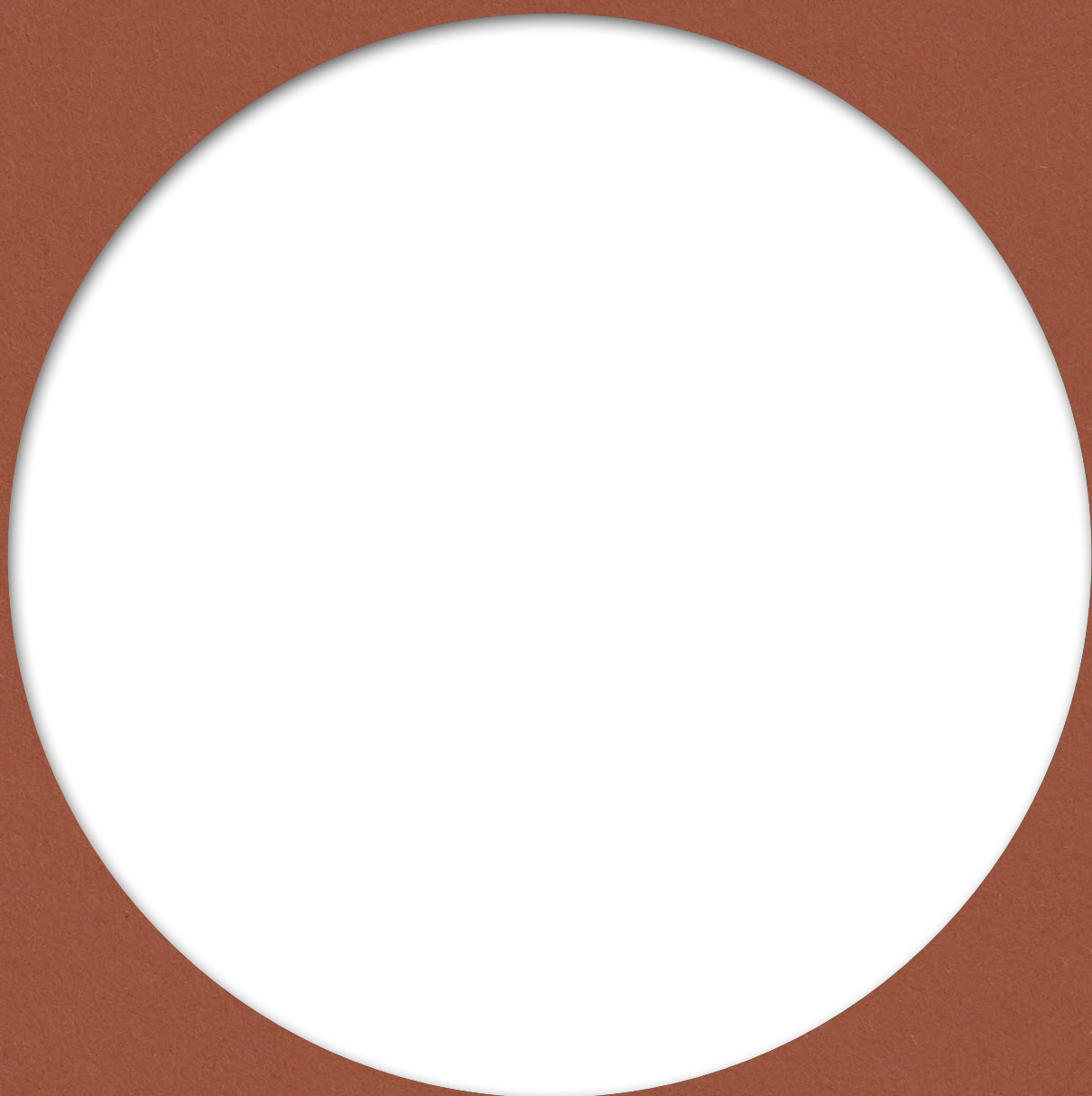




Local Biodiversity Outlooks 3: Summary

The vital contributions of Indigenous Peoples and local communities are central to the implementation of the Kunming-Montreal Global Biodiversity Framework





Cover image

Caption: A Mentawai woman harvesting wild durian on Siberut island, West Sumatra, Indonesia

Credit: Nataliia Milko

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“Biodiversity is a clinical, technical term for this intricate inter-weaving of life that sustains us. We Indigenous Peoples say that we are related to this life; thus your ‘resources’ are our relations. It is all in how you look at it.”

Chief Oren Lyons, Onondaga Nation and Haudenosaunee Confederacy
(Lyons, 1997, quoted in Indigenous Peoples Major Group, 2019, p. iv)

Indigenous Peoples and local communities embodying traditional lifestyles (IPs and LCs) play vital roles in protecting and sustainably using biodiversity. In a major step forward, their role and rights were explicitly recognised in the Kunming–Montreal Global Biodiversity Framework (KMGBF) – the plan of action until 2030 under the Convention on Biological Diversity (CBD) – adopted by the Parties in 2022.

Subsequently, at COP16 in 2024, the Parties agreed to create the Subsidiary Body on Article 8(j) – a permanent body to advance work on the CBD related to IPs and LCs. Yet despite these advances, the contributions and rights of IPs and LCs are still not being fully realised in the implementation of the KMGBF.

Local Biodiversity Outlooks 3 highlights the roles, rights and contributions of IPs and LCs in the implementation of the KMGBF and examines challenges emerging from its implementation. As an independent analysis, it aims to strengthen accountability of Parties for their commitments under the framework, and other international obligations, including human rights.

This is more pertinent now than ever. The draft global review of collective progress on implementing the KMGBF from the CBD Secretariat warns that the world remains far off track for the current 2030 targets. The next four years will be a critical test of whether international cooperation can still deliver meaningful change – which will only be possible through a transformative, whole-of-society approach that incorporates human rights and supports community-led action.

About this publication

Local Biodiversity Outlooks 3 (LBO-3) is the third volume in a series that highlights the actions and contributions of Indigenous Peoples and local communities embodying traditional lifestyles (IPs and LCs) towards protecting and sustainably using biodiversity. LBO-3 draws on 56 case studies, and analyses whether the rights of IPs and LCs are being respected in the implementation of the KMGBF. For more information, see the full report.

Key messages

- **Indigenous Peoples and local communities are central actors in KMGBF implementation** and need full support to scale out and tackle the biodiversity loss crisis more widely and effectively.
- **Customary sustainable use practices underpin healthy relationships with nature.** Fostering reciprocal relationships with nature is a key step towards systemic change, and Indigenous Peoples and local communities are already embodying this.
- **Structural barriers that harm people and planet must be dismantled.** Fresh and courageous mindsets and actions are needed to end the harms of “business as usual” and to challenge the powerful actors who benefit from the status quo and are blocking structural change.
- **Mutual accountability by all actors underpins collective progress and success of the KMGBF.** This includes robust planning and monitoring from Parties and complementary community-led monitoring data and reporting.
- **Ways and means of implementation: not only *what*, but *how*.** Incorporate diverse value systems and empower the self-determined collective efforts of Indigenous Peoples and local communities and all of society, rather than relying on Parties alone.
- **Global solidarity is essential to achieve transformative change.** Only by joining hands with diverse allies across the globe can we achieve the goal of living in harmony with nature by 2050.



