



INTRODUCTION

This book provides information material on REDD (Reducing Emission from Deforestation and Forest Degradation in developing countries), one of the mitigation measures currently promoted for combating climate change, and its implications for indigenous peoples. It is intended primarily for indigenous peoples as a guide in understanding climate change, REDD and how they relate to the recognition and exercise of the collective rights of indigenous peoples.

As a guidebook for communities, the content is simplified and accompanied by illustrations and photos for visualization. Translated versions of this Guidebook in several languages will also be published in REDD countries in Asia and elsewhere.

This publication on REDD and indigenous peoples is divided into three parts. The first part is an overview on climate change and adaptation. In this section we intend to provide a basic understanding of the phenomenon of climate change, factors for global warming, impacts or effects of climate change to indigenous peoples and their livelihood activities in different landscapes and geographical locations. It also includes the actions being taken by governments and the international community. A summary of information on the major adaptation and mitigation measures agreed upon by states under the United National Framework Convention on Climate Change (UNFCCC) is also included in this section.

At the end of this section is the collective statement of indigenous peoples, the Anchorage Declaration, containing the views and position, and the demands and recommendations of indigenous peoples relating to climate change. This part of the book is not intended to provide a comprehensive information on climate change, but rather to provide a basic understanding for indigenous communities of this complex issue, and the context in which the idea of REDD has been developed.

In the second part of this guidebook we turn to REDD. The importance and the roles of forest, as well as how the concept of REDD came into being, are contained in this section. We provide background information about REDD





implementation and the role of states under REDD projects, programmes and schemes – both those developed and those planned - and role of developed countries. Since REDD is at heart a payment scheme based on carbon emissions, we also provide information on REDD financing mechanisms including from the World Bank, the United Nations, as well as from private corporations. We also address briefly the issues of carbon trading and the carbon market(s) and their relationship to REDD. This first section of REDD provides the basic understanding of the REDD scheme, and the key players of this scheme as a major mitigation action to climate change, agreed upon at the global level.

The second section of REDD is on how REDD relates to indigenous peoples, and why it is critically important for indigenous peoples, especially those living in forests, to gain knowledge and understanding of REDD. It then elaborates on the specific impacts of REDD on indigenous peoples from the perspective of indigenous peoples themselves. As such, it dwells on REDD in relation to the role of forests in climate change, and on the potential negative impacts for the recognition and exercise of the collective rights of indigenous peoples, especially on the right to land, territories and resources, and to indigenous peoples' livelihoods and well being. It however also discussed what the potential benefits and opportunities of indigenous peoples under the REDD scheme are for strengthening the recognition of their rights, and whether and how they can benefit economically.

The third part is on the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) and how this can be used to promote and protect the rights of indigenous peoples under REDD and other actions relating to the mitigation of and adaptation to climate change. It provides a summary of the contents of the UNDRIP, and it elaborates on the right of indigenous peoples to land, territories and resources, the right to development, and to Free Prior and Informed Consent (FPIC). This section also contains a list of suggestions for practical actions that indigenous peoples can take to promote, advocate and assert the recognition and exercise of their collective rights in relation to REDD and other climate change actions. It is followed by a check list for communities which includes the most important questions that communities should get answers to when they are approached to be part of a project or programme that will be funded by the carbon market, by carbon finance funds, or that will create carbon credits.





At the end of this section is a list of references to other relevant materials on REDD and climate change is provided, which indigenous communities can access if they want to have more information.

As an information guidebook for indigenous communities, this publication is aimed at increasing the awareness and understanding of indigenous communities towards mobilizing them to take action for the promotion and protection of their rights with respect to REDD and climate change actions.

The International Work Group on Indigenous Affairs (IWGIA), the Asia Indigenous Peoples Pact (AIPP), the Forest Peoples Programme (FPP) and the Tebt-ebba Foundation jointly prepared this Guidebook. This is part of the collaboration work of these organizations and institutions on Climate Change, REDD and indigenous peoples with funding from the Norwegian Agency for Development Cooperation (NORAD).





PART I :

CLIMATE CHANGE

HOW'S THE WEATHER TODAY?

For indigenous communities, the weather is very much a part of life and culture. The rising and setting of the sun, the direction of the wind, the amount of rainfall and the turning of the seasons all have meaning and relationship to how life goes in a community. Recently, intensifying changes to weather patterns have been observed. These changes have, in turn, changed patterns of wildlife or of plant growth, affecting the lives of indigenous peoples.

WHAT IS GOING ON?

The weather changes in short periods of time. Even in a day, the weather can change from a sunny morning to a rainy afternoon. Over a very long period of time, say 30 years, a certain area shows a weather pattern. This “averaged” weather is called climate. An easy way to remember the difference is that climate is what you expect, like a very hot summer, and weather is what you get, like a hot day with pop-up thunderstorms.



