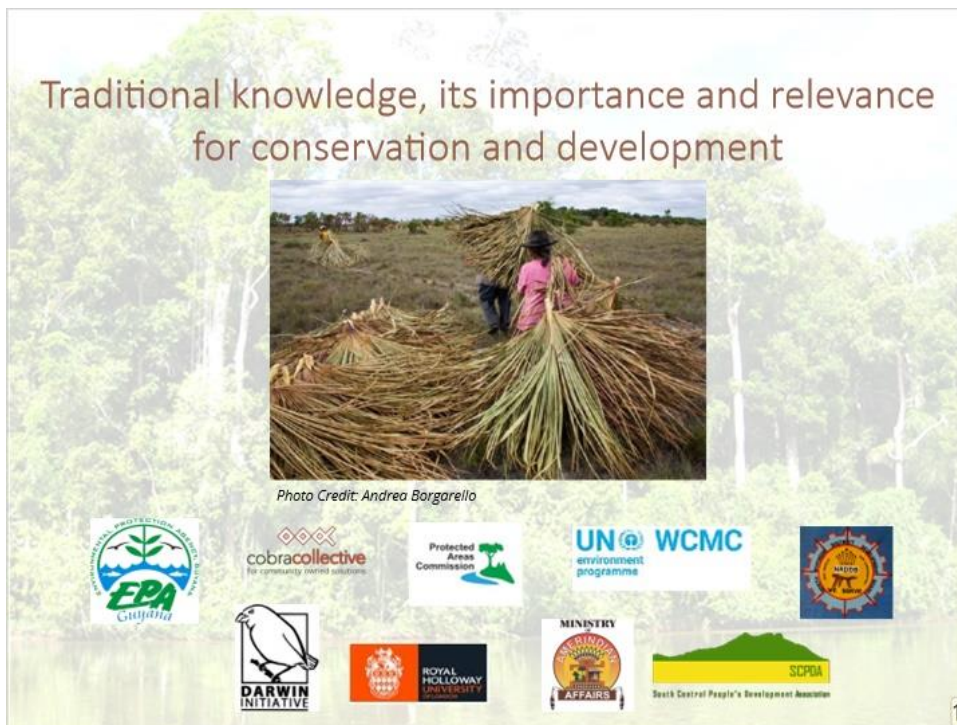


e-LEARNING COURSE: Traditional knowledge, its importance and relevance for conservation and development

Access: <https://traditionalknowledge.unep-wcmc.org/>

1. Introduction

1.1 Traditional knowledge, its importance and relevance for conservation and development



1.2 Introduction to this course

Introduction to this course

There is an urgent need to enhance use and respect of traditional knowledge in conservation policy and practice. Recognizing this need, this course provides the grounding material on the importance of traditional knowledge for biocultural diversity, barriers to traditional knowledge use in policy and practice, and the relevance of traditional knowledge to policy and international commitments.



2

1.3 Structure of this course

Structure of this course

The content of this module is divided into six sections:

1. Traditional knowledge - what it is and its importance
2. Relevant international conventions, agreements and resources for Indigenous and local peoples' rights and knowledge
3. What does good practice of traditional knowledge inclusion look like - case studies as a resource for achieving better practice
4. Challenges for inclusion of traditional knowledge
5. Legal instruments and frameworks that support traditional knowledge inclusion
6. Summary and recommendations

Each section begins by giving a background on the topic of that section. We have included case studies throughout the course to provide examples of the application of each topic. It then goes into more detail providing more information and examples from case studies to illustrate the application of each topic. There are several assessment questions throughout the e-module to facilitate learning and understanding. On many pages there are also opportunities to learn more about the topic by clicking on bolded words and/or icons, which opens up boxes with further information, further case studies, questions to consider and/or resources to explore. We suggest you access the material in order from sections 1-6, but you may access any section at any time. On some pages a 'Sources' icon is located at the bottom left corner, from which reference material can be accessed.

3

1.4 Learning outcomes

Learning outcomes

By the end of the module you will be able to:

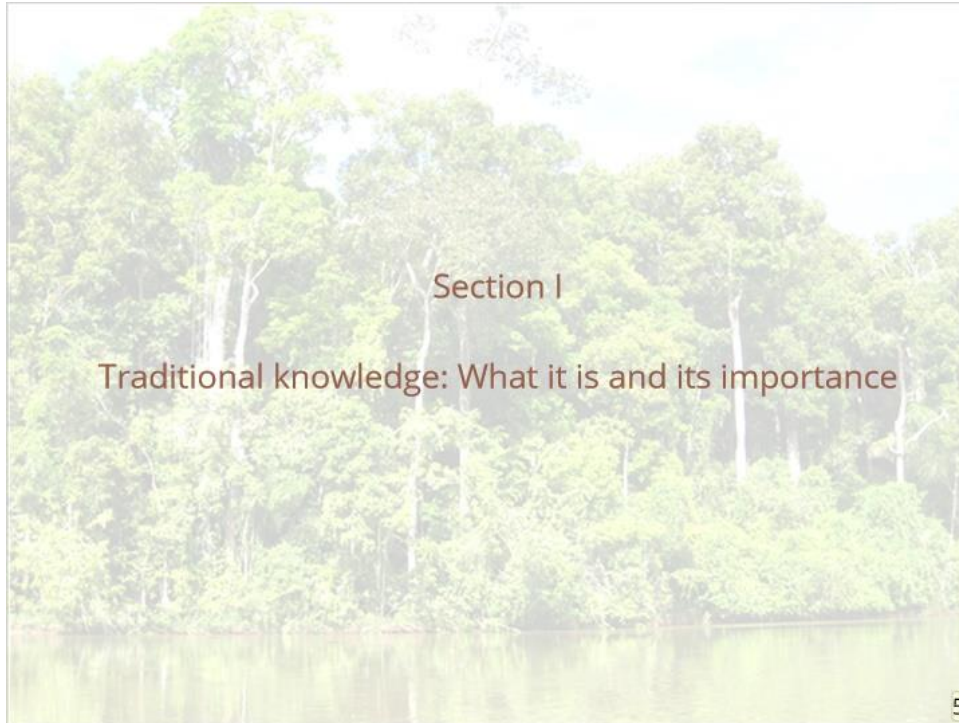
- Explain the key characteristics of traditional knowledge
- Describe the importance and benefits of using and maintaining traditional knowledge
- Explain how inclusion of traditional knowledge and rights of Indigenous and local people are supported by international conventions, agreements and other resources
- Describe good practice of traditional knowledge inclusion
- Explain the most common challenges for inclusion of traditional knowledge
- Describe useful legal instruments for inclusion and use of traditional knowledge



Photo Credit: Claudia Nuzzo

2. Traditional knowledge: What it is and its importance

2.1 Section I Traditional knowledge: What it is and its importance



2.2 Section introduction

Section introduction

This section provides a background on traditional knowledge. It describes what traditional knowledge is and discusses the importance of including traditional knowledge in policy and practice to conserve biocultural diversity.

Section aims:

- To explain what traditional knowledge is
- To describe the characteristics of traditional knowledge
- To explain how important traditional knowledge is and the many benefits which its use and practice generate



Photo Credit: Andrea Borgarello

6

2.3 What is traditional knowledge?

What is traditional knowledge?

The UN Convention on Biological Diversity (CBD) describes traditional knowledge in the following way:

Traditional knowledge refers to the knowledge, innovations and practices of Indigenous and local communities around the world. Developed from experience gained over the centuries and adapted to the local culture and environment, traditional knowledge is transmitted orally from generation to generation. It tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices, including the development of plant species and animal breeds.



Photo Credit: Claudia Nuzzo

Sources

7

2.4 What is traditional knowledge?

What is traditional knowledge?

The term 'traditional knowledge' is one of many used to describe the knowledge system of Indigenous and local peoples. Other terms used are 'Indigenous knowledge', 'ancestral wisdom', 'traditional ecological knowledge' and 'Indigenous and local knowledge'.

It is important to recognize that even though this knowledge system is called 'traditional' knowledge, this knowledge system is dynamic, contemporary, and continuously evolving and adapting in response to local environments.



Photo Credit: Claudia Nuzzo

Sources

8

2.5 Characteristics of traditional knowledge

Characteristics of traditional knowledge

specific area, as well as culture- and context-specific.

- **Orally transmitted**, or through imitation and demonstration and generally not documented.
- **Holistic and adaptive** in nature. Traditional knowledge is closely related to survival and subsistence for many people worldwide, and is used in daily life in different ways by different communities.
- **Collectivized** through a shared social memory and situated within numerous interlinked facets of people's lives.



Photo Credit: Pierre Jean Durieu/shutterstock.com

9

2.6 The importance of traditional knowledge

The importance of traditional knowledge

Traditional knowledge is at the core of Indigenous peoples' identities, cultural heritage and livelihoods. The transmission of traditional knowledge across generations is fundamental but so is the horizontal (and diagonal) transmission among peers to protecting and promoting Indigenous peoples' cultures and identities, as well as the sustainability of livelihoods, resilience to human-made and natural disasters, and sustaining culturally appropriate economic development. Traditional knowledge underlines indigenous peoples' holistic approach of life, which is a central element of the world's cultural and biological diversity.

In addition to being useful to those who depend upon it for their everyday lives. Traditional knowledge is highly valuable in other aspects as well, for example in modern industry, agriculture and adaptation to climate change and resilience to other emergencies. Furthermore, numerous staple products in society are derived from traditional knowledge, such as plant-based medicines, health products, and cosmetics.

Traditional knowledge can also make significant contributions to biodiversity conservation. Most Indigenous




Photo Credit: Claudia Nuzzo

Sources

10

2.7 The importance of including traditional knowledge

The importance of including traditional knowledge

Inclusion of traditional knowledge in other science and knowledge paradigms is important for representing a more complete body of knowledge in policy and practice. It also shows equal respect to the Indigenous and local communities who are the keepers of this unique knowledge.

The term 'inclusion' of traditional knowledge in policy and practice is used in this e-module in stead of the word 'integrate', which has been the more common term used in relation to this work previously. This is due to more recent work in this area which is taking into account the connotation of both words where the term 'inclusion' is preferred when working to ensure that Indigenous and local communities rights and knowledge is respected, used and safeguarded.




Photo Credit: Claudia Nuzzo

Sources

11

2.8 The importance of traditional knowledge

The importance of traditional knowledge

movement of schools of fish, and forest management techniques). In other cases, these knowledge systems could help expand the spatial scale (e.g. reindeer herding using a landscape scale for understanding biodiversity changes) and temporal scale (e.g. key historical events or oral history expanding the time depth) of observation.

Source: Diaz et al., 2015

Sources

12

2.9 Example of traditional knowledge being respected and included

Example of traditional knowledge being respected and included

This short video was made by participants of Apoteri village in the North Rupununi, Guyana, as part of field training in participatory video and traditional knowledge.

Here, Arlene Moses and Nigel John talk about traditional knowledge and the relationship with the Iwokrama protected area.

Including traditional knowledge in conservation - Free, Prior and Informed Consent

Video Credit: www.communityownedsolutions.org

13

2.10 The many benefits of integrating traditional knowledge



Protecting human rights (Slide Layer)

Protecting human rights

Traditional knowledge and customary practices are the basis of daily life for Indigenous and local communities. The right to culture is central to addressing historical grievances and supporting the contemporary socioeconomic, political, and cultural aspirations of Indigenous peoples. The inclusion of traditional knowledge supports progress on the Declaration on the Rights of Indigenous People, as well as on Sustainable Development Goals related to equality.

Indigenous peoples' traditional knowledge must be preserved and valued globally, speakers stressed at the [Permanent Forum on Indigenous Issues Open Annual Session](#).

[UN Declaration on the Rights of Indigenous Peoples](#)

Rich heritage (Slide Layer)



Maintaining a rich cultural heritage

Cultural diversity, customary values and customary practices have eroded at alarming rates in the face of displacement and disruption of Indigenous peoples' livelihoods and traditions. The legacy of colonialism and the ongoing struggle for respect and recognition has rendered Indigenous peoples among the most marginalized on the planet. For these reasons, inclusion of traditional knowledge is vital to maintaining and protecting threatened knowledge systems.

Intangible cultural heritage is 'an important factor in maintaining cultural diversity in the face of growing globalization. An understanding of the intangible cultural heritage of different communities helps with intercultural dialogue, and encourages mutual respect for other ways of life. The importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next.' (<https://ich.unesco.org/en/what-is-intangible-heritage-00003>)

<https://ich.unesco.org/en/why-safeguard-ich-00479>

Fostering SD (Slide Layer)



Fostering sustainable development

Traditional knowledge and customary practices offer a wealth of opportunities for improving livelihoods. Indigenous and local people are custodians of much of the world's genetic resources, have subsistence practices that are highly adapted to local environmental conditions, and apply resource management techniques that can help governments to tackle contemporary challenges such as climate change adaptation and mitigation.


Examples and resources:
Indigenous knowledge and implications for the sustainable development agenda

Traditional knowledge and sustainable development

The knowledge of indigenous peoples and policies for sustainable development:
Updates and trends in the second decade of the world's Indigenous people

Indigenous traditional knowledge for sustainable development: The biodiversity convention and plant treaty regimes

Climate change + resilience (Slide Layer)



Adapting to climate change and improving resilience

The holistic and adaptive nature of traditional knowledge is ideally suited to tackling global challenges such as climate change. The Pangnirtung Inuit of Southern Baffin Island, for example, have shown how to use experimental information, reflection and sense-making to generate new understanding about the Greenland shark and its role in the Arctic marine environment.


The **Intergovernmental Panel on Climate Change (IPCC) Assessment** noted that Indigenous and local knowledge is “an invaluable basis for developing adaptation and natural resource management strategies in response to environmental and other forms of change”.

The IPCC in 2010 stated that “Indigenous or traditional knowledge may prove useful for understanding the potential of certain adaptation strategies that are cost-effective, participatory and sustainable”.

Traditional knowledge for **developing holistic adaptation and mitigation measures**

The Traditional Knowledge Advantage: Indigenous peoples’ knowledge in climate change adaptation and mitigation strategies

Biodiversity (Slide Layer)



Conserving biodiversity and ecosystem services

Traditional knowledge of local natural history, biodiversity, and climate can be a powerful source of information to combat the decline of ecosystem services and species richness. Research has shown that areas conserved by Indigenous peoples are more cost effective in protecting biodiversity than any other type of protected area. Thus, incorporating this rich knowledge in management plans can result in more effective conservation outcomes and progress on multilateral environmental agreements.