Caption: Chamonpat Khunwat (left) and her friend catching pla rak kluay with a traditional method during a biodiversity monitoring activity

Credit: Thawatchai Chaipuang, Indigenous Media Network (IMN)

The CBD and the KMGBF – key points for IPs and LCs

“My community, the Bettakuruma, understands that everything is interconnected – the soil, air, water, rain, native species, wildlife movements, and the overall ecological balance are all part of one living system.”

Bettakuruma peoples, India ²¹

The Convention on Biological Diversity (CBD) aims to protect nature, use it sustainably, and fairly share the benefits that come from it. Indigenous Peoples and local communities embodying traditional lifestyles (IPs and LCs) are critical actors in global efforts to protect and sustainably use biodiversity. Their cosmovisions provide paths forward for the transformative change the world needs (see case study ², opposite). As Indigenous leaders of the Gran Tescual expressed, “reclaim our way of thinking to reclaim everything.” (see case study ¹, full report).

The Kunming–Montreal Global Biodiversity Framework (KMGBF), adopted in 2022, is the current global plan for action on biodiversity under the CBD. It sets out 23 targets for 2030, as milestones to realising the four long-term goals and a Vision of Living in Harmony with Nature by 2050.

The KMGBF makes significant strides forward in recognising and protecting the contributions, rights and values of IPs and LCs, both by explicitly including human rights and the rights of IPs and LCs in the target text, and by including cross-cutting considerations for implementation in Section C.

Caption: Women return from a monthly self-help group meeting, where members contribute to shared savings and discuss social concerns, working together to find fair solutions

Credit: Manish Shukla





Case study 2
Territory: Kaabong
Language: Ngadodoso
Author: Pius Loupa, Karamojong Pastoralists, Rangelands Community Initiative Uganda
Caption: Akiriket council of elders viewing the intestines as a map to predict, decide actions and assign responsibility, at Loyoro sub county in Kaabong District
Credit: Pius Loupa

2 Karamojong pastoralists, Uganda

For pastoralists in Karamoja, a region in north-east Uganda, the ownership and management of livestock is a key part of their livelihoods and linked to social prestige, trade and honour. This strong attachment to livestock is key to their sustainable management of lands and resources, as represented in the proverb:

“No shepherd would destroy where the herd feast from.”

Karamojong pastoralists have developed traditional resource sharing mechanisms with their neighbours in Kenya, the Turkana people, to ensure the protection of their diverse shared natural resources. They do this through a mechanism called *Etamam*.

Etamam is a community-led governance process that facilitates dialogue around natural resource sharing while strengthening traditional systems of management. This process includes stakeholder meetings, community dialogues, negotiations over resource use, viewing of intestines and resource mapping. These are used to identify important areas that must be protected during livestock migration.

Etamam then establishes guidelines for mobility, rotational use of water and grazing zones, as well as the protection of *Akiriketa* (sacred sites) and cultural landscapes preserved for social and ecological needs. It also designates rules on biodiversity use, including community planning and monitoring of key areas to regulate access and prevent over-use.

Traditional governance structures, such as the Akiriket Council of Elders, play a vital role in formalising these practices. They have engaged in cross-border agreements and contributed to regional frameworks like the 2021 IGAD Transhumance Protocol, which supports safe livestock mobility across Eastern Africa and protects the rights of pastoralists to find adequate grazing for their livestock. This is becoming increasingly important as climate change has led to changes in grazing areas and water sources.

Indigenous People have used traditional knowledge to manage landscapes for centuries. As we face the interconnected biodiversity and climate crises, it is important to incorporate the traditional mechanisms of *Etamam* and *Akiriket* into national biodiversity and land use policies to ensure the success of the Global Biodiversity Framework.

Cross-cutting approaches to implementing the KMGBF (Section C)

Section C of the KMGBF sets out 18 principles that apply across all its Goals and Targets and set out how the Framework should be implemented, reported and evaluated.

A number of these principles reflect significant advances achieved by IPs and LCs during the negotiation of the Framework:

- The **whole-of-government and whole-of-society approach** requires that IPs and LCs be treated as key and equal partners in implementing the KMGBF (see case studies 4 and 5, full report)
- **Recognising different value systems** requires that IP and LC values are reflected and accommodated in biodiversity-related decision-making (see case study 6, full report)
- A **human rights-based approach** requires the respect, protection and fulfilment of human rights in implementation of the KMGBF, including a focus on IPs' and LCs' rights, gender and intergenerational equity (see case studies 7, 8 and 9, full report)
- The **ecosystem approach** recognises that people are part of nature and involves devolving decision-making to the most local level possible (see case study 10, full report).

Monitoring and the traditional knowledge indicators

Alongside the KMGBF, Parties have agreed a monitoring framework to track progress. This sets out a range of key measures – indicators – against which Parties should report their progress.

This monitoring framework includes four traditional knowledge indicators. These are indicators which seek to measure and monitor key elements of importance to IPs and LCs – their languages, their traditional occupations, their lands and territories (although without mention of seas), and their participation in decision-making. These are often elements already monitored by IPs and LCs themselves (see case study 3, full report). Although all four form part of the official monitoring framework, only two (land-use change and land tenure and traditional occupations) are mandatory for inclusion in Parties' reporting and only one (land-use change and land tenure) has a reasonably developed methodology for use. Methodologies for assessing participation, traditional occupations and linguistic diversity are still being developed.

Parties' reporting on implementation to date

To date, Parties' National Biodiversity Strategic Action Plans (NBSAPs) and national reports show some concerning trends in implementation as it relates to IPs and LCs. Analysis by the Secretariat of the Convention on Biological (SCBD) indicates IPs and LCs have played a limited role in shaping NBSAPs since the KMGBF (SCBD, 2026, CBD/SBI/6/INF/5 para 28). Similar weaknesses are evident in relation to Parties' engagement with women and youth.

There is also a gap in *how* IPs and LCs are included in NBSAPs – they are frequently mentioned as implementing partners, while not being consulted or included in the committee responsible for developing the NBSAP (SCBD, 2026, CBD/SBI/6/INF/5). This is reflective of a worrying trend of tasking IPs and LCs with the implementation of national plans without consulting them or enabling them to be a genuine part of priority-setting or decision-making.

National reporting raises similar issues. In relation to Section C – which contains the most transformative elements of the KMGBF as well as key considerations for IPs and LCs – the SCBD Secretariat's draft report states that “[i]nformation on how Parties are addressing Section C of the Framework remains limited and inconsistent, making it difficult to assess progress on critical enabling conditions such as stakeholder engagement, human-rights-based approaches, traditional knowledge, gender and intergenerational equity, and policy coherence” (SCBD, 2026, SBSTTA/28/2/Add.1, p.301). This is partly due to an inadequate reporting template, which does not require Parties to describe how they are accommodating these critical considerations.

The (lack of) use of the traditional knowledge indicators in Parties' reporting is a further cause for concern. Among the 16 (mandatory) headline indicators in the monitoring framework, the land-use change and land tenure indicator has been the least used in Parties' reporting, with only 7% of Parties reporting on it (SCBD, 2026, SBSTTA/28/2/Add.1). Only 19% of Parties reported on the other headline traditional knowledge indicator, the traditional occupations indicator (SCBD, 2026, SBSTTA/28/2/Add.1). At present, Parties are just not tracking the elements of greatest importance to IPs and LCs.