What is going on is that the climate is changing, and it is changing mainly because of human activities. What's more, it is changing too fast.

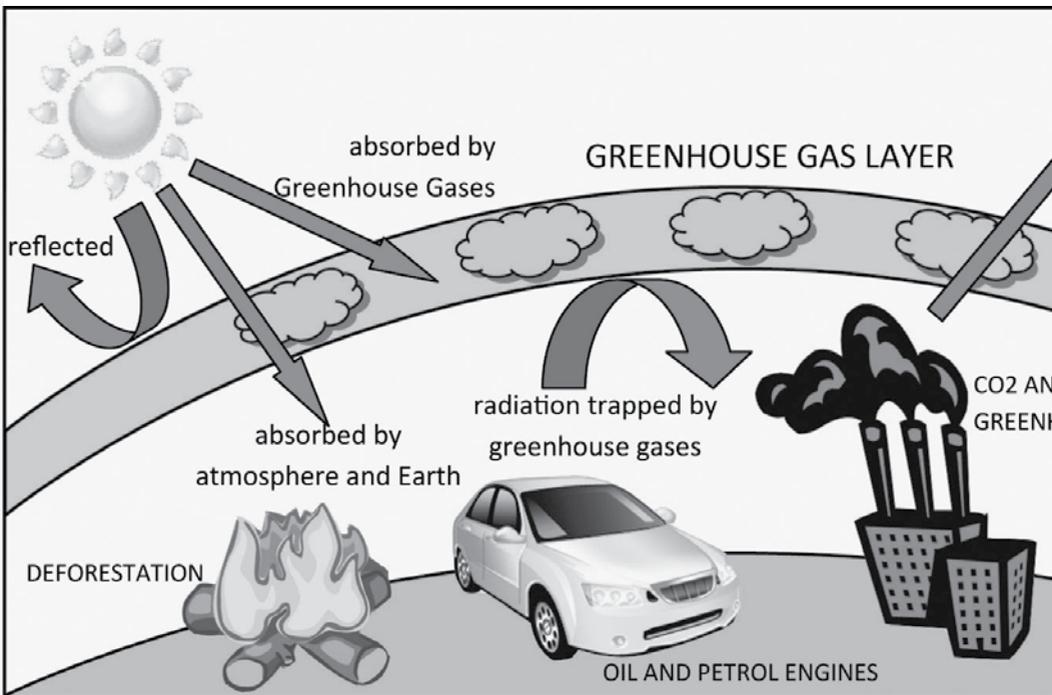
HOW DO WE KNOW THAT THE CLIMATE IS CHANGING?

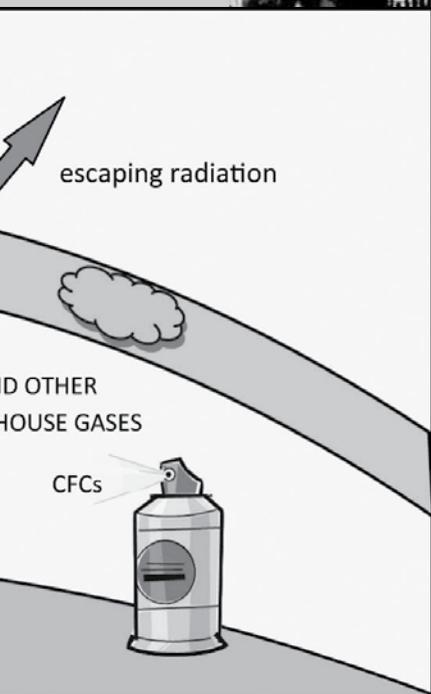
The earth, as we already know, goes around the sun. It is the sun that warms the air surrounding the earth, bringing about different types of climate in

different areas. The air that surrounds the earth is called the atmosphere and it is composed of a combination of different gases. Some of these gases have a very strong impact on our climate, and these are the gases that we are particularly interested in here. These gases are called the 'greenhouse gases' (GHGs) because they act like the glass walls of a greenhouse, allowing some of the sun's rays to enter, reflecting back harmful radiation from the sun and keeping some warmth close to the earth, making the earth a place where we can live.

Some of the heat that comes from the sun is reflected by the greenhouse gases and by the earth and goes back into space. Some of the warmth of the sun is trapped by the greenhouse gases and stays in the atmosphere, keeping the earth warm. If this was not the case, it would be very cold on Earth – too cold for humans to live.

This natural process is called the greenhouse effect. As humans and their activities emit more carbon dioxide and other greenhouse gases into the atmosphere, the greenhouse effect becomes stronger. The result is global warming. Greenhouse gases are chemical compounds such as water vapour, carbon dioxide, methane, and nitrous oxide. They are naturally part of the atmosphere.





