



Food and Agriculture  
Organization of the  
United Nations

# INDIGENOUS YOUTH AS AGENTS OF CHANGE

Actions of Indigenous youth  
in local food systems  
during times of adversity





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Food and Agriculture Organization of the United Nations  
Rome, 2021

Van Uffelen, A., Tanganelli, E., Gerke, A., Bottigliero, F., Drieux, E., Fernández-de-Larrinoa, Y., Milbank, C., Sheibani, S., Strømsø, I., Way, M. and Bernoux, M. 2021. *Indigenous youth as agents of change – Actions of Indigenous youth in local food systems during times of adversity*. Rome, FAO.

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ISBN: 978-92-5-134983-0



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This publication, which describes several different Indigenous youth-led initiatives that came about in response to the COVID-19 pandemic, was written and compiled thanks to a strong collaboration between different departments at FAO, youth groups and Indigenous Peoples' organizations worldwide.

This document was made possible thanks to the kind guidance of Zitouni Ould-Dada, Deputy Director of the Office of Climate Change, Environment and Biodiversity (FAO).

Gratitude is also due to Aymen Khalifa for editing the publication, and Lucia Moro and Clara Proenca (FAO) for graphic design and layout.

A special thank you goes to colleagues in the Indigenous Peoples Unit at FAO, who supported the publication through close collaboration, ensuring that Indigenous Peoples were appropriately approached and involved. Additional to the co-authors these include Luisa Castaneda Quintana, Indigenous Peoples Rights Specialist; Mariana Estrada, Programme and Knowledge Management Specialist; Abbegayle Mccarter, Indigenous People's Liaison; and Gennifer Meldrum, Indigenous Food Systems and Climate Resilience Specialist.

Additionally, we would like to thank Reuben Sessa, Natural Resource Officer (FAO), who also serves as FAO focal point for youth and coordinator of the Youth and United Nations Global Alliances (YUNGA), who supported this work by reaching out to members of the youth initiatives and provided full support in reviewing the publication. Furthermore, we also wish to thank Sonja Barwitzki, Value Chain and Decent Rural Employment Consultant (FAO); Anna Befus, Decent Rural Employment Consultant (FAO); Daniela Kalikoski, Fishery Industry Officer (FAO); Malia Talakai, Climate Change Officer, OCB Indigenous Peoples and gender focal point (FAO); Anna Befus, Decent Rural Employment Consultant (FAO); Jeongha Kim, Programme Officer (Green Jobs) (FAO), and Francisco Carranza, Land Tenure Officer (FAO), also provided a review of the publication's concept note.

Finally, we would like to thank Pramisha Thapaliya (YOUNGO); Yemi Adeyeye, Global Coordinator YPARD; Carson Kiburo, Co-Chair Global Indigenous Youth Caucus (GIYC) and UN-IANYD Youth Caucus Global Focal Point, and Jennifer Peacock, Program Associate at the Center for Native American Youth at the Aspen Institute, for contacting members of the youth initiatives and supporting efforts to submit descriptions of their initiatives.

## Six Indigenous youth initiatives and their authors:

- LAKE SEBUYOUNG INDIGENOUS WOMEN USE INNOVATIVE WAYS TO ENSURE INCOME AND FOOD SECURITY DURING THE LOCKDOWN IN THE PHILIPPINES,  
by **Virginia Agcopra, Fidel Rodriguez, Jeffrey Oliver, Jasmin Magtibay, Kathleen Ramilo and Melanie Sison**
- KIPKANDULE CODE AREA YOUTH PROMOTE RESILIENCE THROUGH HEALTH INFORMATION, INFRASTRUCTURE AND SUSTAINABLE AGRICULTURE AMONGST THE ENDOROI PEOPLES IN MOCHONGOI, KENYA  
by **Amoz Yator**
- CHI-NATIONS YOUTH COUNCIL ENHANCES NUTRITION AND SECURES FOOD FOR NATIVE AMERICANS IN CHICAGO, UNITED STATES OF AMERICA  
by **Anthony Tamez-Pochel**
- SAKHA INDIGENOUS YOUTH ENSURE FOOD SECURITY, GOOD NUTRITION AND HEALTH DURING THE PANDEMIC IN OYMYAKON, RUSSIA  
by **Sargylana Atlasova**
- THE INDIGENOUS SUPPORT PROJECT PROVIDES ACCESS TO FOOD, WATER AND HEALTH-RELATED PRODUCTS TO COMMUNITIES IN CANADA  
by **Anna F-M and Vienna Holdip**
- INDIGENOUS YOUTH COLLABORATE LOCALLY TO ENSURE FOOD SECURITY AND PROVIDE HYGIENE PRODUCTS TO THE NAVAJO AND HOPI NATIONS, UNITED STATES OF AMERICA  
by **Shandiin Herrera**

All Indigenous youth initiative descriptions were edited and finalised by FAO authors, as described in the Methodology section.



ADD	Attention Deficit Disorder
ADHD	Attention Deficit Hyper Disorder
AIAN	American Indian Alaskan Native
AIM	American Indian Movement
COP	Conference of the Parties [to the UNFCCC]
DA-BAR	Department of Agriculture's Bureau of Agricultural Research
FAO	Food and Agriculture Organization of the United Nations
FPIC	Free Prior and Informed Consent
FSN	Food security and nutrition
GEF	Global Environment Facility
GIYC	Global Indigenous Youth Caucus
HVPs	High-value products
IITC	International Indian Treaty Council
ILM	Indigenous Lives Matter
ILO	International Labour Organization
IPCC	Intergovernmental Panel on Climate Change
IPO	Indigenous Peoples organizations
KCA	Kipkandule Code Area
KJWA	Koronivia Joint Work on Agriculture
LASIWFA	Lake Sebu Indigenous Women and Farmers Association
LCIPP	Local Communities and Indigenous Peoples Platform
LGU	Local government unit
NTFPs	Non-Timber Forest Products
PPE	Personal protective equipment
SBI	Subsidiary Body for Implementation
SBSTA	Subsidiary Body for Scientific and Technological Advice
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNEP	United Nations Environmental Programme
UNFCCC	United Nations Framework Convention on Climate Change
UNICEF	United Nations Children's Fund
WHO	World Health Organization
YOUNGO	UNFCCC constituency of Youth Non-Governmental Organizations
YUNGA	Youth and United Nations Global Alliances

The Editorial Note for the publication “Indigenous youth as agents of change — Actions of Indigenous youth in local food systems during times of adversity” outlines the differences in definitions and concepts that exist between terminologies used by Indigenous Peoples, FAO and the Koronivia Joint Work on Agriculture (KJWA) under the United Nations Framework Convention on Climate Change (UNFCCC).

KJWA is an agreement established through a decision ([decision 4/CP.23](#)) of the Parties to the UNFCCC requesting its two Subsidiary bodies — the Subsidiary Body for Scientific and Technological Advice (SBSTA) and the Subsidiary Body for Implementation (SBI) — to jointly address issues related to agriculture, taking into consideration the vulnerabilities of agriculture to climate change and approaches to addressing food security. This includes workshops and technical expert meetings, working with Constituted Bodies under the Convention and climate funds, with the objective of addressing issues related to modalities for implementation, assessing adaptation, soil, livestock, nutrient and water management, as well as the food security and socio-economic impacts of climate change across the agricultural sectors. The process also takes into consideration issues related to Indigenous Peoples. For instance, one of the five in-session workshops of the KJWA considered the specific role played by Indigenous Peoples’ traditional knowledge systems: it focused on the identification of adaptation measures that consider the diversity of agricultural systems, Indigenous Peoples’ traditional knowledge systems and differences in scale, as well as possible co-benefits.

Terminology and characterisations used to refer to groups in vulnerable situations in international decisions can lead to a huge change in the livelihoods and appropriate inclusion of these groups in decisions and actions that affect them. For Indigenous Peoples, this can be observed through the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) from 2007, which marks the inflection point in terms of the recognition of Indigenous Peoples’ rights. It equipped countries with the conceptual framework to accurately recognise Indigenous Peoples’ rights to their lands, territories and resources and led to the introduction of the concept and process of Free, Prior and Informed Consent (FPIC). In addition, UNDRIP became ground-breaking as it created the inclusive phrasing of “Indigenous Peoples” in plural form. This new all-encompassing phrasing includes an “s” after the word “people” to reflect the plurality and diversity of the 5 000 Indigenous Peoples groups and societies that are now all encompassed under one term. It is well-known that different inter-governmental organizations and bodies often have diverging interpretations of terms and concepts. To improve the dialogue and reach positive outcomes, it is important to clarify the terms used within the following publication, including how they are differentially interpreted by different groups and institutions. The following tables outline important terminology and how it is understood within the contexts of the KJWA, for FAO and for Indigenous Peoples.

Tables 1 and 2 summarise the different definitions that characterise the scope and mandate of various institutions, agreements and entities. Table 3 clarifies the characterisation of additional terminology with relevance for this publication. The purpose of this Editorial Note is not to resolve diverging concepts and terminologies under KJWA, for FAO and for Indigenous Peoples, but to merely acknowledge these differences.

**Table 1** Characterisation of terms under Koronivia Joint Work on Agriculture, for FAO and for Indigenous Peoples

KJWA		Characterisation under the KJWA decision*
Food systems		The concept of food systems is not present in the decision through which KJWA was established. Also, the UNFCCC will generally refer to the concept as “food production systems”.
Agriculture and approaches to addressing food security		The term “agriculture” under the KJWA decision draws from the IPCC and UNFCCC definition that mainly covers cropland and grassland. Fisheries and forest sectors are not included under the KJWA. One of the major objectives of the KJWA is “taking into consideration the vulnerabilities of agriculture to climate change and approaches to addressing food security”.
Food security		Food security is mentioned but not defined in the decision, although it still maintains a central role in the KJWA as it aims to “jointly address issues related to agriculture, taking into consideration [...] approaches to addressing food security”. It further recognises the role of food security by including it as one of the elements to be addressed by the joint work: specifically, topic (f) addresses “socio-economic and food security dimensions of climate change in the agricultural sector”.
Issues related to [...] Indigenous Peoples		The KJWA decision does not make any explicit reference to Indigenous Peoples. However, the following statement was made in the subsequent SB 48 conclusions: “the KJWA should take into consideration the vulnerabilities of agriculture to climate change and approaches to address food security, taking note also of the importance of issues related to farmers, gender, youth, local communities and Indigenous Peoples”. The KJWA process, as do all negotiation processes under the Convention, takes into consideration the view of the nine established constituencies (UNFCCC, 2021), which includes Indigenous Peoples organizations (IPO).
FAO		Characterisation for FAO**
Agri-food systems		As FAO supports the KJWA process, it acknowledges that climate change cannot be addressed without sustainably managing agri-food systems, a term that is understood as all activities ranging from production to consumption. Specifically, it is defined as “The agri-food system covers the journey of food from farm to table – including when it is grown, fished, harvested, processed, packaged, transported, distributed, traded, bought, prepared, eaten and disposed of. It also encompasses non-food products that also constitute livelihoods and all of the people as well as the activities, investments and choices that play a part in us these food and agricultural products. In the FAO Constitution, the term ‘agriculture’ and its derivatives include fisheries, marine products, forestry and primary forestry product”.
Agriculture or agricultural sectors		When adopted by FAO, the terms “agriculture” or “agricultural sectors” comprise the cultivation of crops and animal husbandry as well as forestry, fisheries, and the development of land and water resources.
Food security		When used by FAO, the term draws on the World Food Summit definition (1996): “Food security exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life”. From this definition, four main dimensions of food security are identified: food availability, food access, utilisation and stability.
Indigenous Peoples’ vulnerability		As the necessity to prioritise vulnerable groups in FAO’s Climate Change Strategy is set out, it states that FAO considers “[...] the vulnerabilities and needs along with opportunities and capabilities of Indigenous People [...]”.

