Report

First indigenous and local knowledge dialogue workshop for the IPBES assessment of diverse conceptualization of multiple values of nature

Framing the assessment

20-21 March 2019, UNESCO Headquarters, Paris

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Compiled by: Simone Athayde, Peter Bates, Patrycja Breskvar, Mariana Cantu and David Gonzalez

Disclaimer: The text in the executive summary and sections 2 and 3 represents an attempt to reflect solely the views and contributions of the participants in the dialogue. As such, it does not represent the views of IPBES or UNESCO or reflect upon their official positions.

Executive Summary[1]

This dialogue workshop brought together indigenous peoples and local communities (IPLCs) and assessment authors, to discuss the initial framing of the key questions and themes of the values assessment, and to develop methods for working with indigenous and local knowledge (ILK) and for ensuring the meaningful participation of IPLCs during the assessment process.

Key overarching messages from the dialogue

Participants highlighted key themes that could be explored by the IPBES values assessment, including:

Recognizing diversity: The assessment could recognize and acknowledge the diversity of IPLC worldviews and cosmovisions. The differences between "indigenous peoples" and "local communities" could be discussed and analyzed, acknowledging the limitations and implications behind these categorizations. The concept of local communities, in particular, is highly complex and needs to be further clarified. The knowledge and values held by women, elders, young adults and children could be specifically included and highlighted.

IPLCs, "nature" and "values": The assessment could highlight that the views of many IPLCs are holistic, with all beings interrelated in a web of connections. From certain IPLC perspectives, there may not always be a clear-cut separation between humans and nature, and therefore it may be difficult to think of nature in terms of values attached to something separate from oneself. Instead, IPLCs may refer to principles such as respect, care, or belonging. The assessment may need to think creatively about how to address this issue, including potentially through exploring art and linguistics.

Recognizing contributions and perspectives from ILK: The assessment could highlight alternatives for responding to current environmental problems, in part through considering ILK and IPLC values and practices. IPLC approaches generally reach beyond economic valuation, to also consider spiritual values among others. The assessment could highlight that ILK allowed IPLCs to live in a dynamic balance with nature, their communities and their extended non-human kin throughout history. Values were and continue to be an important part of this relationship. The role of ILK in biodiversity and natural resource management could be noted, and the assessment could highlight that protecting biological diversity and protecting cultural diversity are interlinked and mutually reinforcing. Links between values and other environmental and social issues (including climate change and human health) could be made visible, following a holistic perspective as held by many IPLCs.

IPLCs and impact assessments: The assessment could note that in addition to economic and environmental impacts, consideration should also be given to social, ethical, political and cultural impacts of projects affecting IPLCs. The importance of IPLC participation at every step of policy and project cycles could be highlighted, on equal terms with science.

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Rights and power dimensions: Indigenous rights could be addressed in the assessment, as could the need for self-determination for IPLCs. Tackling unequal power relationships between knowledge systems is crucial for societal transformation, as is addressing the role of dominant political systems as drivers of the global environmental crisis. The assessment could recognize challenges such as marginalization, criminalization, socioenvironmental vulnerabilities, land grabbing, displacements and other forms of injustice, which IPLCs have faced in the past and continue to face today.

Key chapter-specific themes from the dialogue

Chapter 2. A life framework for conceptualizing the diverse values of nature and their contributions to people. Life value frames open the space for proper recognition of diverse worldviews, including those of IPLCs, and thus appear to be a helpful, though imperfect, tool. It would however be simplistic to make a classification where IPLCs belong to only one category. Given the evolving and dynamic nature of IPLC values, it is even more difficult to produce one final classification. Some worldviews may be difficult to fit into the spectrum of the proposed frames, including aspects of spirituality.

Chapter 3. Assessment of valuation methods. IPLCs should be encouraged to keep their own criteria in terms of how to value and manage nature. The recognition of IPLCs' own valuation processes is thus crucial to note in the assessment.

Chapter 4. Values and decision-making. A large gap exists between progressive policies at the international level and often limited progress at the national level. Meanwhile, the local level provides many of examples of strong IPLC governance, co-governance and co-management, as well as examples of bad practice where IPLCs are not included in local decision-making. Customary laws often provide the basis for IPLC decision-making, but they are mostly not recognized in national legislation. Connecting the local and international levels may be a method for influencing national-level processes.

Chapter 5: Incorporating multiple values of nature and nature's contributions to people for just and sustainable futures. IPLC visions for the future are often embedded within their worldviews, ancestry and creation stories. However, often it is when IPLCs perceive a threat to their livelihoods and cultures that they have found the need to make their visions for the future more explicit. Participants agreed that self-determination is key to IPLC visions for the future, so that they have the power to make decisions and implement their own change. Education has been an important area in which indigenous peoples have had to express their values and visions, as have international processes such as the development of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

Chapter 6: Operationalization and capacity development for the incorporation of multiple values into policy and decision-making. There is a need to move away from top-down approaches where there are teachers and learners. Instead, capacity-building with IPLCs could focus on processes of co-construction, co-generation of knowledge, and co-learning, with attention to the capacity that already exists in communities: knowledge, culture, values, learning processes and institutions. Capacity building should not only be aimed at IPLCs, but also at other actors, including policymakers and scientists so that they can learn how to work effectively with IPLCs and ILK.

Challenges for the assessment around ILK

Participants highlighted that the assessment should clearly state its limitations, including that it is based on western/dominant paradigms rather than on IPLC paradigms. The language of the assessment (English) and a focus on written text are other limitations when working with ILK and IPLCs.

How IPLCs could utilize the assessment

Participants noted that the assessment could be used by IPLCs when interacting with governments and other decision-makers. Serving as a bridge between ILK and policy and science, it could also be an important opportunity for IPLCs to bring forward their views and make a strong case for policymakers. In addition, the assessment could also highlight how listening to marginalized voices can be a powerful step towards achieving equitable development and sustainability.

Process and methods for IPLC participation in the assessment

During the assessment's development, there could be a focus on co-learning, co-construction and co-generation of knowledge, as well as building creative and innovative methodologies. Authors should avoid appropriating ILK. Learning from previous assessments and capacity-building for IPBES researchers is crucial. Avenues for IPLC involvement in the development of the assessment should be mapped out and communicated to IPLCs, to facilitate their engagement and participation.

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1. Introduction

1.1. This report

This is the report from the ILK dialogue workshop for the IPBES assessment of diverse conceptualizations of multiple values of nature (the values assessment), which was held from 20-21 March 2019, at UNESCO Headquarters, Paris (please see the annexes below for the agenda and participants list).

This dialogue workshop brought together IPLCs and assessment authors, to discuss the initial framing of the key questions and themes of the values assessment, and to develop methods for working with ILK and for ensuring the meaningful participation of IPLCs during the assessment process.

The report aims to be a written record of the dialogue workshop, which can be used by assessment authors to inform their work on the values assessment, and also by all dialogue participants who may wish to monitor, review and contribute to the work of the values assessment going forward.

The report is not intended to be comprehensive or give a final resolution to the many interesting discussions and debates that took place during the workshop. More, it is intended as a written record of where the conversation is at present, and this conversation should evolve over the coming months and years. For this reason, clear points of agreement as discussed, but also where there was disagreement or diverging views these are also presented in the text, for further attention and discussion.

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1.2. IPBES and indigenous and local knowledge

The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) is an independent intergovernmental body established to strengthen the science-policy interface for biodiversity and ecosystem services for the conservation and sustainable use of biodiversity, long-term human well-being and sustainable development.