However, humans are adding more of these gases into the atmosphere by activities such as burning oil and gas to run factories, generate power and for transportation, land development or simply farming!

Carbon dioxide is the main GHG and its main source is the burning of fossil fuels such as oil, gas or coal that we use to run machines such as cars and to produce energy. Fossil fuels are called so because they come from the decay, burial and compaction of rotting vegetation on land, and of marine organisms on the sea floor and are formed over millions of years.



Another major source of carbon is from activities that destroy or damage forests. These activities include large scale logging, mining, forest fires and expansion of agricultural land. In fact, scientists estimate that a fifth of carbon emissions into the air come from these kinds of activities.

We are already feeling some of the impacts of climate change:

- The patterns of rainfall, snow and hail have been observed to have changed. Some parts of the world are experiencing more rain than they used to, and it rains more heavily when it does, while other parts of the world are experiencing less.
- Extreme weather events such as stronger storms, droughts, heat waves, and rains are happening more often.
- The snow covers of very high mountains are now much less than they used to be and glaciers are melting very quickly.
- Many island nations are in great danger because the sea level is rising. The sea level rises when the ice at the earth's poles melts as the temperature gets warmer.
- Coral reefs in the oceans are bleaching because of the warming of the ocean and the increase in acid in the sea water.





WHO IS RESPONSIBLE FOR THE RAPID INCREASE OF GREENHOUSE GASES?

Most of the greenhouse gases that are in the atmosphere come from the burning of fossil fuels for energy and from industrial processes such as petroleum refining and cement manufacturing. When people started using machines some 250 years ago, they started burning a lot of fossil fuels for their factories and farms. People started building cities and using cars and other machines that require fossil fuels for energy. This time was called the Industrial Revolution, and it began in Great Britain and spread through regions of Europe and to the United States. Today, these countries are called the “Industrialized Nations” and include some countries in Asia and in the Pacific Rim as well.



GLOBAL WARMING
IS THE AVERAGE INCREASE IN THE SURFACE TEMPERATURE OF THE EARTH AND ITS OCEANS COMPARED TO PREVIOUS CENTURIES. GLOBAL WARMING IS ONE KEY ASPECT OF CLIMATE CHANGE.

It is now clear that it is the developed countries in North America, Europe and Australia who are historically responsible for emitting most of these greenhouse gases with their energy-dependent and wasteful lifestyles and



economies dependent on burning fossil fuels. However, the impacts of climate change are felt first in delicate and vulnerable environments, in small islands and in countries and the traditional territories of indigenous peoples who have not contributed very much to emitting these gases in the past. The people who cannot afford to travel in cars and planes, do not have heating or air conditioning in their homes but have sustainable ways of life and practices are the same people who are suffering first from climate change.

SO WHAT IF THE CLIMATE CHANGES? WHY ARE WE, INDIGENOUS PEOPLES, AFFECTED MOST?



For thousands of years, we indigenous peoples have lived in close relationship with our lands and with nature. The plants and animals in our territories are the sources of our food, medicines, and livelihoods. Our waters and lands are not only useful for us, we also hold them sacred. Many of us still live a way of life where we produce and harvest what we need, but also ensure that our natural resources will be there for our children and future generations. This is what today is called sustainable use of resources.

It is because of this close relationship with and dependence on the natural environment that the impact of climate change is more severe for us than for other peoples. Even with a low level of warming, the effects of climate change will directly affect our lives. For example, an increase in global temperature of just one degree Celsius will bring about changes in how plants grow in the forests and how fish breed in the seas. With an increase of two degree Celsius, many plants and animals will disappear and be replaced by others, and most corals



will die. Imagine what will happen if it becomes even warmer. More and more people will be affected by flooding, drought, increase of diseases, extreme weather events and species extinction.

Indigenous peoples living a traditional way of life are not using much external inputs in the form of machines, fuel, fertilizers and other industrial products. We produce much of what we need ourselves, and we do not consume a lot. This means that our ways of life emit very little carbon or other greenhouse gases into the atmosphere. And because we nurture our environment and use resources sustainably, we enhance the capturing (or sequestration) of carbon in the natural world. In the words of scientists, our way of life is in many cases even “carbon neutral”, which means: whatever carbon we emit is again taken up by the vegetation looked after by our resource management practices. Through our sustainable use of resources, we indigenous peoples have also preserved the biodiversity of our territories. However, although indigenous peoples have contributed the least to climate change, it is in our lands and territories that the impacts of climate change are being felt most.