\* This characterisation is based on the UNFCCC Decision 4/CP.23 and the FAO publications State of the Koronivia Joint Work on Agriculture and FAO and the Koronivia Joint Work on Agriculture, whilst referring to the Paris Agreement where necessary.

\*\* This characterisation is based on the FAO Term Portal and the FAO Strategy on Climate Change.

Indigenous Peoples	Characterisation for Indigenous Peoples***
Food systems	Indigenous Peoples' food systems are based on a biocentric approach that primarily generates food rather than producing it. They are efficient in resource use, produce little waste and adapt their resource use to the natural replenishment of ecosystems. In comparison to input-intensive conventional food production, Indigenous Peoples generate diverse food with minimal intervention in the ecosystem.
Food production and food generation	Indigenous Peoples traditionally combine food generation and production systems. Food generation includes hunting and gathering, as well as inland and marine fishing or reindeer herding. Shifting cultivation is an example of Indigenous Peoples' food production, which usually has a low separation from nature. Indigenous Peoples usually do not rely on one single activity or source to meet their dietary needs, often drawing on multiple sources and activities.
Food security and food sovereignty	A human-rights-based approach to food security emphasises the need to also ensure nutrition security as well as cultural appropriateness, relevant in terms of food choices, food preparation and acquisition. The right to food not only addresses the final outcome of eliminating hunger and ensuring food security but also strives to provide a holistic approach for Indigenous Peoples to be agents in the improvement of their food security situation. Food security depends on the continued availability and richness of natural resources and the survival of the diverse cultural systems that sustain them. Defending and sustaining these territories relates to the concept of food sovereignty. Indeed, the right to food implies the food sovereignty principle of enjoying the right to own, control and have access to lands, territories and resources, as well as the ability to pursue their local production and subsistence activities and the right to self-determination.
Indigenous Peoples are put into situations of vulnerability	The core principles that guide FAO's work with Indigenous Peoples highlight that "Indigenous Peoples are not vulnerable per se, they are placed in situations of vulnerability when their rights are not respected"

\*\*\* This characterisation is based on the White/Whipala Paper on Indigenous Peoples' Food Systems, Global-Hub on Indigenous Peoples' Food Systems, Indigenous Peoples and FAO, the FAO Policy on Indigenous and Tribal Peoples, and the UN Joint Brief on the right to food and Indigenous Peoples.

**Table 2** Terms associated with Indigenous Peoples

Terms	Characterisation for Indigenous Peoples	Clarification of term for publication's purpose
Poor	Indigenous Peoples do not consider themselves as poor as they live from their natural environment including forests, lakes, rivers and mountains. Nevertheless, their low level of monetisation places them amongst the 19 percent of the world's extreme poor.	In this publication, the term "poor" is used in the context of monetary poverty (defined as living on less than USD 1.90 a day).
Farmer	Indigenous Peoples do not consider themselves as farmers. Farmers are involved in food production, whilst many Indigenous Peoples blend activities of food generation, such as hunting and gathering.	In this publication, the term "farmer" is not used to describe Indigenous Peoples engaging in food production or generation.
Family farmer	Indigenous Peoples do not consider themselves as family farmers, as per Indigenous Peoples' understandings that the relational unit is not the family but the community, clan or tribe. Indigenous Peoples' livelihoods rely on collective rights to communal lands and resources.	In this publication, the Indigenous Peoples' community, clan or tribe is used as the point of reference.



**Table 3** Terminological clarification

Terms	Clarification of terms for publication's purpose
Resilience	Resilience is “the capacity of social, economic and environmental systems to cope with a hazardous event or trend or disturbance, responding or reorganising in ways that maintain their essential function, identity and structure whilst also maintaining the capacity for adaptation, learning and transformation” (IPCC, 2019). FAO further defines resilience in the context of food and agriculture as: “the ability to prevent disasters and crises as well as to anticipate, absorb, accommodate or recover from them in a timely, efficient and sustainable manner. This includes protecting, restoring and improving livelihoods’ systems in the face of threats that impact agriculture, nutrition, food security and food safety” (FAO, 2017).
Youth	“Youth is best understood as a period of transition from the dependence of childhood to adulthood’s independence. That is why, as a category, youth is more fluid than other fixed-age groups” (United Nations Department of Economic and Social Affairs, 2018). As this publication highlights youth’s efforts with different regional circumstances, a fluid definition of youth was used with a maximum age of 35 years.

The overview of terminology provided in the three tables is an attempt to reconcile processes led from agricultural perspectives with those led by rights-based approaches. This publication provides evidence of the unique role that Indigenous youth play as agents of change by portraying Indigenous youth’s actions in local food systems during times of adversity.

It considers how these actions contribute to the objectives of the KJWA and provides recommendations on how the future implementation of KJWA – as well as additional international, national and local programmes and policies – could appropriately address and empower Indigenous youth. By directly targeting adaptation, adaptation co-benefits, and socio-economic and food security dimensions of climate change for the agricultural sectors, KJWA addresses a number of cross-cutting topics in which Indigenous Peoples are essential partners. Indeed, over the centuries, Indigenous Peoples have sustainably contributed to agriculture and food systems through a biocentric approach that can generate and produce food through elaborate land management practices that are attuned to seasonal and natural patterns.

This publication acknowledges and respects the need to politically address Indigenous Peoples’ human rights in many aspects of their lives, especially in relation to access to health care, social services and political representation. The negative drivers placing Indigenous Peoples in situations of vulnerability and marginalisation are diverse and have been covered in detail elsewhere.

This paper does not attempt to characterise these in-depth, but instead focuses on describing situations of vulnerability of Indigenous Peoples related to climate change, extreme weather events, and the generation and production of food. The publication’s human-rights-related content covers aspects related to climate change and the rights necessary to produce and generate food. With the relevant diverging concepts, mandates and scopes noted and acknowledged, this publication presents an opportunity to communicate Indigenous Peoples’ needs and Indigenous youth’s multiple perspectives and actions within a process such as the KJWA. The Indigenous youth-led initiatives described in the publication, as well as the high frequency of overall formation of new youth initiatives, demonstrate that youth, especially Indigenous youth, can be agents of change and contribute innovative solutions, which should also be recognised and integrated into processes such as the KWJA.

**Photo 1**

FAO Indigenous Peoples's team shared its joint work with Indigenous Peoples in the celebration of their cultures and traditional food systems in Meghalaya, North East India.



*“We gather prepared and ready to work together on the urgent need for meaningful action.*

*As Indigenous Peoples,  
we are ready to promote and  
provide leadership for this work:  
to respect, commit, collaborate  
and to mobilise”*

(NORTH AMERICAN INDIGENOUS PEOPLES, 2020).



Indigenous youth  
as agents of change

This publication highlights six initiatives from Indigenous youth in regions around the world who are leading innovative solutions and collaborations in the face of adversity brought about by climate change and exacerbated by the ongoing COVID-19 pandemic.

The youth initiatives describe how grassroots groups, networks and platforms established by Indigenous youth have been essential to the fulfilment of basic needs within their communities in the face of this adversity. These initiatives illustrate the opportunities that can arise when Indigenous youth are empowered and adequately supported to become agents of change.

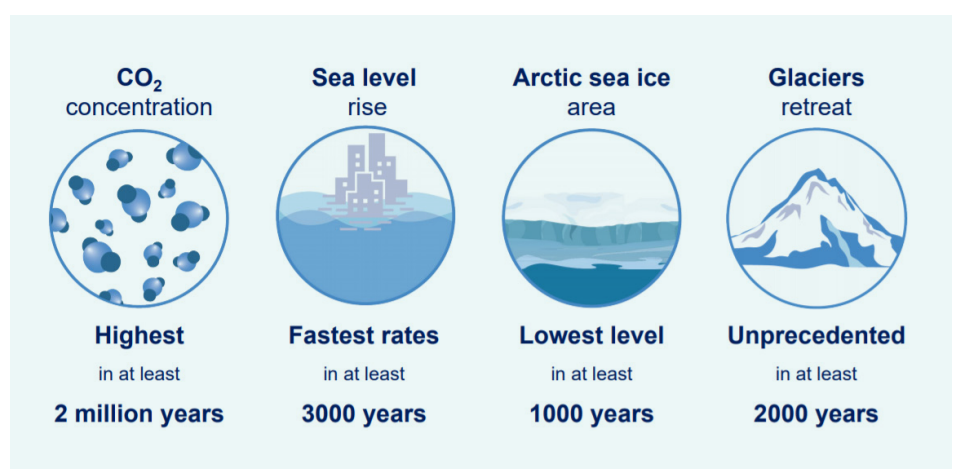
Actions of Indigenous youth have facilitated the transformation and increased the resilience of Indigenous Peoples' food systems during these times of stress. Their stories highlight the ways in which Indigenous youth have drawn upon and applied Indigenous Peoples' traditional knowledge to mitigate and adapt to climate change and other adverse occurrences.

## Indigenous Peoples and climate change

Indigenous Peoples, and especially Indigenous youth, are particularly exposed to external pressures that threaten their livelihoods, cultures, identities and rights. These include the intergenerational impacts of colonisation and assimilation policies, as well as the frequent lack of safeguarding of their rights and identity as Indigenous Peoples (ISHR, 2019).

The negative impacts of climate change and extreme weather events are another major stressor on Indigenous Peoples, despite them contributing

**Figure 1** Global warming effects and changes of the world surface



Source: IPCC WGI TSU. 2021. Sixth assessment report. [www.ipcc.ch/report/ar6/wg1/downloads/outreach/IPCC\\_AR6\\_WGI\\_Press\\_Conference\\_Slides.pdf](http://www.ipcc.ch/report/ar6/wg1/downloads/outreach/IPCC_AR6_WGI_Press_Conference_Slides.pdf)

(Text and numbers are all traceable to section A2 of the Summary for Policy Makers: [www.ipcc.ch/report/ar6/wg1/downloads/report/IPCC\\_AR6\\_WGI\\_SPM\\_final.pdf](http://www.ipcc.ch/report/ar6/wg1/downloads/report/IPCC_AR6_WGI_SPM_final.pdf))



little to these negative changes. On the contrary, Indigenous Peoples are a driving force in protecting their environment and biodiversity, and can make key contributions to policies on climate change adaptation and mitigation (Compact for Young People in Humanitarian Action, 2020; FAO, 2020e, 2020h; FSIN, 2020; IPEC and INDISCO COOP, 2003; UN, 2020; UN Indigenous Peoples, 2020).

The external political pressures and environmental impacts of climate change continue to place Indigenous Peoples in situations of vulnerability, and a large number of Indigenous Peoples experience severe food insecurity. Indigenous Peoples often see their territories gravely affected by environmental pollution, through the contamination of rivers and water sources by extraction projects, and/or by industries operating near or within their land and territories (FAO, 2013; OHCHR, 2020; Dwayne, 2020).

Because Indigenous Peoples' communities are often located in remote areas, public services are not delivered and they lack the necessary infrastructure to fulfil basic needs, such as access to water, electricity, food and health resources. Access to safe water, sanitation and other basic resources are not only essential tools in fighting diseases, but also in protecting Indigenous Peoples from high risks of water-borne diseases (FAO, 2020b, 2020c, 2020d, 2020f; Schmidhuber, Pound and Qiao, 2020).

## Indigenous Peoples and COVID-19

The health crisis triggered by COVID-19 ultimately aggravated existing pressures faced by Indigenous Peoples, further threatening their food security, health and wellbeing.

Restrictions on movements and the closure of markets in many areas inhabited by Indigenous Peoples, suspended their primary sources of income, which often come from food production, seasonal jobs in agriculture, fishing or pastoralism. In addition to income losses, these restrictions exacerbated food insecurity due to a lack of access to necessary imported goods, or to sites where wild food may have been traditionally sourced.

