

Grounding Our Work In What Has Come Before

A REVIEW OF INDIGENOUS-LED CLIMATE DECLARATIONS AND REPORTS

1992-2019



iNDiGENOUS
CLIMATE ACTION



Echoing powerfully across the world - in international climate conferences, community halls and out on the land - Indigenous Peoples have been calling for climate justice for decades now.

Indigenous Peoples have witnessed the legacy of climate change since first contact. As those that have contributed the least and experienced the worst, yet we remain on the frontlines of the calls to action to address this crisis. We have been calling out false solutions that strengthen rather than transform the causes of climate change and we have been demanding just, effective, and transformative climate action.

To begin our research project, our Indigenous-led Climate Policy Advisory Council members urged us to sit down and read through many inspiring climate-related declarations, reports and resolutions that have already been written by Indigenous Peoples to date, internationally and in so-called Canada. This has allowed us to learn from what has already been done, to draw upon, build from, and contribute to the work that is already happening. We ground our ongoing research project in gratitude for the

work that has come before. We offer in the following overview of climate declarations, reports and resolutions written by Indigenous people over the last 4 decades, internationally and here in so-called Canada as well.

ICA's work and our recent and upcoming reports rest on the shoulders of a powerful legacy of global efforts by Indigenous folks to respond to the climate crisis.

We'd like to acknowledge our Advisory Council members: Katherine Whitecloud, Deborah McGregor, Jesse Mike, Tiffany Traverse and Pamela Beebe. Thank you for directing us to do this review. We'd also like to acknowledge ICA Executive Director Eriel Deranger for gathering all these documents throughout the years and making her reading list available to us. We'd also like to acknowledge help from Jen Gobby, Rebecca Sinclair, Gerda

Kits, Simona Bobrow, Sarah Hanson, and Carlie Kane for help with this review. And we express deep gratitude to all the Indigenous Peoples who participated in the drafting of these inspiring and powerful documents.



All life on earth depends on us

NEW MEXICO
CLIMATE JUSTICE
#NOSACRIFIC

PROTE

CYCLE

No No

END Fossil Fuel

Color Climate It's SW

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THE DOCUMENTS WE READ TO GROUND THIS PROJECT

TITLE	YEAR	REGION	BRIEF SUMMARY
Indigenous Peoples' Earth Charter	1992	International	Indigenous Peoples gathered at Kari-Oca World Conference of Indigenous Peoples on Territory, Environment and Development
Kimberley Declaration and Indigenous Peoples' Plan of Implementation on Sustainable Development	2002	International	Indigenous Peoples gathered at the Indigenous Peoples' International Summit on Sustainable Development
Report 1: An Introduction to the Science of Climate Change	2006	Canada	A report prepared by the Centre for Indigenous Environmental Resources for the Assembly of First Nations that introduces the science of climate change.
Report 2: How Climate Change Uniquely Impacts the Physical, Social and Cultural Aspects of First Nations	2006	Canada	A report prepared by the Centre for Indigenous Environmental Resources for the Assembly of First Nations that describes the unique impacts climate change has on First Nations
Report 3: Impacts of Climate Change on First Nation Economies	2006	Canada	A report prepared by the Centre for Indigenous Environmental Resources for the Assembly of First Nations that explores the impacts of climate change on First Nation Economies
Report 4: First Nations' Governance and Climate Change: Key Issues	2006	Canada	A report prepared by the Centre for Indigenous Environmental Resources for the Assembly of First Nations that outlines the key issues of First Nations' Governance in a changing climate.
Report 5: Climate Change and First Nations: Recommendations for Action		Canada	A report prepared by the Centre for Indigenous Environmental Resources for the Assembly of First Nations that states recommendations for climate action such as adaptation and mitigation.
The Inuvik Declaration on Arctic Climate Change and Global Action	2008	Canada	Northern Indigenous Peoples and partners
The Manila Declaration of the International Conference on Extractive Industries and Indigenous Peoples	2009	International	Indigenous Peoples and support organizations from 35 countries around the world
The Anchorage Declaration: Indigenous Peoples' Global Summit on Climate Change	2009	International	Indigenous Peoples gathered at Indigenous Peoples' Global Summit on Climate Change