IPBES includes as one of its operating principles the following commitment:

> *Recognize and respect the contribution of indigenous and local knowledge to the conservation and sustainable use of biodiversity and ecosystems.* UNEP/IPBES.MI/2/9, App. 1, para. 2d

To this end, IPBES set up a task force on ILK, which is a group of experts tasked with developing procedures and methods for IPBES work on ILK. The task force is supported by a technical support unit on ILK based at UNESCO in Paris, France.

The IPBES *approach to recognizing and working with ILK* was approved by the IPBES Plenary at its 5th session, in 2017. This sets out basic principles by which IPBES should approach working with ILK.

Progress and lessons learnt on approaches and methods were also made during the previous IPBES assessments (of Pollination, Pollinators and Food Production, Land Degradation and Restoration, and four Regional Assessments and a Global Assessment of Biodiversity and Ecosystem Services).

The task force has now developed a methodological guidance on working with ILK in IPBES, which aims to provide further detail and guidelines on how to work with ILK. It also provides guidance for an IPBES participatory mechanism for working with IPLCs, particularly in IPBES assessments.

The methodological guidance describes a series of different activities for working with ILK and IPLCs, including:

- Including IPLC authors and contributing authors in IPBES assessments
- Developing an ILK liaison group (a group of authors with a specific mandate to work with ILK) for each assessment
- Developing key ILK questions to frame each chapter and an overall narrative for the assessment
- Literature reviews on ILK (peer reviewed and grey literature)
- Face-to-face dialogues with IPLCs (specifically at the start of the assessment process, and for each of the reviews of the first and second drafts)
- Online calls for contributions and literature library
- Online consultations with IPLC online networks
- Sharing the results and outreach
- Catalyzing new research with and by IPLCs

1.3. The IPBES values assessment

1.3.1. Objectives

The objectives of the values assessment are to assess:

a) the diverse conceptualization of values of nature, including ILK, and its contributions to human-nature well-being, including biodiversity and ecosystem services, consistent with the IPBES conceptual framework;
b) the diverse valuation methodologies and approaches across different academic fields and non-academic knowledge such as ILK;
c) the different decision-making contexts, the role of institutions (norms and rules), the diverse knowledge systems, and the multiple power relations in value articulation;
d) the different approaches that acknowledge, bridge and articulate the diverse values and valuation methodologies for policy and decision-making support; and
e) knowledge and data gaps and uncertainties regarding the values of and about nature and nature's contributions to people.

1.3.2. Rationale of the values assessment

At present, the design of governance, institutions and policies rarely takes into account the diverse conceptualizations of multiple values of nature and its benefits to people. The advantages of taking into account the diversity and complexity of these multiple values include:

a) making visible the different types of values and the wide spectrum of benefits derived from nature;
b) choosing and designing appropriate valuation methodologies and approaches;
c) identifying and addressing inherent conflicts that may arise due to different perspectives on values and valuation;
d) empowering individuals and groups whose voices are typically unheard or not attended to in discussing values; and
e) providing a wide, balanced view of the mechanisms contributing to the construction of value from existing multiple values that extends the use of valuation beyond conventional economic approaches.

Valuation, if carried out in a context-sensitive way, can be a significant resource for a range of decision-makers, including governments, civil society organizations, IPLCs, managers of terrestrial and marine ecosystems, and the private sector, to aid in making informed decisions.

Therefore, a critical evaluation of the strengths and weaknesses of the concepts and methodologies regarding the diverse conceptualizations of multiple values of nature (including biodiversity and ecosystem structure and functioning) and its benefits (including ecosystem services) will provide the knowledge-base for guiding the use of existing policy support tools and the further development of such tools, and will assist in the assessment of sources of information for assessments, taking into account different world views, cultural traditions and national policy frameworks and circumstances. The assessment will take into account the degree of confidence of the values and valuation methods.

This assessment will build upon the revised preliminary guide for the methodological assessment regarding the diverse values of nature and its benefits. The preliminary guide did not critically assess different valuation methodologies or approaches to how to integrate and bridge, where appropriate, the diversity of values, or how different worldviews and values have been included in decision-making or have led to the evaluation of policy support tools and policy options. The assessment, which will also take into account experiences learned during the regional and thematic assessments, will result in revised practical guidelines.

The assessment and revised guidelines will facilitate the undertaking, in a consistent manner, of IPBES assessments and other activities. The assessment and revised guidelines should also facilitate national assessments and national and international policy formulation and implementation, including with regard to the Aichi Biodiversity Targets.

The assessment may catalyse the development of tools and methodologies for incorporating an appropriate mix of biophysical, social and cultural, economic, health and holistic (including indigenous and local community-based) values into decision-making by a range of stakeholders, including

governments, civil society organizations, IPLCs, managers of ecosystems and the private sector. The consideration of biophysical values, in accordance with the preliminary guide, will acknowledge, but will not involve a detailed assessment of, the mechanistic links between ecosystem processes and functions and the delivery of benefits to people, which are the subject of other assessments of IPBES.

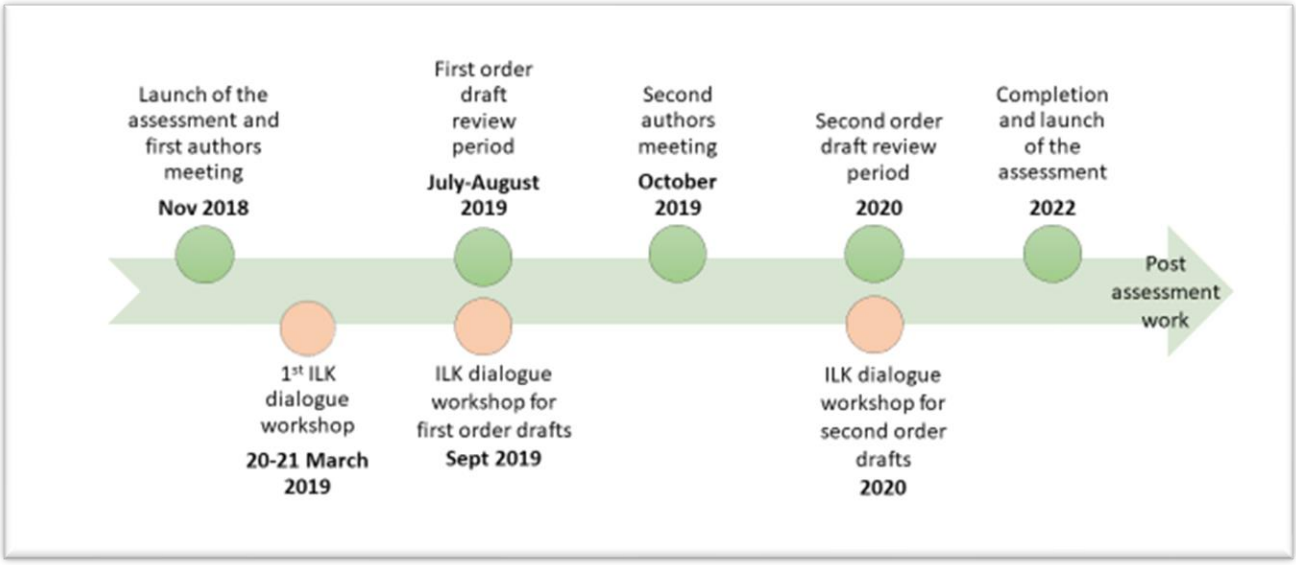
This work will be directly applicable to the work of IPBES. It will help identify relevant gaps in knowledge, including scientific and indigenous and local knowledge, and in practical policymaking as well as in capacity-building needs. In addition, it will highlight approaches and methodologies, including scenarios and models that are particularly helpful for acknowledging and bridging the diverse conceptualizations of multiple values of nature and its benefits to people.

