

- **Bushmeat**
- **Health & biodiversity**
- **Living in harmony with Earth**
- **One minute**
- **Geoengineering**

## **Sustainable wildlife management: guidance for achieving a more sustainable bushmeat sector**

*Statement by the Global Forest Coalition, FPCI, Forest Peoples Programme, ICCA Consortium, Friends of the Earth International, Global Youth Biodiversity Network, EcoNexus & Ecoropa*

Our joint statement addresses, on the one hand, the rights of Indigenous peoples and local communities in the context of sustainable wildlife stewardship, and - on the other hand - broader drivers of unsustainable hunting, including growing demand from middle and upper classes and tourists and challenges in tackling environmental crime syndicates. We also support the statement by IIFB.

*First*, recognition of Indigenous peoples' and local communities' rights, subsistence needs and customary practices is critical to the success of any efforts to address unsustainable wildlife consumption. We strongly support provisions in para. 30 about devolving wildlife rights in line with the Plan of Action on Customary Sustainable Use and recognising and supporting territories and areas conserved by Indigenous peoples and local communities (also abbreviated as 'ICCAs') and governance models such as community conservancies. In addition, any efforts to establish or expand protected areas for wildlife must comply with the Programme of Work on Protected Areas and related provisions, including by respecting the right of free, prior and informed consent. We also urge Parties to take into account the specific rights, subsistence needs and customary practices of women in policies designed to address the impacts of wild meat consumption and trade.

*Secondly*, we appreciate the explicit reference to broader drivers and factors that contribute to unsustainable hunting, including (inter alia) land use conversion for agricultural commodities and natural resource extraction, growing human populations and rural-urban trade, migration, and consumption of wild meat for social status (paras. 9,

10 and 13). These are complex and interconnected processes that cannot be addressed in isolation.

It is also necessary to address other drivers and contributing factors such as the expansion of air travel and tourism in tropical countries and growing middle and upper class demand for wild meat, including of endangered and protected species such as pangolins in Southeast Asia. In many countries, law enforcement officers are not equipped to handle this growing demand. In particular, they face challenges in monitoring new forms of wild meat trade and consumption, including through social media, and in investigating complex environmental crime syndicates. Instead, enforcement efforts tend to target and try to make examples of so-called 'low-hanging fruit' such as subsistence and small-scale hunters from rural communities. We urge Parties to also tackle these interrelated issues when addressing the unsustainable wild meat trade.

In particular, we encourage Parties to:

- (a) promote awareness campaigns to reduce demand among tourists, particularly through social media, about the illegality of consuming endangered and protected species;
- (b) strengthen the capacity of law enforcement officers, lawyers and judiciaries to investigate and prosecute middlemen and kingpins in order to dismantle wild meat syndicates; and
- (c) provide legal aid to Indigenous peoples and rural communities who are targeted and suffer disproportionately from top-down wildlife enforcement efforts.

# Biodiversity grows Healthy Food Systems

*Faris Ahmed, USC Canada*

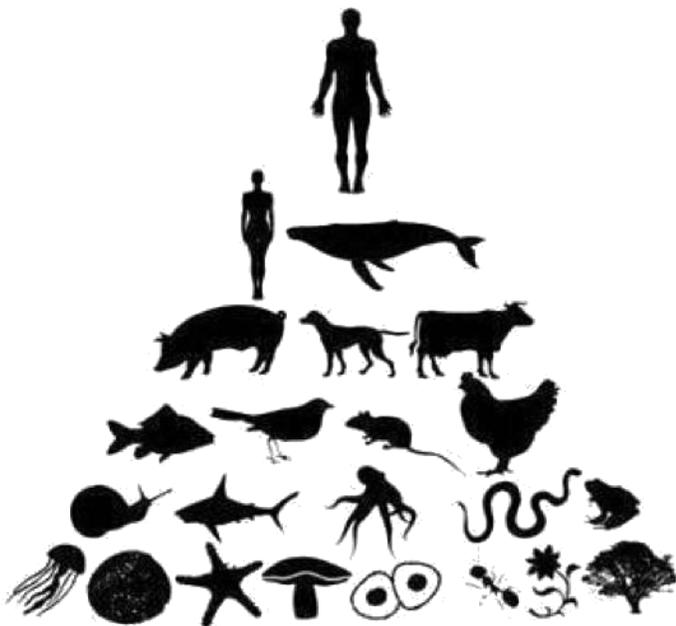
Biodiversity thrives when a system is healthy. And, a system is healthy when there is biodiversity. And, when biodiversity is lost, the system becomes unhealthy.