TITLE	YEAR	REGION	BRIEF SUMMARY
Cochabamba: Documents of the World People's Conference on Climate Change and the Rights of Mother Earth	2010	International	Indigenous Peoples gathered at World Peoples' Conference on Climate Change and the Rights of Mother Earth
Declaration of the Indigenous Peoples of the World to the UNFCCC COP 17 International Indigenous Peoples' Forum on Climate Change ("Durban Declaration")	2011	International	Indigenous Peoples of the world
The Oaxaca Action Plan of Indigenous Peoples	2011	International	Indigenous Peoples gathered Second Technical Workshop of Indigenous Peoples and States in the UNFCCC
KARI-OCA 2 Declaration, Indigenous Peoples Global Conference on RIO+20 and Mother Earth	2012	International	Indigenous Peoples gathered at United Nations Conference on Sustainable Development Rio+20
Keep Fossil Fuels in the Ground: A Declaration for the Health of Mother Earth	2015	International	Indigenous peoples and allies declaration to call for the end of destructive extractive industries that exacerbate climate change.
Onjisay Aki International Climate Calls to Action	2017	International	Indigenous knowledge keepers and leaders, and partners, gathered at the Injisay Aki International Climate Summit
Taking Care of Each Other: Taking Care of Mother Earth	2017	Canada	Deborah McGregor, on behalf of Chiefs of Ontario
Turtle Lodge Declaration	2017	Canada	Indigenous knowledge keepers and scientists from so-called Canada
National Inuit Climate Change Strategy	2019	Canada	National Inuit Climate Change Committee of Inuit Tapiriit Kanatami (ITK)
Indigenous Peoples and Traditional Knowledge in the Context of the UNFCCC	2021	International	International Indigenous Peoples' Forum on Climate Change and Center for International Environmental Law
Quebec Native Women: 2019 Climate Change Report	2019	Canada	Quebec Native Women's Inc. (QNW)'s Climate Change Project Team is honoured to have interviewed nine Elders and Indigenous knowledge keepers.

ONJISAY AKI INTERNATIONAL CLIMATE CALLS TO ACTION

Developed by Consensus by the Speakers of the
 Onjisay Aki – Our Changing Earth – International Climate Summit
 Turtle Lodge | Sagkeeng First Nation | Manitoba, Canada



Turtle Lodge Declaration

GATHERING OF INDIGENOUS KNOWLEDGE KEEPERS AND SCIENTISTS
 SEPTEMBER 2017

INDIGENOUS PEOPLES EARTH CHARTER
DECLARATION

WE THE INDIGENOUS PEOPLES WALK TO THE FUTURE IN THE FOOTPRINTS OF OUR ANCESTORS FROM THE SMALLEST TO THE LARGEST LIVING BEING, FROM THE FOUR DIRECTIONS FROM THE AIR, THE LAND AND THE MOUNTAINS, THE CREATOR HAS PLACED US, THE INDIGENOUS PEOPLES UPON OUR MOTHER THE EARTH.

THE FOOTPRINTS OF OUR ANCESTORS ARE PERMANENTLY ETCHED UPON THE LANDS OF OUR PEOPLES.

WE, THE INDIGENOUS PEOPLES MAINTAIN OUR INHERENT RIGHT TO SELF-DETERMINATION. WE HAVE ALWAYS HAD THE RIGHT TO DECIDE OUR OWN FORMS OF GOVERNMENT, TO USE OUR OWN WAYS TO RAISE AND EDUCATE OUR CHILDREN, TO OUR OWN CULTURAL IDENTITY WITHOUT INTERFERENCE.

WE CONTINUE TO MAINTAIN OUR RIGHTS AS PEOPLE DESPITE CENTURIES OF DEPRIVATION, ASSIMILATION AND GENOCIDE.

WE MAINTAIN OUR INALIENABLE RIGHTS TO OUR LANDS AND TERRITORIES, TO ALL OF OUR RESOURCES - ABOVE AND BELOW - AND TO OUR WATERS. WE ASSERT OUR ONGOING RESPONSIBILITY TO PASS THESE ON TO FUTURE GENERATIONS.

WE CANNOT BE REMOVED FROM OUR LANDS.

WE, THE INDIGENOUS PEOPLES, ARE CONNECTED BY THE CIRCLE OF LIFE TO OUR LANDS AND ENVIRONMENTS.