Whilst emergency food packages are sometimes provided, they are often not culturally appropriate. These heightened situations of vulnerability lead many Indigenous Peoples to apply negative coping strategies to alleviate food insecurity, such as the sale of assets, the production and sale of illegal goods or assets, or the adoption of child labour (Compact for Young People in Humanitarian Action, 2020; FSIN, 2020; IPEC and INDISCO COOP, 2003; UN, 2020; UN Indigenous Peoples, 2020).

Such coping strategies, in turn, can further extend their situations of vulnerability. It is of utmost importance to address these adverse circumstances and re-enable Indigenous Peoples' resilience, which would ultimately allow Indigenous Peoples to continue playing a crucial role in protecting our ecosystems and mitigating climate change.



Indigenous youth  
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## Opportunities for Indigenous youth

Supporting the achievement of these objectives in a culturally appropriate way can be challenging – for this reason, Indigenous youth are strategically positioned. Indigenous youth are known to be able to “walk between both worlds” – that is, to navigate both traditional Indigenous Peoples’ cultures and lifestyles as well as those of modern societies. They play a crucial role with regards to their communities’ representation, mediation and conflict resolution (ISHR, 2019). They can effectively reach the communities, understand their needs, and make public information more accessible for community members (for example through social media) by bridging gaps in technology (FAO, 2020f).

The inherent cultural attributes of Indigenous youth towards respect for the environment and sustainability, combined with the innovative traits and socio-political activism that are found amongst many of them, can contribute to the sustenance of indigenous food systems’ resilience (ISHR, 2019). Their work is crucial to prevent the disappearance of traditional foods and food culture whilst considering the young generations’ rapidly changing values (Garcia, 2018). Having this unique position offers Indigenous youth the chance to effectively contribute to creating a more sustainable, resilient and interdependent system for future indigenous and non-indigenous generations (Garcia, 2018). They bear critical potential in bonding traditional capacities with western scientific knowledge and innovative approaches (FAO, 2013).



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**Photo 2** Walter Cu Pop and Andrea Cu Ical are two young, enterprising people who seek to promote tourism projects and forest and forestry use.

Across the world, we see numerous examples of young Indigenous Peoples creating networks and platforms to advocate for their rights. This network creation provides tailored solutions for their specific needs and connects aid efforts at local and global levels to increase resilience and food security. Through these networks and platforms, the youth also aim to raise awareness of, amongst other topics: (1) their contribution to climate change adaptation; (2) the unique preservation capabilities of their ecosystems and biodiversity; and (3) the value of their traditional knowledge. Furthermore, they can support building connections between Indigenous Peoples, governments and international organizations. They are pioneers in providing appropriate solutions to struggles and challenges related to climate change. By using social media as a key tool for mediation and political engagement, Indigenous youth can channel traditional insights for sustainability within inclusive political agendas to facilitate the transition towards long-term food systems resilience. Such achievement can be bolstered by upholding Indigenous youth's voices and their leadership within local, national and international political debates to trigger positive changes within socio-economic and environmental governance.

In past years, there has been a growing call for the engagement and inclusion of youth, both indigenous and non-indigenous, in decision-making processes (CBD, 2020; GIYC, 2020; IIFB, undated; YOUNGO, 2021). It is clear that climate change has strong negative impacts on peoples' livelihoods and well-being and that these will become even more severe (IPCC, 2021). Movements like Fridays for Future, official position papers from youth representatives such as the United Nations Major Group for Children and Youth, and the work of the UNFCCC constituency of Youth Non-Governmental Organizations (YOUNGO) show youth's growing awareness of climate change as an intergenerational topic. The need to appropriately involve Indigenous Peoples when implementing climate-change related policies and projects was repeatedly stated by Parties and observers to the UNFCCC under various processes, including the KJWA and Local Communities and Indigenous Peoples Platform (LCIPP). The unique role that Indigenous youth have in this context demonstrates the critical importance of engaging them in decision-making processes to guarantee successful implementation of international agreements, such as the KJWA.

The KJWA process addresses potential solutions to food security and the vulnerabilities of agriculture-related activities to climate change and is therefore highly relevant for Indigenous youth and a just transition in their food systems and food systems more broadly (FAO, 2019, 2020b, 2020g). The integration of Indigenous youth's diverse perspectives is essential to ensure a successful implementation of the KJWA for more sustainable agriculture and increased food security in the context of climate change (FAO, 2020e).

After describing the Indigenous youth-led initiatives to strengthen resilience when facing adverse crises, this publication provides an overview of findings, highlights enablers for Indigenous youth in their role as agents of change and offers a vision to potentially integrate the newly gathered knowledge into a KJWA outcome and implementation.



Indigenous youth  
as agents of change

## Methodology

The youth-led initiatives report activities implemented up to June 2020 in the context of climate change, food insecurity and the current COVID-19 pandemic. To select the Indigenous youth-led initiatives, a public “Call for case studies on Indigenous youth’s response to COVID-19” was published on FAO’s KJWA website. This call provided clear criteria for selecting the Indigenous youth initiatives (see Annex I). Indigenous youth involved in or leading initiatives in their communities submitted their Indigenous youth initiatives following a detailed template with a list of questions and reported their efforts up to June 2020 (see Annex I). When answering the questionnaire, each youth led-initiative provided a detailed description of social and climate change impacts on their communities, all youth-led activities, their challenges and lessons learned, and recommendations targeting different actors for better collaboration with Indigenous Peoples and youth. To follow up on additional relevant information and to ensure the right interpretation of the information provided in the questionnaire, the Indigenous youth were contacted and asked specific questions, and they were involved in several stages of review. The content of this publication is therefore based on the information and experiences provided by the youth and complemented with additional literature. All initiative descriptions include a set of recommendations by FAO to address the challenges, lessons learned and needs as described by the Indigenous youth in their replies to the questionnaire.



@ Kyubeye

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**Photo 3** Sakha woman sewing face mask and sharing knowledge with younger generation.

# LAKE SEBU YOUNG INDIGENOUS WOMEN use innovative ways to ensure income and food security during the lockdown in the Philippines

## AUTHORS

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**SOCIO-CULTURAL REGION:** ASIA

**LOCATION:** LAKE SEBU, SOUTH COTABATO, PHILIPPINES





Indigenous youth  
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# INDIGENOUS PEOPLES IN THE PHILIPPINES

- Many Indigenous Peoples in the Philippines live in geographically isolated areas and lack access to basic social services. In contrast, valuable natural resources such as minerals, forests and rivers are found mainly in the areas they inhabit. This continuously places them in situations of vulnerability to development aggression and land grabbing (Dwayne, 2020).
- The majority practise some form of shifting agriculture in either lowland, hilly or even mountainous environments. Within this group, big differences exist in terms of crops cultivation and specific methods of practising this form of land use. Relatively small groups of hunter-gatherers hunt, fish and harvest Non-Timber Forest Products (NTFPs) (Persoon and Minter, 2020).
- Over centuries, they have had to continuously adapt to new climatological impacts and catastrophes, relying on their traditional knowledge systems, whilst facing and surviving pandemics, invasions and localised outbreaks (Persoon and Minter, 2020).

**Map 1** The Philippines



Source: UNCS, ESRI, Government of USA. (September 2013) modified to comply with UN, 2020.

## Impact of climate change and COVID-19 on Indigenous Peoples in the municipality of Lake Sebu

Stressors such as droughts, severe flooding and typhoons substantially affect the Philippines' agricultural production, causing an enormous impact on the country's social, economic and food security. Natural hazards can reduce farm productivity, damage farm structures and facilities, limit farm planting options, and destroy the infrastructure (Rosengrand et al., 2015; Rosengrand and Sombilla, 2019; The World Bank, 2020). The increased need for production in combination with climatological changes already leads to struggles in pursuing food security and poverty reduction. Over the past few years, agricultural productivity in the Philippines has been historically low and has hindered economic growth and employment creation even though agriculture is the key sector, counting for one-third of total employment. In 2010, three million children in the Philippines were classified as malnourished, highlighting the country's food insecurity (Rosengrand and Sombilla, 2019).

The Lake Sebu Indigenous Women and Farmers Association (LASIWFA) also reports that climate change has severely impacted the area's agricultural production: crop losses and failure are persistent problems. Some farmers whose main crops include rice, corn, abaca and banana also grow vegetables to supplement their incomes, but they only earn seasonal income from these efforts.

### LAKE SEBU INDIGENOUS WOMEN AND FARMERS ASSOCIATION

- Set up in 2017 through the FAO project "Dynamic conservation and sustainable use of agrobiodiversity in traditional agroecosystems of the Philippines" and funded by the Global Environment Facility (GEF).
- Composed of 25 members, ten of whom are 30 years old and younger.
- The Municipality of Lake Sebu is a drought-prone area characterised by high temperatures and low annual rainfall levels. In past years, it has rained year-round, but in 2021, some communities like Barangay (Village) Klubi are experiencing heavy rains and landslides.
- The primary sources of income of Indigenous Peoples in the area are derived from the production of t'nalak – a traditional fabric woven by women from the T'boli tribe – and farming of traditional rice varieties and other agrobiodiversity crops like corn, banana, taro, yam, tomatoes and abaca.
- Activities include: building entrepreneurial capacity by training Indigenous Peoples how to process taro chips, tomato candies and Bongulan banana chips; and collaborating with local government units (LGUs) for policy and infrastructure support, and with the private sector for technical support, mediation with municipalities, and marketing support.



The production of t'nalak, the T'boli tribe's traditional woven fabric, has also suffered from the effects of climate change. Higher-than-average temperatures made it more difficult to produce abaca, the fabric's main raw material. The fibre becomes brittle and easily breakable when exposed to heat, resulting in low-quality t'nalak that fetches lower prices. The production of Bongulan, an indigenous banana variety, has also steadily decreased over the past few years as it only grows optimally in cool areas and under sufficient forest cover. Nonetheless, the bananas and abaca continue to thrive in the area and have developed a certain degree of adaptation and resilience to climate change, with the local government unit (LGU) providing support by banning tree-cutting activities to sustain the area's forest cover.

These climatological impacts affecting food security in the Philippines were further exacerbated by the COVID-19 crisis, which led to growing socio-economic inequalities and food insecurity. Indeed, the pandemic compounded the community's challenges as movement restrictions imposed by quarantines caused further disruptions to their agricultural production, transport and trade, significantly limiting the community's access to food and to their livelihoods, and making it increasingly difficult to earn a decent living from farming.

## How the Lake Sebu Indigenous Women and Farmers Association is making a difference

To lessen the problems caused by movement restrictions put in place due to COVID-19, youth members of the LASIWFA Klubi cluster decided to process the bananas into chips to avoid unsold bananas going to waste and secure some income in one of the most difficult-to-access areas of the municipality. Members of LASIWFA in Klubi were trained prior to the pandemic on processing food products derived from their local agrobiodiversity availability, including crops such as bananas, taro and tomatoes. Training was conducted via FAO's collaboration with national agencies, LGUs and entrepreneurs/trainers from the private sector, who mentored LASIWFA members to help them further develop their crop-processing skills.

Through this GEF-funded project, the T'boli female members who mostly comprise the LASIWFA Klubi cluster have gained confidence in promoting and selling their products. The project also inspired their entrepreneurial spirit, enabling them to venture into crop processing (production of chips from Bongulan bananas). This, in effect, showed them alternative and profitable ways to use their unsold and undelivered fresh produce, which otherwise would have become food waste. With their newly found entrepreneurial spirit, LASIWFA members and leaders are now exploring and forging new partnerships on their own initiative to create more business opportunities. Seeing LASIWFA's potential, many LGUs are now backing the group. The group's successes attracted not only new investments but also the interest of other members of the community, especially the unemployed youth.





