



International Conference

Indigenous Terra Madre 2015 (ITM 2015)

3 – 7 November 2015 Shillong, Meghalaya, North East India



The Future We Want
Indigenous Perceptive and Actions

THE SHILLONG DECLARATION

(A living document based on the sessions held at ITM 2015
Shillong, Meghalaya, North East India)

Inspired by the Sami people who organised the First Indigenous Terra Madre in Jokkmokk, Sweden from 17 to 19 June 2011;

Thankful to Pope Francis for reminding the world that Indigenous Peoples “should be the principal dialogue partners”;

Grateful to His Royal Highness, the Prince of Wales for his video message to ITM 2015, where he encouraged us to look to Indigenous wisdom to “develop an approach that acts locally by thinking globally, just as nature does with all parts operating harmoniously to establish a coherent whole”;

Guided by three years of close interaction and exchange of ideas with local Indigenous communities of India (Meghalaya, Nagaland and Koli Hills), Thailand, Kenya, Ethiopia, Peru and representatives of other countries, including meetings at Terra Madre gatherings in Turin, Italy in 2012 and 2014;

Impressed by and grateful to the Government of Meghalaya of North East India that joined in support of ITM 2015 and in particular to its Chief Minister whose strong personal collaboration is a model for similar indigenous events;

Responding to the requests of these Indigenous food communities to continue creating a platform for the exchange of experiences and ideas for protecting our sustainable local food systems and our food and seed sovereignty;

Acknowledging that Indigenous Peoples are breeders of agricultural biodiversity, that women and men hold rich agroecological knowledge and that their food systems need to be nurtured and, wherever possible, scaled up, since these healthy ecosystems produce micronutrient-rich foods;

Affirming and underscoring the provisions and principles contained in the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) adopted by the UN General Assembly in 2007, and in the Outcome Document of the World Conference on Indigenous Peoples (WCIP) adopted by the UN General Assembly in 2014, which affirm the rights to food security and nutrition, self-determination, lands, territories and resources, free prior and informed consent, spiritual relationship with land

and resources, traditional livelihoods, sustainable resource management systems, customary laws, traditional governance structures and the protection and transmission of traditional knowledge, amongst others; and

Sharing the Slow Food and Terra Madre philosophy that everyone has a fundamental right to good, clean and fair food and consequently the responsibility to protect the heritage, tradition and culture that make this possible.

We, the representatives of 170 Indigenous food communities and delegates from 62 countries in Africa, the Americas, the Arctic, Asia, Europe, the Middle East, and the Pacific (see appendix), who have gathered in Shillong, North East India, from 3 to 7 November 2015, to participate at the Second Indigenous Terra Madre, *hereby agree by consensus to the following commitments and proposals for action:*

1. We highlight the fundamental and spiritual connection that people have to the Earth, and how that relationship is the foundation for the health or ill of our food system;
2. We reiterate that the agrobiodiversity created and maintained by Indigenous Peoples and rural communities throughout the world plays an essential part in achieving agroecological production for assuring improved nutrition for all;
3. We reaffirm that traditional knowledge plays an essential part in ensuring that agrobiodiversity and agroecological practices are maintained and made available for current and future generations;
4. We proclaim that Indigenous Peoples have already demonstrated the many ways in which agrobiodiversity can be used to adapt and build resilience. Adaptation to change, especially climate change, requires the use of the diversity present in and around production and consumption systems. Indigenous food systems can offer solutions to these current global challenges;
5. We call upon Governments and other constitutional bodies to make certain that Indigenous Peoples and local communities who care for and maintain their lands and territories be allowed to continue to protect, sustainably use, restore and enrich the variety of seeds, breeds, fish, bees and other living organisms they host. They must be respected and acknowledged in appropriate ways for their stewardship role and capacity to generate marvellously diverse food for people and cultures. They must be encouraged to nourish and strengthen the languages and traditional knowledge, practices and institutions that evolved with their agrobiodiversity, and be secured in their spiritual domains, collective governance, and management of relevant land, water and natural resources;
6. We encourage our Peoples and communities, including youth, to increase their consumption of local foods, both cultivated and collected, to keep us healthy and nutritionally secure, and we encourage chefs to use native plants and animal ingredients to prepare gourmet meals, thereby educating consumers;
7. We uphold that our concept of wellbeing stems from the combination of social harmony, cultural identity and the meeting of basic needs. United, we conclude that without peace and security there cannot be wellbeing. We call upon all to acknowledge that conflict, unpredictable climate and land alienation have diminished wellbeing;
8. We encourage all of our Peoples, communities and other traditional knowledge holders to identify the “gatekeepers of agrobiodiversity” (local producers/herders/fishers/hunters and



gatherers) amongst them—women and men—who maintain, adapt and promote a large diversity of food plants, animal breeds, seeds and medicinals, and thereby are the custodians of our global agrobiodiversity;