WE, THE INDIGENOUS PEOPLES, WALK TO THE FUTURE IN THE FOOTPRINTS OF OUR ANCESTORS.

signed at Kari-Oca, Brazil on the 30th day of May 1992.

THE INUVIK DECLARATION ON ARCTIC CLIMATE CHANGE AND GLOBAL ACTION:

December 5, 2008

Declaration of the Indigenous Peoples of the World to the UNFCCC COP 17 International Indigenous Peoples' Forum on Climate Change Durban, South Africa December 2, 2011



National Inuit Climate Change Strategy

COCHABAMBA

Documents of the
 World People's Conference on Climate Change
 and the Rights of Mother Earth
 Bolivia, April 2010



TAKING CARE OF EACH OTHER: TAKING CARE OF MOTHER EARTH



The Anchorage Declaration 24 April 2009

For each of these documents we asked:

- ▲ **HOW IS THE CLIMATE CRISIS AND ITS IMPACTS ON INDIGENOUS PEOPLE DESCRIBED AND UNDERSTOOD?**
- ▲ **HOW DOES IT DESCRIBE THE PROBLEMS AND SHORTCOMINGS OF CURRENT CLIMATE POLICIES AND SOLUTIONS?**
- ▲ **WHAT VALUES, RELATIONS AND LEADERSHIP ARE EMPHASIZED?**
- ▲ **WHAT CLIMATE POLICIES AND SOLUTIONS DOES IT PROMOTE?**

We present what we learned from this review by exploring each of these questions below.

1. HOW IS THE CLIMATE CRISIS AND ITS IMPACTS ON INDIGENOUS PEOPLE DESCRIBED AND UNDERSTOOD?

These documents make clear that: “The climatic impacts we are experiencing are not just about changes to our physical environment and the wildlife and ecosystems that sustain us. Our social, cultural and economic systems are affected and ultimately so is our overall health and wellbeing” (Inuit Strategy, p.5).

They note that “Indigenous Peoples live in areas which are most vulnerable to impacts and root causes of climate change” (Anchorage Declaration, p.1). Some specific impacts include:

- Changes in plants, wildlife and weather that affect people’s ability to harvest or grow food.
- Exposure to extreme weather and forest fires that put people and animals at risk.
- Changing weather, water, permafrost and ice conditions that affect travel, housing and other infrastructure.

Even though non-Indigenous peoples are exposed to some of the same risks, Indigenous Peoples “face unique challenges as a result of geographic location, reliance on the environment, current limited adaptation capabilities, and the need to protect and preserve Treaty and Aboriginal rights that are adversely affected by climate change” (Report 2, CIER, p. 2)

The documents emphasize that although Indigenous Peoples are often disproportionately affected by climate change, they are not responsible: “These harms are disproportionately borne by those who do not profit from the economic and political systems that have caused them, bear no responsibility for the crisis, and lack adequate resources to adapt to our changing climate” (Keep Fossil Fuels in the Ground). Instead, climate change is primarily caused by the “developed States” (Anchorage Declaration) pursuing unsustainable, extractive development. Fossil fuel extraction, mining and agribusiness are key industries identified as causes of environmental degradation and climate change.

Because many Indigenous territories are rich in resources, these extractive industries also disproportionately affect Indigenous Peoples. For example, the Manila Declaration states:

Our territories are home to over sixty percent of the world’s most coveted mineral resources . . . This exploitation has led to the worst forms of environmental degradation, human rights violations and land dispossession and is contributing to climate change” (p.1).

This pattern of exploitation is rooted in colonialism and capitalism. Reflecting on the 20 years since the United Nations “Earth Summit” in 1992, the KARI-OCA 2 Declaration states that “we as Indigenous Peoples see that colonization has become the very basis of the globalization of trade and the dominant capitalist global economy. The exploitation and plunder of the world’s ecosystems and biodiversity, as well as the violations of the inherent rights of Indigenous Peoples that depend on them, have intensified” (p. 1). The documents call out the centuries of “deprivation, assimilation, and genocide” (IP Earth Charter, p. 2) that Indigenous Peoples globally have endured, and demand international instruments that



recognize their collective human rights.