These concerns are borne out by the independent evidence of IPs and LCs throughout and beyond LBO-3. Yet Parties are not acknowledging that there is a continued problem with the lack of integration of the rights, values and contributions of IPs and LCs in decision-making and implementation. More than 62% of 127 reporting Parties have scored themselves highly on progress in creating enabling conditions for inclusive and rights-based participation, including of IPs, LCs, women, youth and persons with disabilities (responding to binary indicator 22b) (SCBD, 2026, SBSTTA/28/2/Add.1). There will be limited improvement unless Parties acknowledge the lack of progress on these issues.

Reducing threats to biodiversity

“Inclusive conservation is not an abstract principle, but a practical pathway for securing land rights, protecting biodiversity, and restoring dignity and agency to Indigenous communities.”

Il Laikipiak Maasai people, Turkana people, Kenya ⁴⁷

Target 1: Plan and manage all areas to reduce biodiversity loss

Target 2: Restore 30% of all degraded ecosystems

Target 3: Conserve 30% of land, waters and seas

Target 4: Halt species extinction, protect genetic diversity, and manage human–wildlife conflicts

Target 5: Ensure sustainable, safe and legal harvesting and trade of wild species

Target 6: Reduce the introduction of invasive alien species by 50% and minimize their impact

Target 7: Reduce pollution to levels that are not harmful to biodiversity

Target 8: Minimize the impacts of climate change on biodiversity and build resilience

Targets 1–8 of the KMGBF focus on tackling the main causes of biodiversity loss: habitat destruction, overuse of species, climate change, pollution and invasive species (Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES), 2019).

IPs and LCs are already making significant contributions across all these targets – both through their continued care for their lands and seas and the species that inhabit them, and their active efforts to combat the drivers of biodiversity loss within their territories.

The territories of IPs and LCs have the potential to support significant progress towards the KMGBF targets. On land alone, their territories cover an estimated 42% of lands globally and at least 36% of terrestrial Key Biodiversity Areas (areas of global biodiversity importance) (Food and Agriculture Organization (FAO) et al., 2026). IPs and LCs also steward a significant percentage of marine and coastal areas. There is clear evidence that, at a global level, biodiversity declines more slowly in both the land and sea territories of IPs and LCs (IPBES, 2019; Fa et al., 2020; World Wide Fund for Nature et al., 2021; O’Bryan et al., 2021; Alves-Pinto et al., 2022; Estrada et al., 2022; FAO and FILAC, 2021; Sze et al., 2022; Virtanen et al., 2025; Nikolakis et al., 2026).

IPs’ and LCs’ efforts are visible and relevant across each of Targets 1–8. In relation to Target 1, many IPs and LCs already undertake their own spatial planning, both at territorial level and beyond, in order to ensure the sustainable governance of their lands and seas (see case studies ¹² and ¹³, full report).

In respect of Targets 2 and 3, IPs and LCs continue both to conserve and restore ecosystems within their territories through both customary governance and active conservation and restoration initiatives (see case study 11, below, and 14, 15, 16 and 17, full report). IPs and LCs also continue to manage and adapt their customary governance practices to prevent decline and promote the flourishing of species in their territories, to support coexistence with wild species, and to manage harmful invasive alien species, relevant to Targets 4, 5 and 6 (see case studies 18, 19, 20, 21, full report, and 22, overleaf). They make active efforts to combat pollution (Target 7) (see case study 23, full report) and are advancing culture-based solutions to climate change (Target 8) (see cases studies 24 and 25, full report).



Case study 11
Territory: Comarca Gunayala
Language: Guna
Authors:
• Jorge Andreve, Fundación para la Promoción de Conocimientos Indígenas (FCPI) • Onel Masardule, Fundación para la Promoción de Conocimientos Indígenas (FCPI)
Caption: Seagrass beds in the Comarca Gunayala
Credit: Onel Iguaquilpiller Masardule

11 Guna people, Panama

The Gunayala Region, one of Panama’s seven Indigenous regions, has an autonomous administrative system recognised by the state, within which the Guna people exercise their rights over land, the sea and governance. Their relative isolation has enabled this people to manage their natural environment in accordance with their cultural practices, based on the *Igardummad Uala* norms, under which natural resources and biodiversity form part of their collective heritage and are managed through their General Congresses.

The management of marine ecosystems is grounded in their worldview, customary norms and spiritual values, whereby the sea is not merely a productive resource but a sacred space integral to cultural and ecological life. For the Guna, spirituality is inseparable from nature: the territory is understood holistically, encompassing the sea, forests, mountains and the landscape, as a system intimately linked to the people’s identity.

A central element of this management are the *Birias*, sacred spaces that serve as habitats for marine species such as fish, molluscs and crustaceans. These areas must not be disturbed, as they represent the ‘abode of the forces of nature’ and are essential for both biodiversity and human life. They serve as breeding grounds and refuges for species, including some that are endangered.

Respect for the *Birias* has enabled Gunayala to become one of the best-preserved regions in Panama, demonstrating that traditional environmental management can be highly effective. This approach shows that when Indigenous Peoples take the lead in managing their resources, biodiversity conservation and ecological balance are strengthened in a sustainable manner.

- Balingene Narcisse, Bambuti-Bakanga people, Talent des femmes autochtones et rurales/Maharifa ya wamama vijini ASBL
- Glorieuse Zania, Bambuti-Babuluko people, Talent des femmes autochtones et rurales/Maharifa ya wamama vijini ASBL

Caption: Angélique Ipanga, a teacher and farmer, tends to manioc in Lukolela

Credit: Ollivier Girard, CIFOR



22 Bambuti-Bakanga and Bambuti-Babuluko peoples, Democratic Republic of Congo

In the Democratic Republic of the Congo (DRC), local biodiversity has been severely disrupted by the introduction of genetically modified organisms (GMOs) and non-native species as part of humanitarian programmes set up following crises and armed conflicts in the region. These interventions, intended to address food emergencies, have led to unexpected ecological consequences, including the disruption of ecosystems and the gradual disappearance of certain local species.

Against this backdrop, Indigenous women have seen their way of life profoundly affected. Yet, far from resigning themselves to this situation, they have developed strategies for resilience and biodiversity conservation based on their ancestral knowledge, thereby fulfilling their traditional role as guardians of biodiversity. They have promoted sustainable agroecological practices that conserve the land, reduce the impact of invasive species and protect the traditional species that form the basis of their cultural identity, diet and traditional medicine.

In the case of cassava, introduced species have replaced the local varieties cultivated for generations, which had not only nutritional value but also medicinal importance. In response, the women's organisation Talent de Femmes Autochtones et Rurales has reintroduced traditional cassava varieties, using cuttings obtained from elder women – the true custodians of traditional seeds – who had preserved two varieties valued for their medicinal potential and disease resistance.

Similarly, a tilapia distribution programme has produced fry known locally as kavimba, which feed on the eggs of the Birombi fish – a local species associated with solidarity and social cohesion, whilst also serving as a valuable food source. Using an integrated agroecological approach, the women have developed ecological fish ponds to restore food security and Birombi populations, whilst introducing local eels, which are natural predators of the kavimba.

The work of the Indigenous women of Bunyakiri-Kambaka in South Kivu demonstrates that traditional knowledge is essential, not only for ecosystem restoration, the management of invasive species and the protection of biodiversity, but also for strengthening social cohesion and culture.

Yet IPs and LCs continue to face significant barriers connected to the implementation of KMGBF Targets 1–8. Governments worldwide routinely fail to recognise and respect their territorial rights. Global estimates suggest only around 8–11% of customary land is formally recognised (FAO et al., 2026; Rights and Resources Initiative, 2023).