For thousands of years, indigenous peoples have thrived in very diverse, some-time very harsh environments. They are living now

- from hunting and fishing in the arctic and sub-arctic;
- from hunting, gathering, shifting cultivation and many other forms of agriculture in tropical and sub-tropical, temperate and boreal forests;





- from pastoralism (keeping domesticated animals like goats, cattle, camels, etc.) or from hunting and gathering in dry and sub-humid environments like savannahs and deserts;
- from pastoralism and agriculture in high mountains;
- from fishing and agriculture in coastal and low-lying areas, small islands, swamps and mangrove environments.



HOW EXACTLY WILL CLIMATE CHANGE AFFECT US?

Climate change is going to or has already started to affect indigenous peoples in almost all aspects of our lives:

- ◇ Massive floods, strong hurricanes, cyclones and typhoons and storms lead to the destruction of infrastructure (houses, bridges, roads, power grid, etc.), of agricultural lands, crops, livestock, forests, marine and coastal resources leading to reduction of income and food shortage. Recent examples are the massive landslides in the Cordillera in the Philippines or the floodings in South India



- ◇ They also cause loss of freshwater supplies and the increase of micro-organisms and water-borne parasites that make us sick. Indigenous women and children are most at risk of weakening health and losing their lives.
- ◇ More frequent and prolonged droughts and floods cause the disappearance of plant and animal species that are important food sources or are essential to our ceremonial life.
- ◇ Extreme and unprecedented cold spells and prolonged rain and humidity can result in health problems, such as hypothermia, bronchitis and pneumonia, especially among old people and young children. The burden of caring for sick family members is usually on women, which prevents them from engaging in socio-political opportunities or attending to their personal development.



- ◇ Dropping water levels, prolonged droughts, the resulting desertification or saltwater intrusion in coastal areas lead to loss of farm land and therefore more hunger and impoverishment. Water and food insecurity is getting worse. As water collectors, indigenous women face inevitable conflicts over scarce water resources.
- ◇ Aside from agriculture, many other traditional occupations like hunting and gathering, pastoralism, fishing, gathering of wild plants are undermined because of climate change.
- ◇ Adverse impacts on traditional livelihoods and the environments in which they are practiced will also mean loss of traditional knowledge, innovations and practices associated with these livelihoods and environments. The capacity of our women to perform their roles as seed-keepers and transmitters of culture and language, among others, are undermined.
- ◇ Loss of sources of income and economic opportunities in our territories and along with this the loss of traditional cultural practices associated with them are expected to severely weaken our communities. As a result, many more of us will leave our communities to seek economic opportunities elsewhere. The outmigration of our youth and male heads of families further limits our opportunities and capacity to cope with the effects of climate change. It will lead to erosions of indigenous economies and to loss of our cultures. And it is the women who will bear the brunt of the responsibility of sustaining the families.
- ◇ An increasing number of us will end up as environmental refugees because the lands have gone underwater or have been destroyed by landslides.





WHAT HAVE OUR GOVERNMENTS DONE TO ADDRESS CLIMATE CHANGE?

Our governments are part of an international agreement signed by almost all countries in the world to respond to climate change. This agreement is called the United Nations Framework Convention on Climate Change (UNFCCC) and has been in force since 1994.

However, with the realization that greenhouse gas emissions continue to rise around the world, the countries that signed the UNFCCC (officially called ‘Parties’ to the UNFCCC) began negotiations with the purpose of coming up with a “firm and binding commitment by developed countries to reduce emissions.” Since the negotiations took place in Kyoto in Japan, the agreement reached is called the Kyoto Protocol. For the period between 2008 and 2012, the Kyoto Protocol sets targets for industrialized countries to reduce their pollution. It also gives them flexibility to do that, which means it allows them to reach these targets in different ways. The industrialized (also called “developed”) countries who have pledged and are now obliged to reach these targets are listed in the Annex 1 of the Kyoto Protocol, and in the UNFCCC and the Kyoto Protocol they are therefore referred to as “Annex 1 Parties”.



THE ANNEX 1 PARTIES

AUSTRALIA, AUSTRIA, BELARUS, BELGIUM, BULGARIA, CANADA, CROATIA, CZECH REPUBLIC, DENMARK, ESTONIA, FINLAND, FRANCE, GERMANY, GREECE, HUNGARY, ICELAND, IRELAND, ITALY, JAPAN, LATVIA, LIECHTENSTEIN, LITHUANIA, LUXEMBOURG, MONACO, NETHERLANDS, NEW ZEALAND, NORWAY, POLAND, PORTUGAL, ROMANIA, RUSSIAN FEDERATION, SLOVAKIA, SLOVENIA, SPAIN, SWEDEN, SWITZERLAND, TURKEY, UKRAINE, UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND, UNITED STATES OF AMERICA AND, ADDITIONALLY, THE EUROPEAN UNION