Capitalism, with its relentless drive for economic growth, “seeks profit without limits, separating human beings from nature and imposing a logic of domination upon nature, transforming everything into commodities: water, earth, the human genome, ancestral cultures, biodiversity, justice, ethics, the rights of peoples, and life itself.” (Cochabamba, p 3). This separation between humans and nature is a recurring theme in the documents. They warn that this is “endangering the future of humanity in its entirety. The whole model of civilization that began 500 years ago with the pillaging of the natural resources for profit and the accumulation of capital, is in crisis.” (Durban Declaration, p. 1).

Indigenous Peoples have long been on the forefront of protecting Mother Earth. For example, Indigenous resistance to fossil fuel extractivism in so-called Canada and the United States has stopped or delayed projects responsible for nearly one quarter of both nations’ annual greenhouse gas emissions.¹ However, Indigenous land defenders are often violently repressed: “Indigenous activists and leaders defending their territories continue to suffer repression, militarization, including assassination, imprisonment, harassment and vilification as “terrorists.” (KARI-OCA 2, p.1).

2. HOW DOES IT DESCRIBE THE PROBLEMS AND SHORTCOMINGS OF CURRENT CLIMATE POLICIES AND SOLUTIONS?

The documents also highlight a number of problems and shortcomings of current climate policies and solutions. One is that climate policies may have disproportionately negative impacts on Indigenous communities. For example, Inuit communities living in the north are “highly reliant on expensive and carbon intensive goods and services, making us disproportionately vulnerable to climate policies that target carbon intensive goods and services if proactive measures are not taken to mitigate the impacts of those actions on our already high energy,

food and transportation costs” (Inuit Strategy, p.17). Current policies in so-called Canada do not adequately deal with this problem.² Another example is that cap and trade programs may put Indigenous communities at risk of being pushed off of their land: “REDD+ also threatens the survival of Indigenous Peoples and may result in the biggest land grab of all time . . .the inclusion of soils and agricultural practices in REDD+ and other carbon marketing schemes could commodify almost the entire surface of Mother Earth” (Durban Declaration, p.3).

In addition, Indigenous communities often do not have access to the benefits of climate policy. For example, they may not have the funds or capacity to develop wind and solar energy generation, and climate action plans may be “designed more for urban spaces and people. For example, community retrofit does not address traditional food security” (Taking Care of Each Other: Taking Care of Mother Earth, p.19). A report completed for the Assembly of First Nations identifies inadequate financial resources as a key problem: ““If First Nations are not able to effectively address present economic, social, and environmental challenges due to factors such as inadequate federal funding, lack of capacity, and loss of subsistence economies, how will they meet the increased needs and concerns regarding climate change?” (Report 3, CIER, p. 21)

The documents also identify false solutions, such as the so-called “green economy” and market-based mechanisms, that leave unquestioned the fundamental underlying problems of capitalism and colonialism. According to the Kari-Oca 2 Declaration, for example, “the Green Economy is nothing more than capitalism of nature . . . Our forests suffer from the production of agro-fuels, bio-mass, plantations and other impositions of false solutions to climate change and unsustainable, damaging development” (KARI-OCA 2, p. 1-2). The Durban Declaration highlights cap and trade systems, specifically REDD+, as a false solution that “jeopardizes the future of humanity by providing polluters with cheap permits to pollute, thus further entrenching fossil fuel use, which is the major cause of the climate crisis” (p. 3). Other false solutions identified in the documents include hydroelectric dams, genetically modified organisms including GMO trees, plantations, agrofuels, “clean” coal, nuclear power, natural gas, hydraulic

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1. Goldtooth, Dallas, Alberto Saldamando, and Kyle Gracey. “Indigenous Resistance Against Carbon.” Washington, DC: Indigenous Environmental Network and Oil Change International, August 2021. <https://www.ienearth.org/wp-content/uploads/2021/09/Indigenous-Resistance-Against-Carbon-2021.pdf>.
 2. Please also see our previous report: Gobby, Jen, and Rebecca Sinclair. “Decolonizing Climate Policy in Canada: Report from Phase One.” Indigenous Climate Action, March 2021. https://static1.squarespace.com/static/5e8e4b5ae8628564ab4bc44c/t/6061cb5926611066ba64a953/1617021791071/pcf_critique_FINAL.pdf.

fracturing, nanotechnology, synthetic biology, bioenergy, plantations, biomass, biochar, geo-engineering, carbon markets, carbon trading, forest offsets, markets for algae in oceans, and corporate social responsibility.