Respecting and protecting tenure rights – that is, the rights of IPs and LCs to lands, seas, territories and resources – is at the centre of supporting a rights-respecting, effective approach to the implementation of the KMGBF.

Despite the advances of the KMGBF, many state approaches to reducing biodiversity loss continue to ignore – or worse, actively violate – the rights and contributions of IPs and LCs. Spatial planning, restoration and both area-based and species conservation efforts remain dominated by top-down approaches that marginalise or criminalise IPs and LCs and do not respect their rights to self-determination, to lands, territories and resources, to culture, and to free, prior and informed consent, among other rights. States have failed to address the serious impacts of pollution, which are often pushed disproportionately onto IPs and LCs. IPs and LCs remain significantly excluded from climate policymaking, and some climate policies actively harm IPs and LCs, such as mining for transition minerals or establishing large-scale hydropower projects within their territories, or expropriating territories to create carbon sinks as a “nature-based solution.”

Target 3: Conserve 30% of lands, waters and seas

Area-based conservation has long been associated with human rights violations of IPs and LCs (Knox, 2025), and an estimated 26% of existing state or privately-governed terrestrial protected areas encroach on territories of IPs and LCs (ICCA Consortium, 2021; Stevens, 2024). Target 3 is therefore of critical importance to IPs and LCs. Importantly, Target 3 language requires both that *new* protected and conserved areas respect of the rights of IPs and LCs, and that governments address ongoing violations caused by *existing* protected and conserved areas.

However, there is little evidence of any shift in practice on the ground. The percentage of protected areas created since the KMGBF that are governed by IPs and LCs is marginal. There is limited evidence that the creation of these new protected areas has respected rights, or of serious efforts by states to redress ongoing harms from existing protected areas – even though some 26% of existing state- or privately-governed terrestrial protected and conserved areas overlap with IPs’ and LCs’ territories (ICCA Consortium, 2021).

Despite this, IPs and LCs continue to lead their own conservation efforts. There is increasing evidence that IP- and LC-led conservation is more effective both for social and environmental outcomes (Dawson et al, 2024; Smallhorn-West et al, 2023). There remain significant opportunities for Parties to achieve Target 3 effectively through recognising and supporting IP- and LC-led care for their lands and seas, including through appropriately including Indigenous and traditional territories as the first pathway for conservation.

The KMGBF will only succeed if locally-led solutions are at the centre of efforts to reduce biodiversity loss. IPs and LCs offer real pathways to protecting and restoring lands, seas and species, while enabling humans to thrive within nature. They have significant experience and knowledge to offer to global efforts, but the rights of IPs and LCs must be respected for their contributions to be realised. Parties, as well as other actors, must shift their efforts to embrace key Section C considerations – a human rights-based approach, the inclusion of different value systems, an ecosystem approach and a whole-of-government and whole-of-society approach – to accelerate progress on Targets 1–8.

Meeting people's needs through sustainable use and benefit-sharing

“[Indigenous methods of resource use], including for social and economic development, are based on careful observation, adaptation to change, and respect for natural limits. This makes them particularly relevant today, when other approaches often lead to overexploitation and ecological imbalance.”

Indigenous Peoples of Russia ²⁸

* The traditional occupations indicator, one of the four traditional knowledge indicators, is an important source of evidence for Target 9. For more information about the traditional knowledge indicators, see the full report.

Target 9:* Manage wild species sustainably to benefit people

Target 10: Enhance biodiversity and sustainability in agriculture, aquaculture, fisheries and forestry

Target 11: Restore, maintain and enhance nature's contributions to people

Target 12: Enhance green spaces and urban planning for human wellbeing and biodiversity

Target 13: Increase the sharing of benefits from genetic resources, digital sequence information and traditional knowledge

Targets 9–13 of the KMGBF focus on ensuring that biodiversity can meet people's needs, now and in the future. This includes using and sustaining the range of benefits that nature provides that support our wellbeing, such as our food, clean water, pollination, nutrient cycling, a stable climate, as well as cultural, psychological and spiritual benefits.

Many IPs and LCs already have well-established customary governance systems that underpin their sustainable use of resources from their environments. While the KMGBF separates protection of biodiversity (set out in Targets 1–8) from its sustainable use (in Targets 9–13), for most IPs and LCs these two concepts are inextricably intertwined, reflecting the reciprocal relationship between humans and their environments.

This is evident in the ways IPs and LCs understand and contribute to Targets 9–13. Many IPs and LCs have existing rules, practices and knowledge – known as customary sustainable use – that support their sustainable management of wild species within their territories under Target 9 (see case study ²⁶, full report). Customary sustainable use is closely linked to the **traditional occupations** of IPs and LCs – that is, occupations carried out by IPs and LCs that use traditional knowledge, skills, practices and innovations. Like their cultures more broadly, the traditional occupations are not static, and include methods used for generations but also innovation and adaptation, within the broader framework of traditional knowledge and cultural values (see case studies ²⁷ and ²⁸, full report).

Customary sustainable use

Customary sustainable use refers to the ways that IPs and LCs sustainably use plants, animals, lands and waters – such as through fishing, hunting, gathering, herding and farming – in accordance with customary laws, traditional knowledge, cultural practices and values that make up their customary governance systems. These governance systems provide rules about when, where and how resources can be used.

Customary sustainable use is important both for meeting IPs' and LCs' material needs, but also for sustaining their cultures, their relationships with territory, and the nature in their territories.

Article 10(c) of the CBD requires Parties to protect customary sustainable use, and since 2014 the CBD has had a plan of action on customary sustainable use. However, implementation remains patchy. Continuing work to protect and promote customary sustainable use will be an important part of the work of the Subsidiary Body on Article 8(j).

Both customary sustainable use and traditional occupations also form part of IPs' and LCs' sustainable food and production systems, including those involving agriculture, aquaculture, fisheries and forestry connected with Target 10. IPs' and LCs' food and production systems offer important alternative models for production systems globally. They provide benefits to humans in ways that support biodiversity, while avoiding the harms caused by current global industrial production systems – for example from chemicals, deforestation, ecosystem degradation, lack of genetic diversity, plastic pollution – and support adaptive resilience to climate change (see case study 31, below, and case studies 29, 30, 32, 33 and 34, full report).



Case study 31

Author: Madina Sadirdinova,
"Dyikan Muras" Seed Savers
Network of Kyrgyzstan

Caption: Exhibition of
unique local vegetable
varieties conserved and
multiplied by the Dyikan
Muras Seed Keepers Network.
These traditional varieties
demonstrate the richness of
local agrobiodiversity and
the importance of preserving
farmers' seeds

Credit: Madina Sadirdinova

31 Local communities, Kyrgyzstan

Seeds have always been a focus of cultural and spiritual identity for Kyrgyz people. Although Kyrgyzstan was a large source of food production in Soviet times, after the regime collapsed, the country started to import seeds, often first-generation hybrids which are expensive and mean farmers need to buy them again each year. In an attempt to move away from this reliance on imported, expensive seeds, women's groups such as the Seed Keepers Network have been reviving their relationship with local seeds.

Local varieties are the result of farmers' many years of experience and observations. They have evolved under specific natural conditions, making them better adapted to the climate, resistant to drought and temperature fluctuations, and distinguished by their rich flavor and high nutritional value.

The network's main goal is to preserve and revive local seed varieties, prevent their extinction, and pass on living knowledge about agriculture. Preserving traditional seeds makes food systems more resilient to climate change and supports agricultural biodiversity. But this is not just about agriculture: it is also about culture, taste, memory, and food sovereignty.