The assessment will be based on the recognition of culturally different worldviews, visions and approaches to achieving a good quality of life in the context of the IPBES conceptual framework.

1.3.3. Timeline

The vales assessment was launched in November 2018 and will be completed in 2022. Key milestones include:

- November 2018: Launch of the assessment and first author meeting
- 20-21 March 2019: ILK dialogue workshop
- July-August 2019: First order draft review period (with ILK dialogue workshop)
- October 2019: Second authors meeting
- 2020: Second order draft review period (with ILK dialogue workshop)
- 2022: Completion and launch of the assessment



Timeline for some key activities during the values assessment process

1.4. The first ILK dialogue workshop for the values assessment

1.4.1. Background

The participation of IPLCs is essential to the process of developing the IPBES values assessment, as the diversity of ILK systems around the world hold a wide array of placed-based knowledge, relationships to and values about living beings and nature. These systems and values have often developed as a result of direct and in-depth interactions with the natural world.

A dialogue workshop was organized at UNESCO headquarters in Paris on 20-21 March 2019 to facilitate the participation of IPLCs in the early development of the values assessment, and to enhance the consideration of ILK and IPLC values in the assessment.

The dialogue workshop is one of a series of IPLC participation activities that run through the assessment process.

1.4.2. Objectives of the dialogue workshop

Objectives of the dialogue workshop included:

- Exploring how the diversity of ILK-based human-nature relationships can be expressed as values within the values assessment;
- Contributing to strengthening the conceptual frameworks found in the different chapters of the values assessment to make sure ILK and IPLC perspectives are clearly expressed;
- Refining a series of key ILK questions for each chapter of the values assessment, which will aim to frame and direct the collection, analysis and synthesis of information for each chapter, as well as a coherent narrative across the entire assessment;
- Exploring how the values assessment could be utilized by IPLCs, and what IPLCs would like to see reflected in the values assessment;
- Contributing to the literature review strategies of the different chapters to ensure coverage of ILK and IPLC relevant literature and other broad information sources;
- Identifying key ILK holders, ILK experts and experts on ILK[2] who could contribute to the values assessment, as contributing authors to the assessment or as future participants of dialogue workshops and review processes; and
- Sharing information about the values assessment that can be disseminated across IPLC networks and initiatives around the world.

[2] In the IPBES approach to recognizing and working with ILK, three categories of expertise related to ILK are distinguished:

1. Indigenous and local knowledge holders are understood to be persons situated in the collective knowledge systems of indigenous peoples and local communities with knowledge from their own indigenous peoples and local communities;
2. Indigenous and local knowledge experts are understood to be persons from indigenous peoples and local communities who have knowledge about indigenous and local knowledge and associated issues (they may also be indigenous and local knowledge holders); and
3. Experts on indigenous and local knowledge are understood to be persons who have knowledge about indigenous and local knowledge and associated issues, not necessarily from indigenous peoples and local communities

2. Overarching recommendations from the dialogue[3]

2.1. Introduction

IPLC participants and the co-chairs and authors of the values assessment discussed a wide range of overarching issues relating to the values assessment. The reports from these discussions are presented below in the following sections:

- Key areas of focus for the values assessment;
- Challenges for the values assessment around ILK;
- How IPLCs can benefit from the values assessment;
- Process and methods for IPLC participation in the values assessment; and
- Discussions on chapters 2, 3, 4, 5 and 6.

2.2. Key areas of focus for the values assessment

2.2.1. Recognizing diversity

- Participants highlighted that the values assessment should be inclusive, and could recognize and acknowledge the diversity of IPLC worldviews or cosmovisions.[4] Diversity between indigenous peoples and local communities, and within individual communities themselves, could be reflected, rather than treating IPLCs as a homogenous entity. This includes, for instance, recognizing the different viewpoints that may exist between men, women, elders and youth within a specific nation, and specifically including and highlighting their knowledge and values. There could also be attention to different actors within a community, for example spiritual leaders or authorities.
- IPLCs have undergone many changes due to colonization and post-colonization, which have impacted all groups in the world in different ways. Different groups have also taken diverse paths in deciding how to manage or respond to these changes, often striving to maintain their cultural identity, knowledge and values while also embracing modern development. This variation could also be addressed in the assessment, rather than idealizing a pre-colonial and homogeneous vision of indigenous peoples.
- The term "IPLCs" can be confusing and needs careful attention. Many participants highlighted that a clear distinction should be made between "indigenous peoples" and "local communities", and the reasons and limitations behind this categorization should be discussed. Participants noted that indigenous peoples have a distinct political status that has been recognized internationally.

[3] The text in section 2 represents an attempt to reflect solely the views and contributions of the participants in the dialogue. As such, it does not represent the views of IPBES or UNESCO or reflect upon their official positions.
[4] Many indigenous cosmovisions manifest a holistic view of equilibrium and harmony with the cosmos and all their relations (humans and all non-human kin) embedded in their knowledge systems (Huambachano, 2018). Transformations with the cosmos and their relations may also be key.

This stems from the intrinsic connection that indigenous peoples' hold with ancestral lands, as they have been on the land before colonization. In many cases, indigenous peoples and local communities should thus be represented differently, and this should be recognized both in political discussions as well as in studies such as the values assessment. The values assessment could also aim to address the issue of self-identification.

- Participants also noted that it will be useful to provide a more nuanced discussion of "local communities", with concrete examples, and also explain the diverse nuances that exist in relation to the rights held by local communities (for example, Afro-descendant communities in Brazil have special land rights and some of them are reclaiming their indigenous identities). Respecting the necessity to recognize the distinctive nature of indigenous peoples should not mean disempowering local communities – often they are fighting for protection of large areas and biocultural corridors. A distinction may need to be made between local communities which have many of the same characteristics and relationships with their nation-state as indigenous communities (e.g., the afro-descendant communities in Brazil) and communities which are more different in character and in their relationship to their nation-state (e.g., rural communities of European descent in Canada). Overall, it was agreed that the concept of local communities is highly complex and needs to be further discussed and clarified, both within the values assessment and within IPBES in general.[5]
- The assessment could highlight that a diversity of values, including those contributed by IPLCs, is an important and positive contribution to decision-making processes. Currently, there is often a tendency among policymakers to consider this as a burden that must be managed, or something to be avoided. There is a need to highlight that IPLCs can distinctively and positively contribute to decision-making through their knowledge of the diverse values of nature and its contributions to human-environmental well-being.

2.2.2. IPLCs, "nature" and "values"

- The assessment should avoid categorizing IPLCs' values as homogenous, as different groups have experienced diverse environments, histories and modern contexts, making it hard to establish a set of values that fits all groups. The values assessment would benefit from exploring the diversity of IPLC values.
- Participants noted that the values assessment could highlight that the views of many IPLCs are holistic and that they understand that all beings are interrelated in a web of connections. Often IPLCs' understandings emphasize a reciprocal relationship where humans play an active role in preserving the integrity of the Earth, which is a living being in itself. Many indigenous peoples

[5] Since this dialogue workshop, and in response to these concerns, the IPBES task force on indigenous and local knowledge has developed a conceptualization of "local communities", which offers a conceptualization of local communities as communities with historical linkages to places and natural resources, multiple domains of ecological knowledge, dynamic and hybrid resource management techniques and technologies, customary and formal institutions to manage natural resources, and distinctive worldviews and relationships to nature. This intentionally narrow conception aims to align with concerns that a broader conception renders the term somewhat meaningless when discussing specificities of IPLCs and ILK. In this conception, rural communities of European descent in Canada would not be considered to be local communities, which is not to suggest that these communities do not have important knowledge or roles for biodiversity conservation.

understand themselves to be part of nature, and part of a kinship-centric system which includes animals, plants, landforms, and deities etc. This is often governed by a series of indigenous rules and institutions, enforcing principles of care, respect and reciprocity.