These false solutions are rooted in limited scientific ways of knowing. As the Cochabamba Declaration reminds us, “the corporations and governments of the so-called “developed” countries, in complicity with a segment of the scientific community, have led us to discuss climate change as a problem limited to the rise in temperature without questioning the cause, which is the capitalist system” (p. 3). The documents point to the shortcomings of reductive modern science, which “routinely shatters and fragments, thereby obliterating context, connections and interactions” (Turtle Lodge Declaration, p. 2). They highlight the need for Western science to learn from Indigenous worldviews, but also to strengthen, respect and protect Indigenous ways of knowing from appropriation (IP Earth Charter, p. 11-12).

However, Indigenous Peoples and their knowledges are often excluded from decision-making processes: “Governments do not listen to us, and then we have to protest the threats to our lives and lands” (Taking Care of Each Other: Taking Care of Mother Earth, p.19). In so-called Canada, too, “Most decision-making, even that related directly to the lives of First Nation peoples or regarding their lands and waters, continues to occur without First Nation involvement” (Report 4, CIER, p. 3).

3. WHAT VALUES, RELATIONS AND LEADERSHIP ARE EMPHASIZED?

The declarations emphasize that “traditional knowledge and wisdom embedded in place has enabled people and cultures to flourish for millennia” (Turtle Lodge Declaration, p. 1) and that Indigenous cultures have valuable lessons to offer the rest of the world “through our values and worldviews in how to tread gently upon the earth” (Manila Declaration, p.3). They therefore call upon leaders to draw on Indigenous knowledges in decision-making. This knowledge is grounded in Indigenous Peoples’ responsibilities to lands and waters: “We reaffirm our responsibility to speak for the protection and enhancement of the well-being of Mother Earth, nature and future generations of our Indigenous Peoples and all humanity and life”(KARI-OCA 2, p. 1). Actions are guided by sacred values of harmony, interdependence, reciprocity, love and care, which apply to relationships both between humans and between humans and

non-human beings.

A central characteristic of Indigenous knowledges is the awareness of and a deep connection to Mother Earth as the source of all life. For example, the Indigenous Peoples’ Earth Charter states: “We feel the Earth as if we are within our Mother. When the Earth is sick and polluted, human health is impossible. To heal ourselves, we must heal the planet and to heal the planet, we must heal ourselves” (p.10). Indigenous Peoples look to Mother Earth herself for leadership, “who as a living being carries the true influence to bring birth to new life, to counter imbalances that lead to issues like climate change, and to restore balance in the world” (Onjisay Aki Calls to Action, p.1). Thus, Indigenous Peoples have a deep sense of identification with the land itself; as the Kari-Oca Declaration states:

“Our lands and territories are at the core of our existence – we are the land and the land is us; we have a distinct spiritual and material relationship with our lands and territories and they are inextricably linked to our survival and to the preservation and further development of our knowledge systems and cultures, conservation and sustainable use of biodiversity and ecosystem management.”(KARI-OCA 2, p.4).

Autonomy, self-determination and respect for Indigenous rights are key themes in the documents. The Indigenous Peoples’ Earth Charter, for example, emphasizes Indigenous rights to self-determination, governance, to raise and educate their children and practice their cultures, and inalienable rights to their lands and territories. These rights affirm that Indigenous Peoples must be fully included in decision-making about climate and related issues: “negotiations about climate change should not be conducted by States and international organizations unless there is full and effective participation of Indigenous Peoples. Furthermore, mitigation and adaptation measures related to climate change must be designed and implemented in keeping with Indigenous Peoples’ rights” (Manila Declaration, p.3).

Relationships of solidarity between Indigenous communities, government bodies, NGOs and other Indigenous and non-Indigenous supporters are welcomed. However, organizations and individuals (including academics) must not impose themselves or their views on Indigenous Peoples, “but respect our legitimate leadership and also seek the free, prior and informed consent of communities before intervening” (Manila Declaration p. 4).

Participation by Indigenous women, Elders, and youth is particularly important, partly because “they are among



the most affected by the negative impacts brought by the commodification of nature” (Kari-Oca 2 p. 3). The declarations prioritize passing on the wisdom of Elders and Knowledge Keepers to the youth, enabling them to become leaders “who will walk a road of peace and take care of the Earth” (Onjisay Aki International Climate Calls to Action, p. 2).