Some members of the network organise their work around the principle of zero-waste production. The cycle begins with a seed, from which a vegetable grows. After the seeds are harvested, the rest of the crop is used for processing and food production, and the organic residues are returned to the soil as compost.

Seeds-vegetables-product-soil-seeds again: this approach minimises waste, preserves soil fertility, and builds a sustainable local production system. It is both an ecological practice and a contribution to soil restoration and the sustainability of agroecosystems.

Consistent with their belief that humans are part of nature – not separate from it – IPs and LCs understand Target 11 as not only about restoring nature's contributions to people, but also restoring people's (and peoples' and communities') contributions to nature – that is, also recognising and restoring the role of humans in supporting the health of nature (see case studies 35, 36 and 37, full report). IPs and LCs – a substantial proportion of whom live in cities (with significant regional variation) can also be key players in enhancing biodiversity and human wellbeing in urban areas, including through increased recognition and incorporation of their diverse cultures, values systems and traditional knowledge in these spaces, in support of Target 12 (see case studies 38, 39 and 40, full report). In relation to Target 13, IPs and LCs are also forging paths forward for more fair and equitable benefit-sharing, for example through creating their own protocols for sharing traditional knowledge and engaging in collaborations with researchers (see case study 41, full report).

From Parties, however, progress has been slow in developing and implementing the laws, policies and measures needed to enable and support these approaches. Despite its longstanding protection under Article 10(c) and subsequent decisions, customary sustainable use remains unprotected, or even criminalised, in many countries, and is rarely integrated in national biodiversity planning processes.

In the agriculture, aquaculture, fisheries and forestry sectors, Parties continue to prioritise extractive industrial food and production systems – involving practices such as large-scale monocrop agriculture, heavy use of toxic pesticides and fertilisers, clear-felling, and industrial-scale fishing and bottom trawling – continue to be prioritised by Parties despite the harms they cause. At the same time, many IPs' and LCs' sustainable systems are at risk from the failure by states to respect and protect their territorial rights over lands and seas, making them vulnerable to encroachment not only by industrial systems but also by infrastructure development, mining, tourism and top-down conservation. This reflects the broader failure by Parties to recognise the contributions that IPs and LCs make to nature. IPs and LCs remain largely invisible in urban planning, and, aside from a few cases, benefit-sharing is yet to deliver widespread significant benefits to IPs and LCs.

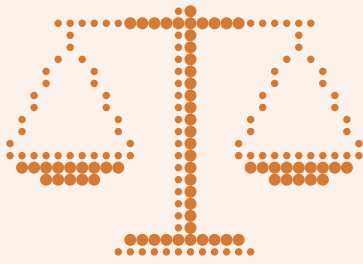


Caption: Karlina Erngsen works in the Great Greenland Tannery in Qaqortoq, Greenland. She is trained in crafting kalaallisuut (traditional Greenlandic dresses)

Credit: Jonas Kako, Panos Pictures

Meeting people's needs through sustainable use begins with recognising, respecting and protecting the way IPs and LCs are *already* meeting their needs sustainably – through their customary sustainable use, traditional occupations, food systems and practices that contribute to nature. It requires recognising the contributions that the traditional knowledge, culture, values, practices and innovations of IPs and LCs can make, not only within their own territories but more widely, in food and production systems globally, and in urban areas. And it requires recognising their contributions on just terms, through ensuring free, prior and informed consent and the sharing of benefits where the genetic resources and/or associated traditional knowledge of IPs and LCs are accessed and used by others.

For more detailed analysis on each of the targets referred to in this chapter, see the full report.



Tools and solutions for implementing and mainstreaming the KMGBF

“Changes cannot be unilateral. They require mediated and facilitated relational work for all parties involved to understand the intricate layers of the issues at hand, to learn to see the situations from the others’ perspectives, and to nourish relational qualities such as trust, care, and respect.”

#Aonin/Topnaar people, Namibia ³⁶

Target 14: Integrate biodiversity in decision-making at every level

Target 15: Businesses assess, disclose and reduce biodiversity-related risks and negative impacts

Target 16: Enable sustainable consumption choices to reduce waste and overconsumption

Target 17: Strengthen biosafety and distribute the benefits of biotechnology

Target 18: Reduce harmful incentives by at least \$500 billion per year, and scale up positive incentives for biodiversity

Target 19: Mobilize \$200 billion per year for biodiversity from all sources, including \$30 billion through international finance

Target 20: Strengthen capacity-building, technology transfer, and scientific and technical cooperation for biodiversity

Target 21:[†] Ensure that knowledge is available and accessible to guide biodiversity action

Targets 14–21 of the KMGBF relate to the means and tools needed to implement the KMGBF – including knowledge, funding, incentives and policy- and decision-making processes.

How Parties use these means and tools has important implications for IPs and LCs – it affects the respect and protection of their rights as well as the recognition of and support for their contributions. It is critical that they are applied in conjunction with considerations in Section C related to human rights, different value systems, the ecosystem approach and the whole-of-government and whole-of-society approach.

Supporting and integrating IPs and LCs knowledge and values

Integrating the multiple values of biodiversity across all decision-making (Target 14) requires ensuring this decision-making includes the values, wisdom and knowledges of IPs and LCs, and devolving greater autonomy in territorial decision-making to IPs and LCs (see case study ⁴², full report). To date, however, IPs’ and LCs’ values are still largely ignored in decision-making in practice.

[†] The linguistic diversity indicator, one of the four traditional knowledge indicators, is an important source of evidence for Target 21. For more information about the traditional knowledge indicators, see the full report.

A critical pathway for improving biodiversity decision-making is to strengthen the role of traditional knowledge – in collaboration with IPs and LCs and with their consent – under Target 21 (see case studies 43, 44, 45 and 46, full report). Traditional knowledge continues to be undervalued, and policy spaces remain dominated by forms of knowledge that are easier to standardise and scale. Without including traditional knowledge, Parties risk perpetuating a top-down approach that is inconsistent with the approaches agreed in the KMGBF.

Traditional knowledge

IPs and LCs hold generations of detailed local ecological knowledge that that can meaningfully complement scientific research. For example, in coastal and marine areas, communities have observed ecosystems far longer and more closely than most formal monitoring programs, and understand fish migrations, ocean currents, seasonal cycles and more. Yet traditional knowledge is consistently undervalued by external scientists.

It is also at risk due to the lack of protection of IPs' and LCs' rights. Traditional knowledge is deeply embedded in language, culture and territory: when a community's territory or way of life is disrupted, their traditional knowledge is threatened too. Nearly half of the roughly 7,000 documented languages are endangered – and since language carries so much ecological and cultural knowledge, this also represents a loss of biodiversity know-how (Bromham et al., 2022).

Beyond protecting traditional knowledge, Parties and other actors also need to enable it – including through greater support and recognition for community-based monitoring and information systems (Target 20). Community-led monitoring has been shown to be highly accurate and can support monitoring of biodiversity and respect for IPs' and LCs' rights – an important step in ensuring a human rights-based approach (see case studies 47, 48 and 49, full report). Yet it remains poorly recognised and integrated, meaning valuable evidence goes unused.