Examples and resources:

Protecting indigenous cultures is **crucial for saving the world's biodiversity**

Rediscovery of traditional ecological knowledge as adaptive management

2.11 Exploring the link to biodiversity

Exploring the link to biodiversity

There are an estimated 370 million Indigenous peoples in the world, living across 90 countries. Indigenous peoples' lands cover over one quarter of the Earth's surface, much of which is still free from industrial-level human impacts. This means Indigenous peoples' lands are crucial for the conservation of biodiversity and ecosystem services at a global scale.

To conserve biodiversity at this scale, it is essential for Indigenous peoples to be the main managers of these lands. Respecting the established rights that are held by Indigenous and local communities will help ensure this. Including traditional knowledge in policy and practice also plays an important role in conserving biological and cultural diversity.



Photo Credit: Claudia Nuzzo

Sources

15

2.12 Supporting traditional knowledge

Supporting traditional knowledge

This short video describes the importance of supporting traditional knowledge-holders and their solutions from the perspective of a member of the Amerindian community.




Video Credit: www.communityownedsolutions.org

16

2.13 Pause and reflect

Pause and reflect



In this first section, we have described what traditional knowledge is and the characteristics of this knowledge system. We have also described how important traditional knowledge is and the numerous benefits its use and integration provide.

Consider what you learned in this section and **tick all the boxes below** which describe characteristics of traditional knowledge.


- ☒ Knowledge that is often locally and context bound
- ☒ Knowledge that is validated by practice
- ☐ Knowledge that is built on a short data collection period
- ☒ Knowledge that is adaptable to changing conditions in the environment

17

Correct	Choice
X	Knowledge that is often locally and context bound
X	Knowledge that is validated by practice
	Knowledge that is built on a short data collection period
X	Knowledge that is adaptable to changing conditions in the environment

Correct (Slide Layer)

Pause and reflect



In this first...
the charact...
important t...
integration...
Consider w...
which desc...

☒ Knowl...
☒ Knowl...
☐ Knowl...
☒ Knowledge that is adaptable to changing conditions in the environment

Correct


That's right! Traditional knowledge is often locally and context-bound, validated by practice, and adaptable to changing conditions in the environment.

Continue

17

Not exactly... (Slide Layer)

Pause and reflect



In this first...
the charact...
important t...
integration...
Consider w...
which desc...

☒ Knowl...
☒ Knowl...
☐ Knowl...
☒ Knowledge that is adaptable to changing conditions in the environment

Not exactly...

Actually, traditional knowledge is often locally and context-bound, validated by practice, and adaptable to changing conditions in the environment.

Traditionally knowledge is generally not, however, based upon a short data collection period.

Have another try

17

Feedback when correct:

3. Relevant international conventions, agreements and resources

3.1 Section II



3.2 Section introduction

Section introduction

This section describes the relevant international agreements and resources that support and promote the rights of Indigenous and local people and the respect, use and maintenance of traditional knowledge. It also reviews some useful international resources that can support the inclusion of traditional knowledge and further respect for Indigenous peoples' rights.

Section aims:

- To describe and explain relevant international conventions and agreements related to traditional knowledge and Indigenous peoples' rights.
- To highlight the importance of achieving a good level of inclusion of traditional knowledge and respect for Indigenous peoples' rights for adhering to the international conventions and agreements a country has signed up to.
- To provide international resources that are useful for improving the inclusion of traditional knowledge.

19

3.3 Convention on Biological Diversity

Convention on Biological Diversity

With their traditional knowledge, Indigenous and local people play a critical role in biodiversity conservation. Policy and other global initiatives have begun to recognize this fact. International guidelines and agreements made within the past few decades reflect this.

The Convention on Biological Diversity (CBD) is one of the key instruments for the conservation of biodiversity on a global scale. The CBD's Strategic Plan for Biodiversity 2011-2020 includes 20 Aichi Biodiversity Targets. Of these, Target 18 focuses on respecting, protecting, and maintaining traditional knowledge. The next strategy for CBD, the post-2020 Global Biodiversity Framework (still being drafted at the time of writing) also includes a target on traditional knowledge.

Click on the **Convention on Biological Diversity** and the **Aichi Biodiversity Targets** icons to the right to learn more about these topics.



Sources

20


Convention on Biological Diversity (Slide Layer)

Convention on Biological Diversity

Objectives of the Convention on Biological Diversity are:


- 1) Conservation of biological diversity;
- 2) Sustainable use of the components of biological diversity; and
- 3) Fair and equitable sharing of the benefits arising from the use of genetic resources.

Sources




Convention on Biological Diversity

Aichi Biodiversity Targets



Aichi Target 18



20


Aichi Biodiversity Targets (Slide Layer)

Convention on Biological Diversity

Aichi Biodiversity Targets


The Convention on Biological Diversity, together with the Contracting parties, devised a Strategic Plan for Biodiversity 2011-2020. The Plan is comprised of a shared vision, mission, strategic goals and 20 ambitious targets. These targets are known as the Aichi Biodiversity Targets. Countries and regions have used the Targets as a guide for developing their own national or regional targets. Work to renew the Aichi Biodiversity Targets is underway, and a post-2020 global biodiversity framework is being developed to ensure the objectives of the CBD are implemented by 2030 at the latest.

Sources




Convention on Biological Diversity

Aichi Biodiversity Targets



Aichi Target 18



20

Aichi Target 18 (Slide Layer)

Convention on Biological Diversity

Aichi Target 18

By 2020, the traditional knowledge, innovations and practices of Indigenous and local communities relevant for the conservation and sustainable use of biodiversity and their customary use of biological resources are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of Indigenous and local communities, at all relevant levels.

Neither Target 18 nor most of the other Aichi Targets were achieved during the past decade. Therefore, the new post-2020 global biodiversity framework will have a similar Target addressing the importance of traditional knowledge for conservation and human rights.



Sources

20

3.4 International Agreements

International Agreements

➡ Click on the **bolded terms** below to learn more about these initiatives.

- **Article 8(j)** (of the CBD) - Traditional Knowledge, Innovations and Practices
- **Article 10(c)** (of the CBD) - Protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements.
- **CBD National Focal Points** - The **National Focal Points** for Article 8(j) and related provisions (Traditional knowledge and Customary Sustainable Use) are the primary point which stakeholders go to when working with the Convention.
- **Ad hoc Open-ended Working Group** - A Working group on article 8(j) was established in 1998 by the fourth meeting of the Conference of the Parties (COP4).

Sources

21

Article 8(j) (Slide Layer)



International Agreements

Article 8(j)

Each Contracting Party (country) of the CBD has agreed to, as far as possible and as appropriate:

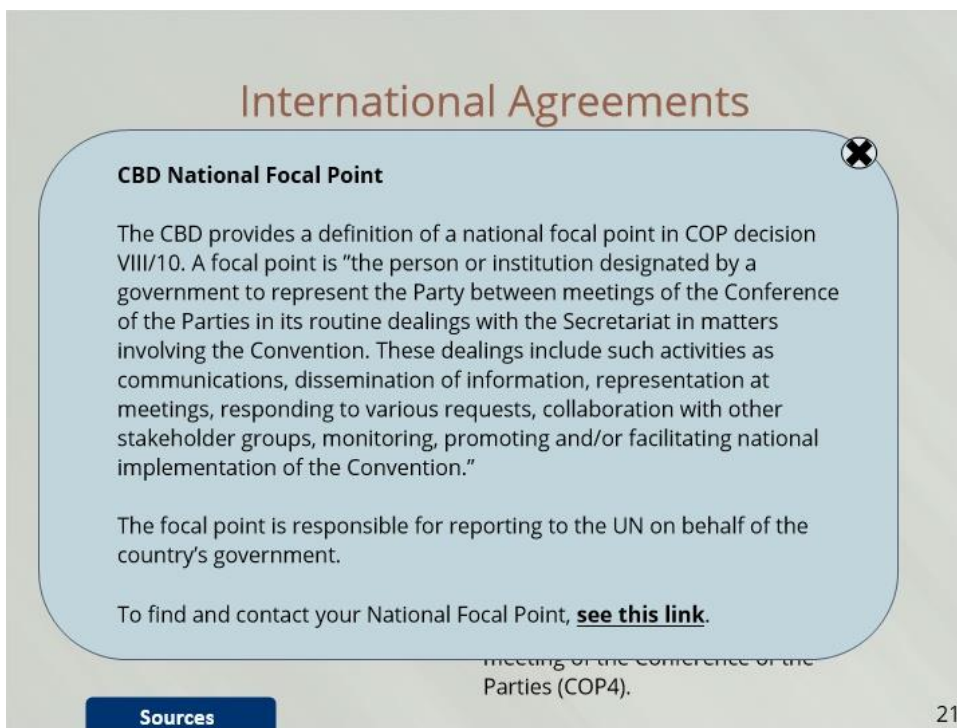
Subject to national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices.

meeting of the Conference of the Parties (COP4).

Sources

21

CBD NFPs (Slide Layer)



International Agreements

CBD National Focal Point

The CBD provides a definition of a national focal point in COP decision VIII/10. A focal point is "the person or institution designated by a government to represent the Party between meetings of the Conference of the Parties in its routine dealings with the Secretariat in matters involving the Convention. These dealings include such activities as communications, dissemination of information, representation at meetings, responding to various requests, collaboration with other stakeholder groups, monitoring, promoting and/or facilitating national implementation of the Convention."

The focal point is responsible for reporting to the UN on behalf of the country's government.

To find and contact your National Focal Point, [see this link](#).

meeting of the Conference of the Parties (COP4).

Sources

21

Ad Hoc OEWG (Slide Layer)

International Agreements

Ad Hoc Open- ended working group on Article 8(j)

At COP 5 in 2000 a **program of work** was agreed to aid with the implementation of the commitments of article 8 (j) of the Convention on Biological Diversity and to enhance the role and involvement of indigenous and local communities in the achievement of the objectives of the Convention.

Significant work has been accomplished as part of the work program on article 8(j). For example, Parties to the Convention adopted the **Akwé: Kon Guidelines** for the conduct of cultural, environmental and social impact assessments regarding developments proposed to take place or which are likely to impact on sacred sites and on lands and waters traditionally occupied or used by indigenous and local communities. These guidelines are intended to provide a collaborative framework ensuring the full involvement of indigenous and local communities in the assessment of cultural, environmental and social concerns and interests of indigenous and local communities of proposed developments.

meeting of the Conference of the Parties (COP4).

Sources

21

Article 10(c) (Slide Layer)

International Agreements

Article 10(c)

Each Contracting Party has agreed to, as far as possible and as appropriate:

- (a) Integrate consideration of the conservation and sustainable use of biological resources into national decision-making;
- (b) Adopt measures relating to the use of biological resources to avoid or minimize adverse impacts on biological diversity;
- (c) Protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements;
- (d) Support local populations to develop and implement remedial action in degraded areas where biological diversity has been reduced; and
- (e) Encourage cooperation between its governmental authorities and its private sector in developing methods for sustainable use of biological resources.

Parties (COP4).

Sources

21

3.5 International Agreements

International Agreements

There are several other international conventions and initiatives that focus on Indigenous peoples' rights and traditional knowledge in the following slides. Click on the **bolded words** to learn more about each initiative.

- The binding Indigenous and Tribal Peoples Convention, 1989 (**ILO 169**)
- The binding **Nagoya Protocol** on Access and Benefit Sharing (ABS) for genetic resources
- The voluntary United Nations Declaration on the Rights of Indigenous Peoples (**UNDRIP**)
- The voluntary Sustainable Development Goals (**SDGs**)
- **Target 10** of the Ramsar Strategic Plan (2016-2024)
- **The Convention for the Safeguarding of Intangible Cultural Heritage**
- **FAO's International Treaty on Plant Genetic Resources for Food and Agriculture**



Sources 22

ILO 169 (Slide Layer)

International Agreements



International Labor Organization Convention 169

This Convention recognizes Indigenous peoples' right to self-determination within a nation-state. It sets standards for national governments regarding Indigenous peoples' economic, socio-cultural and political rights, including the right to a land base.


ILO 169 is the only international law that recognizes and protects tribal peoples' land rights and sets a series of standards regarding consultation and consent. The Convention recognizes tribal peoples' rights to equality and freedom from discrimination, as well as their right to determine their own futures.

Food and Agriculture

Sources 22

Nagoya Protocol (Slide Layer)

International Agreements



The Nagoya Protocol

The Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization to the Convention on Biological Diversity is an international agreement which aims at sharing the benefits arising from the utilization of genetic resources in a fair and equitable way.

The Nagoya Protocol will create greater legal certainty and transparency for both providers and users of genetic resources by:

- Establishing more predictable conditions for access to genetic resources
- Helping to ensure benefit-sharing is done fairly when genetic resources leave the country


Food and Agriculture

Sources

22

UNDRIP (Slide Layer)

International Agreements



The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

UNDRIP is an international instrument adopted by the United Nations on September 13, 2007, to enshrine (according to Article 43) the rights that “constitute the minimum standards for the survival, dignity and well-being of the Indigenous Peoples of the world.” The UNDRIP protects collective rights that may not be addressed in other human rights charters that emphasize individual rights, and it safeguards the individual rights of Indigenous peoples.

Sources

22

SDGs (Slide Layer)



International Agreements

The Sustainable Development Goals

The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global partnership. They recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth. Thus, many of the SDGs are linked to Indigenous and local people and the inclusion of traditional knowledge. Progress on many of the SDGs therefore requires the protection of Indigenous and local peoples' rights and traditional knowledge.

Sources

22

Question (Slide Layer)



International Agreements

Which of these international conventions and agreements has your country signed?

Sources

22

Convention on ICH (Slide Layer)

International Agreements



The Convention for the Safeguarding of Intangible Cultural Heritage

The Convention defines intangible cultural heritage as comprising “practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith” which Indigenous and local communities recognize as their own. The purpose of the Convention is to both safeguard and ensure respect for intangible cultural heritage. The Convention also aims to raise awareness of the importance of intangible cultural heritage at local, national, and international levels, and thus to ensure a mutual appreciation of it. Another aim is to provide for international cooperation and assistance.