**Photo 4** LASIWFA youth Reymark Sulan and Antonnette Malon, participating Climate resilient farmers business school (CRFBS) at Barangay Klubi, Lake Sebu.

## Key actions by the Lake Sebu Indigenous Women and Farmers Association to increase resilience:

1. successfully promoted the use of traditional varieties of abaca and banana crops at the local level, both of which are highly resilient to climate variability, whilst ensuring an ongoing supply of raw materials throughout the year. Given the value of these crops to their livelihoods, the community is also promoting the protection of the areas where these crops grow;
2. undertook and implemented trainings to further develop their crop -processing skills through FAO's collaboration with national agencies, LGUs and entrepreneurs/trainers from the private sector;
  - along with the skills and processing equipment provided by the project, this has enabled members of the group to secure income during the restrictive COVID-19 crisis and turn their once undervalued local crops into high-value products;
3. to reach intended markets during the COVID-19 lockdown, the Chair of LASIWFA's Board of Directors secured a quarantine pass that allowed members to transport a small volume of processed banana chips from Klubi to the rolling store located in the provincial capital;
  - through this initiative, the LASIWFA Klubi cluster could sell their products, along with the other provinces' basic goods, to various municipalities in South Cotabato.



Indigenous youth  
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## Entry points and lessons learned

- **include young small-scale food producers in public investments, particularly Indigenous youth, to help them become agents of food systems transformation. The youth are using their traditional knowledge and practices, whilst facing the challenges of adapting to a changing market.** Temporary compensation schemes and other safety-net measures should be extended to the informal sector and should systematically include rural young women and men who may be the first ones to be excluded from the job market as they are often the “last ones” to enter it;
- **maintain agricultural supply chains and strengthen the market linkages for local producers,** whilst promoting decent and culturally appropriate work and introducing labour-matching mechanisms for Indigenous youth to access available employment opportunities in food systems;
- **promote programmes and training that provide Indigenous youth** with the skills and resources to become innovative and creative to improve their incomes and livelihoods, especially during uncertain times such as the COVID-19 pandemic; and
- **introduce programmes via digital platforms and modern technologies, as suitable and acceptable,** to supplement their Indigenous youth’s traditional livelihoods, activities and practices, enabling them to promote and protect Indigenous Peoples’ food systems in innovative ways.

## #Quote

“Hol sengifau yom tonok ,gononhu ,no ne kde yo kem lemowil taken, be abay se tey mebetes be dou klowil,ne be dou fes lowo a ni se yom kendengen la benli du. Ou tmobonge semgifa yom kut hmilol mlan be kulu koyu,ne kde yo kem kay hulu teganay, ne lae gemamit hilo ne henlos hmulu hol ne yom soging genulon”.

**(Translation):** “We can help protect the environment and the agrobiodiversity through planting of different indigenous trees, for this is the only wealth we can leave to our children. We can also protect the environment by continuously educating our children about the importance of trees, adverse effects of using synthetic fertilizers/chemicals and the benefits of cultivating traditional crops like the bongulan banana”.

# KIPKANDULE CODE AREA YOUTH promote resilience through health information, infrastructure and sustainable agriculture amongst the Endorois people in Mochongoi, Kenya

## AUTHOR

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LOCATION: MOCHONGOI, BARINGO COUNTY, KENYA





# INDIGENOUS PEOPLES IN KENYA

- Kenya's Constitution guarantees the protection of minorities and marginalised groups but specific legislation on Indigenous Peoples has yet to be adopted.
- The new Community Land Act is an opportunity for Indigenous Peoples to achieve land tenure security.
- Indigenous Peoples in Kenya are both hunter-gatherers (for example, Ogiek, Sengwer, Yaaku, Waata), as well as pastoralists (25 percent of the population belong to pastoralist groups, for example, Endorois, Turakana, Maasai, Samburu).

**Map 2** Kenya



Source: ESRI, UNCS, GAUL. (September 2013) modified to comply with UN, 2020.

## Impact of climate change and COVID-19 on the Endorois people

In Kenya, 11.8 million people are undernourished, of which 9.6 million face severe food insecurity (FAO, 2020a; UNFCCC, 2015). Extended periods of drought erode livelihood opportunities and community resilience in these areas, leading to undesirable and unsustainable coping strategies that damage the environment and impair household nutritional status, further undermining long-term food security. Heavy rainfall and floods have caused a vast number of deaths and increased the risk of disease outbreaks, hampering efforts to contain the COVID-19 pandemic (UNOCHA, 2020). According to the Kipkandule Code Area (KCA) youth group, the impacts of climate change affect most aspects of their economic activities.

Prolonged droughts in the region have caused high losses in yield and have led to the death of much of their livestock due to limited pastures and water. Additionally, Endorois people living around Lake Baringo and Lake Bogoria face enormous challenges due to an increased frequency and intensity of floods, which forces them to migrate and find transitional shelters such as schools or camps until the tide subsides. Farming communities that live in high-altitude areas have noticed a change in the rain patterns, leading to difficulties in predicting the weather and, therefore, planning farming activities. In addition, erratic weather patterns have affected the bees' ability to collect pollen, making beekeeping less productive.

The youth group reports that the situation has been made worse by the COVID-19 pandemic, which has further reduced most sources of income. The closure of markets has made the selling of livestock and other local products a major challenge. Intermediaries who usually buy livestock at the homesteads are offering extremely low prices, and farmers have no alternative but to sell their livestock below market value. Those with kiosks are also reporting huge losses. With schools closed and families struggling due to insufficient financial resources, adolescents are engaging in part-time work on farms to contribute to the household income. These circumstances have led people into further extreme poverty. Some are coping by engaging in illegal brewing to provide income.

### KIPKANDULE CODE AREA YOUTH

- Operate in Baringo county in Kenya, one of 47 counties in the country. The area is characterised by sharp and bluff landscapes.
- Founded in 2018, the group has 58 members (40 male, 18 female).
- Primary sources of income for the Endorois peoples residing in Baringo county are pastoralism, subsistence farming in high-altitude areas, beekeeping, and fishing around Lake Baringo.
- Activities include promoting tree planting, repairing impassable roads, and constructing houses for community members, including the elderly, physically challenged and the poor.



## How Kipkandule Code Area youth are making a difference

The Kipkandule Code Area collaborates with local authorities to take legal action against the brewers. To compensate for the income lost from illegal brewing, the KCA youth group promotes alternative sources of income in the form of sustainable agriculture-related activities, such as tree nurseries, dairy farming, horticulture and growing vegetables for sale.

Since the group does not have the capacity or financial resources to support families to make the transition to these alternative sources of income, they refer community members to publicly available resources, including the agricultural extension office and the Kenya Forest Service.

In addition, the youth group raised money amongst the Endorois people in Mochongoi to repair roads that were destroyed by heavy rainfalls and floods. This made it possible for the population to maintain access to necessary hygiene products and medical equipment during the pandemic, and guaranteed food availability through local shops and markets. The members of KCA also constructed better housing facilities for community members who had insufficient shelter.

The group also play a key role in the dissemination of updated COVID-19 related information amongst the Endorois people in Mochongoi by keeping in close contact with members who live in the bigger cities and translating this information into the local Endorois language. The youth group facilitates increased collaboration between local leaders and other members of the Endorois Indigenous Peoples. This network allows KCA to have more impact whilst supporting restrictions imposed by the government in response to the pandemic. The KCA group's main challenge during the implementation of their initiatives was finding financial support.



@Felix Yator



**Photo 6** KCA members in a COVID-19 awareness meeting

## Key actions by Kipkandule Code Area youth to increase resilience:

1. built a digital network with members in diverse locations to ensure wider community access to and dissemination of updated information about COVID-19 in the local language;
  - This increases the adaptive capacity of the local population as the network can help the community access and disseminate information related to climate change, agriculture and policy.
2. promoted sustainable agriculture-related income sources, such as tree nurseries, dairy farming, horticulture and growing vegetables for sale to reduce illegal brewing.
  - This resulted in the reduction of illegal brewing by more than 60 percent since the beginning of 2020, with seven out of 12 households stopping illegal activities.
  - It also increased food security and improved health by decreasing the consumption of illegal brews.
3. improved local roads and housing through collaboration by raising money amongst the Endorois people in Mochongoi;
  - This strengthens community resilience by increasing income stability and food security through improved access to local markets and shops to buy food and possibly sell agricultural products, and improve living conditions for community members.



## Entry points and lessons learned

- **increase collaboration with and involvement of Indigenous Peoples' traditional and youth leaders as well as grassroots organizations in the development of national health measures and policies.** This will increase the accessibility of information and services within Indigenous Peoples' communities. It is essential to translate national health measures, policies and programmes regarding youth, agriculture and climate change that affect Indigenous Peoples into indigenous languages;
- **create and promote channels and training programmes that allow Indigenous youth to access funding for training and learn leadership skills that can help them implement bottom-up solutions** to both adapt to and mitigate climate change impacts, as well as quickly respond to emergencies. International organizations could contribute by providing specialized training and microfinance services to initiate these activities; and
- **provide a digital platform as a source of knowledge and exchange to allow Indigenous youth to find the most appropriate activity or farming method with the right guidance and tools for successful implementation.** This would enhance cultural ownership of any newly adopted innovation and, ultimately, promote food security.

## #Quote

"Kigeitoi che bo aran kotatun koyam oret ak bororiet".

**(Translation):** "A goat can be milked and its milk distributed gradually until every member of the community has received its share".

**(Meaning):** "A wise man (community) can nurture and develop his (its) small resources until it will be sufficient to benefit his (its) clansmen and even the entire community."



# CHI-NATIONS YOUTH COUNCIL enhances nutrition and secures food for Native Americans in Chicago, United States of America

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Indigenous youth  
as agents of change

# INDIGENOUS PEOPLES IN THE UNITED STATES OF AMERICA

- The population of Indigenous Peoples in the United States of America is estimated at between 2.5 million and 6 million. Fifty-four percent of the nation's American Indian Alaskan Native (AIAN) population resides in rural or small-town areas. Another 30 percent live in suburban or exurban areas, and 16 percent live in high-population-density urban areas (Deweese and Marks, 2017; Dwayne, 2020).
- Both reservation and urban Native Americans have encountered a loss of control over the food they interact with through consumption, production and distribution. Urban Native communities have struggled to access quality food since moving to urban areas –either willingly or due to forced relocation (Veron, 2015).
- The systemic inequalities experienced by Native Americans in Chicago, initiated by the “Indian Relocation” policies in the 1950s, ultimately led these Indigenous Peoples’ communities to experience economic hardships – one in four Native Americans live in poverty – housing instability and low access to health services and Indigenous Peoples’ lands.

**Map 3** United States of America



Source: UNCS, ESRI (September 2013) modified to comply with UN, 2020.

## Impact of climate change and COVID-19 on Native Americans in Chicago

Annual trends for minimum, mean and maximum temperatures in Chicago have exhibited a warming trend since the late 1970s, and they are projected to be consistent throughout the twenty-first century (States at Risk, 2020).

The increases in extremely hot days especially affect the agriculture sector, as it also provokes the greatest declines in soil quality, crop yields and livestock productivity (Risky Business, 2015).

These effects considerably affect more vulnerable households, including the Native American communities in Chicago, who often find themselves in economically and socially precarious conditions.

Food security and nutrition are particularly affected, essentially increasing the vulnerability of indigenous communities in terms of health risks caused by the lack of traditional foods and the low affordability of healthy food.

This is particularly essential for the health of Native Americans as research shows that they are more than twice as likely to be diagnosed with type 2 diabetes than white adults.

As the COVID-19 pandemic hit the United States of America, the structural disadvantages experienced by Indigenous Peoples living in Chicago resulted in American Indigenous Peoples being at an elevated risk for complications from COVID-19 due to underlying health conditions, lack of social protection strategies, and low funding directed to urban indigenous health programmes (National Congress of American Indians, 2020; UN Indigenous Peoples, 2020).