“The challenges we face as a People will continue if we do not root our future in our own laws, protocols, cultures, traditions, languages and ceremonies. We have to know who we are and what our responsibilities are to each other and the Earth. Our laws, culture, and language are what keep us strong, and we have to ensure these are passed on and practiced by current and future generations. The stronger we are, the more able we will be to deal with climate change” (Taking Care of Each Other: Taking Care of Mother Earth, p.22, 23).

4. WHAT CLIMATE POLICIES AND SOLUTIONS DOES IT PROMOTE? WHAT OTHER CALLS TO ACTIONS ARE INCLUDED?

One thing that distinguished the solutions and policies promoted in these documents from the solutions and policies promoted by settler governments and mainstream environmentalists is the marked focus on actually stopping the causes of climate change. These documents call for the end of fossil fuel extraction, the need to hold polluting corporations and polluting countries accountable. They note the need for increased regulation of extractive industries and corporations, including improved enforcement and accountability mechanisms, and call for public, rather than private, financing for development project.

The documents also call for protections for Indigenous Peoples from damages caused both by fossil fuel

extraction and so-called “green” initiatives. They note the need for compensation and restitution for damages to Indigenous lands, territories and resources by extractive projects, and call for a moratorium on displacement of Indigenous Peoples from their lands and new extractive projects on Indigenous lands.

“Where Indigenous territories have been degraded, resources must be made available to restore them... Within this process of recuperation the compensation for the historical ecological debt must be taken into account” (IP Earth Charter, p.4).

They emphasize the need for projects and policies, including those related to renewable energy and other climate policies, to respect the rights of Indigenous Peoples; in particular, the need for free, prior and informed consent to be obtained from affected Indigenous Peoples before projects are approved. And they call for an end to the criminalization of land defenders.

The documents also call for dismantling the systems of colonialism and capitalism that underlie the climate crisis. This includes the condemnation and abandonment of doctrines, policies, and practices that are based on the “presumed superiority of colonial peoples and worldviews” (Manila Declaration, p. 2), including the concept of terra nullius (Indigenous Peoples’ Earth Charter). It also includes rethinking concepts of “development” that are based on exploitation of people and nature, unlimited accumulation of wealth, unsustainable consumption and production, and corporate globalization.

Instead, the declarations urge healing the relationship between humans and the earth. They propose ways to (re)build just, harmonious and reciprocal systems and economies.

The documents also make clear that to address climate change, there needs to be a fundamental shift in how decisions are made. Expressed in different ways in different documents, there is a shared conviction that a transformation in social structures, institutions and

PATHWAYS OFFERED FOR DOING SO INCLUDE:

HEAL THE RELATIONSHIPS BETWEEN HUMANS AND THE EARTH

THROUGH EDUCATION BASED ON:

- Indigenous Knowledge
- Indigenous Languages
- Land back

Ancestral “wisdom and knowledge of stewardship techniques is a gift from the Creator and is needed to help humanity navigate an uncertain future in an era of climate change” (Onjisy International Climate Calls to Action, p. 2).

RETHINK/ RESTRUCTURE ECONOMIC MODELS OF DEVELOPMENT

FUNDAMENTAL SHIFT IN ECONOMIC SYSTEMS FROM VALUING PROFIT ABOVE ALL TO VALUING HUMAN WELLBEING, BASED ON:

- The traditional systems of resource management of the Indigenous Peoples
- Holistic economic framework
- Collective control of resources

Climate change must be considered holistically. First Nations experience the impacts of climate change holistically; everything affects everything else... “Health and well-being needs to be an important consideration, not just money and the economy” (Taking Care of Each Other: Taking Care of Mother Earth)

EFFECTIVE, JUST CLIMATE SOLUTIONS

INTEGRATED, HOLISTIC CLIMATE SOLUTIONS; DIVERSE SOLUTIONS FOR DIVERSE COMMUNITIES, BASED ON:

- The Right to Land, to Food, to Water
- Food sovereignty & Energy Sovereignty

“In order to provide the resources necessary for our collective survival in response to the climate crisis, we declare our communities, waters, air, forests, oceans, sea ice, traditional lands and territories to be ‘Food Sovereignty Areas,’ defined and directed by Indigenous Peoples according to customary laws, free from extractive industries, deforestation and chemical-based industrial food production systems (Anchorage Declaration, p.4)

power relations is required. They call for respect for Indigenous rights in all decision-making. These rights include free, prior and informed consent and veto power on development projects and they include rights to self-determination through full, formal and effective participation in climate governance and decision-making. For example, the Manila Declaration calls for the recognition of Indigenous Peoples as rights-holders, not stakeholders which involves the “right to self-determination of our political condition and to freely choose our economic, social and cultural development” in accordance with UNDRIP, and that these rights are inherent and indivisible and also involve political and civil rights”(p.2).