- For some IPLCs it is very difficult or even impossible to make a distinction between humans, nature, and nature's contributions to people. When nature is conceptualized as something external, detached from people, a value can be placed on it. From certain IPLC perspectives, however, it is difficult to think of nature in terms of values attached to something separate from oneself. Instead, IPLCs often refer to values as principles such as respect, care, or belonging, etc. The assessment could think creatively about how to address this issue, including potentially through art and linguistics, for example by exploring indigenous concepts as expressed in their own languages.
- At the same time, some IPLCs do have their own valuation systems and can rank priorities of species or services. This is demonstrated by the amount of time committed to protecting certain species or ecosystems. As highlighted above, IPLC values are diverse.
- Participants noted that a good way of approaching the discussion on IPLCs' values could be to start with an understanding about IPLCs' worldviews/cosmovisions underpinned by spirituality and customary laws and practices, which are often poorly understood or disregarded. For example, understanding their origin, transformation or ritual stories can also be a good way of exploring IPLC connections to nature. In so doing, the assessment would also need to be cautious about romanticizing IPLC connections to nature. Also, while the assessment should be proactive in finding ways of expressing and explaining the existence of such diversity, it could recognize that it may be impossible to capture this diversity fully. The assessment could therefore clearly acknowledge and highlight its own limitations in this regard.

2.2.3. Recognizing contributions and perspectives from ILK

- One of the key considerations could be that ILK allowed IPLCs to live in balance[6] with nature, within communities and their extended non-human kin throughout history, until colonization disrupted many systems. Values were and continue to be an important part of this relationship.
- The assessment could highlight alternatives for responding to current environmental problems, in part through considering ILK, and IPLC values and practices. The assessment could also highlight the importance of including IPLC values in environmental decision-making, particularly where IPLCs are confronted with issues such as industrial development.
- The role of IPLCs and ILK in biodiversity and natural resource management could be noted in the assessment. This could include for example the contributions of indigenous peoples to managing forest and savannah ecosystems, and of indigenous farmers to maintaining agricultural diversity on their territories. The importance of sacred places, protected by IPLCs, for ecosystem services such as water regulation and maintaining biodiversity could also be discussed.

[6] Participants discussed whether to use the term "harmony" or whether this may risk romanticizing the relationship between indigenous peoples and nature. Suggestions include "balance" and "in a dialogic relationship that has enabled biocultural resilience in many parts of the world". It was agreed that further discussion is needed on this topic. Here the word "balance" is used.

- The assessment could highlight that the values articulated by IPLCs regarding nature are important from a conservation perspective. The assessment could highlight to policymakers that IPLC approaches reach far beyond economic valuation and consider for example the spiritual value of trees (e.g., the sacred ceiba *ceiba pentandra* tree) and the interconnections between the different elements of the landscape.
- The assessment could recognize transformation, recognizing how worldviews can change in terms of the ways people relate to nature and other epistemologies.
- The assessment could show that in addition to economic and environmental impacts, governments should also consider social, ethical, political and cultural impacts on IPLCs of the projects that they undertake. This includes developments in the areas of trade, land use, infrastructure and others. If social, ethical, political and cultural consequences are also properly considered, national governments will be able to make more informed decisions guided by social justice and by respect for human rights.
- The assessment could communicate that IPLC participation is important at every step of policy and project cycles, including the scoping phase.
- The assessment could make visible the links between values and other systems, e.g., food systems, climate change and human health, following a holistic perspective as held by many IPLCs.
- The assessment could highlight that protecting biological diversity and protecting cultural diversity are inter-linked and mutually reinforcing.
- The values assessment could present both qualitative and quantitative valuation approaches recognized and used by IPLCs.
- New ways of doing research by and with IPLCs could be showcased, e.g., drawing from the Kaupapa Māori in Aotearoa New Zealand, which is a Māori research framework. Also, the Khipu Model – an indigenous-based research model rooted in indigenous epistemologies, participatory action research and the body of scholarship addressing decolonizing methodologies developed by Huambachano (2018) – could provide a basis for alternative frameworks to study indigenous peoples. To this end, including the work of indigenous scholars in the values assessment would be crucial. Their work is often unique because they provide alternative methodologies, development theories, and approaches to understanding values of nature rooted in indigenous epistemologies and practices, which could greatly complement the literature used in the assessment.
- IPLCs can work with scientists to develop new knowledge that would build transformative capacity and challenge the status quo. While doing so, IPLCs should be supported, both for ethical and practical reasons, as IPLCs need to be recognized as experts alongside scientists, and they cannot work without resources.

2.2.4. Rights and power dimensions

- The values assessment could engage with issues of rights. Knowledge is inherently linked to power, which is then linked to allocation of and respect for rights through institutions. The assessment could therefore recognize IPLC rights and also the power imbalances that exist in every society. While discussing this issue, the assessment could highlight long-standing commitments that governments have made to protecting the rights of indigenous peoples.

- Tackling unequal power relationships between knowledge systems is crucial for societal transformation, as is addressing the role of dominant political systems as drivers of the global environmental crisis.
- The assessment could recognize challenges that IPLCs have faced throughout history, such as marginalization, criminalization, socioenvironmental vulnerabilities, land grabbing, injustice and displacements.
- The assessment could highlight that IPLCs need to be fully included in decision-making processes at all levels, rather than being treated only as sources of ILK. Full and effective inclusion means not only being offered a seat at the discussion table, but genuinely being part of decision-making.
- Self-determination[7] is a key issue – if indigenous peoples cannot make their own decisions about their own communities and lands, their values and visions will never truly be realized.

2.3. Challenges for the assessment around ILK

- There may need to be a section for limitations and disclaimers in the assessment, to clearly lay out the points below and elsewhere in this report.
- Participants highlighted that it could be clearly explained that the values assessment is based on western / dominant paradigms rather than on IPLC paradigms. Transparency on this issue is key – it needs to be highlighted that despite considerable efforts, the assessment is fundamentally a product based on western conceptions of knowledge and values, and how these can be categorized and expressed.
- The assessment risks imposing one way of thinking, for example by framing ways of relating to nature as values, while some communities do not necessarily conceptualize nature or values. The assessment may risk imposing a framework by asking how IPLCs value nature. The assessment may need to explore to what extent this is a linguistic and terminology issue, and how much of this is an issue of fundamentally different conceptualizations, recognizing that indigenous communities are highly diverse and that there may be no single answer.
- While IPBES makes considerable efforts to enhance work with ILK, the overall assessment process is based on scientific assumptions about what counts as knowledge and who is knowledgeable – e.g., authors may need to have university degrees or other qualifications, which is an issue for ILK holders because without such accreditation their participation is limited. The language of the assessment (English) and a focus on textual representations of knowledge are other limitations for working with ILK.
- The assessment could recognize that many IPLCs have a mostly oral culture, so ILK is very often not recorded in any written form. The assessment could thus think of creative ways to include non-written ILK (e.g., songs, art, rituals – discussed further below).

[7] In this context "self-determination" refers to the power to make and implement decisions about one's own life, community and lands.