THE BALI ACTION PLAN

THE CONFERENCE OF PARTIES OR COP OF THE UNFCCC MEETS EVERY YEAR TO REVIEW THE CONVENTION'S PROGRESS. IN 2007, AT ITS 13TH SESSION IN BALI, INDONESIA, THE COP CAME UP WITH THE BALI ACTION PLAN. IT WAS TO IDENTIFY THE STEPS THAT GOVERNMENTS NEED TO TAKE IN ORDER TO COME TO AN AGREEMENT ABOUT WHAT TO DO WITH CLIMATE CHANGE AFTER 2012. REMEMBER THAT THE KYOTO PROTOCOL COMMITMENT PERIOD IS FROM 2008 TO 2012. WHAT IS ALSO IN THE PLAN THAT IS OF INTEREST TO INDIGENOUS PEOPLES IS THE INCLUSION OF DISCUSSIONS ON MITIGATING CLIMATE CHANGE THROUGH REDUCING EMISSIONS FROM DEFORESTATION AND FOREST DEGRADATION IN DEVELOPING COUNTRIES. THIS IS AN INITIATIVE THAT YOU WILL GET TO KNOW LATER IN THIS BOOKLET, AS REDD.

A much heavier burden to reduce greenhouse gas emissions has been placed on industrialized countries since it is considered only fair to require more emission reductions from them because they can afford to pay the cost of cutting emissions, and because they have historical-

ly contributed more to greenhouse gas emissions than developing countries. This is called the principle of "common but differentiated responsibilities."

It is important to know though that the targets set under the Kyoto Protocol are not high enough to seriously stop climate change and further commitments after 2012 will need to reach for far higher targets.

WHY ARE THE CLIMATE CHANGE NEGOTIATIONS NOT PROGRESSING?

The problem of global warming is largely a result of the decades of industrialization activities of the rich countries which emitted huge amounts of carbon and other greenhouse gases to the atmosphere. Around 75% of global carbon emissions had been caused by the developed countries (annex 1 countries under the Kyoto Protocol). These countries therefore have the responsibility to take drastic measures to cut back their level of carbon emissions, and they also have the responsibility to provide the needed support and assistance to other countries that are suffering from the adverse impacts of climate change. This is referred to as the historical debt of industrialized countries to the rest of the world.

The key contentious issues

At present, there are two tracks of global negotiations for international agreements on climate change. The first is the **Kyoto Protocol (KP)**, in which





developed countries (except US) have made commitments to cut their emissions by 5.2 % by 2012 as compared to the level of emissions in 1990. This is an internationally

legally binding agreement. However, scientists agree that developed countries need to make emission cuts of at least 25 to 40% by 2020 if we want to prevent the global temperature to rise more than 2% C, which would have catastrophic consequences. Therefore, a second round of commitment was supposed to have been made in Copenhagen during the COP 15 in December 2009. However, developed countries are only committing to low emission targets (11-18 %, including the US). At the negotiations during the COP 15 developing countries (the Group of 77 developing countries, or G-77, and China) demanded a 40% cut so that they will not have to reduce too much themselves and therefore have some space to develop their own economies and meet the needs of their much bigger populations.

Another problem is that developed countries want to achieve emission reduction through carbon offsets (i.e. compensation of carbon emissions, which we will explain in detail a little later) done abroad and, and not fully from carbon reduction measures at home. While refusing to commit to drastic emission cuts in their own countries, they are at the same time demanding legally binding commitments

for heavy reductions from big countries such as China, India and Brazil. Due to this unforthcoming position of developed countries the negotiations under the Kyoto Protocol have not advanced as needed and no second commitment was made.



COMMON BUT DIFFERENTIATED RESPONSIBILITIES

IN RECOGNITION OF THE HISTORICAL DEBT OF DEVELOPED COUNTRIES, THE PRINCIPLE FOR THE GLOBAL NEGOTIATIONS FOR AN AGREEMENT ON CLIMATE CHANGE IS CALLED "COMMON BUT DIFFERENTIATED RESPONSIBILITIES". THIS MEANS THAT ALL COUNTRIES MUST TAKE ACTIONS TO ADDRESS THE PROBLEM OF CLIMATE CHANGE AS A COMMON ISSUE, BUT INDUSTRIALIZED COUNTRIES MUST TAKE THE BIGGER BURDEN BECAUSE OF THEIR RESPONSIBILITY FOR CAUSING GLOBAL WARMING, THEIR LEVEL OF DEVELOPMENT, WEALTH AND CAPACITY TO ADDRESS THE IMPACTS OF CLIMATE CHANGE.