## THE CHI-NATIONS YOUTH COUNCIL

- Founded in 2012 in response to the Idle No More movement.
- Today advisors are composed of the four Aunties who started the group eight years ago and continue to support the work of 15 diverse youth groups from across tribal nations.
- The mission reminds people that the trajectory of the work of Chi-Nations Youth Council is ever-changing, as they work to meet the direct needs and uplift the emerging voices of the Indigenous Peoples' communities' young people.
- Over the past year, the community has begun the process of land restoration, using Native American medicinal plants. They have grown culturally relevant agricultural foods like corn, beans and squash using ancestral knowledge passed down to the Indigenous youth from their families and community elders.



Indigenous youth  
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## How the Chi-Nations Youth Council is making a difference

During these uncertain times, the Chi-Nations Youth Council focused on food security, resilience and health of Indigenous Peoples through several initiatives. First, the Council scaled up the presence and adoption of urban agriculture, a practice that is becoming increasingly popular amongst Native American communities considering its efficiency in adapting indigenous ancestral practices to the urban setting (14 East and Sharp, 2020). During the pandemic, many families experienced a loss of income, which led to a lack of basic necessities like food, cleaning and pet supplies. As public transportation shut down and store hours were limited, access to healthy foods became a major challenge. Emergency food baskets provided by national authorities to the Indigenous Peoples of Chicago did not always contain appropriate and healthy food. The Chi-Nations Youth Council coordinated and distributed healthy food baskets.

The Youth Council also gave away potting soil, seeds and gardening boxes to community members for their yards and established beds (patches) within the First Nations Garden not only for Native Americans but also for members of the larger surrounding community to guarantee food security by planting vegetables, herbs and teas. For First Nations community members who did not have a yard, the Youth Council built home gardens and garden boxes. For instance, the backyard of a Native elder was transformed into a medicine garden.

According to Chi-Nations Youth Council members, May 2020 was one of the wettest months recorded in Chicago's history. Since multiple community members endured flooding, the Chi-Nations Youth Council organised cleaning efforts and provided victims of floods with new clothes and furniture for their homes.



© Chi-Nations Youth Council



**Photo 8** Members of the Chi-Nations Youth Council preparing for distribution.

The Chicago Native American community spans across the city, predominantly living in low-income areas where mobility is difficult and access to health services, other community members and spaces for cultural practices is limited. Thus, during the lockdown, some community members had no access to health services. Many Native elders in the city already felt isolated before the pandemic outbreak. However, the number of isolated elders increased substantially once COVID-19 restrictions were put into effect. According to the Youth Council, many families have members who suffer from underlying health conditions, which increases their risk of becoming infected and suffering from severe symptoms. Even though mutual-aid efforts across Chicago's neighbourhoods were increasing, Native communities had difficulties being included in such efforts due to limited access to institutions and funding.

The Chi-Nations Youth Council reported that there continues to be a lack of data collection within Chicago that tracks the impact of COVID-19 across the Chicago Native American community. Therefore, members of the Chi-Nations Youth Council have chosen to collect their own data by reaching out to other Native Americans across Chicago to identify neighbourhoods in need and to share medicines and medical equipment to maintain strong connections across Native communities during this period of isolation.

## Key actions by the Chi-Nations Youth Council to increase resilience:

1. managed to help over 500 Native peoples by:
  - providing soil, seeds and gardening boxes for private gardens;
  - supplying home gardens and garden boxes to community members who did not have their own gardens;
  - offering new clothes and furniture to victims of floods;
  - delivering nutritious options to complement emergency food baskets,



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2. established the First Nations Gardens as a permanent open green space managed by the Chicago Native community to continue passing on tribal and inter-tribal knowledge and practices;
3. started the process of land restoration using Native medicinal plants; and
4. collected data on the impact of COVID-19 on Chicago's Native Americans.

## Entry points and lessons learned

- **collect disaggregated data on the rate of infections, socio-economic impacts and mortality in Indigenous Peoples' communities.** It is fundamental to ensure that policies and response measures are inclusive and sensitive to Indigenous Peoples. It is recommended that governments and Indigenous Peoples' communities collect and publish this data;
- **guarantee that Indigenous Peoples have access to their territories and are legally granted ownership to their territories.** The maintenance and provision of territorial rights and safeguarding of access to Indigenous Peoples' territories and lands are essential in crises but must also be guaranteed during non-crisis situations. It is essential to ensure Indigenous Peoples' rights to their territories for the continuation of their cultural heritage and livelihoods, for the mitigation of climate change, and for the continued protection of vast areas of the world's biodiversity;
- **ensure that Indigenous Peoples' traditional practices are showcased and considered as best practices of sustainable food systems within international policies on climate change mitigation and adaptation.** This can secure great diversity of food, enable Indigenous Peoples to share their traditional knowledge, and support them in innovatively adapting to new circumstances through capacity-building; and
- **verify that emergency supplies are culturally appropriate, support Indigenous Peoples' health** and respect the principle of FPIC.

## #Quote

"Urban Indians are stereotyped as lacking culture since we dwell in concrete jungles surrounded by settler and pop culture. Many feel we lack land for traditional harvests and ceremonies, yet we use what little land we do have to preserve and strengthen our tribal and inter-tribal cultures."

# SAKHA INDIGENOUS YOUTH ensure food security, good nutrition and health during the pandemic in Oymyakon, Russia

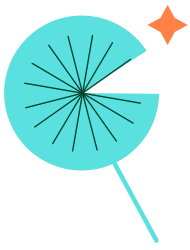
## AUTHOR

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Russian Federation, Central Asia and Transcaucasia

**LOCATION:** OYMYAKON, SAKHA REPUBLIC, RUSSIA



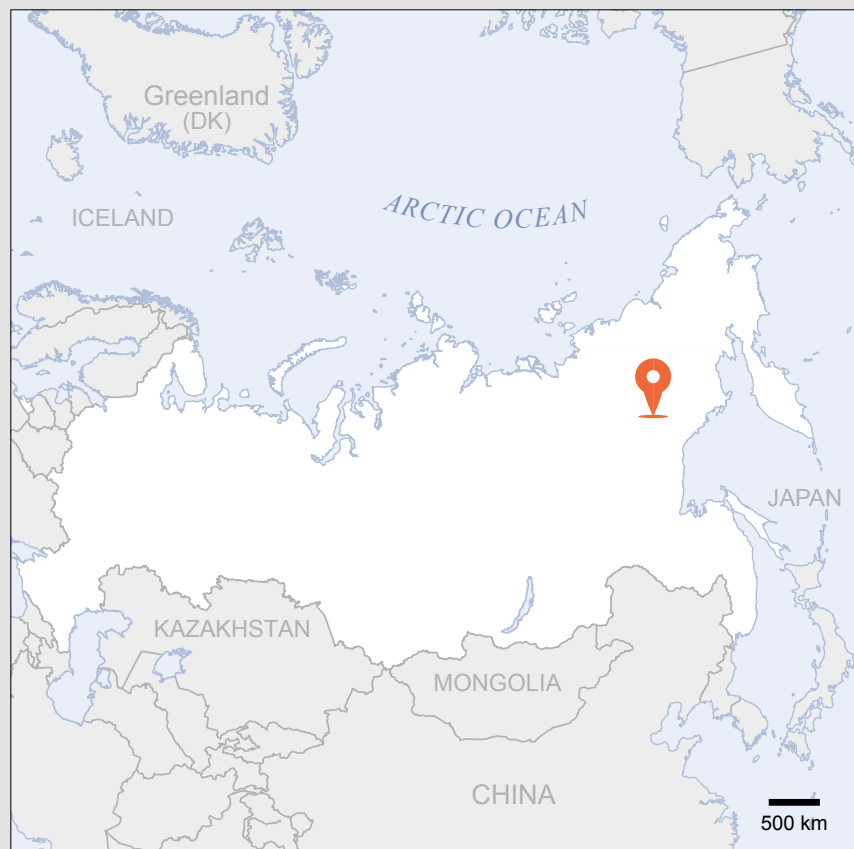


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# INDIGENOUS PEOPLES IN RUSSIA

- Forty-seven groups of Indigenous Peoples in Russia are officially recognised as “Indigenous Minority Peoples,” a category specified by certain criteria. Larger groups, for example, the Tuvans and Yakuts, are not officially considered Indigenous Peoples, and their self-identification as Indigenous Peoples varies (Dwayne, 2021).
- Two-thirds of the estimated indigenous population in Russia live in rural areas.
- In the rural areas, livelihoods are mainly based on fishing, hunting, reindeer husbandry, sea hunting and gathering.
- Indigenous Peoples in Russia are amongst the population’s economically poorest people, with below-average life expectancy and socio-economic development.

**Map 4** Russia



Source: ESRI, UNCS (September 2013) modified to comply with UN, 2020.



## Impact of climate change on the Sakha peoples

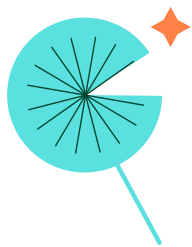
Russia's climate is more susceptible to global warming, and temperatures are rising faster than in many other regions around the world. Since the mid-1980s, surface air temperatures have warmed at least twice as fast as the global average. In 2020, large parts of northern Siberia have experienced 3 °C to 5 °C above-average temperatures (WMO, 2021). Additionally, the frequency and intensity of extreme weather events increased, causing large and severe wildfires, dust storms, floods, drought, heat and cold waves (ILO, 2019). The Oymyakon village located in the Republic of Sakha (Yakutia) in Siberia is one of the coldest inhabited localities worldwide, popularly known as "The Pole of Cold". The Indigenous Peoples of Oymyakon, named the Sakha peoples, are experiencing the impacts of climate change through warmer and shorter winter seasons and higher frequency of floods that destroy their housing. Although the community has been able to forecast weather in the past, this ability has become unreliable as a consequence of climate change. These impacts have led to additional difficulties in accessing clean water and maintaining food security and agricultural production.

Traditionally, Indigenous Peoples in the region herd reindeers and horses. Local farmers are facing challenges in maintaining cattle farming and horse herding, particularly due to dramatic changes in weather from freezing to warming in springtime. The Yakutian horses now face challenges feeding themselves as it is increasingly harder for them to dig into the icy ground in the colder months. The horses have become weak and are not strong enough to give birth, which is leading to a reduction of their herds. Due to the increase in water flowing from mountain rivers and floods, many fields intended to produce hay for cows and horses have become unusable. Farmers have no other option than to sell their cattle, which results in a steady decline in cattle farming within the region. These climate impacts are increasingly limiting livelihood diversification and impacting the food security of the Sakha peoples, placing them in situations of vulnerability.

As the COVID-19 pandemic entered the communities, the state of vulnerability of the Sakha peoples inevitably worsened, especially in terms of socio-economic impacts and decreased food security.

## KYUBEYE YOUTH GROUP

- Founded in 2017 by young indigenous mothers.
- Twelve members.
- Aims to share traditional knowledge and cultural expression, whilst raising awareness and working on community issues at both the community and government level.



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**Photo 9** Sakha peoples preparing their horses.

The local authorities in remote areas were not equipped to react appropriately to the spread of the virus and to economically support households. Furthermore, Indigenous Peoples' communities experienced food shortages as access to food and essential products, as well as to traditional hunting and fishing grounds, were impaired by movement restrictions. The food shortages were also considerably aggravated by the unusually warm weather reported at the time the pandemic broke out (Aborigin Forum, 2020).

Access to health care services for the people in the Oymyakon village is limited, due to the absence of a doctor and a pharmacy. To receive medical care, people in the community have to commute to the capital Yakutsk, which is 1 000 km away. Scarce access to the internet and the lack of technical equipment such as laptops led to increased isolation, lowered access to educational resources, and limited the ability to seek out critical information related to COVID-19.