And so on. In yesterday's plenary we heard lots of good reasons why the CBD should treat health and biodiversity as intimately connected, and how the health of all species depends on the diversity of life on earth. We hope that ecosystems health approaches will occupy a central place in CBD planning and implementation, and in its cooperation with agencies like the WHO, as well as FAO. Systems approaches to health must be a long term, continuous effort.

Parties expressed support for the One Health approach, and were in agreement that holistic, systems approaches to health derive benefits right across the SDGs. Biodiversity is a low-cost, preventive approach to disease such as diabetes. Biodiversity enhances the dynamism of living organisms, and therefore provides natural solutions that reduce the need for harmful external inputs (which have negative impacts on human, animal, and ecosystem health). Biodiversity provides a source of nutritious foods, medicine, and healing for the body and mind.

But in our efforts to protect and enhance biodiversity, we must also remember those who have nurtured biodiversity for millennia, and who are the true keepers of biodiversity: indigenous peoples and local communities, seed and livestock keepers, forest, mountain and coastal peoples -- women and men -- who through their traditional knowledge systems, agroecological practices, and socio-cultural values, keep biodiversity alive. Salud!

## EGO



## ECO



*The opinions, commentaries, and articles printed in ECO are the sole opinion of the individual authors or organisations, unless otherwise expressed.*

**Submissions** are welcome from all civil society groups.  
**Email:** [lorch@ifrik.org](mailto:lorch@ifrik.org), [gadirlavadenz@gmail.com](mailto:gadirlavadenz@gmail.com)

# Living in Harmony with Earth

Ville-Veikko Hirvelä

To fulfill 2050 vision of “Living in harmony with nature” the states and CBD have to follow the **UN General Assembly's 2017 resolution on "Harmony with Nature" "to promote harmony with the Earth, including as found in indigenous cultures, to learn from those cultures and to support and promote efforts"** for this in state and community levels also "to identify different economic approaches that reflect" such harmony.<sup>1</sup> If this is not respected, states can not implement CBD.

If states won't learn from indigenous ways of living in harmony with Earth and promote them, states can not "respect, preserve and maintain knowledge, innovations and practices of indigenous [...] communities embodying traditional lifestyles", "promote their wider application" (CBD 8 j) or "protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use" (CBD 10 c).

As the prevailing understanding and treatment of Earth and its life has created the current threat for the whole Earth, we would need to try to learn by which kind of understandings of Earth's diverse life indigenous and local cultures have sustained life's diversity better than mainstream?

Like CBD Executive Secretary recently noted: "Over millennia, indigenous peoples have developed lifestyles and cultures" adapted to "conserving the diversity of life upon which they depend". "They represent the largest portion of linguistic and cultural diversity on Earth" which "can play a key role in addressing" global challenges, "provide valuable information to the global community and a useful model" on biodiversity as "the greatest amount of biodiversity is located on traditional lands and waters" of theirs.

In "developing a post-2020 agenda, the effective participation of indigenous peoples remains central for assessing progress on the ground, and for developing new enhanced arrangements to save" biodiversity.<sup>2</sup> In diversity of their cultures and languages indigenous and local communities have capacities to live in harmony with Earth – each culture adapted by its unique character to local ecosystem regeneration.

All cultural and linguistic heritages should get equal space and opportunities to present how people can live without displacing diversity of Earth's life - as it is crucial to save such cultural diversity which can save Earth's biodiversity with human life when elsewhere global commercial culture has led to a rapid biodiversity loss.

But states tend now not to follow the CBD commitments to promote or respect knowledge, innovations and practices of traditional lifestyles or their wider application or to learn from indigenous living in harmony with Earth.<sup>3</sup> States instead train some indigenous persons to present biodiversity in modern expert terms and categories of European languages and worldviews - displacing such indigenous knowledge, innovations and practices which embody traditional, biodiversity-sustaining community life. This tends to undermine harmony with Earth - similarly how the continuous growth of global threat to Earth's life for the last 250 years would not have been possible without the growth of countless 'technical improvements' by science.

Indigenous communities with least modern science and technology tend to live in better harmony with Earth's diverse life than modern society with science and technical capacities. Earth's biodiversity needs to be managed by cultural and linguistic diversity adapted to preserve it - as a source to live by its regeneration.