Sources

22

FAO Treaty (Slide Layer)

International Agreements



FAO's International Treaty on Plant Genetic Resources for Food and Agriculture

- The International Treaty is the major international agreement between member countries to conserve, use and manage plant genetic resources for food and agriculture around the world for the benefit of people everywhere. The Treaty ensures that farmers and plant breeders access, easily, the raw genetic material needed to develop new crop varieties, including those with higher yields and those that are resilient to climate change.
- It provides a global solution to the challenges of crop diversity loss and climate change adaptation through mechanisms such as the Multilateral System and Benefit-sharing Fund. To date, its Multilateral System on Access and Benefit-sharing covers 64 of the world's major crops, accounting for about 80% of our food derived from plants.
- The genetic resources of our most important food crops – the “life insurance policy” for our food production – are managed and exchanged by member countries and other stakeholders according to the provisions of the International Treaty.

Sources

22

Target 10 (Slide Layer)

International Agreements

Target 10 of the Ramsar Strategic Plan

The traditional knowledge, innovations and practices of indigenous peoples and local communities relevant for the wise use of wetlands and their customary use of wetland resources are documented, respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention, with a full and effective participation of indigenous peoples and local communities at all relevant levels.

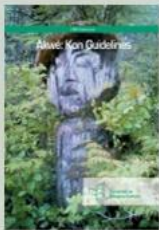
Sources

22


3.6 International Resources

International Resources

The voluntary **Akwé: Kon guidelines**
These guidelines provide a ten-step guide on how to include traditional knowledge in new or existing impact-assessment processes.



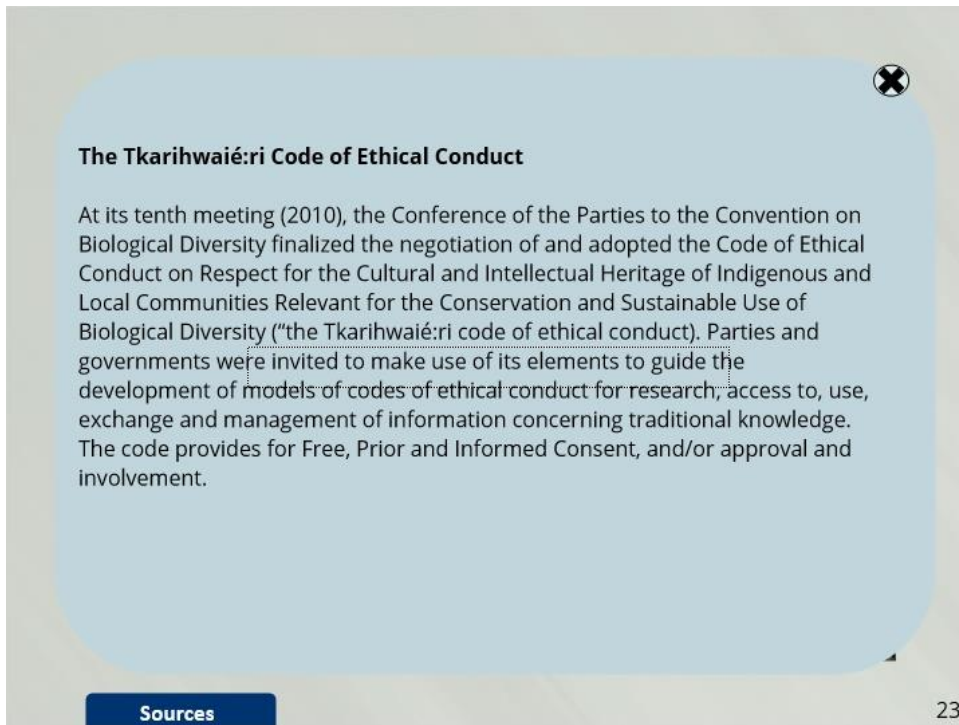
The voluntary **Tkarihwaí:ri Code of Ethical Conduct**
This code provides guidance to Parties to the Convention on Biological Diversity, governments, and others interacting with Indigenous and local communities on procedures and principles to consider when working with these communities.



Sources

23

Tkarihwaie:ri (Slide Layer)



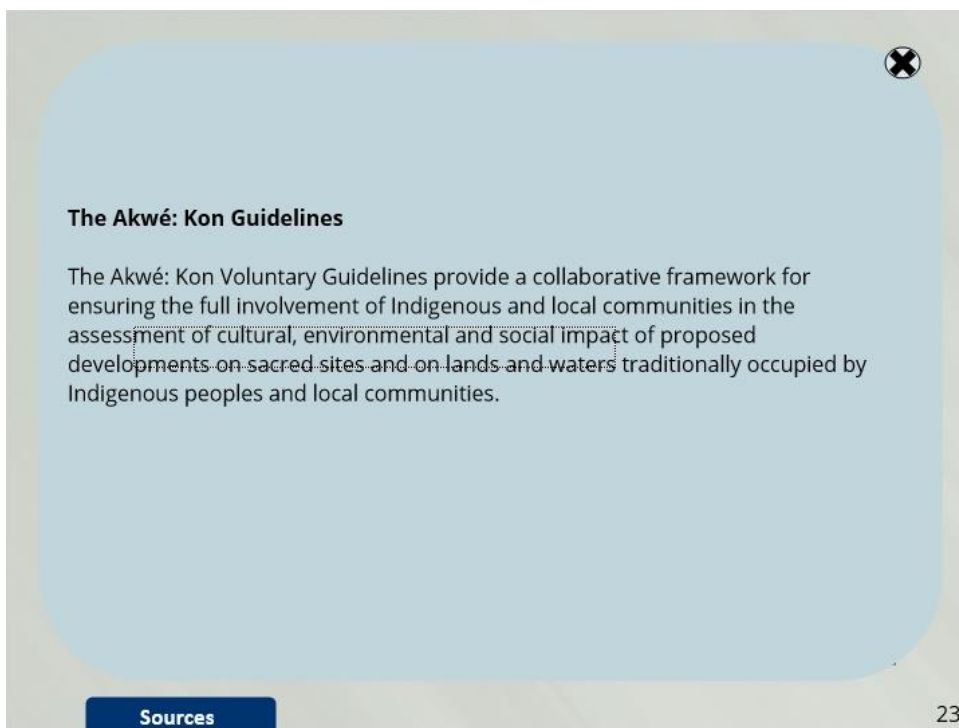
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The Tkarihwaie:ri Code of Ethical Conduct

At its tenth meeting (2010), the Conference of the Parties to the Convention on Biological Diversity finalized the negotiation of and adopted the Code of Ethical Conduct on Respect for the Cultural and Intellectual Heritage of Indigenous and Local Communities Relevant for the Conservation and Sustainable Use of Biological Diversity ("the Tkarihwaie:ri code of ethical conduct). Parties and governments were invited to make use of its elements to guide the development of models of codes of ethical conduct for research, access to, use, exchange and management of information concerning traditional knowledge. The code provides for Free, Prior and Informed Consent, and/or approval and involvement.

Sources 23

Akwe: Kon (Slide Layer)



The slide features a light blue rounded rectangle on a grey background. In the top right corner of the rectangle is a small black circle with a white 'X'. The text is centered within the rectangle. At the bottom left of the slide, there is a dark blue button with the word 'Sources' in white. The number '23' is in the bottom right corner of the slide.

The Akwé: Kon Guidelines

The Akwé: Kon Voluntary Guidelines provide a collaborative framework for ensuring the full involvement of Indigenous and local communities in the assessment of cultural, environmental and social impact of proposed developments on sacred sites and on lands and waters traditionally occupied by Indigenous peoples and local communities.

Sources 23

3.7 International Resources

International Resources

The **ICCA Registry** is a voluntary, peer-reviewed avenue for both Indigenous and local people, as well as the international conservation community, to recognize and protect the multiple values of ICCAs (an abbreviation for territories and areas conserved by Indigenous peoples and local communities).



The **Indigenous Navigator** is a framework and set of tools for and by Indigenous peoples to systematically monitor the level of recognition and implementation of their rights.

Sources

24

Indigenous Navigator (Slide Layer)

International Resources

The **Indigenous Navigator** offers a series of tools and resources for Indigenous communities to monitor their rights. Indigenous communities can use data to calculate and illustrate the levels of recognition and realization of their rights on the ground. Community data is a strong advocacy tool to advance local demands.

All of the tools on the Indigenous Navigator can be downloaded and printed out for use at trainings and in the field. Their four tools are the Matrix, the Questionnaires, the Index, and the Indicators Framework.

The Questionnaires are particularly useful for collecting data at community and national level. They are designed to be easy to use and to assess the level of realization of rights, both on the ground and in national law and policies.

Please [click here](#) for a direct link to the Indigenous Navigator website.

Sources

24

ICCA Registry (Slide Layer)

International Resources

The ICCA Registry

Indigenous and Community Conserved Areas (ICCAs) are a diverse group of initiatives known collectively as territories and areas conserved by Indigenous peoples and local communities.

The ICCA Registry combines a secure, offline database with online case studies in order to:

- Build a global information-base on ICCAs
- Promote knowledge-sharing within and between community conservation practitioners and the wider world

Participation in the ICCA Registry is voluntary.

Sources

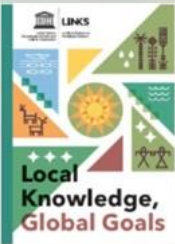
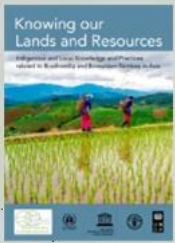
24

3.8 International Resources

International Resources

UNESCO's Local and Indigenous Knowledge Systems programme (LINKS) promotes local and indigenous knowledge and its inclusion in global climate science and policy processes.

LINKS has been influential in ensuring that local and indigenous knowledge holders and their knowledge are included in contemporary science-policy-society fora on issues such as biodiversity assessment and management (CBD, IPBES), climate change assessment and adaptation (IPCC, UNFCCC), natural disaster preparedness (ISDR) and sustainable development (Rio+20, Future Earth). UNESCO and LINKS have produced many relevant resources. Two examples can be found to the right.



Sources



25

3.9 International Resources

International Resources

Free Prior and Informed Consent (FPIC) – A specific right that pertains to Indigenous peoples and is recognized in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Several resources, such as this Free, Prior and Informed Consent Manual (photo to the right), toolkit, e-learning and guides are available on the FAO website. The FPIC manual is designed as a tool for project practitioners for a broad range of projects and programs of any development organization by providing information about the right to FPIC and how it can be implemented in six steps.

Community protocols – Articulate community-determined values, procedures, and priorities. They set out rights and responsibilities under customary, state, and international law as the basis for engaging with external actors such as governments, companies, academics, and NGOs.



Sources

26

Community protocols (Slide Layer)

Community Protocols

Community Protocols can be used as catalysts for constructive and proactive responses to threats and opportunities posed by land and resource development, conservation, research, and other legal and policy frameworks.


Although each community protocol is adapted to its local context, it is generally a community-led instrument that promotes participatory advocacy for the recognition of and support for ways of life that are based on the customary sustainable use of biodiversity, according to standards and procedures set out in customary, national, and international laws and policies. In this sense, biocultural community protocols are community-specific declarations of the right to diversity. Their value and integrity lie in the process that communities undertake to develop them, in what they represent to the community, and in their future uses and impacts.

Toolkits exists for Community facilitators [Click here](#)

Sources

26

FPIC (Slide Layer)



Free Prior and Informed Consent (FPIC)

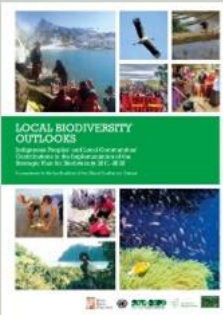
FPIC is a principle protected by international human rights standards that state, 'all peoples have the right to self-determination' and – linked to the right to self-determination – 'all peoples have the right to freely pursue their economic, social and cultural development'. Backing FPIC are the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the Convention on Biological Diversity and the International Labour Organization Convention 169, which are the most powerful and comprehensive international instruments that recognize the plights of Indigenous peoples and defend their rights

Sources

26


3.10 International Resources

International Resources



Local Biodiversity Outlooks 1 and Local Biodiversity Outlooks 2 are publications that complement the Global Biodiversity Outlooks from the CBD.

They present the contributions of Indigenous peoples and local communities to the implementation of the Strategic Plan for Biodiversity 2011-2020.



Sources

27

3.11 Relevance of these International Agreements

Relevance of these International Agreements

For a country to progress on its level of traditional knowledge inclusion and respect for Indigenous and local people's rights, it is useful to ensure the described international conventions and agreements have been signed. Many countries are already signatories to these agreements, which is a great start. The next step is to ensure they are implemented and enforced.

Every country that is a signatory to these conventions or agreements has a duty to follow them and to progress on their goals. Actions and progress need to be monitored and reported by the National



Photo Credit: Claudia Nuzzo

Case study: Guyana's
Traditional
Knowledge Action
Plan

28

Example (Slide Layer)

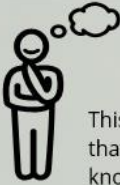
Relevance of these International Agreements



Guyana is developing a traditional knowledge National Action Plan, which is an excellent instrument for improving traditional knowledge inclusion in a country. This demonstrates leadership and actions on Aichi Biodiversity Target 18 implementation, which will show good progress towards the attainment of this goal to respect, use and maintain traditional knowledge.

28

3.12 Pause and reflect



Pause and reflect

This second section has given a background on relevant International agreements that address and support the rights of Indigenous and local people and their knowledge.


We ask you now to reflect on initiatives that support inclusion of traditional knowledge. Please **select all of the true statements** from the list below.

- ☐ Free Prior and Informed Consent is only needed when foreign researchers or companies want to engage with an Indigenous community.
- ☒ The UNDRIP protects collective rights that may not be addressed in other human rights charters that emphasize individual rights.
- ☒ Article 10 (c) of the CBD promotes the protection and encourages customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements.
- ☐ The Nagoya Protocol on Access and Benefit Sharing established more uncertain conditions for access to genetic resources for Indigenous People.