**Photo 10** Yakutian horses are a native horse breed from the Sakha Republic region.



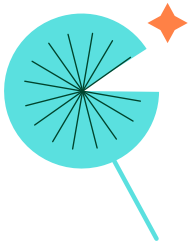
**Photo 11** Volunteers of Kyubeye distributing food to elderly.

## How the Kyubeye youth are making a difference<sup>1</sup>

The local youth took over the responsibility of caring for the elders in the village. They provided food deliveries and grocery shopping services for the elderly, which allowed them to order essential goods from local stores. Meanwhile, with the beginning of spring, the hunting and fishing season started in the northern area of the region. Following the tradition of their ancestors, local youth hunters expressed their willingness to share their quarry (fish and ducks) with the elderly and people in particularly vulnerable situations to ensure their food security with natural, nourishing products during lockdown. The Kyubeye youth group reports that no long-term solution has been found yet to provide villagers with regular access to medical care. According to the Kyubeye, the only way to access medical care products is to order them through relatives or neighbours who live in the capital city of the Republic of Yakutsk. Selling medical supplies in the village is expensive because it requires a special certificate that is mandatory for the sale of such products.

Members of the Kyubeye youth group appointed volunteers to sew and distribute cotton face masks amongst community members, as face masks were out of stock in the region, causing their prices to increase drastically. To improve access to information regarding COVID-19, local youth translated World Health Organization (WHO) recommendations into the Sakha language and informed villagers to wash their hands regularly, wear masks and avoid gatherings of people. These translations into the Sakha language were also distributed online through a partnership with the UN Global Indigenous Youth Caucus (GIYC) and local Indigenous youth with the support of the international collaboration project “Indigenous Health Partnership” of Harvard Medical School, the UN Secretary-General’s Envoy on Youth, the World Health Organization, Cultural Survival, UNICEF and Johns Hopkins Medical School.

<sup>1</sup> The activities of this youth initiative were reported up to June 2020. In spite of their efforts, the youth-led actions could not prevent a rise in COVID-19 infections.



Indigenous youth  
as agents of change

## Entry points and lessons learned

- protect fundamental rights such as freedom of association and expression, which are critical to allow Indigenous Peoples to express their views and ideas. Young people have a tremendous transformative potential and extra efforts should be made for young Indigenous Peoples to be systematically included and consulted in all dialogues concerning the impact of COVID-19 as well as post-pandemic decision-making processes with regards to agriculture, climate change and all other areas of society that affect them;
- work closely together with Indigenous Peoples' communities and their traditional leaders and youth leaders to improve access to social services and necessary resources. This includes allowing appropriate access to the health care system and providing the necessary information and equipment for treatment (culturally, age- and gender-sensitive), as well as access to necessary resources such as water; and
- provide Indigenous Peoples' communities that wish to have access to modern technologies with a reliable internet connection and the necessary equipment. Electronic devices, such as mobile phones, and an internet connection were identified as essential to allow communities to build networks and react quickly in the case of emergencies.

## #Quote

“Охтон баранар мастаах,  
Уолан бүтэр уулаах,  
Уостан хаалар уйгулаах Орто туруу бараан дойду”.

**(Translation):** As per belief of the Sakha peoples our Earth consists of three levels:  
Upper-level = land of gods  
Middle-level = where all human beings live  
Down-level = bad souls and evil

**(Meaning):** “All two-legged human beings need to understand in time that our middle-level has limited trees, water and prosperity”.

# THE INDIGENOUS SUPPORT PROJECT

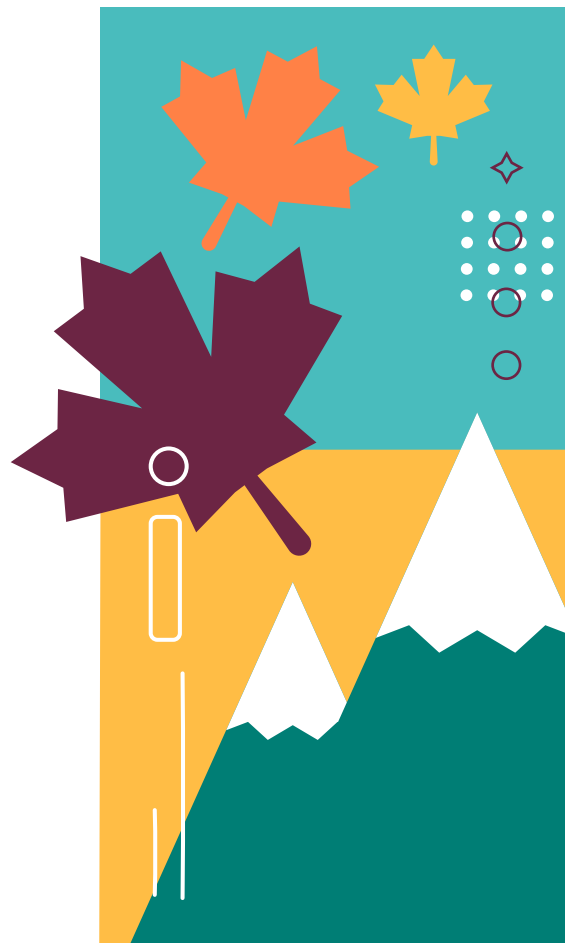
provides access to food,  
water and health-related  
products to communities  
across Canada

## AUTHOR

Anna F-M and Vienna Holdip

**SOCIO-CULTURAL REGION:** NORTH AMERICA

**LOCATION:** ONTARIO PROVINCE, CANADA





Indigenous youth  
as agents of change

# INDIGENOUS PEOPLES IN CANADA

- The Canadian Constitution Act of 1982 recognises three groups of Aboriginal Peoples: Indians, Inuit and Métis. According to the 2016 Canadian Census, there were 1 673 785 Aboriginal Peoples in Canada, accounting for 4.9 percent of the total population, of which 977 230 people identified as a First Nations person (Dwayne, 2021).
- First Nations and the Constitution Act (1982) are diverse Nations and peoples representing more than 600 distinct First Nations and encompassing more than 60 languages.
- 43.2 percent of Indigenous Peoples' households with children are food insecure.
- They are more likely to have chronic health conditions at a younger age.
- They are often business owners or rely on selling handicrafts and agricultural products on local markets.
- They will develop an action plan with the Canadian Government to address injustice, prejudice, violence and discrimination against Indigenous Peoples.

**Map 5** Canada



Source: UNCS; ESRI (August 2013) modified to comply with UN, 2020.

## Impact of climate change and COVID-19 on Indigenous Peoples in Ontario

Since 1948, the temperature has increased at a higher rate in winter (3.3 °C) than in summer (1.5 °C) (Bush and Lemmen, 2019). This threatens important ecosystems such as the boreal forest due to an increased outbreak in fires and peatlands through permanent permafrost loss, all potentially leading to a loss of carbon storage (Human Rights Watch, 2020). Indigenous Peoples' communities in Canada are experiencing the loss of traditional activities, medicine and foods due to climate change, leading to threats to economic opportunities, as well as damage to homes and properties. Climate change has affected the distribution, growth and behaviour of animal and plant species, and has lowered the harvesting yields of important traditional crops. Climate variability has also led to losses in biodiversity and crop yields, and increased dangers associated with harvesting, as quickly changing weather can prevent harvesters from safely leaving areas ravaged by wildfires, ice conditions, rising water levels, etc. (Human Rights Watch, 2020). Indigenous Peoples are heavily affected by exogenous factors such as pollution from illegal waste dumping beside water treatment plants, disrupted seasonal changes, rotten soil due to chemical waste plants nearby, and contaminated water (chemical and human waste contaminates), which cause sickness, diseases or leave chemical burns on the skin or organs. A change in traditional hunting and gathering increases the dependency on store-bought foods, which are costly compared to traditional foods, and forces Indigenous Peoples to change their traditional diets. This restricts access to food even more and causes major health issues such as obesity, diabetes or high blood pressure (APTN National News, 2020; FNHA, 2020; Schnitter and Berry, 2019).

The lack of access to water and resources provided via transport, from their lands and markets, has adversely affected Indigenous Peoples' food security during the COVID-19 pandemic. During the COVID-19 crisis, the Canadian Government created the "Critical Infrastructure Act", which allows the Government to institute fines or imprison Indigenous Peoples who are protesting or practising their traditions on reservation lands (Mercurio, 2020; UN, 2020).

## THE INDIGENOUS SUPPORT PROJECT

- Founded in March 2020.
- Seven team members.
- Aim is to protect the environment, with greener initiatives and less discrimination, whilst helping to restore indigenous rights, cultures and identities across the globe.



Indigenous youth  
as agents of change

## How the Indigenous Support Project is making a difference

The Indigenous Support Project is collaborating with more than five indigenous-owned and managed local organizations and individual charities in Ontario, Canada. During the planning phase of this project on a local scale, key actions were taken as soon as the outbreak of the pandemic was announced. The Indigenous Support Project hosted online fundraisers through funding pages and applied for funding through bursaries and grants. Networking with youth groups associated with the GIYC, Indigenous youth and elders, and groups taking action against climate change, the Indigenous Support Project protested for the rights of different ethnic groups. The Indigenous Support Project was also strengthened through networking with individuals who taught members how to raise money for travel and gas expenses as well as handling costs and shipping of supplies to communities in lockdown where non-residents could not enter. Using their shared farm space has allowed youth and other community members to teach/learn traditional agriculture and sustainable living practices whilst reconnecting with their culture. This has also helped reduce the amount of money spent on grocery produce.

The help the Indigenous Support Project provided to these communities gave the youth a chance to reconnect with their traditional indigenous roots. The Indigenous Support Project identified the needs of these communities and worked to overcome short-term and long-term challenges. Members of the Indigenous Support Project reached out to community reserves, hospitals, grocery stores and other local organizations in these regions to inquire about needs that were not being met by the Government's emergency aid services. All communication was done via Facebook, phone calls and Zoom calls, and the necessary collection of goods was done respecting social distancing.

In addition to these regions' long-term problems, the lack of personal protection equipment (PPE) during the pandemic was the biggest concern, as these regions are quite distant and not as integrated in decision-making processes regarding governmental distribution of PPE. This caused many regions to pay excessive amounts for basic supplies such as masks, gloves, face shields and hand sanitiser. During this challenging time, the Indigenous Support Project provided PPE, disinfectant, feminine hygiene products, soap, food, books, clothing and children's activities to over 50 communities all across Turtle Island, as well as to two local indigenous-owned companies within the urban community of Toronto.

Indigenous Peoples in urban areas such as Toronto also faced issues caused by the pandemic. According to Indigenous Support Project members, prices rose for food and feminine hygiene products. The youth group worked with Toronto locals to find places where they could manage to deliver needed items within three days. According to the Indigenous Peoples, more government actions could have been taken to provide access to traditional medicines and foods. Moreover, they identified a gap in suitable public mental health support for Indigenous Peoples who suffered isolation during the COVID-19 pandemic.





**Photo 12** Anna F-M and Vienna Holdip at their first business network meeting.

## Key actions by the Indigenous Support Project to increase resilience:

1. created a network for emergency needs assessment with local groups and institutions;
  - This network can be used during future climate change and food-security-related emergencies to assess and address needs in a timely manner, in collaboration with international organizations and the Government.
2. provided large-scale supply of food, water, PPE, hygiene products and education supplies;
  - This supply network can be used for future climate change and food security emergencies to provide necessary help.
3. used an innovative approach to gather relevant funding of the emergency response;
  - The approach used by the youth group to finance their response mechanism through online fundraising and the application of grants and funds will allow the group to use these pathways for future climate change and food-security-related emergencies.