9. We support the establishment, consolidation and strengthening of food system-specific networks (e.g., millet, rice, livestock breeders, corn, pollinators, shifting cultivation), so as to exchange experiences and best practices through meetings and learning channels. Members of these networks could then engage in policy dialogue at local, national and international levels;
10. We urge local governments to include in the school curriculum the teaching of agrobiodiversity across food systems, and to promote programs that incorporate Indigenous knowledge systems and ways of learning. Additionally, we encourage universities to promote Indigenous scholarly contributions through Indigenous-led research, trainings and programs of action;
11. We encourage our Peoples and communities to organise, in collaboration with local knowledge holders, eat-ins and biodiversity walks through their available forest, grassland, wetland, desert, and other natural areas, as a way for young people to develop a deeper relationship with locally available varieties of wild edibles and medicinal plants;
12. We endorse our Peoples and communities to establish community-based seed/breed banks in order to halt the disappearance of valuable seeds and animal breeds. We call on the Indigenous Partnership for Agrobiodiversity and Food Sovereignty to lead this initiative at the global level, and we call upon like-minded funders to sustain this initiative;
13. We urge our Peoples and communities to continue writing our narratives, digitally, orally or through any other culturally relevant practice, like sand drawing. Storytelling is “a process of reclaiming culture”, and since culture is not linear or static, our narratives are always evolving and must continue to be told;
14. We stress that our initiatives on food sovereignty, tenurial security and knowledge safeguarding are part of a larger movement to fundamentally transform the nature of economic and political systems away from those dominated by the state or private corporations, and towards community-centred, ecologically sustainable, socially just, and economically equitable alternative models of human and planetary wellbeing;
15. We further call upon the Indigenous Partnership for Agrobiodiversity and Food Sovereignty to work with funders and supportive Governments, like the Government of Meghalaya, and NESFAS to promote appropriate intercultural Agroecology Schools that would encourage farmer-to-farmer exchange and traditional knowledge-to-modern knowledge learning circles;
16. We call upon Governments to adopt appropriate policies aimed at strengthening agrobiodiversity and ecologically sustainable food systems, reducing external inputs (chemical fertilisers and pesticides, *in primis*) and food waste, while promoting short chain distribution channels;
17. We note many food-secure Indigenous societies marked by the maternal oversight of both women and men that is characteristic of matrilineal societies. We encourage the Indigenous Partnership for Agrobiodiversity and Food Sovereignty to see these as matriarchal, democratic societies, ruled by peace and with equal roles for women and men. Marked also by consensus, cooperation, a forgiving cosmology and caring, such societies provide a much needed international model for social forms that reject all kinds of violence, including violence against women;



18. We recognise the power of youth networks to respond creatively to 21st century challenges and the ability of young Indigenous Peoples to link tradition with innovation in the most effective ways, and support the creation of an Indigenous Youth Network, which lies at the crossroads of Indigenous Terra Madre and the Slow Food Youth Network;
19. We continue to acknowledge the severe multiple impacts of climate change and its causes and urge the global leadership that strong provisions concerning Indigenous rights, nutrition, food sovereignty (including agroecology practices and support to small-scale producers), and the integrity and resilience of social-ecological systems must be included in the implementation of the Paris agreement;
20. We oppose the concept of “climate smart” crops developed by multinationals for their own profit and encourage our Peoples and communities, especially Indigenous women, to identify and catalogue climate resilient crops, rooted in dynamic, co-evolutionary processes between our Peoples and their agricultural landscapes;
21. We call for the implementation by UN Agencies, including FAO, IFAD, UNDP, IUCN, ILO as well as governmental bodies and agencies and supporting NGOs, of training programmes and activities to raise awareness about food sovereignty and related rights of Indigenous Peoples, including securing land rights in the face of land grabbing. We further call for respect and recognition at all levels for Indigenous Peoples’ local food systems, traditional use and practices;
22. We call upon the UN Permanent Forum on Indigenous Issues in its 15th session to organise a discussion on agrobiodiversity gatekeepers and the networks established during ITM 2015, to raise awareness of the need (and current efforts) to strengthen Indigenous food systems around the world, including dryland agriculture, and pastoralists and other mobile peoples;
23. We desire that ITM becomes an autonomous and integrated Indigenous Peoples network that brings in diverse food communities linked to the Indigenous Partnership for Agrobiodiversity and Food Sovereignty, Slow Food International and other local, national and global organisations. It will uphold Slow Food’s shared values of good, clean and fair food by strengthening Slow Food in the different territories worldwide;
24. We will disseminate this Agreement through our communities and networks and share updates as to its implementation through social media. We recommend that NESFAS takes the lead by establishing a web-based knowledge network to which all ITM 2015 participants could post their achievements. NESFAS would aggregate the information provided on a quarterly basis and post it on the network; and