29

Correct	Choice
	Free Prior and Informed Consent is only needed when foreign researchers or companies want to engage with an Indigenous community.
X	The UNDRIP protects collective rights that may not be addressed in other human rights charters that emphasize individual rights.
X	Article 10 (c) of the CBD promotes the protection and encourages customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements.
	The Nagoya Protocol on Access and Benefit Sharing established more uncertain conditions for access to genetic resources for Indigenous People.


Correct (Slide Layer)

 **Pause and reflect**

This second section has given a background on relevant International agreements that address and support the rights of Indigenous and local people and their knowledge.

We ask you to select the correct statement(s) below.

- ☐ Free Prior and Informed Consent (FPIC) is needed when anyone wants to engage with an Indigenous community.
- ☒ The UN Declaration on the Rights of Indigenous Peoples (UNDRIP) established more certain conditions for access to genetic resources for Indigenous Peoples.
- ☒ Article 10(c) of the Convention on Biological Diversity (CBD) requires that access to genetic resources be compatible with conservation or sustainable use requirements.
- ☐ The Nagoya Protocol on Access and Benefit Sharing established more uncertain conditions for access to genetic resources for Indigenous People.



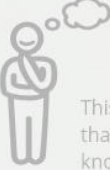
Correct

Yes, exactly. Both of the statements about UNDRIP and Article 10(c) are true.

Continue

29


Not exactly (Slide Layer)

 **Pause and reflect**

This second section has given a background on relevant International agreements that address and support the rights of Indigenous and local people and their knowledge.

We ask you to select the correct statement(s) below.

- ☐ Free Prior and Informed Consent (FPIC) is needed when anyone wants to engage with an Indigenous community.
- ☒ The UN Declaration on the Rights of Indigenous Peoples (UNDRIP) established more certain conditions for access to genetic resources for Indigenous Peoples.
- ☒ Article 10(c) of the Convention on Biological Diversity (CBD) requires that access to genetic resources be compatible with conservation or sustainable use requirements.
- ☐ The Nagoya Protocol on Access and Benefit Sharing established more uncertain conditions for access to genetic resources for Indigenous People.



Not exactly

FPIC is needed when anyone wants to engage with an Indigenous community.

The Nagoya Protocol on Access and Benefit Sharing established more certain conditions for access to genetic resources for Indigenous Peoples.

Try again

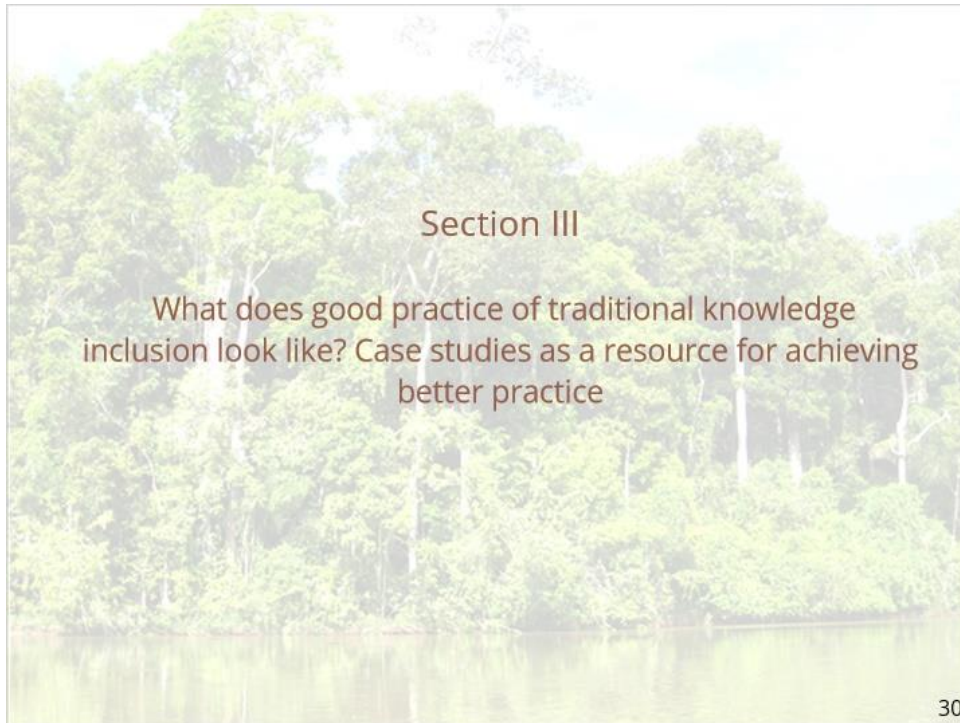
29

4. Good practice case studies

4.1 Section III

What does good practice of traditional knowledge inclusion look like?

Case studies as a resource for achieving better practice



4.2 Section introduction

Section introduction

This section describes what good practice of including traditional knowledge can look like and what it means. It starts with going through what is required for effective and true inclusion. It then describes three types of good practice for inclusion, with several case studies to provide a resource for inspiration. This is mainly built on a literature review by Gangur and Ingwall-King (2018).

Section aims:

- To explain what effective inclusion of traditional knowledge looks like
- To explain what good practice of traditional knowledge inclusion looks like
- To provide a rich resource of case studies that exemplify good practice

31

4.3 What good inclusion looks like

What good inclusion looks like

Good practice in inclusion of traditional knowledge is mainly defined on the basis of Aichi Target 18 and the Nagoya Protocol. For full inclusion where traditional knowledge is respected, used and maintained sustainably, work is required at conceptual, operational and implementation levels of inclusion. The next slide will explain these levels of inclusion, as well as a framework demonstrating the different approaches inclusion of traditional knowledge can use.



Photo Credit: Claudia Nuzzo

32

4.4 Good practice requires evidence of inclusion at three levels

Good practice requires evidence of inclusion at three levels

- 1 Conceptual inclusion: where documents underpinning sectoral policies (e.g. strategies) explicitly or implicitly mention and/or take traditional knowledge and Indigenous peoples' rights into account.
- 2 Operational inclusion: where specific measures or instruments are identified and committed to address traditional knowledge and Indigenous peoples' rights-related objectives within policy sectors.
- 3 Implementation inclusion: where concrete measures achieve inclusion on the ground in policy- and decision-making situations, e.g. protected area management plans.

33

4.5 Good practice requires evidence of inclusion at three levels


Good practice requires evidence of inclusion at three levels

To achieve the **conceptual inclusion level**, instruments from the **Information instrument types** (see box to the right) often need to be recognized and included.

For the **operational inclusion level** to be achieved, instruments from the **Decision-support instrument types** are needed to be recognized and included.

For the **implementation inclusion level**, some of the instruments from the **Implementation instruments** need to be included.

Click this box for examples of existing key policy instruments for the inclusion of traditional knowledge



34

Policy instruments (Slide Layer)

Key existing policy instruments relevant for Traditional Knowledge inclusion	
Instrument type	Instruments
Information instruments	Consultation process, participatory processes, indicators, mapping, monitoring (Indicators, monitoring, mapping, assessments)
Decision-support instruments	Impact assessments, risk assessments, supported by information support tools such as; indicators, mapping and monitoring
	Reporting (supported by indicators, monitoring and mapping)
	Planning and targeting
Implementation instruments	Dedicated legislative acts, regulations and standards recognizing and respecting traditional knowledge
	Community/Indigenous Protected areas
	Funding to allow for traditional knowledge to be included
	Land tenure rights to ancestral lands
	Indicators targeted for Indigenous peoples and women. Data collected separate for indigenous peoples

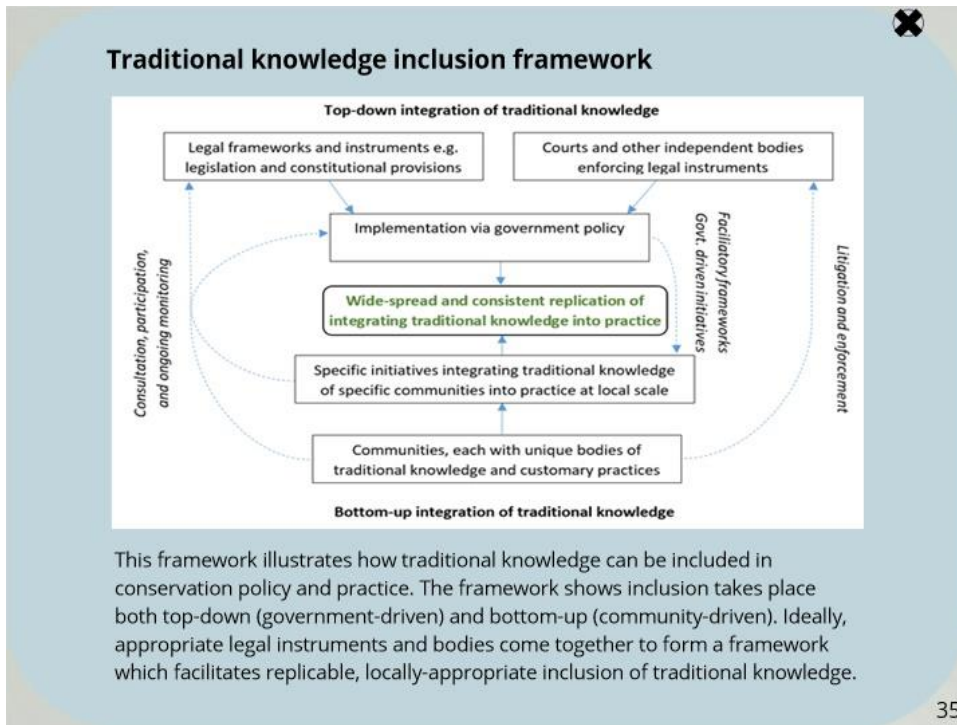
4.6 Framework on traditional knowledge inclusion

Framework on traditional knowledge inclusion

Traditional knowledge inclusion has been found to occur either from the **Bottom-up** (see framework) by communities themselves; or from the **Top-down**, government-driven inclusion, or a combination of the two called a **Mixed approach**, where inclusion is driven from both the local and national level.

[Click on the framework to learn more](#)


TK framework (Slide Layer)



4.7 Bottom-up approach

Bottom-up approach

Territories and areas conserved by Indigenous and local people (ICCAs) are usually seen as an excellent example of how governments can respect the rights of Indigenous and local people to govern their own land using traditional knowledge. This is regarded as an efficient and recommended approach to maintaining traditional knowledge and protecting the knowledge-holders' rights.



This approach allows Indigenous and local communities to govern their own land, use and maintain their traditional knowledge and sustain their cultural heritage.

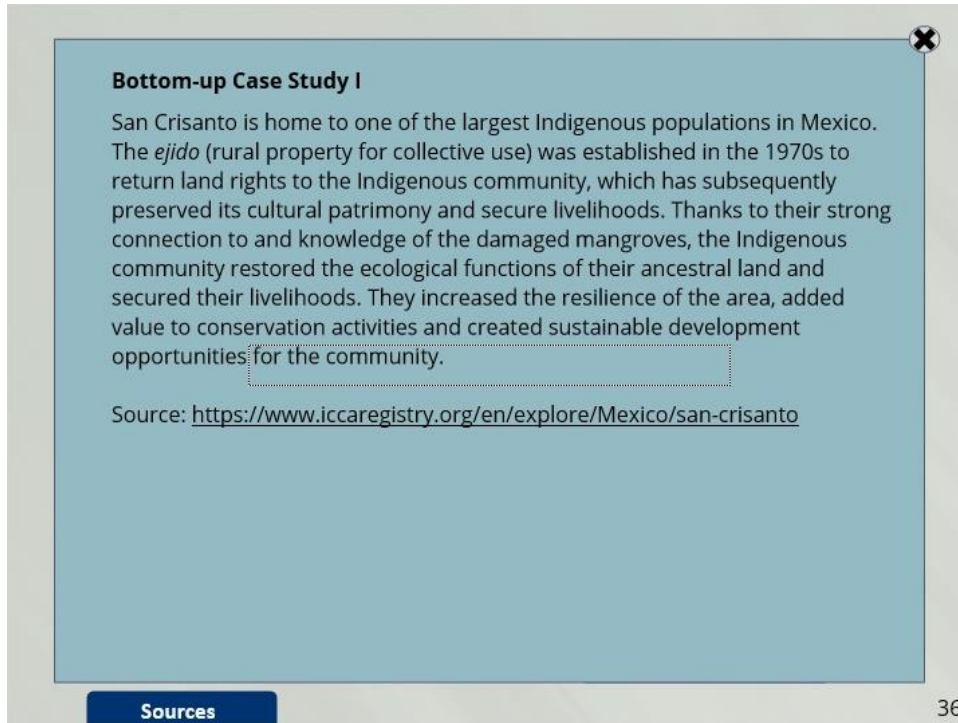
Case study I: San Crisanto, Mexico

Case study II: Alto Gragua-Indiwasi National Park

Sources

36

Case study (Slide Layer)

A slide layer titled "Bottom-up Case Study I" with a close button in the top right corner. The text describes the San Crisanto ejido in Mexico and its role in restoring ecological functions and securing livelihoods. A source link is provided at the bottom. A blue "Sources" button is at the bottom left, and the number "36" is at the bottom right.

