

39th Session of the Human Rights Council
September 19, 2018
Statement by: International Lesbian and Gay Association
Joined by:

**Annual Half-Day Panel Discussion on the rights of indigenous peoples:
Participation and inclusion of Indigenous peoples in the development and implementation of strategies and
projects in the context of the 2030 Agenda for Sustainable Development**

Delivered by: J. Andrew Baker

Thank you, Miigwech, Mr. President

Boozhoo kina wiya. Nimkii Bneshii ndizhinkaaz, waabizheshii miinwaa migizi ndoodemaag, Chimnissing miinwaa Barrie, Canada ndoonjibaa. Anishinaabe miinwaa Zhaaganashii ndaaw. Ngchi-nendam maampii bizhaan noongwa.¹

Thank you, panelists, for sharing your perspective today on the link between the United Nations Declaration on the Rights of Indigenous Peoples and the 2030 Agenda for Sustainable Development. This statement is endorsed by several organizations from around the world that work on indigenous and LGBTIQ issues.² We share some perspectives from Indigenous people who are LGBTQI and of other diverse SOGIESC cultural identities and with their experiences on identifying challenges, and best practices to ensure participation and inclusion.

We welcome the HRC resolutions 18/8 and 36/14 and their alignment with the UN Declaration on the Rights of Indigenous Peoples and the General Assembly resolution 70/1, which encourages states to give due consideration to the rights of Indigenous peoples and the multiple, intersecting forms of discrimination faced by indigenous peoples and individuals in fulfilling the commitments undertaken in the 2030 Agenda, applying the principle of “leaving no one behind.”

Of the 1921 recommendations addressing SOGIESC, and the 999 recommendations addressing Indigenous peoples at the UPR, none include language that addresses the overlapping experiences, challenges, and violations of rights faced by Indigenous LGBTQI peoples. There is no mention of the intersection of Indigenous and SOGIESC identities within the 2030 Agenda or in Indigenous-specific mechanisms such as the Expert Mechanism on the Rights of Indigenous Peoples.

Diverse regional mechanisms have addressed the issue of language, as part of our identities we might not identify as LGBTQI persons - however this does not mean that LGBTI people do not exist in our communities e.g. two-spirits-Canada, muxe – Mexico, Oaxaca, Fa’afafine - Samoa, Agokweg – Canada, Kuchu - Uganda, Khawaja sira - Pakistan this just means that we self-identify with another expression. Echoing what was said in the IACHR, the negative impact of colonization on the ancestral sexualities, gender identities, expressions, and spiritualities of Indigenous peoples has had devastating consequences, including loss of acceptance of people of diverse identities within their own societies, experiences of persecution, violence, discrimination, and impacting personal well-being leading to self-harm and suicide.

A question to the panelists. What are 3 methods you can recommend to states to ensure the participation of Indigenous People with diverse SOGIESC identities and experiences in the implementations of the 2030 Agenda and how can we ensure that the principle of leaving no one behind also includes indigenous LGBTQI people?

I thank you, Miigwech, Mr. President.

¹ Translation: Hello everyone. My name is the Thunderbird. My clans are Martin and eagle. I come from Chimnissing (Christian Island First Nation) and Barrie, Canada. I am Anishinaabe (Ojibwe) and European in ancestry. I am honored to be here today)

² ManoDiversa – Bolivia; Asociación LGBT Arcoiris de Honduras – Honduras; Fundación Arcoiris por el Respeto a la Diversidad Sexual – Mexico; Tiwhanawhana Trust – New Zealand; ILGA Asia; ILGA LAC and ILGA Oceania.