Strengthening the support for the contributions of IPs and LCs also requires increased financial resources for IPs and LCs, as part of the implementation of Target 19. Despite doing much of the actual conservation work, IPs and LCs receive a tiny fraction (less than 2.5%) of biodiversity funding directly (Karmushu and Sorsby, 2025). There are some signs of progress – for example, funds pledging to send a bigger share (around 20%) directly to IPs and LCs – but results so far are mixed. ***IPs and LCs need substantially more direct funding, and control over how they spend it.***

Addressing wider structural barriers

The need for greater funding to IPs and LCs ties in with wider changes in how finance for biodiversity is conceived and generated.

Shifting harmful business practices through Targets 15 and 18 is also critical for IPs and LCs – but despite commitments to reduce them, Targets 18 and 19 (along with Target 23) have seen the least progress (SCBD, 2026, SBSTTA/28/2/Add.1, p.13). Harmful subsidies to business have grown, and there has been limited progress in ensuring businesses disclose and address their harmful impacts (see case study 50, overleaf).

Territory: Anishinaabek Aki

Language: Anishinaabemowin

Authors:

- Susan Chiblow, Anishinaabe, Garden River First Nation, University of Guelph
- Caroline Recollet, Anishinaabe, Wahnapiatae First Nation, Traditional Ecological Elders

Caption: A member of the Robinson Huron Waawiindamaagewin holds a sign protesting glyphosate spraying on their lands during a Day of Action

Credit: Chris Ricker



50 Anishinaabe people, Canada

The Anishinaabek of the Robinson Huron Waawiindamaagewin rely on the lands for medicines, food, clothing, knowledge, language and culture. We understand that the loss of one species affects the entire ecosystem. The loss affects the entire circle of life. Every piece of the lands holds responsibilities to all life. We honour the lands through ceremony for continuing to provide us with life.

The Traditional Ecological Knowledge (TEK) Elders are from First Nations in the Robinson Huron Waawiindamaagewin. In 2013, they came together to discuss concerns with aerial spraying of glyphosate in the forests. They have witnessed the destruction to the lands by aerial spraying and are demanding a moratorium.

Glyphosate is a chemical used in forestry operations applied through aerial spraying to control re-growth of the natural forest after logging operations. The forestry companies then plant monocultures affecting biodiversity such as birds, plants, animals, and insects that do not return to these areas.

The TEK Elders are addressing the moratorium in multiple ways: they have done several Days of Action events to increase awareness, have written letters to governments, drafted a position paper, and gained a supporting resolution from the Robinson Huron Ogimaak (leadership). In 2019, the TEK Elders presented a submission to the United Nations Special Rapporteur Baskut Tuncak detailing the human rights implications of the management and disposal of hazardous substances and toxic waste linked to glyphosate. But these activities have not been enough to stop the aerial spraying.

The TEK Elders' experience shows that communities can mobilise, provide evidence, and pursue multiple policy avenues – and still face barriers when the underlying approval systems continue to authorise harmful practices. Aerial herbicide spraying is therefore both an environmental concern and an environmental justice concern tied to Treaty relationships, human rights, and the ability to practice Anishinaabek ways of life.

Addressing unsustainable business practices is also part of addressing Target 16, as overconsumption and waste are in part driven by unsustainable production models, packaging and marketing practices. More concerted efforts – particularly from high income countries, which have a disproportionate share of global consumption – are needed to reduce non-essential consumption and enact policies that minimise waste.

There is a need to increase public finance – which can, e.g. support biodiversity action that may not have an economic return and improve equity – as well as to increase direct financing for IPs and LCs. At present, there is significant focus on market-based financing mechanisms, which often reproduce and strengthen extractive economic systems that the KMGBF must tackle. Biodiversity credits, for example, not only monetise nature in ways that can be inconsistent with IPs’ and LCs’ values, but can also incentivise land- and sea-grabbing of the biodiverse territories of IPs and LCs. A shift to funding streams that prioritise the common good is needed.

Including the values of IPs and LCs in economic decision-making can make an important contribution to recalibrating economic approaches – and IPs’ and LCs’ initiatives offer alternative business models (see case studies [51](#), full report, and [52](#), overleaf).



Caption: A Kayapo surveillance team prepares a boat to monitor the Pixaxa River from one of the territorial monitoring bases of Bau village, in the Bau Indigenous Territory. The inhabitants of Bau village make a living from the collecting of forest products such as Brazil nuts and cumaru (tonka seeds) and they established monitoring stations to try and prevent illegal mining, logging and fishing on their lands

Credit: Lalo de Almeida, Panos Pictures

Author: Makelesi Kioa, local community representative, Vava'u Pearl Farming

Caption: A mature oyster just picked from the hanging basket

Credit: Faka'anaua Lākai



52 Local community, Tonga

The Kingdom of Tonga is a Pacific Island nation whose communities depend heavily on marine and coastal ecosystems for food security, livelihoods and cultural identity. The major income sources for Tongan women are heavily concentrated in the informal economy, particularly in handicraft production, small scale agriculture and marine aquaculture – including *mabé* pearl farming.

Mabé pearl farming is distinctive to Tonga, creating dome-shaped 'half pearls' by attaching the nucleus of the pearl onto the inner shell of the oyster so it develops a flat back. *Mabé* pearl farming doesn't need as much technical knowledge, time or initial investment as other forms of pearl production, making it an attractive form of income production for women in Tonga.

Faka'anaua Lākai started *mabé* pearl farming as her family's main source of income after she became a single mother of five, and quickly began making and selling jewellery from the pearls. She is a member of the Vava'u Pearl Association, where she sells her jewellery and offers free tours to educate visitors on how the pearls are grown, harvested and designed. *Mabé* pearl farming has not only given her greater financial independence, but also empowered her as a woman and mother, giving her a sense of pride and security.

Mabé pearl farming provides economic opportunities while also encouraging environmental conservation and community involvement. The success of pearl farming depends on healthy marine ecosystems, so through the women's daily work, they monitor water quality, protect lagoon habitats and apply Traditional Ecological Knowledge to ensure that pearl production does not harm the surrounding environment.

For women such as Faka'anaua, pearl farming has also enabled her to participate in community decision-making, advocating for the protection of the marine ecosystems that sustain their livelihoods.

This demonstrates how Indigenous women's economic empowerment through *mabé* pearl farming is directly linked to their role as custodians of Tonga's marine and coastal environments.



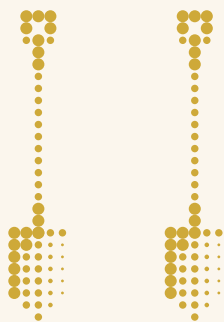
Caption: Rangers Benjamin Campion and Nathaniel Maliwanga Wilson check paperwork on their way to search for crocodile eggs near Ramalinging, Australia

Credit: Matthew Abbott, Panos Pictures

A rights-based approach, and the precautionary principle, must also be applied in relation to biotechnology (such as genetically modified organisms) under Target 17, as well as to other emerging technologies (for example, deep-sea mining). These technological “advances” can have significant environmental and social impacts for IPs and LCs, and often reinforce extractive systems and inequality.

These areas require urgent action by Parties. ***Without fundamental changes to existing extractive systems, the future of our planet is in jeopardy.***

For more detailed analysis on each of the targets referred to in this chapter, see the full report.



Effective participation and access to justice

“Ultimately, the future of conservation in Indigenous territories may depend not on choosing between state authority and community governance, but on creating mechanisms through which both can work together.”