The other track of negotiations is under the **Long Term Cooperative Action (LCA)** which is a follow-up to the Bali Action Plan of 2007 for the sustained implementation of the UN Framework Convention of Climate Change. Under the LCA, developed countries must provide funds and commit to technology transfer to allow for effective measures for developing countries to cope with the impacts of climate change. This is again part of the historical debt of developed countries to developing countries. However, developing countries are again making low commitments for the so-called mitigation and adaptation funds. The United Nations Department on Economics and Social Affairs report states that 500 to 600 billion US\$ are required by developing countries for mitigation and adaptation. However, developed countries especially the EU estimated that only 100 billion are needed and is proposing that funding should be sourced out as 20-40 % from developed countries, 40% from carbon market and 20-40 % as self finance of developing countries. For developing countries (G-77 and China) this is unacceptable, especially since they also need resources for sustainable development while at the same time addressing the impacts of climate change.

Furthermore, developing countries are proposing that the funds for mitigation and adaptation are managed under the Conference of Parties (COP), ensuring the equal rights of states. Developed countries however prefer to have this under the World Bank, which is again controlled by developed countries.



Finally, another contentious issue is the transfer of environment-friendly technologies by the developed countries to developing countries in order to help them meet their reduction targets while still being able to continue developing their economies. Developed countries are however reluctant and point at the need to protect intellectual property rights. Developing countries are therefore demanding exemptions to intellectual property rights in climate friendly technology and that a technology pool is established for the needs of developing countries.

In sum, the negotiations for a new global climate change agreement are not only technically complex but also very political, especially due to the economic interests of governments and big companies. It is critically important that these interests are overruled by the notions of historical debt, social justice and recognition of rights and that they continue to underpin any agreement on climate change in order to find real solutions to this global problem and to achieve sustainable development for all.

WHAT EXACTLY IS BEING DONE NOW TO RESPOND TO CLIMATE CHANGE?

There are different ways for people to deal with the impacts of climate change. All the human actions to reduce emissions or increase the uptake of carbon dioxide by vegetation are called **Mitigation**. Examples of mitigation measures to reduce greenhouse gas emissions include increasing automobile efficiency, increasing access to and use of public transportation, replacing fossil fuels with wind or solar energy, or improving the insulation of buildings, among others.

Human interventions intended to provide help to communities, peoples or nations dealing with the effects of climate change that are already happening are called **Adaptation**.

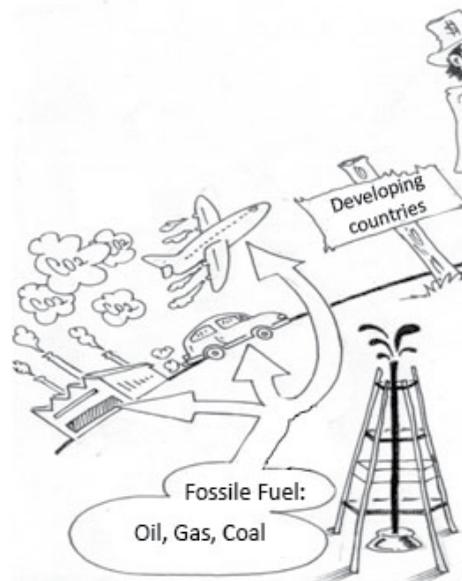


Mitigation

The most important form of mitigation is to reduce the emission of greenhouse gases at source – which would be above all in the industrialized countries. The opposite approach is to increase the ‘sequestration’ of greenhouse gases, which means the absorption or trapping of these gases in a variety of ways, for example through plant growth. Since plants absorb carbon dioxide from the atmosphere as they grow, there is a lot of carbon that is “sinking” into vegetation. Therefore, forests, savannas or the algae in the sea are called “carbon sinks”.

In the Kyoto Protocol, governments gave themselves several options to reduce their emissions. In addition to reducing them at home, they introduced several other ways to reduce emissions that they called “market-based mitigation mechanisms”. These mechanisms are called “market-based” because they work like a trading or market system. Remember that developed countries were given a concrete target for the reduction of greenhouse gases. As carbon dioxide is the main problem, these targets are limits to the amount of carbon dioxide that developed countries can release into the air. When a country lowers their emissions more than they need to (more than the target) they have spare emissions (carbon permits) that they are allowed to sell to other countries that have used up their quota. These carbon permits can then be sold to those who are not able to reach their target. In reality it is all much more complicated, and there are also possibilities to pay someone else in a country where there are no limits on the emissions to reduce theirs and allow an industrialized country to emit more, but what we have explained is the basic principle of the “market-based mitigation mechanism”.