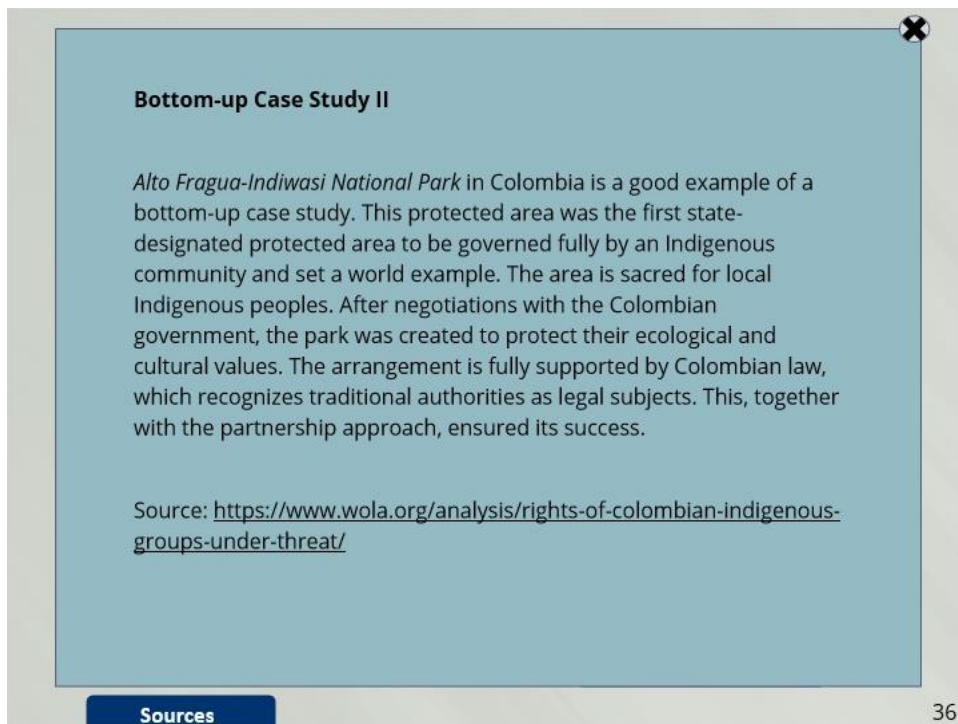
Bottom-up Case Study I

San Crisanto is home to one of the largest Indigenous populations in Mexico. The *ejido* (rural property for collective use) was established in the 1970s to return land rights to the Indigenous community, which has subsequently preserved its cultural patrimony and secure livelihoods. Thanks to their strong connection to and knowledge of the damaged mangroves, the Indigenous community restored the ecological functions of their ancestral land and secured their livelihoods. They increased the resilience of the area, added value to conservation activities and created sustainable development opportunities for the community.

Source: <https://www.iccaregistry.org/en/explore/Mexico/san-crisanto>

Sources 36

Case study II (Slide Layer)

A slide layer titled "Bottom-up Case Study II" with a close button in the top right corner. The text describes Alto Fragua-Indiwasi National Park in Colombia as a bottom-up case study where a protected area was governed by an Indigenous community. A source link is provided at the bottom. A blue "Sources" button is at the bottom left, and the number "36" is at the bottom right.

Bottom-up Case Study II

Alto Fragua-Indiwasi National Park in Colombia is a good example of a bottom-up case study. This protected area was the first state-designated protected area to be governed fully by an Indigenous community and set a world example. The area is sacred for local Indigenous peoples. After negotiations with the Colombian government, the park was created to protect their ecological and cultural values. The arrangement is fully supported by Colombian law, which recognizes traditional authorities as legal subjects. This, together with the partnership approach, ensured its success.

Source: <https://www.wola.org/analysis/rights-of-colombian-indigenous-groups-under-threat/>

Sources 36

4.8 Top-down approach

Top-down approach

The top-down approach to inclusion is implemented mainly by governments, but may also be implemented by companies seeking to undertake consultation for impact assessments.

When implementing the top-down approach, it is critical to ensure the right language and communication approach are used, and that enough resources are made available to enable equitable participation for the communities.




Photo credit: Claudia Nuzzo

Case study I: The Mackenzie Valley Pipeline

Case study II: The Minjiang Reforestation project

Sources

37

Mackenzie Valley Pipeline (Slide Layer)

Top-down approach case study I

The Mackenzie Valley Pipeline (Berger) Inquiry from Canada provides an example of the top-down approach. In this case, the Government of Canada commissioned an investigation into the social, environmental, and economic impact of a proposed gas pipeline that would run through the Yukon and Mackenzie River Valley, where Indigenous and non-Indigenous peoples live.

The strategies used by the Government to overcome common barriers were to ensure a hearing occurred in every settlement and that all hearings were conducted in the local language. In this way the inquiry team, rather than the attendees, undertook the traveling, which reduced the financial and travel costs for all and ensured the highest possible number of people were consulted.

The result was that the pipeline was indefinitely put on hold and that native title claims were settled to ensure fair involvement of Indigenous peoples.

Source: <https://www.thestar.com/news/canada-150/2017/06/24/how-a-canadian-judge-helped-preserve-the-arctic.html>

Sources

37

Minjiang Reforestation project (Slide Layer)

Top-down approach case study II


The *Minjiang Reforestation project* in China attempted to rehabilitate a severely deforested watershed inhabited by Indigenous Qiang people in Sichuan Province. In this case, the government recognized that devolving governance to local people provided them with income and reduced its own need to make large investments to ensure the reforestation and management of the area was done correctly. The project actively sought out and encouraged locals to employ traditional land management and medicinal methods. This led to the traditional knowledge of the Qiang people acquiring a higher status, ensuring its propagation to future generations and raising the profile of traditional knowledge in general in the national government. Furthermore, the lessons learned from this approach have been transmitted by government nationally and the same Indigenous agroforestry model has been applied elsewhere.

Source: <https://chinadialogue.net/en/food/7733-china-s-farmers-need-improved-land-rights-to-maintain-food-productivity/>

Sources

37

4.9 *Pause and reflect*



Pause and reflect

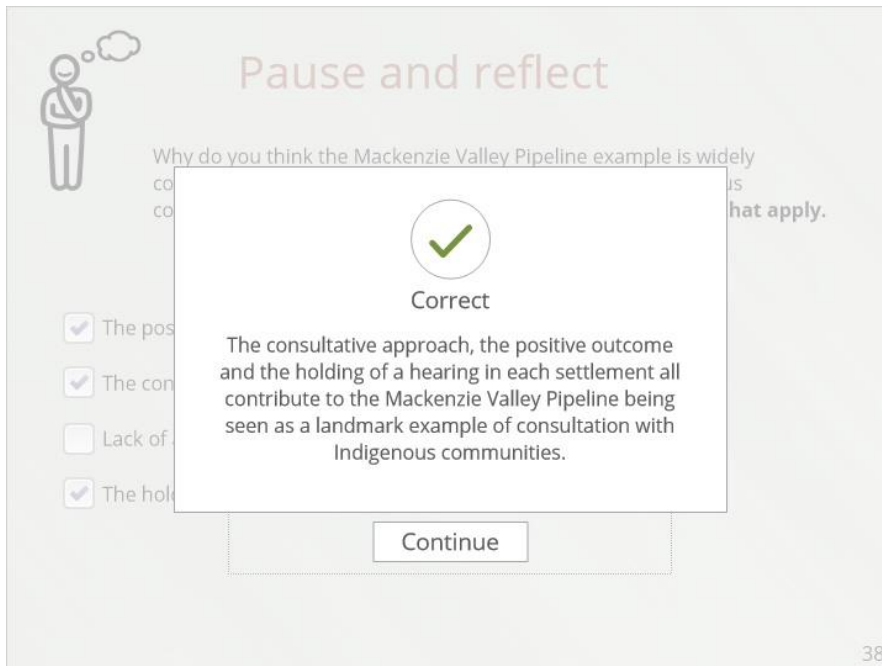
Why do you think the Mackenzie Valley Pipeline example is widely considered a landmark example of consultation with Indigenous communities about natural resources exploitation? **Select all that apply.**

- ☒ The positive outcome
- ☒ The consultative approach
- ☐ Lack of attention to Indigenous peoples' concerns
- ☒ The holding of a hearing in each settlement

38

Correct	Choice
X	The positive outcome
X	The consultative approach
	Lack of attention to Indigenous peoples' concerns
X	The holding of a hearing in each settlement

Correct (Slide Layer)




The slide is titled "Pause and reflect" in a large, light brown font. On the left, there is a small icon of a person thinking. Below the title, the text "Why do you think the Mackenzie Valley Pipeline example is widely" is visible, followed by "co" and "co" on the next lines. To the right, the text "is" and "hat apply." are visible. A central white box with a green checkmark icon and the word "Correct" below it is overlaid on the slide. Below this box is a "Continue" button. On the left side of the slide, there are four checkboxes: "The pos" (checked), "The con" (checked), "Lack of" (unchecked), and "The hol" (checked). The number "38" is in the bottom right corner.

Pause and reflect

Why do you think the Mackenzie Valley Pipeline example is widely
co
co

is
hat apply.



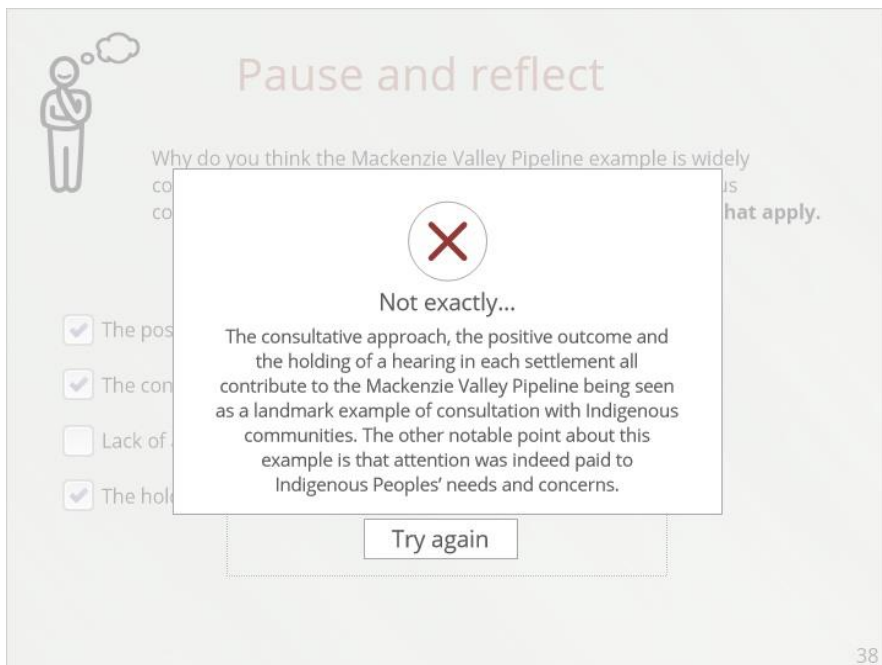
Correct

The consultative approach, the positive outcome and the holding of a hearing in each settlement all contribute to the Mackenzie Valley Pipeline being seen as a landmark example of consultation with Indigenous communities.

Continue

38

Not exactly... (Slide Layer)




The slide is titled "Pause and reflect" in a large, light brown font. On the left, there is a small icon of a person thinking. Below the title, the text "Why do you think the Mackenzie Valley Pipeline example is widely" is visible, followed by "co" and "co" on the next lines. To the right, the text "is" and "hat apply." are visible. A central white box with a red X icon and the text "Not exactly..." below it is overlaid on the slide. Below this box is a "Try again" button. On the left side of the slide, there are four checkboxes: "The pos" (checked), "The con" (checked), "Lack of" (unchecked), and "The hol" (checked). The number "38" is in the bottom right corner.

Pause and reflect

Why do you think the Mackenzie Valley Pipeline example is widely
co
co

is
hat apply.



Not exactly...

The consultative approach, the positive outcome and the holding of a hearing in each settlement all contribute to the Mackenzie Valley Pipeline being seen as a landmark example of consultation with Indigenous communities. The other notable point about this example is that attention was indeed paid to Indigenous Peoples' needs and concerns.

Try again

38

4.11 The mixed approach group

The mixed approach group

This approach comprises both bottom-up and top-down elements, where inclusion has happened at both levels. Thus, in this approach, action is taken by both the national government and the local communities. Co-management of a protected area or land is a good example.

Click the boxes below for case studies of the mixed group approach.




Photo credit: Claudia Nuzzo

Case study I: The HASHI Program

Case study II: Sarstoon-Temash National Park

Sources

39

HASHI (Slide Layer)

Mixed approach case study I

The HASHI program in Shinyanga, Tanzania provides an example of an approach which is both bottom-up and top-down. Here large areas of acacia and miombo woodlands were restored in collaboration with the local Indigenous people. Locals were involved in species selection, identification of livelihood needs and individual preferences, and participation in project implementation via traditional institutions. Ecological restoration was made possible by ensuring that the incentives provided for the local people were right and the legal frameworks – both traditional and institutional – were supportive.

To overcome the communication barrier, local people were extensively engaged, and work was undertaken to avoid false equivocation of key traditional terms, e.g. Ngitili - or “enclosures” or “fodder reserves” in the Sukuma language were traditionally used for conservation and restoration of rangelands and governed under customary law.

To avoid conceptual problems, the methodology was adjusted from community to community to cater for the realities of slightly different customary uses/values. Although the legal institutions exist to support traditional lifestyles, past attempts to address conservation issues in the region had failed due to not addressing the issue of poverty as a driver of degradation. Thus, extra efforts were made to ensure that poverty issues were included from the beginning. In addition, resource management was further strengthened by informal traditional structures for enforcement.

Source: <https://portals.iucn.org/library/sites/library/files/documents/2016-055.pdf>

Sources

39

Sarstoon-Temash (Slide Layer)

Mixed approach case study II

Sarstoon-Temash National Park in Belize was unilaterally imposed over the territories of Indigenous communities which depended on forest resources for their livelihoods, implementing a blanket hunting ban without consultation. However, despite the government's poor record on Indigenous rights and initial opposition to the park, communities ultimately decided to engage in co-management. This required a significant shift by government towards a participatory approach, which included meetings with a steering committee in each affected village, regular educational workshops, and support from a respected local leader with expert knowledge who advocated the benefits of conservation. Willingness to achieve mutual compromise was also instrumental. The government agreed to repeal the hunting ban, while traditional agricultural practices which were perceived (rightly or not) to be incompatible with conservation goals were shifted towards income-generating alternatives in buffer-zones surrounding the protected area. Conservation goals were eventually secured by ensuring community support and compliance, which was achieved by their involvement in decision-making, mutual compromise, and inclusion of traditional knowledge and customs in management.

Source: <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/maya-win-unprecedented-land-rights-belize-international>

Sources

39

4.12 Case studies as a resource for achieving better practice

Case studies as a resource for achieving better practice

48 case studies were identified in the literature review of what good practice looks like for inclusion of traditional knowledge.

Click this box to review the table of good practice of traditional knowledge inclusion.