Finally we express our appreciation for and solidarity with the Khasi People, and thank them, the Government of Meghalaya, the city of Shillong and the villages of Moosakhia, Khweng, Dombah, Mawhiang, Nongwah, Pyrda, Laitsohpliah, Dewlieh and Nongtraw, and NESFAS for their warm hospitality in welcoming us to their traditional homelands. We further express appreciation to Slow Food International, the Indigenous Partnership for Agrobiodiversity and Food Sovereignty, The Christensen Fund, AgroEcology Fund, Swift Foundation, Bread for the World, Tamalpais Trust, CS Fund, FAO and IFAD for supporting the development of Indigenous Terra Madre 2015.

For our Lands, our Peoples, and our Future Generations, we approve this Declaration by consensus on 24 February 2016.



Appendix: Indigenous Tribes Represented at Indigenous Terra Madre 2015

Africa

AGIKUYU
BAKANJO/BAKONZO
BATWA
BORANA
BORANA OROMO
BURJI
EL MOLO
GAMO
GEDEO
HADIYA
HOR
IMGHRANE
IGBOS
KALANGA
KALENJIN
KONSO
MAASAI
NYIRAMBA
OGIEK
OROMO
OROMO, KARRAYYU
PASTORALIST
RENDILLE
SAMBURU
TSONGA
TURKANA
WATTA
WAAYYU

Americas

ANISHINAABE
AYMARA
ECASH
GUARANI OCCIDENTAL
HAIDA
HOPI
JURUNA YUDJA/MEDIO XINGU
KANIEN/'KEHAKA
KANIENKEHAKA MOHAWK

KICHWA KARANKI
KIWICHA PURUWA
KOGUI
MAYA PENÍNSULA DE YUCATÁN
MAYA TZELTAL
MAYAN KAQCHIKEL
MAPUCHE
MAPUCHE LAFKENCHE
MDEWAKANTON DAKOTA
METIS
MOHAWK
MUWEKMA OHLONE TRIBE
NAHUA
NATIVE HAWAIIAN
NAVAJO NATION
OGLALA LAKOTA
OJIBWE
OPATA PEOPLE OF SONORA
OTOMÍ DE SAN FRANCISCO
MAGÚ
PUEBLO OF TESUQUE, TEWA
QUECHUA
QOMLE'EC
SATERÉ-MAWÉ
SENECA NATION/
HAUDENOSAUNEE
SYILX
TAÍNO
TLA-O-QUI-AHT
WAYUU
WHITE MOUNTIAN APACHE
WICHI
XAKRIABÁS
ZAPOTECO-SIERRA SUR

Asia

AINU
AKHA
BAYANSONGINOT
BEDOUIN-SOUTHERN JORDAN

CHANIAGO
DAYAK LUNDAYEH
EVENK
IBAN
ICHANANAW
JAVARA
KALINGA
KAREN
KAZAKH
KHONGOODOR OF BURYAT-
MONGOL PEOPLE
KUI
KYRGYZ
MAN ZU 满族
MONGOLS
QASHQAI-HEYBATLOO
RYUKYU
SHUGHNAN
SUNUWAR
TAJIK
TAMANG
TSONGOL OF BURYAT-MONGOL
PEOPLE
TUBULARS
WAKHAN

Europe

CRIMEAN TATAR
SAMI

India

ADI
ALUKURUMBA
ANAL
ANGAMI
AO
APATANI
BADGA
BODO
BOTO



CHAKHESANG
CHANG
DARLONG
DEBBARMA
DEORI
GANGTE
GARO
HMAR
HRANGKHAWL
IRULA
JAINTIA
KARBI
KATTUNAICKAN
KHASI
KHIAMNIUNGAN
KONDH
KONYAK
KUKI
LAI
LAINGMAI
LAMKANG
LOTHA
LUSHAI
MAO
MARA
MAYALI
MEITEI
MISING
MONPA
NYISHI
ORAON
PAITE
PANIYA

POCHURY
POUMAI
RABARI
RENGMA
RONGMEI
SANTAL
SHOLIGA
SIMTE
SUMI
TANGKHUL
THADOU
TODA
WARLI
YIMCHUNGER
ZEME

Pacific

ANEITYUM
ATZERA, MARKHAM VALLEY
BINANDERE
BUGOTU
BUNURONG
DHURGA
GORORAVE
GUADALCANAL COMMUNITY
HUITA
KAFESA COMMUNITY
KANAK
LAWAKI COMMUNITY
LELEPA
MAORI
NARAK
YUIN

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