2.4. How can IPLCs benefit from the values assessment?

Participants noted that benefits to IPLCs from investing their knowledge, expertise and time in the assessment process must be made clear, in order for IPLCs to justify their participation. The following ways that the assessment could be utilized by IPLCs were raised by participants:

- The finalized assessment could be a product that IPLCs can use in practice, e.g., when interacting with governments or other decision-makers. Specific products (e.g., policy briefs aimed at IPLCs) could be developed from the final assessment to support IPLCs.
- The values assessment could contribute to developing mechanisms for improved recognition of ILK and IPLC values by researchers, businesses, scientists, policymakers and other decision-makers. The values assessment could be a bridge between policy, science and ILK. The findings of the values assessment could be translated into policy decisions about valuation that include ILK and IPLC worldviews. It would be important to describe some concrete examples where this was achieved, or where some good progress was made. The assessment would need to build an evidence-base, as this is very important for policymakers.
- The assessment is an opportunity to recognize the diversity of values of IPLCs and how these are linked to biodiversity and sustainability. By doing this, the assessment becomes an opportunity to highlight how working differently and listening to marginalized voices can be a powerful step towards achieving sustainability.
- The assessment can help to reduce inequalities between knowledge systems through an explicit and coherent cross-cutting incorporation of ILK views and IPLC needs into its chapters.
- Currently, IPLCs are often excluded from important international decision-making processes, e.g., high-level negotiations or decisions on the global policy agenda. Thus, participants noted that it can be important for IPLCs to engage where structures do allow, in order to begin to decolonize the policy-space and ensure IPLC participation. The values assessment is an opportunity to engage. If IPLCs put their visions forward, it may enable them to get a seat at the table in global discussions on biodiversity, environment, sustainability and valuation of nature.
- The values assessment could help to mobilize government engagement regarding the recognition of ILK, particularly at the national level. International conventions have officially recognized ILK and parties are obliged to integrate ILK into their national legislation in order to fulfill these commitments, but often this does not happen in practice.
- The values assessment could also highlight that IPLCs are decision-makers in their own right, and that national-level governments should recognize IPLC decision-making institutions, jurisprudence and political and social processes.
- The values assessment could also contribute to strengthening ILK in the negotiations on the post-2020 biodiversity agenda by providing tools and learning, showing that there are processes to facilitate this. A challenge is that the assessment needs to be accepted by the IPBES Plenary (in 2022) before it can be used for external purposes. However, it may still be useful for future assessments and other policy and decision-making processes.
- The assessment could inform policymakers, researchers and NGOs about the protocols that need to be followed when working with IPLCs. Policymakers often do not fully understand how to work

with IPLCs when making decisions on indigenous lands, or they have opposing interests. NGOs and researchers often also assume that they can bring knowledge and solutions to IPLCs, rather than engaging with their knowledge and expertise and allowing them to set agendas. The values assessment could set out clear guidelines on how to address these issues.

- The values assessment could offer specific recommendations aimed at IPLCs, to support them in strengthening their own capacity. This could be addressed particularly in chapter 6.
- Sharing environmental knowledge and capacity-building among IPLCs could be promoted. Strengthened collaboration between communities could help to demonstrate the importance to policymakers of considering, including or articulating IPLC views and expectations in their decisions. Options for improved dialogue between IPLCs could be addressed in chapter 6 of the values assessment, while all other chapters also have the potential to bring about conversations and dialogue among IPLCs and between IPLCs, scientists and policymakers.
- The participants of the current dialogue, as well as other IPLCs involved in the development of the values assessment, could also share lessons learned from the process with their networks.
- The values assessment could make a recommendation to IPBES to recognize the limitations affecting IPLC participation in this type of dialogue workshops, including language barriers.
- The values assessment could provide an example for future IPBES assessments, taking the opportunity to showcase methods and processes that facilitate the inclusion of other actors and knowledge systems.
- The values assessment can be used as a tool for dialogue and debate on pluralistic approaches to decision-making that affects social groups, IPLCs, women, the elderly, young adults, and children in different ways. It could be used in schools, on-line fora and other spaces for debate. It could also be used as a departure point to be expanded through follow-up processes and programs.

2.5. Process and methods for IPLC participation

2.5.1. Overall principles

- As much as possible, the assessment could focus on co-construction and co-generation of knowledge, and co-learning (about processes, pathways, futures), rather than on researchers gathering ILK. Researchers could aim to not only work with IPLCs, but be willing to genuinely learn from them about their lifestyles, worldviews, cosmovisions, etc., as well as engaging with their perceptions and interpretations through direct interactions or through ILK workshops.
- The participants highlighted that the assessment and its authors should avoid appropriating ILK. It was noted that there is need to explore what this means and how to avoid it. It may also be necessary to develop an ethics protocol for IPBES and ILK (discussed further below).
- All actors involved in the development of the assessment could try to look beyond a standard methodology. Building confidence and strong relationships could be their first and foremost concern.
- Capacity-building for IPBES researchers is key for developing successful and mutually beneficial relationships with IPLCs, and it is important to learn from previous assessments.

- It would be important to involve all seven geo-cultural IPLC regions agreed by the UN Permanent Forum on Indigenous Issues when collecting materials, including oral material.

2.5.2. Working with other ways of knowing and indigenous languages

- Appropriate methodologies need to be developed in order to connect diverse worldviews. They could incorporate various sources of ILK, including prayers, rituals songs and others, which are rarely recognized when non-indigenous peoples come into contact with IPLCs to do research.
- Songs are important manifestations of values and could thus be incorporated in the values assessment. Songs of Karen people from Thailand on the value of ecology are a pertinent example. However, it may be challenging to fully express songs in an assessment, and a full transcription may be difficult to understand for the IPBES member states, as it may reflect highly localized knowledge. A translation and interpretation process could be done in a very cautious and diligent way, in collaboration with IPLCs. The dialogue participants also discussed the need for an online repository, as the sources of information need to be accessible.
- Efforts could be made to allow IPLCs to express themselves in their indigenous and local languages. Sometimes it is impossible to translate from an indigenous or local language to English, and this could be accounted for in the values assessment and acknowledged as a limitation of the assessment. Discussing such a demanding concept as valuation is particularly difficult if not done in IPLCs' native languages. Translations should be creative, rather than literal, and may be done most effectively by members of the community.
- Participants noted that the assessment does however face many limitations in engaging with languages and non-written knowledge. IPLCs who are willing to convey their ideas in a written form may be more able to contribute, and could work with IPLCs who are less comfortable with writing and using the English language.
- The assessment could acknowledge links between knowledge and power, and recognize amongst its limitations that much indigenous knowledge may be lost in the translation and writing process.

2.5.3. Safeguarding and FPIC

- In order to provide a safe space for knowledge sharing, clear rules need to be set with regard to working relationships and responsibilities. Working with IPLCs as allies and partners requires having clearly defined accountability and responsibilities, which can contribute to increased commitment of both parties. ILK should be included in the assessment with full respect for FPIC (Free, Prior and Informed Consent) and ethical guidelines.[8,9]
- Safeguards and mechanisms for the recognition and preservation of ILK should be created and used in the values assessment, as well as in other ongoing and future IPBES processes.

[8] A possible model of an ethics protocol is the International Society of Ethnobiology Code of Ethics approved by diverse indigenous peoples around the world and translated in different languages: http://www.ethnobiology.net/what-we-do/core-programs/ise-ethics-program/code-of-ethics/

[9] In the months following the workshop, IPBES worked with IPLCs to further develop its processes for following free, prior and informed consent.

2.5.4. Engagement with other organizations

- Close engagement with the International Indigenous Forum on Biodiversity and Ecosystem Services (IIFBES) and the United Nations Permanent Forum on Indigenous Issues (UNPFII) will be essential for the values assessment.
- The idea of establishing a liaison group of IPLCs for the values assessment could be explored.
- Collaboration should be strengthened between the values assessment and the sustainable use assessment in regards to ILK.