Photo credit: Claudia Nuzzo

40

Table box (Slide Layer)

Table of good practice integration							
Initiative Name	Country	Type	Group	Initiative Name	Country	Type	Group
The Western Arnhem Land Fire Abatement project	Australia	Development	1	Hammastunturi Wilderness Area	Finland	Impact Assessment	2
The Kimberly Project	Australia	ICCA, Management	3	Sitatunga in Ayu Lagoon	Ghana	ICCA, Management	1
Cape Flattery Silica Mines	Australia	Impact Assessment	3	North Rupununi District	Guyana	ICCA, Protected Area	3
Uluru-Kata Tjuta National Park	Australia	Protected Area	1	Development Board-IIC partnership			
Kakadu National Park	Australia	Protected Area	1	Kayan Mentarang National Park	Indonesia	Protected Area	3
Murrumbidgee Recovery Sugar Shack Complex Management Plan, and the Ngarrindjeri Regional Authority	Australia	ICCA, Management	1	Ampezzo Dolomites	Italy	ICCA, Protected Area	1
Sarstoon-Temash National Park	Belize	Protected Area, ICCA	3	Kaya Kinondo (Sacred Kaya Forest Groves)	Kenya	ICCA, Development	1
Protection of Benin's Sacred Forests	Benin	ICCA, Protected Area	1	Adidy Maitso Association	Madagascar	ICCA, Development	1
Kaa-Iya del Gran Chaco National Park	Bolivia	Protected Area	1	ICCA in Oaxaca	Mexico	ICCA, Management	1
Ethnoveterinary medicine project	Cameroon	Development	3	San Crisanto	Mexico	ICCA, Management	1
Melford Gypsum Mine	Canada	Impact Assessment	2	Nyae Nyae Conservancy	Namibia	ICCA, Management	1
Raglan Agreement	Canada	Impact Assessment	2	Pounamu settlement and management plan	New Zealand	Management	1
Mackenzie Valley Pipeline (Berger) Inquiry	Canada	Impact Assessment	2	Foveaux Strait oyster fishery	New Zealand	Management	3
Little Red River Cree Nation-Tallicree First Nation Co-management Agreement	Canada	Management	1	Lihir Gold Mine	Papua New Guinea	Development	3
Sea to Sky Land and Resource Management Plan	Canada	Protected Area	2	Agreement of Pantoja	Peru	Protected Area	3
Mapu Lahual indigenous protected areas	Chile	ICCA, Protected Area	1	Kytalyk Resource Reserve	Russia	Protected Area	3
Mapu Lahual indigenous protected areas	Chile	ICCA, Protected Area	1	Kawawana	Senegal	ICCA, Management	1
Minjiang Reforestation Project	China	Management	2	Community-Based Resource Management in Mararo	Solomon Islands	Management, ICCA	1
Longyang District Implementation of the Sloping Land Conservation Programme	China	Management	3	Roviana Lagoon parrotfish conservation	Solomon Islands	ICCA, Protected Area	2
Alto Fragua-Indiwasi National Park	Colombia	Protected Area, ICCA	1	Sustainable Development in Kahua	Solomon Islands	Development	1
Macuira National Park	Colombia	Protected Area, ICCA	3	HASHI programme in Shinyanga	Tanzania	Development	3
Awa Life Reserve	Ecuador	Protected Area	1	Sustainable Uplands project	United Kingdom	Protected Area	2
Navakavu IMMA	Fiji	ICCA, Management	1	Papahnaumokuakea, Hawaii	United States	Protected Area	3
				Hawaiian Islands Humpback Whale National Marine Sanctuary	United States	Protected Area	3
				WorldFish project in Vanuatu	Vanuatu	ICCA, Management	1
				Nguna-Pele MPA	Vanuatu	ICCA, Management	1
				Social Forestry Development Project Song Da	Vietnam	ICCA, Development	1

4.13 Pause and reflect



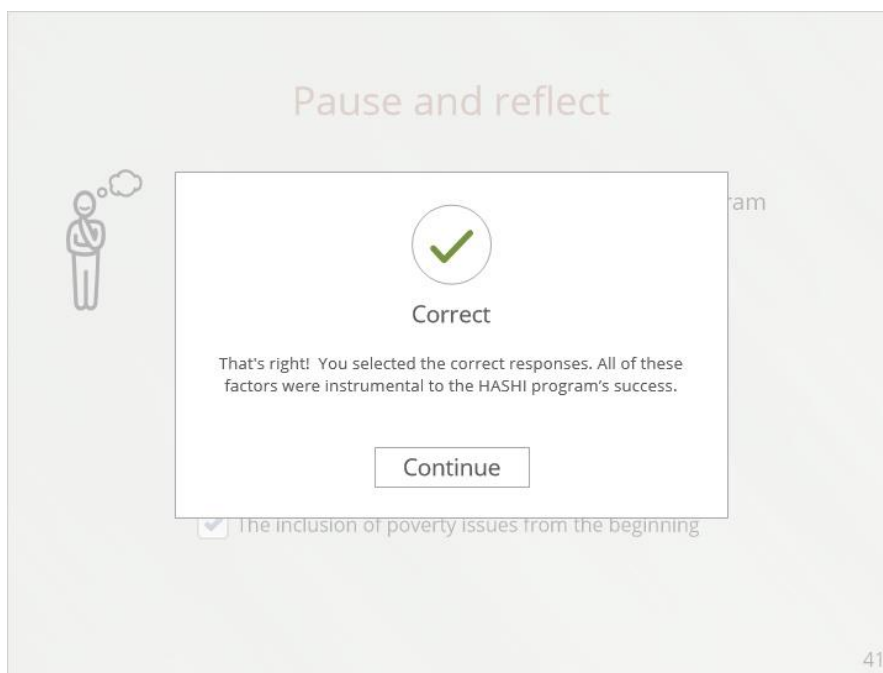
Which aspects listed below made the HASHI program successful? **Select all that apply.**

- ☒ Involvement of locals in the identification of livelihood needs
- ☒ Restoration involving the local Indigenous people
- ☒ Ensuring that the traditional and institutional legal frameworks were supportive
- ☒ The inclusion of poverty issues from the beginning

41



Correct	Choice
X	Involvement of locals in the identification of livelihood needs
X	Restoration involving the local Indigenous people
X	Ensuring that the traditional and institutional legal frameworks were supportive
X	The inclusion of poverty issues from the beginning

Correct (Slide Layer)



Not exactly... (Slide Layer)

Pause and reflect



Not exactly...

Actually, the HASHI program was successful because of the combination of all of these factors.

Try again

☒ The inclusion of poverty issues from the beginning

41

5. Challenges for integration of traditional knowledge

5.1 Section IV

Challenges for inclusion of traditional knowledge



5.2 Section introduction

Section introduction

This section introduces the most common challenges to inclusion of traditional knowledge in conservation policy and practice by categorizing the challenges into three types: Communication, Conceptual and Political.



Photo Credit: Claudia Nuzzo

Section aims:

- To learn what the three most common types of challenges are, and the reasons for these
- To learn about case studies that have overcome all or some of the most common challenges
- To understand rights issues faced by Indigenous peoples

43

5.3 Communication challenges

Communication challenges

Communication challenges often arise because of the different language and expression styles used by traditional knowledge-holders and a lack of financial resources to participate in meetings held far from communities. It is important to note that many traditional knowledge-holders are often most comfortable when communicating orally in their native languages.

Further communication challenges are that many scientific and technical terms lack equivalent words in Indigenous languages, as well as logistical barriers to communication, such as remoteness.

Click here for an example of communication challenges.



Photo Credit: Claudia Nuzzo

44

Example (Slide Layer)

Indigenous populations are often not recognized as such in Africa and Asia. This challenge has chiefly been overcome by engaging traditional knowledge holders in their own language as much as possible so they may voice their concerns. This challenge has also been overcome by engaging with Indigenous communities for extended periods of time to cultivate mutual learning and understanding.

44

5.4 Conceptual challenges

Conceptual challenges

Conceptual challenges often arise from difficulties in comprehending the values, practices, and context underlying traditional knowledge.

Traditional knowledge is often communicated in ways unfamiliar to Western and scientific knowledge-holders, using metaphor, analogy, and myth.

Traditional customs can also present conceptual challenges for decision-makers, especially where methods used to engage with traditional knowledge-holders or implementing inclusion do not align with customary decision-making and values.




Photo Credit: Andrea Borgorello

Case study: The Agreement of Pantoja in Peru

45

Case study (Slide Layer)

In Peru, the lengthy consultations preceding the Agreement of Pantoja, the Gueppi Reserved Zone (ZRG) was unilaterally imposed upon territories belonging to several Indigenous communities. Key to this case study was that ILO Convention 169 had been ratified and in force in the Peruvian legal order since 1995. Accordingly, the Airo Paj community successfully demanded their legal right to consultation. The Peruvian Government responded by failing to comply with the spirit of ILO 169, imposing bureaucratic and non-inclusive approaches to negotiations with which the Airo Paj refused to engage until the third round of talks. Despite extreme hostility between the Government and Indigenous communities by this stage of the consultation, the replacement of government officials by staff of the ZRG reversed the erosion of trust.

ZRG staff used consultative methods which were highly tailored to communities, actively seeking their involvement, ensuring appropriate translation and straightforward, non-technical and non-bureaucratic communication. Parallels were frequently drawn with daily life to convey technical detail, and oral communication was emphasized to ensure communities were informed (via community workshops and radio). The reciprocally respectful relationship which emerged led to the first agreement in 2006.

45

5.5 Limited understanding of traditional knowledge

Limited understanding of traditional knowledge

The main conceptual challenge is the recognition of the validity of traditional knowledge, i.e. the mental models of different stakeholders on what knowledge should be.

Traditional knowledge is still seen by many as subjective, arbitrary, and based on qualitative observations of phenomena and change. Scientific knowledge, on the other hand, is viewed as objective and rigorous, with precise measuring and empirical testing of events and trends confirming credibility and legitimacy. However, like all forms of knowledge, scientific knowledge is also produced by socially situated actors and is value-laden.

Traditional knowledge and scientific knowledge are equally valid. What IPBES assessments, the Local Biodiversity Outlooks and other publications demonstrate is that traditional and scientific knowledge systems complement each other. Both systems have strengths and weaknesses, and



Photo Credit: Claudia Nuzzo

Sources

46

5.6 Political challenges

Political challenges

Political challenges result from an unwillingness or inability to acknowledge traditional knowledge and support traditional knowledge-holders, especially when conflicting with the agendas of government or industry.

These barriers may be actively adversarial. Hostile governments may act with disregard for legal commitments to respect traditional knowledge. The barriers may also be unintentional, arising from inconsistencies in application due to unclear guidelines, poor oversight, or contradictory policy.

Overcoming political challenges will be explored more thoroughly in Section V.



Photo Credit: Andrea Borgarello

Case study:
The Melford
Gypsum Mine

47

Untitled Layer 1 (Slide Layer)

In the *Melford Gypsum Mine* in Canada, following a succession of failed negotiations, an agreement was made between the company and the Mi'kmaq First Nation. This was possible thanks to the willingness of the overseer to spend long hours sitting with Indigenous chiefs in the customary mode of discussion, developing understanding, and engaging with their environmental concerns on a personal basis which was credited with reversing the series of failures to secure a mutually-beneficial outcome.

47

5.7 Rights issues for Indigenous Peoples

Rights issues for Indigenous Peoples

Achieving effective inclusion of traditional knowledge is intertwined with persisting rights issues for Indigenous peoples. Rights issues have included:

- **Failure to address conflicts between customary practices and conservation goals in a respectful and participatory way**, which often results in non-compliance;
- **Regulations imposed without consultation**, which interferes with sustainable and locally-adapted management practices;
- **Insecure land tenure**, which makes it difficult for Indigenous peoples to protect the rich biodiversity often found in their territories against exploitation by outsiders.



Photo Credit: Claudia Nuzzo

Case study: The Manobo in the Philippines

Sources

48

Manobo (Slide Layer)

The Agusan Marsh Wildlife Sanctuary, one of the most important freshwater wetlands in the Philippines, has a large amount of overlap with the ancestral domain of the Manobo people. Giving recognition to and strengthening Indigenous institutions was instrumental to research to document Indigenous practices for biodiversity conservation. Indigenous researchers, who were selected by their elders, worked with one another and with academics to ensure documentation followed customary laws and their oral traditions of knowledge sharing.

The result was that the Manobo were able to apply their conservation practices more confidently and were able to use the results for the land use planning processes in their ancestral domain.


Sources

48

5.8 Solutions to common challenges



Rights issues (Slide Layer)



Overcoming rights issues

To overcome rights issues for Indigenous peoples, the following points are key to consider:

- Ensure Free Prior Informed Consent (FPIC) is implemented and enforced.
- Sign, implement and enforce international agreements such as ILO 169, UNDRIP and CBD.
- Ensure equitable land tenure rights for Indigenous peoples with an appropriate process, which does not require limiting resources.
- Improve reporting on respectful engagement.

Political challenges (Slide Layer)



Overcoming political challenges

Political barriers were found to be the hardest barrier to overcome for traditional knowledge inclusion. Three main reasons for this were identified and need to be addressed to overcome the political challenges:

- Lack of legal and political consistency, either due to contradictory policy or failure by government to consistently apply policy.
- Lack of power for traditional knowledge-holders, such as legal instruments and frameworks empowering communities to contribute or include their knowledge in an equitable way, or assert their right to do so, such as via the judiciary system.
- Lack of official recognition of and respect for tenure, including customary ownership of land and the use of resources within Indigenous territories, and the right of communities to apply their customary laws accordingly.

Communication challenges (Slide Layer)



Overcoming communication challenges

Overcoming communication barriers requires decision-makers to:

- Engage with traditional knowledge-holders in their native languages as much as possible
- Use preferred modes of communication – oral and visual (e.g. videos, posters)
- Take into account the time and technical assistance required to adequately convey unfamiliar terms with the help of interpreters
- Make these engagements ongoing in order to monitor social impacts of any initiatives
- Remain receptive to the needs and concerns of communities



Overcoming conceptual challenges

To overcome conceptual barriers, decision-makers must:

- Take the time to cultivate their own understanding of traditional knowledge and customs through research and engagement with Indigenous and local communities
- Engage in two-way mutual learning and cross-cultural exchange to overcome conceptual barriers and develop trust. This is critical and is underscored by many of the case studies

5.9 Good practice for overcoming challenges and ensuring traditional knowledge inclusion

Good practice for overcoming challenges and ensuring traditional knowledge inclusion

By reviewing good practice examples three areas have been identified that are key for overcoming barriers and supporting traditional knowledge inclusion. Click on each of these areas to learn more.