Indigenous youth  
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## Entry points and lessons learned

- **ensure access to clean water, which is a recognised human right and essential** in the prevention of numerous diseases. Clean water allows for a minimum level of hygiene measures, as well as healthy livestock and agricultural irrigation. Therefore, it is recommended that governments and international organizations collectively work on providing this basic resource to improve Indigenous Peoples' livelihoods;
- **provide more funding mechanisms accessible to Indigenous youth groups and Indigenous Peoples** to give them the ability to adapt and respond to challenges, including those triggered by climate change or pandemics, according to their needs and in line with their traditions and cultural practices. Often even small amounts of funding from international organizations and governments can lead to vast changes within the communities, and Indigenous youth are best equipped to help address the needs of elders; and
- **encourage governments to establish measures that support the maintenance and continuation of Indigenous Peoples' food systems, and their provision of healthy, culturally appropriate, non-processed and low-sugar foods to increase food security for Indigenous Peoples and future generations.** In addition, the provision of other affordable healthy and culturally appropriate foods would considerably lower the incidence of diet-related health issues, as well as the high rate of food insecurity in indigenous households.

## #Quote

"Chiimiigwechiwi'in nimishoomis  
Giizis gii-bi-waaseyaateshkawiyaang.  
Miigwech gidaa-wiindamoon noongom giizhig.  
Weweni niwii-ganawaabamaag.  
Niwii-mino-bimaadiz miinawaa weweni ganoonagwaa.  
Chiimiigwechiwi'in gaye Oshkikamikwe.  
gii-miizhiyaang bimaadiziwin miinawaa miijim  
gaye miizhiyaang nibi miinawaa awesiiyag  
gaye miizhiyaang nesewin".

### (Translation):

Thank you grandfather Sun for shining on us today.  
Thank you I say today for this day.  
Carefully, I will look on others.  
I will live well and carefully speak to others.  
Thank you Mother Earth  
Who gave us life and food  
Who gave us water and animals  
Who gave us breath.  
Tobacco I offer to the east, south, west and north.  
Help me to have strength and a strong heart.

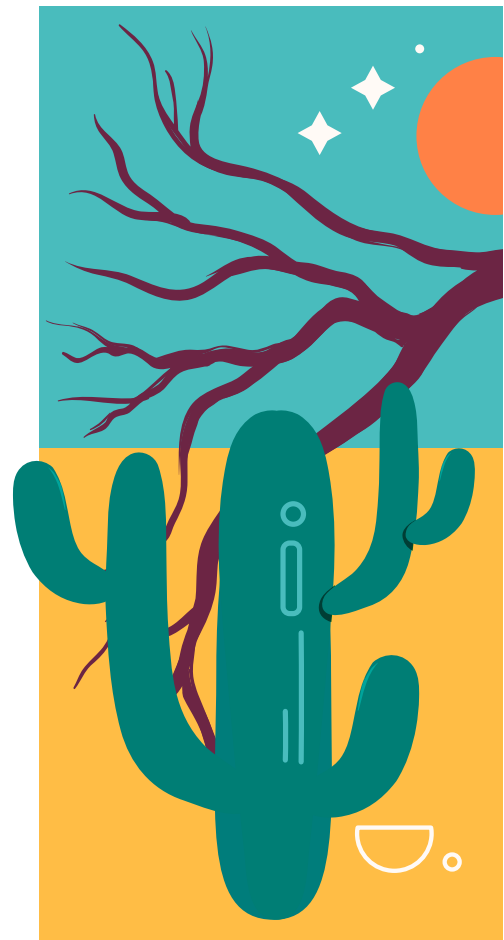
# INDIGENOUS YOUTH collaborate locally to ensure food security and provide hygiene products to the Navajo and Hopi Nations, United States of America

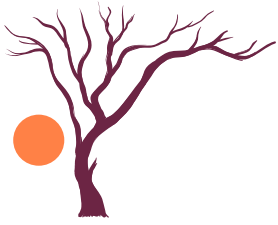
## AUTHOR

Shandiin Herrera

**SOCIO-CULTURAL REGION:** NORTH AMERICA

**LOCATION:** NAVAJO AND HOPI NATIONS,  
UNITED STATES OF AMERICA





Indigenous youth  
as agents of change

# INDIGENOUS PEOPLES IN THE NAVAJO AND HOPI NATIONS

- Out of 5.2 million Indigenous Peoples in the United States of America, approximately 1.1 million live in or near reservations or native lands.
- Navajo Nation has about a 50 percent unemployment rate, making it challenging for families to have enough money to purchase food.

**Map 6** Navajo and Hopi



Source: UNCS, ESRI (September 2013) modified to comply with UN, 2020.

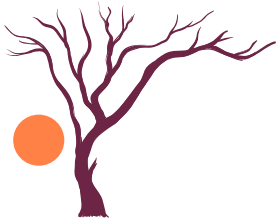
## Impact of climate change and COVID-19 on the Navajo and Hopi Nations

The Navajo Nation spans over three states — Arizona, Utah and New Mexico — and encompasses 71 000 km<sup>2</sup> of land (Nania and Cozzeto, 2014). Nearly 180 000 Navajo residents live across the reservation (Nania and Cozzeto, 2014). The Hopi Nation occupies part of Coconino and Navajo counties in twelve villages and encompasses around 6 070 km<sup>2</sup> of land (The Hopi Tribe, 2021). Thirty percent of Navajo Nation homes do not have running water, amongst other things, due to lack of infrastructure and droughts characterised by long periods of water shortages with little access to drinking water at home. This forces community members to line up for hours at local wells and water tanks to haul water home for consumption, hygiene, gardening and livestock. The lack of water is due to ever-growing climate change impacts such as rising temperatures and more frequent and intense rain, as well as infrastructure problems such as a lack of wastewater treatment and other infrastructure services (Nania and Cozzeto, 2014; USEPA, 2016). Since 1994, the Navajo Nation has experienced a overall long-term drought, interspersed with short periods of wetness. These droughts lead to more intense and frequent wildfires and increase air pollution, dust and smoke, as well as more sand dunes destabilisation and movement. This can damage housing, create transportation problems, contribute to the degradation of grazing and agricultural lands, and lead to the loss of rare and endangered native plants (Nania and Cozzeto, 2014; USEPA, 2016). Navajo Nation communities are threatened by climate change, which adversely affects their hunting and fishing landscapes as well as harvesting of plant-based foods and medicines (National Congress of American Indians, 2020).

These changes increasingly pushed Indigenous Peoples in the Navajo Nation to depend on local grocery stores, which made access to healthy and traditional food options more difficult. This problem was further aggravated during the COVID-19 outbreak, as grocery stores did not provide sufficient food and other basic resources (Ortiz, 2020). The spread of COVID-19 in the Navajo Nation has been rapid, as it has, reportedly, the highest rate of COVID-19 cases per capita within the region. The lockdown, induced by the local government, posed an enormous challenge to community members as they were unprepared,

## THE NAVAJO AND HOPI FAMILIES COVID-19 RELIEF FUND

- Founded in March 2020.
- Twelve Navajo and Hopi women (including youth).
- Youth played a pivotal role in representing and serving the community by providing on-the-ground support, volunteering to move food and supplies within their communities, and amplifying their efforts on social media, which helped to raise funds.



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and important information from authorities about the pandemic was often lacking or incomplete. Additionally, these communities have high numbers of members who suffer from diabetes, asthma or cancer and are therefore at higher risk of COVID-19. Income opportunities for many community members has dropped since the outbreak of the pandemic, making it difficult for them to fully support their families. Furthermore, in the Monument Valley community, the economy depends largely on tourism. With shutdowns due to COVID-19, people were no longer able to operate small businesses such as bed and breakfasts, horseback tours, arts and craft sales, and food sales.

## How the Navajo and Hopi Families COVID-19 Relief Fund is making a difference

The primary objective of the Relief Fund was to flatten the curve of infections within the Navajo Nation and the Hopi Reservation. The Fund provided food and water to high-risk, vulnerable and COVID-positive community members, allowing them to stay home and practise social distancing. With Kinship Care Packages, the Relief Fund's aim was to serve the entire household, as many homes on the reservation are multigenerational and when one person leaves to obtain essential items and returns, he or she could put the entire household at risk. These Kinship Care Packages include a variety of food and supplies such as meat, flour, beans, rice, canned goods, fresh produce, toilet paper, paper towels, bleach, hand sanitiser and water. Additionally, to assist households with a COVID-positive family member, the Relief Fund worked to establish partnerships with hospitals that serve Navajo and Hopi communities. Relief Fund members were available to provide assistance to positive or presumed positive patients before they left the hospital. This approach helped minimise community spread and fostered collaboration with local hospitals.

The Relief Fund identified households in need by establishing a hotline where people could call to let the group know if they were running short on supplies, and via an online form accessible through Facebook, Instagram and Twitter, through which people can directly or via friends and/or relatives send the group a message that they are in need. The Relief Fund also collaborates with community centres to identify elders who might need services and better coordinate home deliveries.

The leader in Utah and the coordinator in Monument Valley on the Utah-Arizona border successfully partnered with the health centre and fire department to distribute Kinship Care Packages to families in quarantine. They also provided PPE to community members and various high-contact groups, such as community health representatives, first responders, police officers and medical staff. By collaborating with existing community mutual aid groups and taking a hyper-localised approach in recruiting volunteers and distribution leads, the Relief Fund took a collective approach in caring for Indigenous Peoples' communities to help them cope better with the challenges the pandemic has posed for the Navajo



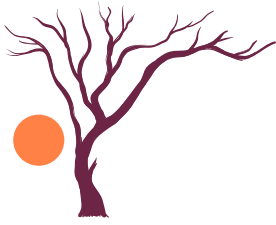
**Photo 13** Navajo and Hopi COVID-19 Relief volunteers.

Nation. Indigenous youth have played an important role in amplifying the group’s efforts on social media, which has helped raise funds so they can continue their work. Partnerships and cross-collaboration are especially important for this project, as working in silos is highly common in Indian communities. To avoid this, Relief Fund members have been proactively working in the community to build relationships to ensure effective collaboration so they can adhere to members’ needs and provide the most efficient form of aid.

Considering that the Navajo Nation covers a large land base, and the environment and urgent needs of each community differs, the Relief Fund’s approach was to uplift leaders in every community and encourage them to join the effort in coordinating relief to their community members who they know best. Indigenous youth have played a pivotal role in building this effort as well as representing and serving the community. They have been instrumental in providing on-the-ground support and volunteering to distribute food and supplies within their communities. Ultimately, this has resulted in a growing network of community leaders and a growing resource of knowledge.

## Key actions of the Navajo and Hopi Families COVID-19 Relief Fund to increase resilience:

1. provided food, water and hygiene products to over 475 000 Navajo and Hopi tribal members in 106 Navajo Nation chapters and satellite communities, and all twelve Hopi villages and satellite communities, as of May 27, 2021;
2. helped to minimize the spread of COVID-19 by partnering with hospitals to assist families with a COVID-19 positive family member;
3. created an emergency hotline and accessible online form for community members in need;



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4. coordinated and built a large-scale network by connecting existing local community aid groups and volunteers to flexibly address the needs of their people, using both a bottom-up and top-down approach; and
5. mobilized 1 300 volunteers and deployed more than USD ten million in direct relief.

These key actions increased the Indigenous Peoples' resilience to other crises such as climate-change-related emergencies and increased food security.

## Entry points and lessons learned

- **prioritize strengthening and supporting grassroots efforts and take a bottom-up approach to make a lasting impact.** Invest directly in initiatives undertaken by people on the ground, as they know their communities best;
- **ensure that Indigenous Peoples can rely on access to their territories and healthy ecosystems for food stability and income.** Indigenous Peoples often suffer loss of food and income due to climate change, environmental pollution by external actors, lockdowns that hinder access to their own territories, discriminatory policies, and the unfulfillment of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);
- **consider Indigenous Peoples when discussing climate change adaptation and mitigation policies,** rather than placing an added burden on them. This can be done by developing appropriate climate change adaptation and mitigation pathways with indigenous communities, and providing them with the necessary knowledge to take action, as well as access to natural resources; and
- **consult with Indigenous youth and elders on plans to ensure the provision of appropriate infrastructure** to allow them sufficient access to natural resources and social or health services.