2.5.5. Processes for IPLC participation through the assessment process

- Avenues for IPLC involvement in the development of the assessment should be mapped out and communicated to IPLCs, to mobilize their engagement and participation.
- IPLC participants of the current workshop could reflect on whether they would like to further engage with the assessment authors and how they envision their involvement. They could communicate their suggestions to the technical support unit for ILK. Once links are established, more direct communication with authors could follow.
- IPLC participants could also communicate about the values assessment through their networks, and help to engage interested IPLCs in the process.
- In future meetings, more time should be given to IPLCs for discussions among themselves. This would allow them to introduce themselves, present their work and get to know each other better.

Recommended experts and resources

- Participants highlighted that IPLCs should be engaged to work on the values assessment as much as possible. The following names of indigenous scholars were given, noting that this is far from an exhaustive list, and focuses only on a few countries:
    - Native Americans: Kyle Whyte, Melissa Nelson, Charlotte Cote, Deborah McGregor, Robin Kimmerer, Dawn Morrison, Gregory Cajete (all focus on ILK and sustainability), Kim Tallbear (native rights), and Adrienne Keene (native appropriation).
    - Aotearoa/ New Zealand: Aroha Mead, Moana Jackson, Mera Kawharu, Priscila Wehi, Jessica Hutchings, Leonie Pihama, Fiona Wiremu, Linda Smith, Graham Smith and Charles Royal.
    - Australia: Margaret Raven and Sam Burch.
- The values assessment can also make use of a roster of experts and a list of literature, to be developed as part of an indigenous project by the Centres of Distinction on ILK in the Asia-Pacific region, funded by the Institute for Global Environmental Strategies (IGES) and the Japan Biodiversity Fund (JBF). Around 50 potential experts and around 200 pieces of literature are to be made available for the use of IPBES. The roster and list are expected to be completed by IPBES 7 (29 April 2019).
- A roster of experts and a library of ILK literature (peer reviewed and community reports) created for the IPBES Global Assessment is also available for the values assessment.
- Previous assessments are an important resource: Efforts could be made to screen previous assessments in order to see how they worked with ILK.

- Another resource highlighted is a video by Kogi people from Sierra Nevada de Santa Marta, Colombia, demonstrating that mining projects disrupt the interconnection and responsibilities of indigenous peoples to Mother Earth (*Kogi Indian's Powerful Message to Younger Brothers. Who are the Kogis?* Documentary "Aluna" by Alan Ereira. 2012. www.alunathemovie.com/)

Online consultations

- An online consultation will take place soon for the values assessment, which could explore case studies, potential experts and organizations, and literature. IPLC participants could connect their networks to this consultation.
- It was also noted that the values assessment also needs a protocol to approach IPLC organizations and ask them to submit materials to the values assessment.[10]

Literature reviews

- The IPBES Global Assessment experienced difficulties in accessing IPLC literature, mainly due to language issues or the use of Google Scholar and other platforms that lack such sources. The values assessment could try to find a mechanism to tackle this in collaboration with the dialogue workshop participants.

Writing

- The assessment's ILK liaison group can engage with IPLCs on including the content from this dialogue workshop report in the values assessment. The ILK liaison group could create a list of suggestions on how to incorporate the information from the report, and then share it with IPLCs for comments and suggestions.
- Some case studies could be developed based on the current workshop (e.g., IPLC struggles for forest protection) and then used in the values assessment. The IPBES Regional Assessments of Biodiversity and Ecosystem Services (completed in 2018) organized dialogue workshops where IPLCs were accompanied by translators. Case studies that were presented and discussed during these workshops were later published in reports. If a public version of this values dialogue workshop report is created, it could be cited in the values assessment, and case studies and content in the report can be used.
- Indigenous scholars could be invited to participate as contributing authors (CAs) or/and reviewers. As CAs, IPLCs could develop content themselves and submit it for incorporation in the assessment. This would safeguard indigenous wording from simplification and standardization. Participants suggested that text of the assessment could also be developed in a collaboration between researchers and IPLCs.
- While synthetized information would be used in specific chapters of the values assessment, more details could be included in the section on supplementary materials (SM), if communities agree. Also, as the SM should not be too long, or otherwise it becomes unreadable and inaccessible, a website could potentially be created to provide a space where all materials could be kept (even if

[10] Since the dialogue workshop, protocols have been developed in relation to the online call for contributions on ILK and to contributing authors, among others.

they are long, in indigenous languages etc.). The supplementary material could guide the readers to such a repository.

First order drafts, second order drafts and dialogue workshops

- Two additional ILK dialogue workshops are planned, for the first and second order drafts. These will give IPLCs the opportunity to collectively comment on drafts of the assessment in addition to the online review processes. Comments made in the workshops will be fed into the external review process.
- At the time of the first order draft (FOD) review, a team of authors will prepare a presentation with key messages from the FOD. While doing this, it will be important to provide a synthesis in language that is accessible to IPLCs. The messages will be shared with IPLCs during the dialogue workshop.
- Efforts should be made to address the underrepresentation of IPLCs from developed countries due to IPBES funding rules.
- Participants noted that efforts could be made where possible to address the underrepresentation of IPLCs from developing countries that do not speak English. The values assessment should try to make it possible that IPLCs can speak in their own language (or at least their national language) with interpretation.
- It was suggested that it may also be important to have policymakers participating in the dialogue workshops at key points. Another suggestion was for ILK-policy workshops to be organized after the assessment is finalized (discussed below).

Summary for policymakers (SPM)

- It was noted that, in many ways, the summary for policymakers is the most important part of the assessment, as it is this that most policymakers and others will read.
- The external review periods provide an opportunity for IPLCs to review and provide inputs to the summary for policymakers.
- IPLC views are reflected in IPCC's reports, but translation of these views into summaries for policymakers can often be lacking. Without the participation of IPLCs and attention to the SPM development stage, IPLC views may not make it through the process.
- Key IPLC messages in the SPM also need to be well-articulated in the governments' plenary session where the assessment is reviewed. Dialogue workshops can aim to provide the authors of the values assessment with some of the tools to explain and articulate these messages.

Post-assessment

- It was suggested that after the assessment is complete, IPBES could hold a discussion with IPLCs about how they wish to build on the work of the assessment, including making products from the assessment, and how to engage with policymakers and other actors around the assessment.
- IPBES could discuss with IPLC representatives how their networks can be used to engage a wider community of IPLCs in working on post-assessment processes, to improve representativeness and legitimacy.
- The launch of the values assessment could be followed by a series of post-assessment ILK-policy dialogue workshops, which would create an opportunity for IPLCs and policymakers to look into

the findings of the assessment. This would also be a good moment to reflect on how IPLCs and policymakers can work together on recommendations made by the assessment and also how IPLC leaders can work together with their own communities to benefit from the assessment.

- The final values assessment could be communicated to policymakers and IPLCs in a variety of ways, including visual depictions such as videos. They could provide clear, concrete and concise messages. This could be very helpful in translating ILK, and IPLC views in general, for policymakers.
- The summary for policymakers will be translated into 6 UN languages, but more could be done to also address indigenous languages.

3. Chapter-specific recommendations from the dialogue[11]

The following chapter-specific recommendations were made by dialogue participants. This starts here at Chapter 2, as Chapter 1 is an introduction to the overall assessment that will include many of the overarching themes discusses above.