Communities must be empowered to publicly monitor how states respect in practice indigenous biocultural diversity which sustains diversity of Earth's life. Indigenous and local communities must be secured public means and power to monitor all what prevents biodiversity's customary sustainable use and conservation carried by traditional occupations and tenures. States must secure equal respect and rights for people's diverse life-heritages to such customary sustainable use of biodiversity which saves its regeneration by traditional occupations, life-styles and tenures.

1. A/C.2/72/L.52, paragr. 8 a-b

2. [www.cbd.int/doc/speech/2017/sp-2017-08-09-WIPs-en.pdf](http://www.cbd.int/doc/speech/2017/sp-2017-08-09-WIPs-en.pdf)

3. see CBD/WG8J/10/7

## You have one minute.

*Nele Marien, Friends of the Earth International*

During the first day of SBSTTA, CSO statements have been reduced to one minute, and their interventions have even been cut off in the middle of them – even while being brief and concise.

This is not acceptable, as CSOs actually bring in the information on what is happening on the ground, and what are the real world implications of what is being discussed in the room.

But if we look a bit deeper, this “one minute” appears to be a symptom of an even worse time-drawback.

In the past, SBSTTA meetings took 5 days. Negotiations were substantive, and it would still take contact group work until late for several nights to get it all done.

Now, we see the meeting reduced to four days, of which two afternoons are dedicated to WG8J. This leaves an effective working time of three days.

Unfortunately, the weakening of the SBSTTA work doesn't end there. A substantive issue, such as the Work Plan 2030 is not given its due importance through a contact group, but we also know that it cannot be negotiated from a plenary floor. For the remaining issues - such as all of New and Emerging Issues and Mainstreaming, there will be at best two nights left for contact groups to finalise their work, as SBSTTA now needs to conclude on Thursday evening.

We find ourselves saddened by the inevitably weak and unfinished nature of most if not all texts. This will have a severe impact on workload for the COP, as well as on the probable quality of its outputs. This effect is worsened by the fact that now the COP also needs to share time and space with the different MOPs.

If we keep going like this, maybe soon we can have “one minute of silence for biodiversity”

## Biodiversity versus the climate?

### Geoengineering in the UNFCCC

*Linda Schneider, Heinrich Böll Foundation*

In 2010, the CBD Parties agreed by consensus on a de-facto moratorium on all climate-related geoengineering.<sup>4</sup> But other international fora increasingly discuss geoengineering with conspicuous disregard or even outright denial of the CBD decision; last so at the Climate COP23 in Bonn last month.

The 2015 Paris Agreement established the “well below 2°C” global temperature target. Lacking binding policies for real emissions reductions, climate policy discussions in the Framework Convention on Climate Change (UNFCCC) and other spaces, such as the Intergovernmental Panel on Climate Change (IPCC), start to consider more seriously some risky and unproven geoengineering technologies to “fix” the climate crisis. The IPCC has made geoengineering a cross-cutting issue<sup>4</sup> in its upcoming Sixth Assessment Report (AR6). A growing number of outdoor experiments are being proposed by private and public actors for the near future<sup>1</sup>

International civil society active in both CBD and UNFCCC are alarmed over these developments. At COP23 last month in Bonn, Germany, members of the CBD Alliance published an open letter<sup>2</sup> to UNFCCC delegates and stakeholders, calling on them to respect the CBD decisions on geoengineering agreed by their own governments.

With the exception of the US, the parties to CBD and UNFCCC are identical, and both conventions are considered universal. CBD delegates, together with civil society, should send a strong signal to their UNFCCC counterparts that climate change and biodiversity are interdependent issue areas that require equal recognition and mutual respect. Responses to climate change must not have detrimental impacts on biodiversity. The Rio Conventions should refrain from pitting climate against biodiversity, and instead address the interrelated crises of this century in an integrated and sustainable fashion.

1 COP10 Decision X/33, [www.cbd.int/decision/cop/?id=12299](http://www.cbd.int/decision/cop/?id=12299)

2 [www.geoengineeringmonitor.org/2017/09/geoengineering-further-encroaching-on-the-ipccs-work-46th-ipcc-meeting-in-montreal-canada](http://www.geoengineeringmonitor.org/2017/09/geoengineering-further-encroaching-on-the-ipccs-work-46th-ipcc-meeting-in-montreal-canada)