Other documents also note that this Indigenous participation in climate governance needs to be funded. But Indigenous participation in existing structures is

not enough. These structures need to be transformed to allow for a more fair share of power and so that these governance structures are grounded in Indigenous systems and on Natural Law.

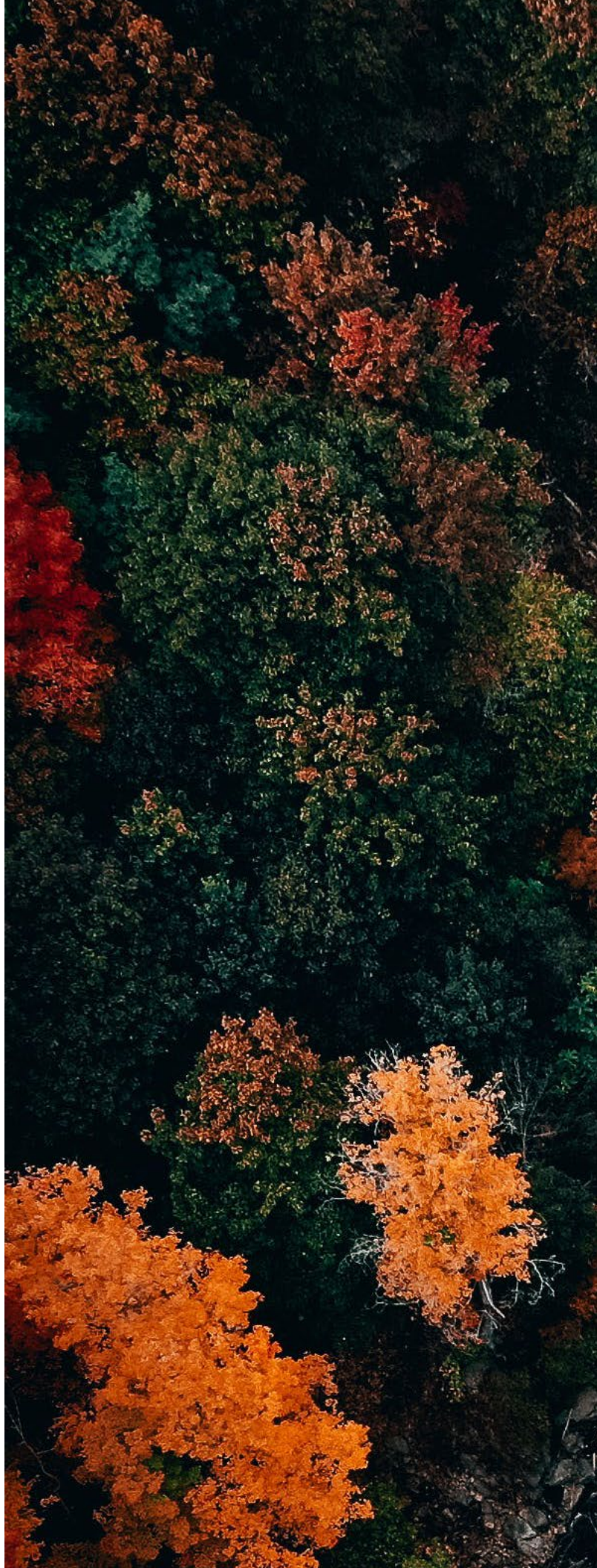
“We urge all humanity to join with us in transforming the social structures, institutions and power relations that underpin our deprivation, oppression and exploitation” (KARI-OCA 2, p.2).