## #Quote

"Nahasdzáán Nihimá Bits'íís Baa'áháyá Nihí déét'í".

**(Translation):** "Protecting Mother Earth Starts With Us".





**Photo 14** Improving livelihoods of pastoralists in Angola

## Supporting Indigenous youth as agents of change

The Indigenous youth initiatives showcased in this publication prove how youth can use their traditional knowledge and practices in innovative ways to create community and food system resilience. The youth offered many examples in their answers to the questionnaires, describing the challenges and struggles that they and their communities face which place them in particular situations of vulnerability. Acknowledging these challenges can help support collaboration in identifying solutions and working towards a more resilient and food-secure future for Indigenous Peoples' communities. General recommendations on how to successfully support Indigenous youth as agents of change are offered at the end of this section and can help people throughout the world. Moreover, a vision outlined for KJWA can help negotiators to appropriately consider Indigenous youth when implementing KJWA projects.



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Regardless of whether Indigenous youth lived in urban or rural areas, developing or developed countries, their health status varied significantly from that of non-indigenous population groups. This trend has been previously well-documented elsewhere (Anderson et al., 2016). Here it was found to be strongly connected to the systemic marginalisation that they experience and the forced shift to more “modern” food sources when their access to land and ability to practise their traditions are restricted, or when their lands are destroyed by the negative consequences of climate change and other harmful impacts on their natural environment through non-sustainable practices of others. This has caused many Indigenous Peoples to experience a high level of food insecurity and underlying health conditions.

Support funds provided to Indigenous Peoples were reported to be disproportionately small compared to general funding and help packages. In addition, the support provided was often not culturally appropriate. For example, food packages contained enzymes that Indigenous Peoples cannot digest, as discussed in the youth initiative of the Chi-Nations Youth Council. These limitations and challenges not only decrease Indigenous Peoples’ resilience to pandemics, but also affect their resilience to climate change and their capacity to protect their biodiversity, increase carbon storage, reduce emissions, improve food security, diminish the likelihood of climate-related conflicts and enhance ecosystem resilience, as discussed in the youth initiative on Lake Sebu Indigenous Women and Farmers Association. Addressing these inequalities is important not only to decrease their vulnerability to climate change and pandemics, but to provide Indigenous Peoples with the basic necessities to grant and fulfil their human rights.

Many of the challenges described in the Indigenous youth initiatives shed light on the remarkable opportunities for positive change. The response mechanisms put in place by the Indigenous youth for their communities depict a starting point to appropriately support them and demonstrate their role as agents of change as well as illustrate how even small changes can have considerable impacts on a community. In all cases, the youth initiatives aimed to help their communities become more resilient and tackle the challenges their communities face due to climate change and other environmental problems, as well as socio-economic and political marginalisation and discrimination. Indigenous youth want to increase awareness and appreciation of Indigenous Peoples’ traditional knowledge and practices on an international level and build stronger communities by connecting with one another. Below we outline ways in which Indigenous youth can be supported in policy and practice to enhance their resilience to external pressures and shocks.

**Supporting Indigenous youth to strengthen their communities’ resilience to climate change and other emergencies:**

- **follow the principle of equality and Free, Prior and Informed Consent** when offering state government support, services and measures to adhere to Indigenous Peoples’ human rights and be culturally appropriate;
- **collect disaggregated data for Indigenous Peoples** to make their challenges visible and allow for differentiated and culturally appropriate support and measures;

- **provide access to funding, infrastructure, knowledge, information and education possibilities to Indigenous youth in culturally appropriate forms** to enable communities to build the necessary capacity and become more resilient to climate change and other emergencies;
- **address basic needs such as access to and ownership of Indigenous Peoples' territories and land, access to safe water and necessary infrastructure, as well as the development of culturally appropriate social services** to ensure the fulfilment of Indigenous Peoples' human rights. This would help ensure that Indigenous Peoples are not hindered in their attempts to adapt to climate change, as well as help them increase their resilience in emergency situations and ensure food security;
- **increase collaboration between international organizations, governments and grassroots organizations and communities.** The biggest and most sustainable positive impacts can only be reached by combining bottom-up and top-down approaches; and
- **prioritize Indigenous-led and biocentric ecological restoration in policies addressing climate change and environmental protection**, as it is essential for the collective future of the planet and the surest way to mitigate the impacts of climate change. Practices that cause destruction and contamination of Indigenous Peoples' waters, forests, air and lands must cease.

## A vision for the Koronivia Joint Work on Agriculture

Increasing socio-economic stability and food security will lead to a stronger resilience to climate change and pandemics. Socio-economic and food security issues need to be at the core of responses to pandemics and climate change to increase resilience and improve adaptive capacities of people worldwide. To achieve the highest positive outcomes, these response mechanisms to climate change and pandemics can be similar and must be complementary, as they are conducted inter alia by the One Health approach, which aims to design and implement programmes, legislation and research through a multisectoral effort to achieve better public health outcomes. The Indigenous youth initiatives presented here demonstrate that youth, and especially Indigenous youth, can play a role as agents of change and offer innovative solutions to ongoing problems.

Indigenous Peoples are key allies in maintaining and increasing global carbon storage, biodiversity, sustainable management of ecosystems, and global adaptation to climate change. In addition to climate threats and social and political marginalisation, Indigenous Peoples are at the forefront of protecting the planet.

The need to learn from Indigenous Peoples' traditional knowledge and practices was repeatedly highlighted by international scientists, and under UNFCCC processes, described as crucial for sustaining agricultural practices and ecosystems. Since the first Earth Summit in 1992, Indigenous Peoples have warned about climate change and expressed their commitment to contribute to climate change mitigation through



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their traditional knowledge and practices. To allow for their contribution, it is essential to ensure the successful implementation of UNDRIP. At the same time, UNDRIP illustrates how important appropriate terminology and characterisation of Indigenous Peoples is when addressing them in international decisions. All Indigenous youth initiatives that reached out to FAO for this publication felt a strong need to have their voices heard to urge the fulfilment of their human rights and to ensure the proper implementation of UNDRIP.

The following recommendations are offered to show how Indigenous youth can be appropriately considered when implementing KJWA processes.

**Key recommendations to KJWA negotiators and parties involved in UNFCCC processes that include Indigenous youth:**

- **follow the principle of Free, Prior and Informed Consent** when engaging in dialogue with both Indigenous youth and elders to identify needs and develop policy solutions that target or affect Indigenous Peoples' communities;
- **integrate from the beginning the perspectives and recommendations from Indigenous youth in all decision-making** that affects them by considering Indigenous youth as formal stakeholders in all political processes by, amongst other means, creating formal mechanisms to involve young indigenous leaders in decision-making and providing a safe space where they can express their needs;
- **develop training programmes in Indigenous Peoples' languages** for new technologies that allow, within the framework of interculturality, the development of the capacities of Indigenous youth to create local plans for the conservation of traditional knowledge, climate adaptation and the maintenance of Indigenous Peoples' food systems. This can happen through innovative actions that combine ancestral knowledge with new technologies; and
- **establish formal funding mechanisms that are easily and appropriately accessible to Indigenous youth** to allow for timely adaptation and recovery from extreme events and crises, in addition to including Indigenous youth in the development of governmental emergency preparedness, response and climate change adaptation plans.

The KJWA process seeks to define the next steps for agriculture within the UNFCCC. Contributing parties have the unique opportunity to ensure the realization of close collaboration and knowledge exchange with Indigenous youth to achieve the objectives for food systems set by the international community in a just, inclusive and sustainable way.

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# Guidelines for case studies

## GENERAL REQUIREMENTS

- Case studies should be submitted in **English only** and must not exceed **1 500** words in length.
- This publication aims to cover the seven socio-cultural regions that Indigenous Peoples have identified: 1) Africa; 2) the Arctic; 3) Asia; 4) Central and South America and the Caribbean; 5) Eastern Europe, Russian Federation, Central Asia and Transcaucasia; 6) North America; and 7) the Pacific. **Please specify which of the seven regions your case study covers.**
- Please attach **high-quality photographs** (file type: jpg or tiff) including name of the photographer and organization with clear indications on copyright.
- If including graphs, figures or infographics, please provide in .pdf or .ai format.
- Please provide additional resources where possible (links to websites, videos, blogs, etc.).
- Deadline for submissions is **1 July 2020**. Please email us at [Koronivia-JWA@fao.org](mailto:Koronivia-JWA@fao.org). If you have any questions or require more information, please contact us at the same email address.

## CASE STUDY THEMES

For editing purposes, initiatives will be categorised into four areas. Please indicate ONE of the four themes to which your case study contributes:

- **health.** Collective action and new networks, provision of essential health and/or hygiene services, the use of traditional medicines for disease prevention, support with public health service access, promotion of traditional health practices for application elsewhere, initiatives concerned with national pandemic protocols, translations of regulations and health guidelines into indigenous languages, dissemination of translated health information, education on adequate hygienic practices, disaggregated health data monitoring, etc;
- **food security and food systems.** Collective action and new networks, emergency food supplies, promotion of traditional food systems, adaptation of food systems to ensure food supply, use of traditional food systems for food security, etc;
- **entrepreneurship and innovation.** Turning to traditional knowledge for innovative solutions, the use of traditional knowledge for preventive health care, building community resilience and social cohesion, collective action and new networks, innovative ways of providing people with schooling during the pandemic, use of social media to spread awareness, collective action and new networks, new markets due to pandemic, new products, new practices, repurposing of objects for different use, etc; and
- **income and financial support.** In-kind transfer, cash transfer, collective action and new networks, small loans, microcredits, new income possibilities, land access, etc.

## HOW TO STRUCTURE YOUR CASE STUDY

Please structure your case study according to the four sections listed below:

### **A. Regional impacts/background (max 350 words)**

What are the impacts of climate change in the region/on the community? For example:

- What impacts does climate change have on agriculture, yields, production?
- Has climate change caused a shift in the social structure within indigenous communities?
- What are the needs in terms of adaptation to climate change?

How did the situation change through the pandemic (socio-economics and food security before and during COVID-19)? For example:

- What impact has the pandemic had on the climate resilience of Indigenous Peoples?
- What impact has it had on access to health and sanitation services, to food, to ecosystem services, to education, to knowledge about the virus, to markets, and to necessary support networks with government or non-governmental organization (NGO) partners?
- What other socio-economic challenges is the community facing as a result of the pandemic (child labour, unemployment, land grabbing, inequalities, inclusion of youth in decision-making and policy advice, migration to urban centres, relationship between elders and youth, violence, etc.)?
- Are there issues connected to food supply and is access to markets provided?

### **B. Information about the initiative/NGO/youth group (max 150 words)**

For example:

- Name of the initiative/NGO/youth group (if there is one)
- Number of members
- History/timeline
- Geographical representation
- Main goals
- Target group/s
- Link to website/contact details

### **C. Description of the project (max. 600 words)**

For example:

- Key stakeholders and partners
- What actions were taken?
- What are the key impacts?
- What is FAO's role or what role could FAO play?

### **D. Potential to reach other communities, lessons learned, recommendations (max. 400 words)**

- Why is this activity a good practise?
- What were the challenges and lessons learned?
- Is there a potential for spreading the initiative to other communities?
- Key recommendations for community members/politicians/FAO?



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Thanks to the financial support of



Federal Ministry  
of Food  
and Agriculture

ISBN 978-92-5-134983-0



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CB6895EN/1/09.21, last updated 10/03/2022