the actual practice of NBS that could inform the Forum. While these practices are not “named” as NBS, per se, we believe they demonstrate the principles that an NBS should look like.

- a) *Indigenous Women, Climate Change and Forest* (2011) show the traditional knowledge and practices of indigenous women in tropical forest ecosystems in Cameroon, Kenya, Nepal, Nicaragua, Peru, Vietnam, Bangladesh, and China. The intrinsic relationship of the indigenous women and nature which is beyond the material aspect but more of spiritual and emotional bond is highlighted in several of the case studies in this book. As it also presents the impacts, issues and challenges of climate change, it provides narratives how indigenous women are responding based on their traditional knowledge on their ecosystems, thus, taking their adaptation strategies from what nature is offering. You can download a copy of this book at <<http://www.asianindigenouswomen.org/index.php/climate-change-biodiversity-and-traditional-knowledge/climate-change/61-indigenous-women-climate-change-and-forests>>
- b) *Indigenous Peoples, Forests & REDD Plus: Sustaining & Enhancing Forests Through Traditional Resource Management* (2010) highlights the perspectives on forests of three communities of indigenous peoples in Nicaragua, Indonesia and Kenya. It shows the deep-seated dependence of these communities on the natural ecosystems and the multiple services their traditionally-protected forests are providing them. The threats and challenges to their forest and their customary

practice of managing their forest including climate change and how these communities are working as active agents of change are also stressed in the three case studies in this book. More importantly, it asserts the continuing performance of indigenous peoples of their roles in responding to climate change with their knowledge of their ecosystems and that they have been instrumental in reducing emissions and preventing deforestation and degradation. You can download the book at <<https://www.tebtebba.org/index.php/resources-menu/publications-menu/books/95-sustaining-enhancing-forests-through-traditional-resource-management>> A second volume featuring communities in Cameroon, Peru, Mexico, Nepal, the Philippines and Vietnam can be downloaded at <<https://www.tebtebba.org/index.php/resources-menu/publications-menu/books/74-sustaining-enhancing-forests-through-traditional-resource-management-volume-2>>

- c) Knowledge, Innovation & Resilience: Indigenous Peoples' Climate Change Adaptation and Mitigation Measures  
<<https://www.tebtebba.org/index.php/resources-menu/publications-menu/books/73-knowledge-innovation-resilience-indigenous-peoples-climate-change-adaptation-and-mitigation-measures>>
- d) *Community-Based Renewable Energy for the Poor* (2018) is a coffee table book that shows natural resource-based renewable energy projects in indigenous peoples and local communities in the Philippines. It also highlights the sustainable management of these community-owned mini-power plants and the services these provide to the communities. You can access the book at <<https://www.tebtebba.org/index.php/resources-menu/publications-menu/books/135-community-based-renewable-energy-for-the-poor>>
- e) *Indigenous Peoples' Low Carbon and Climate-Friendly Sustainable Livelihoods* (2017) shows how indigenous peoples in Latin America, Africa and Asia persist in practicing their traditional livelihoods and innovations which are mostly based on what nature, or Mother Earth, provides. Confronting challenges from climate change, domination of the global market and inconsistent government policies, indigenous peoples are shown to persevere for their development. Their scale up and innovations to cope with modern demands and realities are nature-based as they continue to care for Mother Earth. You can download the book at <<https://www.tebtebba.org/index.php/resources-menu/publications-menu/books/63-indigenous-peoples-low-carbon-and-climate-friendly-sustainable-livelihoods/file>>
- f) Secure Indigenous Peoples and Community Land Rights as Nature Base Solution to Climate Change, Right and Resources Initiative 6 MAY 2019,  
<https://wedocs.unep.org/bitstream/handle/20.500.11822/28942/SecureIP.pdf?sequence=1&isAllowed=y>

- g) Policy Paper on Indigenous Peoples and nature Based Solutions, as submitted by the IPMG on the SDGs to the Climate Action Summit in 2019  
[https://wedocs.unep.org/bitstream/handle/20.500.11822/28890/Securing\\_rights.pdf?sequence=1&isAllowed=y](https://wedocs.unep.org/bitstream/handle/20.500.11822/28890/Securing_rights.pdf?sequence=1&isAllowed=y)

### **III. Proposed formats**

- Roundtables
- Panel Discussions
- Expert Speakers
- Q&A sessions
- Exhibitions at the forum
- Virtual participation, webcast, possibility to propose questions through Skype or other platforms.

### **IV. Potential Institutions to partner with:**

As we think that the participation of indigenous peoples on the Forum on NBS is crucial, we would recommend that the SCF work with the following institutions:

- a) Tebtebba and other accredited NGO observers under the UNFCCC
- b) Elatia - ELATIA (Indigenous Peoples' Global Partnership on Climate Change, Forests and Sustainable Development)[1], is the most vibrant global indigenous network implementing indigenous peoples' sustainable, self-determined development (IPSSDD), including recognition and protection of indigenous peoples' rights and rights to lands, territories and resources; empowering indigenous women and youth; strengthening indigenous governance systems and traditional knowledge; supporting low-carbon sustainable livelihoods; implementing community-based monitoring and information systems (CBMIS), participatory mapping and resource inventory.

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[1]ELATIA, formed in 2009 through the leadership of Tebtebba, is currently composed of 18 indigenous peoples' organizations, networks and NGOs in 13 countries: Tebtebba; Aliansi Masyarakat Adat Nusantara (AMAN) and Institut Dayakologi (ID) - Indonesia; Maleya Foundation – Bangladesh; SILDAP and Naundep ni Napaknuhan ni Kalanguya - Philippines; Center for Indigenous Peoples' Research and Development (CIPRED) - Nepal; Centre for Research and Development in Upland Areas (CERDA) - Viet Nam; Lelewal – Cameroon; Mainyoito Pastoralist Integrated Development Organisation (MPIDO) and Indigenous Livelihoods Enhancement Partners (ILEPA) – Kenya; Pastoralists Indigenous Non Governmental Organizations (PINGO's Forum) - Tanzania; Servicios del Pueblo Mixe-Asamblea Mixe Para el Desarrollo Sostenible – Mexico; Centro de Culturas Indígenas el Perú (CHIRAPAQ) – Peru; Centro para la Autonomía y Desarrollo de los Pueblos Indígenas (CADPI)- Nicaragua; Conselho Indígena de Roraima (CIR) – Brazil; Dignite Pygme (DIPY) and UEFA - Democratic Republic of Congo; Federación por la Autodeterminación de los Pueblos Indígenas - Paraguay.