CONCLUSION

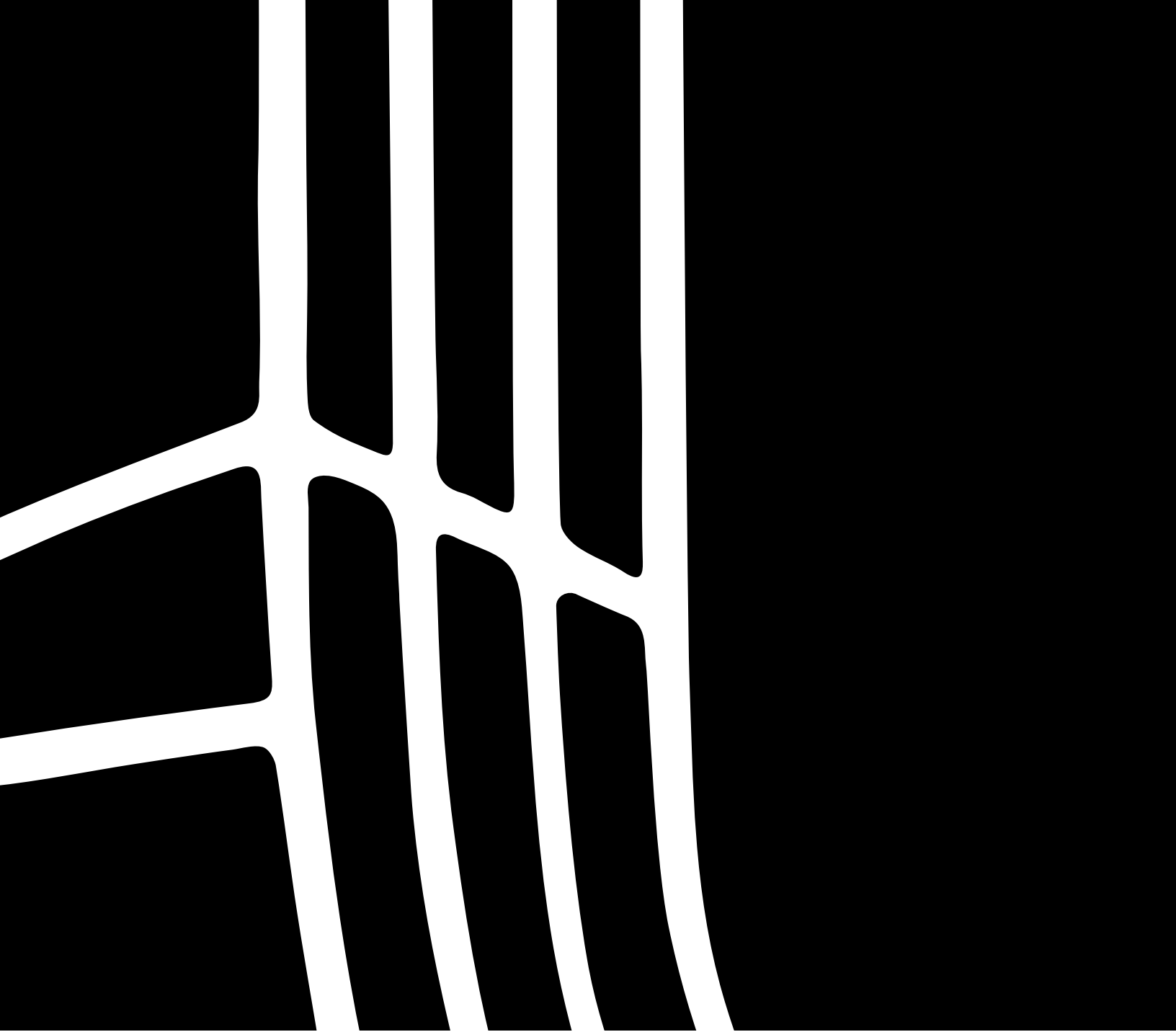
Our review of Indigenous declarations, reports and calls to action can be used as a guide and reference for anyone that is wanting to learn more or advance the work on Indigenous perspectives on climate change, solutions and actions for change. This is part of the larger Decolonizing Climate Policy program in so-called Canada by Indigenous Climate Action (ICA).

ICA inspires action through the development of tools and opportunities created with, by and for our communities, with the goal of uplifting Indigenous voices, sovereignty, and stewardship of the lands and waters for future generations.





GROUNDING OUR WORK IN WHAT HAS COME BEFORE / 11



INDIGENOUS
CLIMATE ACTION