- **Inclusion of women**
- **Improve capacity building and funding**
- **Flexible and adaptive implementation**



Photo Credit: Claudia Nuzzo

Inclusion of women (Slide Layer)

Inclusion of women

While guidelines for ensuring respectful engagement of all are provided by the CBD, several case studies provide valuable lessons for good practice to engage women and provide capacity building for communities. Indigenous women often face multiple forms of discrimination. Without being disrespectful towards customary values and imposing Western morals on local communities, the WorldFish project in Vanuatu aimed to engage women and youth in developing a community fisheries management plan. Both of these demographic groups were reluctant to speak up during formal workshops and meetings due to the customary responsibility of men to drive decision-making within the community. However, informal meetings were carried out while researchers participated in daily activities and other contexts where women and youth were able to speak freely, separate from the men. This approach proved highly effective for lending these demographic groups a voice in the community and in the management process of the area.

50

Capacity building (Slide Layer)

Improve capacity building and funding

Capacity building needs to take place both at the national and local level. At the national level, it is important that government organizations and NGOs understand the many and varied benefits that come with including traditional knowledge. Thus, awareness raising and training programmes on the inclusion of traditional knowledge are highly recommended, together with improving the proficiency of non-Indigenous peoples who work in governmental organizations and NGOs to speak Indigenous languages. Using Indigenous languages is key to maximizing outreach, understanding and building of trust.

Capacity building at the local level is important to ensure that Indigenous and local people demand their rights to participate in policy and management decision-making that affect their lives. The review highlighted that in many of the case studies, a key factor for success was through the support of an NGO. These NGOs had good capacity to understand the communities' rights and legal requirements and could thus support the Indigenous and local communities, advocating on their behalf.

Funding is another key element in achieving good practice. The review demonstrated clearly that in cases where communities are appropriately consulted, or given equal rights to participate at all levels, the success rate is high.

50

Implementation (Slide Layer)

Flexible and adaptive implementation

Given the importance of early involvement with Indigenous and local communities, it's unsurprising that inclusion of traditional knowledge seems to work best when appropriate steps are taken to leave conservation in the hands of communities themselves. This is exemplified by ICCAs which have proven to be an effective means of including traditional knowledge in resource management, development, and protected areas, providing legal frameworks and sufficient funds to facilitate their establishment and enforcement. This has been particularly true where government resources to manage large protected areas are limited; best practice from Australia and the Pacific Islands demonstrate how appropriate devolvement and support to local communities can be a highly cost-effective way of achieving conservation goals while simultaneously addressing development issues. Key to the success of ICCAs is flexibility in the guidelines and policy for implementation at a local level, and to accommodate the diversity of traditional knowledge and customs and values of participating Indigenous communities.

Local-scale implementation should therefore, to some extent, be bespoke and appropriate for the traditional knowledge and customs of specific communities. Specific processes for implementation are consequently often untested, so ongoing refinement and monitoring is necessary to ensure continued success. This principle holds true more broadly for effective integration at a local level.

5.10 Pause and reflect



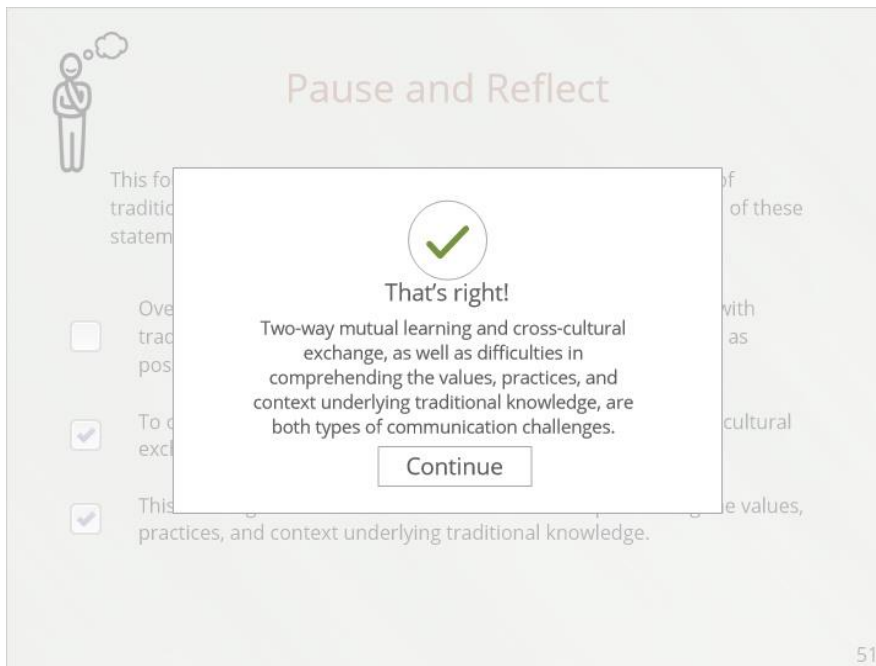
Pause and Reflect

This fourth section has described the main challenges to inclusion of traditional knowledge. Consider the three statements below. Which of these statements describe conceptual challenges?

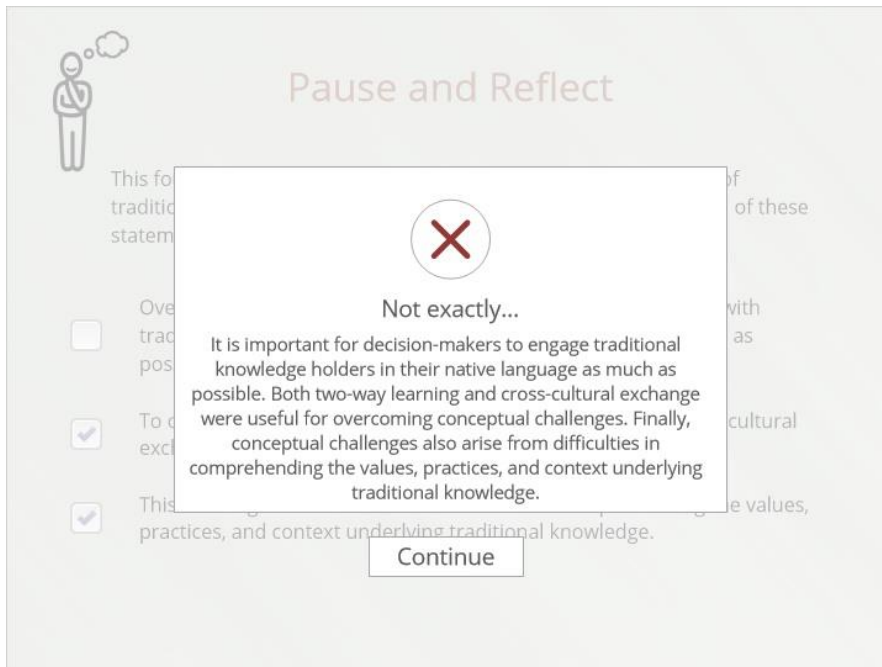
- ☐ Overcoming this challenge requires decision-makers to engage with traditional knowledge-holders in their native languages as much as possible.
- ☒ To overcome this challenge, two-way mutual learning and cross-cultural exchange is needed.
- ☒ This challenge often arises from difficulties in comprehending the values, practices, and context underlying traditional knowledge.

Correct	Choice
	Overcoming this challenge requires decision-makers to engage with traditional knowledge-holders in their native languages as much as possible.
X	To overcome this challenge, two-way mutual learning and cross-cultural exchange is needed.
X	This challenge often arises from difficulties in comprehending the values, practices, and context underlying traditional knowledge.

That's right! (Slide Layer)



Not exactly... (Slide Layer)



The slide features a light gray background with a title 'Pause and Reflect' in a light red font at the top center. On the left, there is a small icon of a person thinking. Below the icon, there is a list of items with checkboxes. The first item is 'This for traditio statem' with an unchecked checkbox. The second item is 'Ove trac pos' with an unchecked checkbox. The third item is 'To c exc' with a checked checkbox. The fourth item is 'This' with a checked checkbox. A dialog box is centered on the slide. It has a red 'X' icon at the top, followed by the text 'Not exactly...'. Below this, there is a paragraph of text: 'It is important for decision-makers to engage traditional knowledge holders in their native language as much as possible. Both two-way learning and cross-cultural exchange were useful for overcoming conceptual challenges. Finally, conceptual challenges also arise from difficulties in comprehending the values, practices, and context underlying traditional knowledge.' At the bottom of the dialog box is a 'Continue' button.

Pause and Reflect

Not exactly...

It is important for decision-makers to engage traditional knowledge holders in their native language as much as possible. Both two-way learning and cross-cultural exchange were useful for overcoming conceptual challenges. Finally, conceptual challenges also arise from difficulties in comprehending the values, practices, and context underlying traditional knowledge.

Continue

6. Legal instruments and frameworks

6.1 Section V



6.2 Section introduction

Section introduction

This section reviews legal frameworks and instruments designed to facilitate the inclusion of traditional knowledge.

Section aims:

- To describe legal frameworks and instruments that aim to facilitate the inclusion of traditional knowledge
- To improve understanding of how political barriers can be overcome
- To describe stand-out qualities of legal instruments that facilitate inclusion

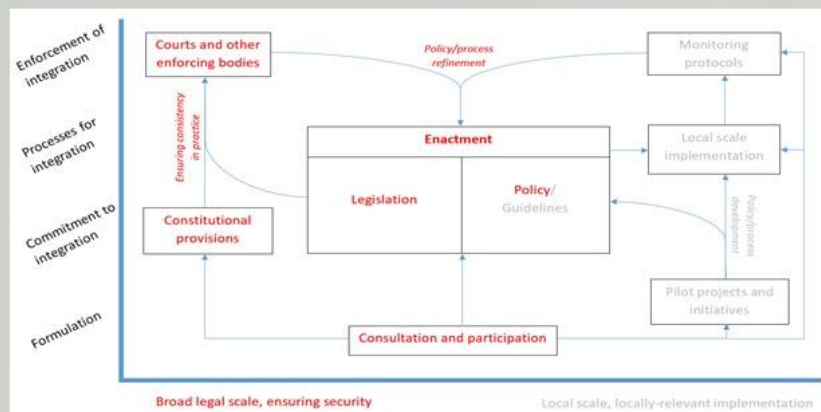


Photo Credit: Claudia Nuzzo

53

6.3 A framework for effective implementation

A framework for effective implementation



The framework aims to describe how both the broader legal scale and the local scale can work together to ensure effective inclusion at both levels (on the x-axis) and tries to demonstrate the four steps required for effective integration (on the y-axis):

1. *Formulation* - describes initial step in any process is to ensure participation and consultation

54

6.4 Step 1: Consultation and participation

Step 1: Consultation and participation

For example, despite generous and ambitious provisions for Indigenous rights and traditional knowledge in the Bolivian Constitution, some rights remain curtailed by statutes which were not appropriately formulated with the local context in mind.

The Bolivian *Autonomy Framework Law* (2010) is one such example. This law requires a minimum population size too high to be met by many lowland Indigenous populations seeking to obtain autonomy.

Representatives of Indigenous and local communities should be involved in the formulation of Constitutional provisions, legislation, and policies which affect them. Codified law, whether Constitutional or legislative, can provide legal leverage to challenge inconsistent governance via the judiciary, which can in turn refine legislation and policy.



Photo Credit: Rewa ecolodge

55

6.5 Step 2: Policy as an inclusion tool

Step 2: Policy as an inclusion tool

Policy is the basic instrument for including traditional knowledge at the government level. The CBD recommends the development of a traditional knowledge action plan to support the work that is needed to achieve full inclusion. An example is the *Indigenous Protected Areas program* (IPA) in Australia, which encompasses a variety of governance types, levels of participation, and management approaches.

Developed with participation by Indigenous peoples, the program encourages Indigenous communities to develop their own management plans with capacity-building and funding assistance from the Australian government. Traditional

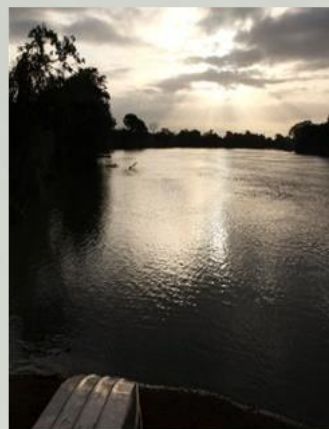


Photo Credit: Claudia Nuzzo

56

6.6 Step 3: Legislation for inclusion

Step 3: Legislation for inclusion

Policy alone as a means to secure inclusion can lack security and longevity because it cannot be enforced by the judiciary as an alternative legal avenue if future governments fail to put policy into practice. The courts play a vital role in enforcing commitments to inclusion of traditional knowledge and protecting related rights.

For Indigenous communities to leverage the courts against uncooperative or hostile governments, policy must be



Photo Credit: Andrea Borgorello

57

6.7 Case study: First Nations in Canada

Case study: First Nations in Canada

driven by constitutional commitments to First Nations being upheld and strengthened through the Supreme Court.

The outcome of *Delgamuukw v. British Columbia* (1997) was a landmark decision holding that “absent a valid extinguishment, Indigenous people have *sui generis* Aboriginal title to the land they have exclusively occupied prior to the establishment of British colonial sovereignty, and Aboriginal title is protected by the Constitution of Canada”. Of particular note is that the court stated ways in which title could be established to ensure implementation, including through the use of oral histories.



Photo Credit: Claudia Nuzzo

58

6.8 Step 4: Enforcement of inclusion

Step 4: Enforcement of inclusion

Constitutional provisions must be supported by powerful and mandated processes for enforcement to guarantee long-term compliance.

The example of the National Ombudsman Resolution no. 25/16 in Argentina demonstrates how such an entity protected Indigenous communities and the inclusion of their knowledge against abuses of their Constitutional rights.