Karen/Pga K’nyau people, Thailand ²⁴

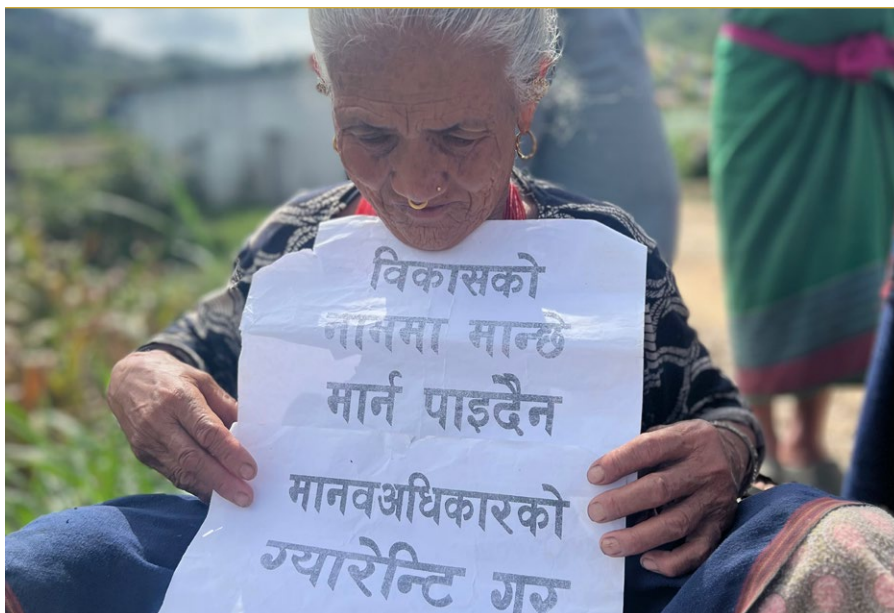
* The land-use change and land tenure indicator and the participation indicator, two of the four traditional knowledge indicators, are important sources of evidence for Target 22. For more information about the traditional knowledge indicators, see the full report.

Target 22:^{*} Ensure participation in decision-making and access to justice and information related to biodiversity for all

Target 22, covering effective participation and access to justice, is formally part of the tools of implementation, but in reality, it is a cross-cutting element that is not merely about the process of decision-making but also about achieving just outcomes.

Effective participation in biodiversity governance means including the roles, rights and values of IPs and LCs in deciding on and implementing biodiversity policy. Many IPs and LCs actively seek to support and influence biodiversity action not only in their territories but beyond, engaging and collaborating with local, national and global decision-making processes with the objective of advancing the goals of the KMGBF.

Yet their participation continues to be hindered by processes that do not include them effectively – as demonstrated by Parties’ reporting on IPs’ and LCs’ involvement in NBSAPs (see section on Parties’ reporting above). Numerous barriers continue to limit the full and effective participation of IPs and LCs – and women, youth and persons with disabilities – in biodiversity governance processes at all levels, including travel requirements, lack of funding, lack of engagement by government, language barriers and discriminatory attitudes (see case study ⁵³, full report). Despite this, IPs and LCs continue efforts to govern their own territories and influence external processes (see case studies ⁵⁴, ⁵⁵, opposite, and ⁵⁵, full report).



Case study 54

Territory: Mustang, Marpha, Bojheni, Shakarapur Municipality

Language: Thakali language, Tamang language

Authors:

- Neha Hirachan, Thakali Indigenous community, Jho Media
- Dil Maya Tamang, Tamang Indigenous community, Bojheni

Caption: A community member protests with a sign reading 'You can't kill us in the name of development'

Credit: Neha Hirachan

54 Tamang people, Nepal

In the Bojheni (Lapsiphedi) village in Shankharapur municipality in the northeast Kathmandu valley in Nepal, the Tamang community have been resisting the government's hydroelectric transmission line and power station project, which has been constructed without the community's free, prior and informed consent.

In Bhojheni, sacred forests, rivers, and hills are not just resources, they are deities and form part of religious practices. The area where the project is constructed was Indigenous Tamang communal land, considered an ancestral third space to protect their traditions, customs and the togetherness of their community.

The project began without informing or consulting the community, and their protests were met with police carrying out arrests, threatening people at gunpoint and causing injuries to at least a dozen people. Nevertheless, the project continued. Community members' concerns were not met with meaningful mediation or conflict resolution, but rather criminalisation, intimidation and coercive tactics that aimed to dismantle collective action and fragment the community.

Closed-door negotiations, meetings held in forests, and "understandings" or MoUs signed without the full participation of community members created deep divisions. Community members, leaders and media also came under pressure to accept compensation, shifting the conversation away from collective rights and toward individual payouts for harm. Perhaps the fragmentation of the Bojheni community is the biggest loss caused by this 'development'.

This project raises serious concerns regarding the lack of recognition and active dismissal of the collective rights of Indigenous Peoples. The hostility during its construction and protests is forever etched on the community's memory as the start of Bojheni's fragmentation through displacement, intimidation and forceful surrender.

This experience shows that biodiversity conservation cannot be separated from cultural survival. Free, prior and informed consent and Indigenous land governance systems must be recognised in all biodiversity-related policymaking, including safeguards against displacement and dispossession.

Caption: Members of Payeo village gather around a map of their village to identify important places

Credit: Ella Cariño



Even when IPs and LCs can nominally participate in discussions, it does not necessarily mean their values and perspectives meaningfully influence decision-making. Participatory processes may create space for dialogue or information sharing, but they often leave unchanged the underlying power structures that marginalise IPs and LCs. Without addressing these structural inequalities, participation risks remaining superficial. Specific measures are also needed to ensure effective participation of marginalised groups within IPs and LCs – which may include women, youth and persons with disabilities – to address additional barriers they face. These measures should be developed in consultation with the affected groups, in response to their preferences and the challenges in their context.

Alongside participation, access to justice is also a critical tool for ensuring the roles, rights and values of IPs and LCs in the implementation of the KMGBF. Rights cannot be guaranteed if IPs and LCs have no practical way to challenge decisions affecting their lands, territories and resources; seek remedies; or defend their rights safely (see case study ⁵⁴, previous page).

The lack of adequate progress by Parties on ensuring participation and access to justice is particularly visible in relation to environmental and human rights defenders (EHRDs) – many of whom are members of IPs or LCs. EHRDs face serious risks; at least 146 were killed or disappeared in 2024 (Global Witness, 2025). Yet few of the countries with the highest rates of violence are working effectively to protect defenders – an indicator of the broader lack of action on Target 22.

Gender justice

“Indigenous women have limited access to formal decision-making forums and funding mechanisms. The failure to recognise women’s knowledge not only leads to inequality, but also results in a significant loss of opportunities to [support] their practices and knowledge, which offer concrete solutions based on sustainability, resilience and harmony with nature.”

Guna people, Panama 6

Target 23: Ensure gender equality and a gender-responsive approach for biodiversity action

Like Target 22, Target 23 – focused on gender equality and gender justice – is a cross-cutting human rights concern for IPs and LCs. Indigenous and local community women face different impacts compared both to other women, and to Indigenous and local community men. For example, many Indigenous and local community women face risks of sexual violence from conservation enforcement authorities when their territories are expropriated for top-down conservation; more generally, the loss of their territories, resources and livelihoods can expose them to exploitation, or create or deepen their economic dependence on men.



Caption: Juana Mamani, secretary of a network of women leaders defending Lake Titicaca’s waters, looks out over Capuchina Bay in the Coata community, Peru, where women are leading cleanup efforts and pressing authorities to restore the polluted lake

Credit: Musuk Nolte, Panos Pictures



8 Sámi people, Sweden

A solitary reindeer bull with imposing antlers is often used as a shorthand for Sámi culture, as it is seen as a proud, powerful and majestic animal. To reindeer herders, however, reindeer bulls play a minor and often subordinate role within an actual reindeer herd.