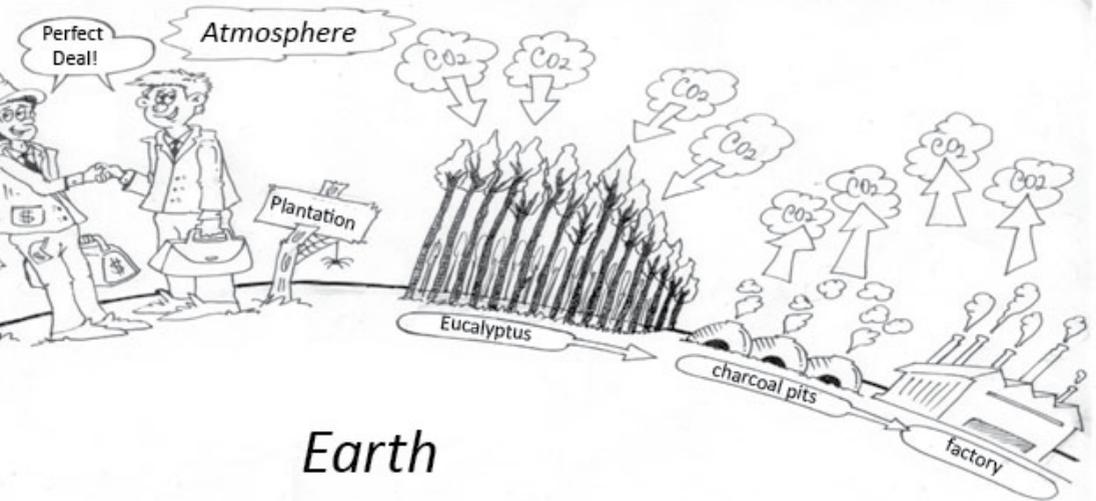
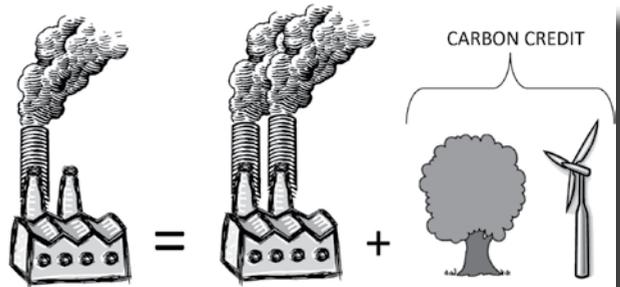
Market mechanisms are also proposed to be included in the financial arrangements to pay for REDD, but this is not yet agreed between governments. Use of market mechanisms at the moment is voluntary. For more information on what “market mechanisms” might be included in future agreements and what their implications are please see pages 35-37 in this booklet.



THE MARKET-BASED MECHANISMS THAT ARE INCLUDED IN THE KYOTO PROTOCOL ARE: 1. CLEAN DEVELOPMENT MECHANISM (CDM), 2. EMISSIONS TRADING (ET) AND 3. JOINT IMPLEMENTATION (JI).

These market mechanisms are supposed to lower the costs of achieving emissions targets. The CDM allows developed countries to invest money in projects in developing countries which are expected to lower the amount of carbon dioxide in the air. These include projects such as oil palm plantations for the production of bio-fuels (fuel produced from palm oil replacing the use of normal fuel), renewable energy production (reducing the amount of energy produced by power plants burning oil or coal), or projects that create or enhance carbon sinks, like through afforestation or reforestation.

The carbon emission that is claimed to be reduced or the carbon sink produced are measured and for that "carbon credits" are given to the country financing these projects. Similarly, through Joint Implementation developed countries can receive credit for investing in projects



in other developed countries. And all the carbon credits gained through these two mechanisms can be traded by the developed nations among themselves.

Of course, the best way to mitigate climate change is to change the unsustainable production and consumption which are still the prevalent system in this world. The best mitigation measures involve changing lifestyles, individually and collectively, and to change the course of development towards a sustainable and low-carbon system of production and consumption.



It is crucial for us indigenous peoples to fully understand these market-based mechanisms. Equipped with adequate information, we can evaluate the risks and opportunities which will allow us to make our own decisions on whether to engage with the emissions market or not. Please look at the “checklist for communities” on pages 81-85 for some of the questions you should think about if a carbon trading project is proposed near or within your lands, territory or resources.





Adaptation

Mitigation is one of the main concerns of the UNFCCC and the Kyoto Protocol. Adaptation is the other. Adaptation is about finding ways to lessen the impacts of climate change to humans and to the environment.

All over the world, indigenous peoples have already developed their own innovative adaptation measures in coping with climate change, based on their traditional knowledge. These include growing many different crops and crop varieties, relocating fields, changing hunting strategies, plant gathering, and fishing techniques, etc.

WHY SHOULD MITIGATION MEASURES BE A CONCERN FOR INDIGENOUS PEOPLES?

Sometimes the solutions that the industrialized countries are proposing may actually not be very good, at least not good for everyone. An example is the proposal to produce more bio-fuel, often also referred to as agro-fuel, so that less fossil fuel is used. However, to be economically profitable, large areas of land are needed for such plantations, and for that forests in tropical countries where indigenous peoples live are cut down on a large scale.