The National Ombudsman is an independent institution within the Argentine Congress, created by the Constitution with the dual mandate of protecting human rights and monitoring public administration. Mining companies pursued exploration permits to develop lithium deposits in territories belonging to the communities of Salinas Grandes and



Photo Credit: Claudia Nuzzo

59

6.9 Case study of where effective policy achieves inclusion

Case study of where effective policy achieves inclusion

For example, the *Indigenous Protected Areas program* in Australia is not codified into law as legislation, but instead is incorporated into the wider protected areas network. The program has received domestic and international recognition for its effectiveness in improving Indigenous self-determination and livelihoods, as well as achieving conservation outcomes with high cost efficiency.

This program emerged in the wake of the new opportunities for Aboriginal communities to reclaim native territories as facilitated by the *Native Title Act* (1993), which was catalyzed in the first place by the landmark court ruling in *Mabo v. Queensland* (1992).



Photo Credit: Claudia Nuzzo

60

6.10 Stand-out qualities of individual legal instruments or frameworks

Stand-out qualities of individual legal instruments or frameworks

Participation is one such stand-out quality, and refers to where Indigenous and local people are highly involved in the decision-making process, especially in influencing the actual process of participation.

For examples, the Mackenzie Valley Management Board (established by an associated act) in Canada is a co-management initiative implementing obligations under land claim agreements between the Crown and three Aboriginal groups. Via the Board, half of whom are Aboriginal, local communities can directly participate in resource management,



Photo Credit: Claudia Nuzzo

61

6.11 Inclusion

Inclusion

Inclusion refers to where traditional knowledge was respected as being equal to and as necessary as Western science in (or alongside) statutory law.

Notable examples include:

- The plural legal systems of Fiji and Vanuatu (and other Pacific Island nations) in which customary and statutory law are equally recognized.
- The land claims processes in Canada and the Philippines, which regard customary knowledge such as oral histories as valid evidence for territorial claims.
- The Constitutions of Bolivia and Ecuador, which have explicitly promoted the Indigenous concept of 'buen vivir' (good living) as a guiding principle for governance and legislation.



Photo Credit: Andrea Borgorello

62

6.12 Governance

Governance

Governance refers to where the inclusion of traditional knowledge is facilitated by self-determination and official recognition of traditional authorities, which empowers enforcement of customary practices for conservation.

The *Bolivian Autonomous Law* (2010) highlights the need to take local contexts into account to ensure that all communities are equally eligible to take advantage of policies.

The *Chilean Indigenous Peoples Act* (1993) underscores the importance of fully recognizing the diversity of traditional authorities and customary laws.

Australian and Canadian examples of policies



Photo Credit: Claudia Nuzzo

63

6.13 Free, Prior and Informed Consent (FPIC)

Free, Prior and Informed Consent (FPIC)

The right to FPIC for Indigenous communities is absolutely key, and thus the implementation and enforcement of FPIC should be a priority for all nations.

Lack of FPIC is a significant source of insecurity for local communities and consequently poorer conservation outcomes around the world.

Very few countries have protected the right to FPIC at a national level, depending on the criteria used. Those which have done so include but are not limited to: Australia, Colombia, Peru, the Philippines, and Venezuela, which have protected Indigenous territories against



Photo Credit: Claudia Nuzzo

64

6.14 Effective judiciary

Effective judiciary

Court judgements have been responsible for some of the most progressive enactments for including traditional knowledge around the world.

One such example is the *Te Awa Tupua Claims Settlement Bill* in New Zealand, which granted the status of personhood upon a sacred river for the first time in the world.

Another example is that of the cases and appeals between the Government of Belize and an alliance of Mayan communities (claims 171 and 172 of 2007, and civil appeal 27 of 2010), in which UN Declaration on the Rights of Indigenous Peoples was applied in national case law for the first time in the world to protect Mayan rights to occupy their land.



Photo Credit: Andrea Borgarello

65

6.15 Pause and reflect



Pause and reflect

In this fifth section we have learned about legal instruments that support the inclusion of traditional knowledge. A framework was presented demonstrating the different steps needed to achieve inclusion, as well as some key stand-out qualities of legal instruments that facilitate inclusion.

Consider the below statements describing stand-out qualities of legal instruments and frameworks. **Tick the boxes for all true statements.**



Full participation of Indigenous peoples is required for successful inclusion. They particularly need to be involved in the decision-making process and in influencing the participation process.



Inclusion of traditional knowledge is facilitated by self-determination and official recognition of traditional authorities.



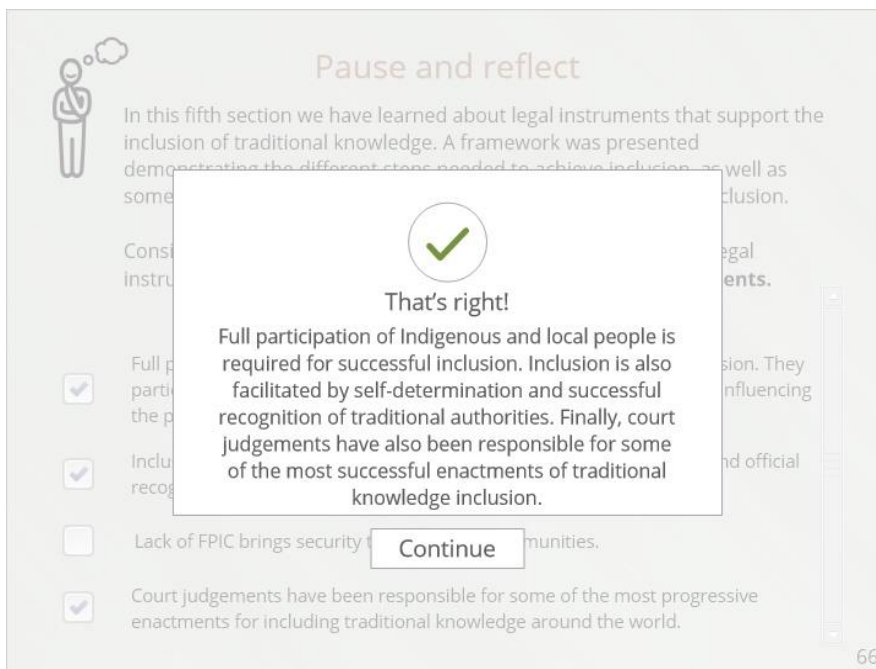
Lack of FPIC brings security to Indigenous communities.



Court judgements have been responsible for some of the most progressive enactments for including traditional knowledge around the world.

Correct	Choice
X	Full participation of Indigenous peoples is required for successful inclusion. They particularly need to be involved in the decision-making process and in influencing the participation process.
X	Inclusion of traditional knowledge is facilitated by self-determination and official recognition of traditional authorities.
	Lack of FPIC brings security to Indigenous communities.
X	Court judgements have been responsible for some of the most progressive enactments for including traditional knowledge around the world.

That's right! (Slide Layer)



Pause and reflect

In this fifth section we have learned about legal instruments that support the inclusion of traditional knowledge. A framework was presented demonstrating the different steps needed to achieve inclusion, as well as some legal instruments.

Consider the following instruments:


- ☒ Full participation of Indigenous and local people is required for successful inclusion. Inclusion is also facilitated by self-determination and successful recognition of traditional authorities. Finally, court judgements have also been responsible for some of the most successful enactments of traditional knowledge inclusion.
- ☐ Lack of FPIC brings security to Indigenous communities.
- ☒ Court judgements have been responsible for some of the most progressive enactments for including traditional knowledge around the world.

That's right!

Continue

66

Not exactly... (Slide Layer)




Pause and reflect

In this fifth section we have learned about legal instruments that support the inclusion of traditional knowledge. A framework was presented demonstrating the different steps needed to achieve inclusion, as well as some legal instruments.

Consider the following statements:

- ☒ Full participation of Indigenous Peoples is required for successful integration. Integration is also facilitated by self-determination and successful recognition of traditional authorities. Finally, court judgements have also been responsible for some of the most successful enactments of traditional knowledge integration.
- ☒ Inclusion of traditional knowledge requires the recognition of traditional authorities.
- ☐ Lack of FPIC brings security to Indigenous communities.
- ☒ Court judgements have been responsible for some of the most progressive enactments for including traditional knowledge around the world.



Not exactly...

Full participation of Indigenous Peoples is required for successful integration. Integration is also facilitated by self-determination and successful recognition of traditional authorities. Finally, court judgements have also been responsible for some of the most successful enactments of traditional knowledge integration.

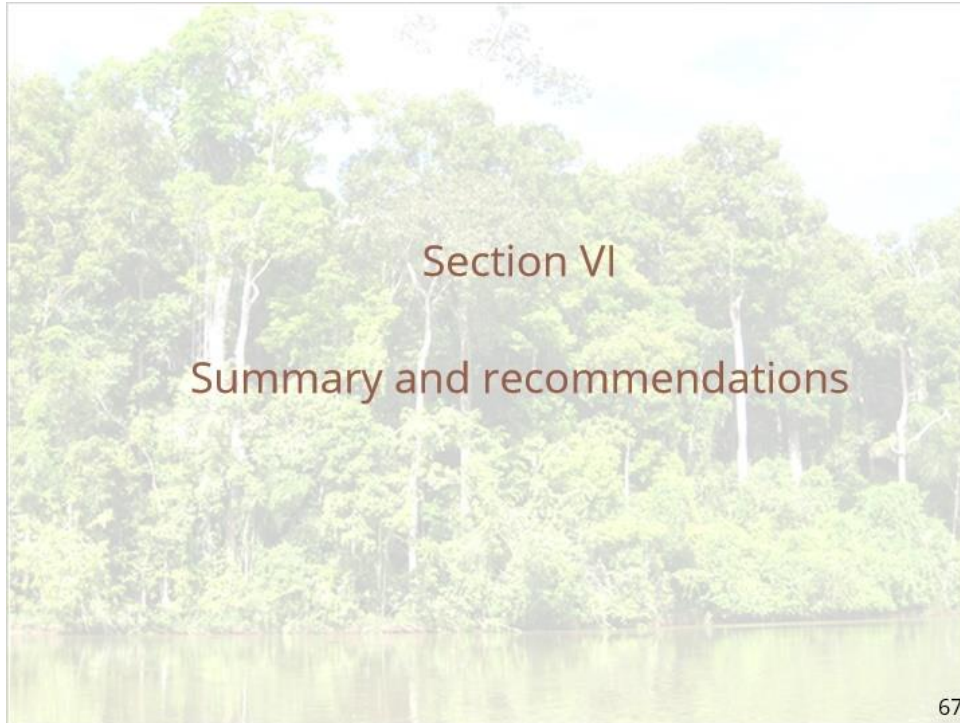
Free Prior and Informed Consent brings security to Indigenous communities.

Try again

66

7. Summary and recommendations

7.1 Section VI



7.2 Section introduction

Section introduction

This last section summarizes what decision-makers can do to support the inclusion of traditional knowledge. It builds on the sections this module has covered and provides some tangible recommendations to facilitate the recognition of Indigenous and local people's rights and traditional knowledge inclusion.



Photo Credit: Andrea Borgarello

68

7.3 Recommendations for effective engagement with traditional knowledge-holders

Recommendations for effective engagement with traditional knowledge-holders

Engagement with traditional knowledge-holders must be done in their own Indigenous or chosen language and based on a relationship of trust and respect.

Indigenous and local communities need to be able to participate in decision-making, which includes participating in designing the decision-making process itself to better facilitate inclusion.

It is therefore necessary to ensure that Indigenous and local people are involved early on in the decision-making process. Engagement can be significantly faster (and cheaper) when Indigenous and local communities are involved early. Throughout the process, it is essential to engage in Free, Prior and Informed Consent (FPIC).

To ensure that traditional knowledge-holders are empowered to fully participate, capacity building is essential. The type of capacity-building needed should be determined by the traditional knowledge-holders.



Photo Credit: Claudia Nuzzo

69

7.4 Recommendations for effective engagement with traditional knowledge-holders

Recommendations for effective engagement with traditional knowledge-holders

Decision-makers must take the time to cultivate their own understanding of customs through research and engagement with communities. Two-way mutual learning and cross-cultural exchange to overcome conceptual barriers and develop trust is critical and underscored by evidence.

If requested, decision-makers can support Indigenous and local people to establish legal entities which can represent them in formal discussions and act as a custodian of communally-owned wealth and properties, which can prevent externally-vested interests from



Photo Credit: Claudia Nuzzo

70

7.5 Recommendations for effective policy inclusion

Recommendations for effective policy inclusion

Establish clear processes for facilitating inclusion at all levels of decision-making.

- These need to ensure participation by all from the beginning.
- Develop and implement a **Traditional Knowledge National Action Plan** (TKNAP) to enable and support the process of inclusion.

Ensure the enforcement of those processes, whether at the level of national government (via strong constitutional provisions or legislation which can be enforced by courts and other independent enforcement bodies) or at the local level through the enforcement of customary rules, and by supporting Indigenous and local communities in addressing outside threats.

Provide sufficient support, including capacity building, technical expertise, and funding, for implementation and community participation. Support must be ongoing, with monitoring of outcomes to ensure that implementation is adaptive to changing conditions.

71

7.6 The longevity of inclusion and related rights

The longevity of inclusion and related rights

Efforts to include traditional knowledge are wasted without securing the longevity of individual initiatives and replicating their successes elsewhere. To provide certainty and security, decision-makers should:

1

Recognize and empower the legitimacy of Indigenous authorities and institutions by granting governing rights and support self-determination where possible.

2

Recognize and respect Indigenous tenure rights.

3

Address political and legal inconsistencies, which can facilitate opportunities for Indigenous communities to pursue alternative legal avenues to ensure inclusion and protect their rights, especially through the judiciary system.

72

7.7 Conclusion

Congratulations!

You have completed the Module.

Going forward, consider the following questions:

- Can you think of an example when Indigenous peoples' rights and/or traditional knowledge has been included in policy or practice in your country? Or in your organization? In your job?
- Are you aware of any example(s) of barriers to the inclusion of Indigenous peoples' rights and/or traditional knowledge in your country? Or in your organization? In your job?
- How can traditional knowledge be useful for achieving your organization's strategic goals, or the goals of your own work program? Where traditional knowledge could be integrated, what already established processes and plans would be most useful?

For questions or further training, please contact Dr Lisa Ingwall-King of UNEP-WCMC at lisa.ingwall-king@unep-wcmc.org

73

7.8 Untitled Slide