3.1. Chapter 2. A life framework for conceptualizing the diverse values of nature and their contributions to people

3.1.1. Introduction

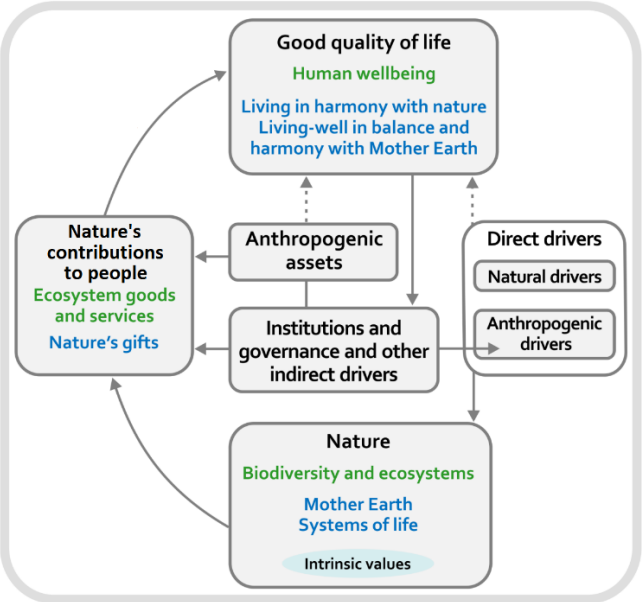
Presenters: Unai Pascual & Aibek Samakov

The main questions posed to the participants were the following:

- How do IPLCs convey ideas about values?
- What is a value for IPLCs?
- How would IPLCs relate to the idea of values?

Life value frames ("living from / with / in / as nature") will be introduced in chapter 2 of the values assessment. This proposed framework was presented, explained and then discussed with the participants, with the aim of receiving participants' views and opinions on the proposed framework. These are presented below. The conceptual framework of IPBES (see Figure 1) was also discussed, noting that chapter 2 is not bound by this and that it is possible to depart from it if need be.

Figure 1. *Simplified IPBES conceptual framework.*



[11] The text in section 3 represents an attempt to reflect solely the views and contributions of the participants in the dialogue. As such, it does not represent the views of IPBES or UNESCO or reflect upon their official positions.

3.1.2. Concepts of well-being and nature

- Participants highlighted that the "living as nature" frame allows for uniting the idea of well-being of nature and well-being of people. Within this frame, nature's wellbeing is inherently linked to people's wellbeing.
- The life frames open the space for recognition of diverse worldviews including those of IPLCs, noting that one box cannot simply be correlated to a type of society, as there is an intermingling of ideas and life frames.
- Participants highlighted that "living" consists of smaller components, such as eating, drinking, talking, sleeping and others. This implies that living well means eating well, drinking well, etc. These major aspects of life are executed in three ways: physical, social and spiritual.
- Similarly, the concept of nature is also a compound. Everyday life interactions are interactions with particular elements of nature, such as a forest, a river, a mountain etc., rather than interactions with nature as a whole. This means that IPLCs may value these elements differently, which makes it difficult to fit them into various frames. Some people may live "as nature" when it comes to one component of nature, but "in nature" when it comes to other components.
- A story of the Udege people in Russia was shared, telling how the community stood against corporations planning to take over their forest, which currently stands as the only primary forest in the area. The main message given by the community leaders to the corporate representatives was: "Nature does not belong to us, we belong to nature". The story illustrates the community's approach to the concept of good quality of life and nature. For them, they are inseparable. It was noted that the Udege people's aim is not to block development, but to keep the balance between commercial development and their traditional lifestyle.

3.1.3. Spirituality and religion

- While many religions have claimed that nature is there to be used by people, many IPLCs share the view that people are part of nature. A participant gave an example of her own community, where the Earth is considered to be the people's mother, *Pachamama*. The community has to ask for her permission, show her respect and do ceremonies in her honour.
- Indigenous peoples' spirituality and interconnection to nature needs to be understood as part of their worldviews and stories of origin; it should not be reduced to a singular expression of religion or "animism".
- The assessment may need to consider that some IPLCs are already divided by many religions that arrived in different periods and with different intensities, as these processes can transform their values and cosmovisions.
- Formal religious institutions have a lot of power in some communities. Proselytism can split indigenous communities, while some religions (or denominations) try to override traditional views and values related to nature, e.g., by breaching customary laws. It was noted that some denominations are more accepting of the traditional views, whereas others are less accepting.
- Spirituality does not necessarily entail respectful and careful behaviors towards nature. Instead, it may sometimes justify domination of nature. There are IPLCs who override some aspects of nature due to some concepts of spirituality.

- Participants also noted that the assessment would benefit from at least one expert on religious studies.

3.1.4. Language

- ILK is often encoded in a specific language. If the language is lost, the meaning of some concepts which are often non-existent in other languages are also lost. An illustration of that is the word *ayni*, used by some IPLCs in the Andes. *Ayni* refers to how things get in balance or out of balance in the cycle of life. Even though it is often translated into *reciprocity* in English, the word *ayni* carries a much broader meaning. It was stressed that if the language is lost, the meaning of *ayni* would be lost, too.
- Language serves as a vehicle for transmitting, forming and changing values. In Kamchatka, some IPLCs lost their traditional livelihoods (traditional forest use in this case) and migrated to cities, which led to younger generations losing the language and consequently the values related to the environment. Keeping the land is therefore essential for maintaining livelihoods, which then affects the language and values of IPLCs.
- These critical linkages are also recognized in the concept of biocultural diversity. Efforts to protect ILK and indigenous languages, as well as local dialects, could be part of chapters 4 and 6.
- It was also noted that language is one of the key components of building identity, and it was recommended that the assessment could explore the language-identity-values nexus.

3.1.5. Limitations of the framework

- Life value frames appear to be a helpful, even though imperfect, tool. It would, however, be wrong to classify IPLCs as belonging to only one category. Given the evolving and dynamic nature of values, it is even more difficult to produce one final classification.
- It should be noted that frames may be layered. The proposed framework and explanation pose a risk that one frame gets too emphasized over the others. A major effort needs to be made to show the dynamic, fluid and interacting character of life frames.
- Values may be hierarchical. It may be that only one or two are essential, while the others may be subordinate.
- Life value framing seems to be anthropocentric, where non-human values are not duly considered. The question was raised as to how these frames would have looked if they were examined from nature's or non-human actors' perspectives.
- ILK is often place-based. While the knowledge is unique, communities may nonetheless have similar principles and practices, e.g., fire ceremonies with palo santo (*Bursera graveolens*) used in Central and South America and sage (*artemisia sp.)* used by Native Americans. Love and respect for "Mother Earth" are also commonalities shared by many communities. The differences between communities and the uniqueness of their knowledge should be considered when further developing the framework.
- Some worldviews may be difficult to fit into the spectrum of the proposed frames. For example, some IPLCs may perceive a mountain as a god, not nature, which is beyond all frames. Moreover, IPLCs may perceive nature belonging to spirits, where every use of nature must be negotiated

with the spirits. Thus, there is community – nature – spirits (which are somewhat distinct from nature). Linkages with ancestors are also difficult to represent in life frames.

- Life value frames could contribute to focus the value assessment on life as its central concern and this focus is relevant for IPLCs. However, the proposed framework is still somewhat limited when it comes to showing the dynamic connection and necessary interactions between the life frames.

3.1.6. Recommendations for the chapter

- The assessment could consider organizing workshops focused on the theme of good quality of life. Unpacking this concept during the workshops would help to provide coherence to the treatment of values in the values assessment.
- The life value framework could be fluid so that different frames could be applied depending on the context. This would certainly help embrace the richness of IPLC worldviews. One should be able to move between frames, e.g., depending on certain nature components or circumstances.

3.2. Chapter 3. Assessment of valuation methods

3.2.1. Introduction

Presenters: Patricia Balvanera & Gabriel Nemogá

The main questions posed to the participants were the following:

- To what extent can existing valuation methods reflect IPLC values?
- What methods and approaches are used by IPLCs to value nature?
- How can ILK be included in plural valuation?
- What criteria should be used to assess valuation processes that integrate IPLC values?