These plantations do produce bio-fuels such as ethanol (from sugarcane) or bio-diesel (from oil palm and the *jathropa* plant), and in this sense are replacing conventional fossil fuel.

However, the destruction of forests for these plantations, developing the land, using fertilizers and pesticides, transporting and processing the raw materials lead to the releases of enormous amounts of carbon into the atmosphere. So these plantations end up emitting far more carbon than what they save through the production of bio-fuel. And indigenous peoples and other communities living in these forests are often displaced by such projects.

Climate change mitigation is not only an issue of cutting down greenhouse gas emissions but also an issue of equity, social justice, human rights and sustainability. How will the world share the burden of decreasing greenhouse gas emissions? Who should be compensated for what? How will such measures affect the rights to water, food, shelter and health? These questions need to be asked when climate change mitigation measures are proposed.

Indigenous peoples are not contributing to increasing levels of greenhouse gas emissions because of their low-carbon or even carbon-neutral ways of life. Furthermore, they have struggled to prevent extraction of oil, gas, and minerals from their territories and keep on fighting against deforestation, all of which has kept a lot of carbon under the ground and in the trees. Unfortunately, these contributions are not acknowledged and accounted for in the carbon market. Therefore, also in this respect the principles





of equity and sustainability are not really respected.

It is bad enough that there are no mechanisms to recognize, account for and integrate indigenous peoples' contributions to mitigation. But what is worst is the fact that some mitigation measures have led to the violation of indigenous peoples' basic human rights. Some of the negative impacts of mitigation measures to indigenous peoples include violation of the rights of indigenous peoples to their lands, territories and resources, criminalisation of traditional livelihood practices like shifting cultivation, or an increase in food prices resulting in more food insecurity. An example for this has been described above: when indigenous peoples' lands are forcefully taken from them in order to be converted to plantations.

The inclusion of REDD (Reducing Emissions from Deforestation and Forest Degradation) as a mitigating measure for climate change presents both threats and opportunities for indigenous peoples. While REDD, which will be part of the post 2012 climate agreement, may provide some financial and other opportunities for indigenous peoples who live and depend on forests, the concept and manner in which it is being shaped and implemented pose some problems which have to be addressed. Indigenous peoples fear that they will be excluded once more from their forests as what has happened in the establishment of Forest Protected Areas in the past. If their forests are designated as carbon forests and are used for emissions trading,

there is a great possibility that they will be prevented from practicing their own traditional forest management practices and to use their forests for ceremonial purposes, shifting cultivation, as sources of timber and non-timber forest products and medicines, and other agro-forestry activities. You will read all about this and other discussion on REDD in the next section of this booklet.

THE ANCHORAGE DECLARATION

FROM APRIL 20 – 24, 2009, INDIGENOUS REPRESENTATIVES FROM ALL OVER THE WORLD GATHERED IN ANCHORAGE, ALASKA TO EXCHANGE THEIR KNOWLEDGE AND EXPERIENCE IN ADAPTING TO THE IMPACTS OF CLIMATE CHANGE, AND TO COME UP WITH KEY MESSAGES AND RECOMMENDATIONS WHICH CAN BE TO BE EXPRESSED WHEN THE UNFCCC MEETS FOR THE FIFTEENTH CONFERENCE OF PARTIES (COP15) IN COPENHAGEN, DENMARK ON DECEMBER 2009. IT WAS THE FIRST TIME THAT A MEETING ON CLIMATE CHANGE FOCUSED ENTIRELY ON INDIGENOUS PEOPLES EVER HAPPENED.

IN THIS MEETING, INDIGENOUS REPRESENTATIVES CAME UP WITH THE ANCHORAGE DECLARATION WHICH CHALLENGED STATES TO “ABANDON FALSE SOLUTIONS TO CLIMATE CHANGE THAT NEGATIVELY IMPACT INDIGENOUS PEOPLES’ RIGHTS, LANDS, AIR, OCEANS, FORESTS, TERRITORIES AND WATERS. THESE INCLUDE NUCLEAR ENERGY, LARGE-SCALE DAMS, GEO-ENGINEERING TECHNIQUES, ‘CLEAN COAL,’ AGRO-FUELS, PLANTATIONS, AND MARKET BASED MECHANISMS SUCH AS CARBON TRADING, THE CLEAN DEVELOPMENT MECHANISM, AND FOREST OFFSETS.” THEY ALSO CALLED FOR THE “... HUMAN RIGHTS OF INDIGENOUS PEOPLES TO PROTECT OUR FORESTS AND FOREST LIVELIHOODS ... [TO] ... BE RECOGNIZED, RESPECTED AND ENSURED.