The most important herd, the *áldoeallu*, is made up of reindeer cows, *njiŋnelasat*, who function as leaders and organisers of the herd. While the *luovohasat*, the bulls, play an important and integral part in terms of reproduction and herd survival, they are insignificant at best when it comes to establishing herd unity in a way that supports the herd as whole.

In short, a reindeer herd teaches us that diversity is fundamental, while highlighting a crucial key lesson: a variety of roles, uses, needs, and power positions is not necessarily to be understood as a succession of gendered dichotomies but rather as a form of gendered complementarity.

As a reindeer herder and Sámi woman, I do not automatically draw a straight line between natural strength and masculinity, as my work with the reindeer herd is grounded in an alternative understanding of who is strong and how that strength best serves the collective. This perspective forms the foundation for feminism in Sápmi, which has an active focus on collective rights that benefit the entire community over individual gender-specific rights.

I choose to position myself within the reindeer herd, using it as a framework to address the field of Indigenous feminism. State-led regulations such as the *sameby* implicitly tell Sámi reindeer herders that they can only follow a system created by a majority society, even if this makes it very difficult for them to live sustainably from their herds.

Applying this to feminism in Sápmi seems apt. Although it is grounded in the Sámi collective worldview, where the right to live from the land is inseparable to the right to be a woman, it has also been influenced and shaped by the imposition of, and resistance to, colonial systems imposing external structures.

I once read that colonisation manifests as an inherently masculine phenomenon, and there may be truth to this. By revealing colonisation to be a heteropatriarchal structure (Kuokkanen, 2019) while connecting it to capitalism as a system, a solitary power structure becomes visible (Knoblock, 2022). What I mean by solitary in this context is a system that is neither collective nor grounded in solidarity – in direct contrast with both Sámi reindeer herding and Sámi feminism.



Caption: Hilda Antun carries fire into the jungle to use to harvest crops in Maikuints, Ecuador

Credit: Ian Willms, Panos Pictures

There is a significant need for Parties – and the whole of society – to make more efforts to implement Target 23, one of the three targets where there has been least progress to date (CBD, 2026, p. 13). ***There cannot be a just or sustainable implementation of the KMGBF without incorporating gender justice.***

Despite the lack of support from Parties and others, Indigenous and local community women are making very significant contributions to the implementation of the KMGBF. They are leading many biodiversity action efforts – including on conservation, seed-saving and marine protection (see case study [56](#), full report). Recognising and supporting the contributions of half of the population is not only just, but will amplify collective progress towards living in harmony with nature by 2050.

Conclusion

“Reclaim our way of thinking to reclaim everything”

Pasto people, Colombia ¹

IPs and LCs are agents of transformative change for sustainability. Their cultural values – often maintained in the face of immense threats – hold the key to achieving the 2050 vision of a world living in harmony with nature. As the world faces a rapid and perilous decline in biodiversity, it is essential to listen to the custodians whose lifeways offer solutions to the crisis. The wisdom of IPs and LCs can light the way for change that all humans, as well as the non-human world, need.

Recommendations from LBO-3 for the whole of government and the whole of society

Indigenous Peoples and local communities are central actors in KMGBF implementation and need full support to scale out and tackle the biodiversity loss crisis more widely and effectively.

- Recognise, respect, protect and support the roles and contributions of IPs and LCs, and their customary tenure rights to their land and sea territories
- Develop clear guidance that enables Indigenous and traditional territories to be included as part of the implementation of Target 3, where appropriate
- Conduct human rights assessments on all existing protected areas and OECMs and remedy violations – including by restitution of territories in appropriate cases
- Prioritise Indigenous- and community-led conservation and restoration initiatives in both policy and funding
- Develop spatial planning approaches that work from the bottom up and respect the self-determination rights of IPs and LCs
- Actively engage IPs and LCs, women, youth and persons with disabilities in climate change policy and its implementation, including through support for IP and LC culture-based solutions
- Recognise and respect the role of IPs' and LCs' customary governance in managing wild species
- Prevent and ensure effective accountability for harms to IPs and LCs and their environment caused by pollution.

Customary sustainable use practices underpin healthy relationships with nature. Fostering reciprocal relationships with nature is a key step towards systemic change, and Indigenous Peoples and local communities are already embodying this.

- Promote and protect customary sustainable use through laws, policies, action plans and funding
- Prioritise and support the contributions of IPs' and LCs' food and production systems to sustainable agriculture, aquaculture, fisheries and forestry
- Recognise and include IPs and LCs living in urban areas, and their traditional knowledge, in urban planning and revitalising nature and culture in cities
- Ensure use of biotechnology, and of other new technologies, is based on the precautionary principle and with the free, prior and informed consent of potentially affected IPs and LCs.

Structural barriers that harm people and planet must be dismantled. Fresh and courageous mindsets and actions are needed to end “business as usual” and harmful actions by powerful actors who are blocking structural change.

- Substantially increase direct finance to IPs and LCs, including women and youth, ensuring IPs and LCs can decide on the use of this funding
- Ensure market-based biodiversity financing, such as biodiversity credits, is subject to strict human rights conditions
- Disincentivise economic activities that harm biodiversity and human rights, including through cutting subsidies to harmful industries and putting in place effective preventative and accountability frameworks for harms caused by business.

Mutual accountability by all actors underpins collective progress and success of the KMGBF.

This includes robust planning and monitoring from Parties and complementary community-led monitoring data and reporting.

- Put in place genuinely accessible and effective accountability frameworks for harms to biodiversity and human rights at local, national and global level, including within the processes of the Convention on Biological Diversity
- Develop and fund tailored protection systems for environmental human rights defenders, including Indigenous and community defenders, and monitor violations of their rights
- Increase recognition, support and funding for community-based monitoring and information systems, to strengthen monitoring, decision-making and accountability related to biodiversity and human rights
- Increase efforts to develop, improve and support methodologies to operationalise the traditional knowledge indicators
- Expand the land tenure and land use change indicator in the KMGBF monitoring framework to explicitly incorporate waters, sea and ocean tenure
- Improve national reporting on the cross-cutting considerations in Section C by including human rights, gender and intergenerational equity, the whole-of-government and whole-of-society approach, different value systems and the ecosystem approach
- Require Parties to include customary sustainable use plans in national biodiversity strategic action plans and reporting.

Ways and means of implementation: not only *what*, but *how*. Incorporate diverse value systems and empower self-determined collective efforts of Indigenous Peoples and local communities and all of society, not rely on Parties alone.

- Make targeted and active efforts, supported by adequate funding, to increase participation by IPs and LCs, women, youth and persons with disabilities in biodiversity-related decision-making processes from local to global levels
- Make the values of IPs and LCs central to decision-making, to enable decision-making at all levels that supports biodiversity and human rights
- Engage in and support wider collaborations for mutual capacity-building between IPs and LCs and actors including from government, academia, business and civil society.

Global solidarity is essential to achieve transformative change. Only by joining hands with diverse allies across the globe can we achieve the goal of living in harmony with nature by 2050.

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The success of the Kunming–Montreal Global Biodiversity Framework depends on the contributions of Indigenous Peoples and local communities. Local Biodiversity Outlooks highlights their central role and examines whether their rights are being respected in the implementation of the Framework.