For the second and third rounds of discussion, the following question was framed, with better results at promoting dialogue and sharing of experiences:

- What are the processes and criteria applied by IPLCs when deciding about nature?

3.2.2. IPLC valuation methods

- Participants noted that many IPLCs value nature in ways that are holistic and balanced, in order to account for the wide range of resources concerned, and the interactions that take place between them.
- For example, when assessments are done by the Saami people in Sweden to examine the health of a species, they also examine the surrounding environment of the species and the relationship between the species and the ecosystem in which it functions. Such a holistic and balanced approach requires that all components of an ecosystem are taken into consideration, including weather, health of an ecosystem, health of a species etc. This means that components of nature are never valued in isolation. In addition, Saami knowledge holders also recognize their own limits. If someone feels that they have insufficient knowledge on a particular topic, e.g., reindeer herding

or fishing, they would rather leave its valuation to other people who have knowledge in these matters.

- Before introducing any changes in the landscape, many IPLCs first consider how strong the land is, and whether it needs to rest etc. This is an important part of living in harmony with nature.
- In valuation decision-making, IPLCs often take account of ancestors, and past and future generations. One participant noted that many indigenous peoples consider seven generations back and in the future. In addition, they also treat the experiences of other communities as lessons to inform their own actions.
- Participants noted that IPLCs should be encouraged to maintain their own criteria in terms of how to value and manage nature. It should not be expected that they use or respond to criteria developed by outside actors.

3.2.3. Decision-making

- Participants agreed that the need for recognition of IPLCs' own decision-making processes is one of the most important issues to highlight in the values assessment. Currently, much of IPLC decision-making power has been taken from them. Self-determination is a pivotal principle.
- For IPLCs, elders often lead important decisions, as they have extensive knowledge about the environment and people's use of resources, and therefore the potential outcomes of actions, and they are trusted and respected by community members.
- For many IPLCs, respecting different voices, allowing everyone to be heard and respecting common, collective decisions is also highly important. It is particularly important to allow autonomous consent in decision-making.
- Decisions regarding natural resource management (e.g., water allocation, crop planting) are often taken collectively in indigenous communities. However, this can depend on the context, and the resources in question, and varies from community to community. Decisions on hunting are often taken by small teams, within existing governance frameworks. Grazing decisions similarly often rely on specific capacity of families, within structured societies and landscape governance systems. Recognizing this diversity is key.

3.2.4. Customary laws

- Customary laws provide the basis for IPLC decision-making. Unfortunately, they are mostly not reflected in national legislation. Moreover, these two approaches (customary and national) are often in conflict with each other.
- Balance needs to be found between customary community laws and local government institutions. As elders are the crucial holders of traditional knowledge, their collaboration with young government leaders should be strengthened.
- Elders are generally considered to be the authorities who know what is important, and what needs to be sustained and protected within communities. Collective values are also reflected through their views and decisions. However, in some communities, young adults have replaced elders as the source of communal decision-making. This legitimacy or non-legitimacy can bring severe conflicts to communities.

3.2.5. Dreams

- For some IPLCs, dreams are a link to their ancestors, which is of great importance to current generations. Dreams are a medium through which messages from their ancestors can be communicated. This informs decision-making, and is sometimes mediated by shaman.
- Dreams could be crucial elements in understanding indigenous value systems, but they conflict with the methods applied by external actors who undertake different kinds of environmental assessments.

3.2.6. Revalorization

- Many indigenous peoples are continuously struggling for the recognition of their unique and distinct status, rights and territories. Participants noted that revalorization – a renewed recognition and respect for indigenous peoples and their ways of life – could help to overcome the conflict and the perpetuation of the current status quo of environmental deterioration and marginalization of IPLCs.

3.2.7. External actors and research

- Participants noted that it is mostly private companies that are in charge of formal environmental assessments. It should be ensured that the objectives they set for the process are in line with IPLC views. Diverse values of nature should also be duly considered.
- Participants noted that when conducting research, the aim of working with IPLCs should not be only to collect data, but to build healthy and trusting relationships. Earning respect and building relationships are some of the most important elements when entering a community. Important processes in this regard include participation in talking circles, fire ceremonies, and asking permission from elders.
- Indigenous research paradigms often focus on accountability and responsibility, and use a community's language. Anthropological or other research paradigms can miss these crucial aspects and create barriers to collaboration.
- Currently, a large body of literature exists on indigenous research methodologies, and this should be used as a resource by external actors.
- For many IPLCs, knowledge sharing is very much context-dependent, and information emerges in different circumstances, e.g., while sharing food, in the field etc., rather than just during formal research processes.
- Community-based participatory approaches can be used by IPLCs to undertake their own research that supports their needs, which further contributes to empowering the community.
- Hybrid systems can be established, combining indigenous and anthropological research approaches.
- It is important to consider all principles above when doing valuation that concerns IPLCs.

3.2.8. Recommendations for the chapter

- The values assessment could reflect on the need to recognize and discuss self-determination.
- The chapter could identify and include the practices and procedures used by indigenous peoples in their decisions about Mother Earth. As well as including ILK in the assessment, IPLC governance and other processes need to also be considered.

3.3. Chapter 4. Values and decision-making

3.3.1. Introduction

Presenter: Elena Lazos

The main questions posed to the participants were the following:

- How should ILK be taken into consideration in decision-making and policy design?
- What are the consequences of not taking ILK into account in decision-making?
- How can decision-makers be encouraged to take ILK into account?
- What types of values tend to be prioritized by IPLC institutions across scales?
- From the range of IPLC values, are some more visible and get more attention? Why?

3.3.2. Decision-making at different levels

- It was noted that the assessment could focus on decision-making across different levels:
  - International
  - Regional and sub-regional
  - National
  - Local
- Participants highlighted that a large gap exists between successes at the international level and limited success at the national level, as the national level depends more on the willingness of individual states.
- Meanwhile, the local level provides examples of strong IPLC governance, examples of co-governance and co-management, as well as examples of bad practice where IPLCs are not included in local decision-making.
- In the assessment, it could be important to challenge ideas of who is a decision-maker and a policymaker. These roles can function at many different levels and scales, from international to community level. Polycentric governance could be a strong recommendation from the assessment.

3.3.3. International, regional and sub-regional levels

- At the international level there are good examples within the United Nations system, e.g., the Paris Agreement, ratified by many states, and the new "Local Communities and Indigenous Peoples Platform" (LCIPP) created under the United Nations Framework Convention on Climate Change (UNFCCC). These could be taken as examples of good practice for global decision-making.
- The International Indigenous Forum on Biodiversity and Ecosystem Services (IIFBES), ILK Centres of Distinction and work around Article 8(j) of the Convention on Biological Diversity (CBD) are also interesting examples of work with IPLC values and biodiversity at the international level.
- The International Finance Corporation (IFC) and the World Bank have done work on indigenous peoples and values of land and biodiversity, although the impacts of this work remain unclear.

- Sub-regional examples include the Arctic Council, which links the eight Arctic states and includes ILK and indigenous peoples as part of the decision-making process.

3.3.4. National level

- Historically, and currently in many countries, views of IPLCs are often not taken into consideration at the national level. Decisions are often made in a country's capital, and participation of IPLCs can be minimal. Often governments are considered to be the owners of resources, so they have the decision-making power. This can cause conflicts at the local level as governments make decisions without considering IPLCs. These conflicts cause many additional problems, including environmental degradation and human rights issues.
- There remain few good examples of IPLC participation at the national level. Good or interesting examples include New Zealand, Greenland home rule and the Saami Council and Parliament.
- In Aotearoa-New Zealand, Māori peoples' sovereignty rights to control their land and natural resources are acknowledged in the Treaty of Waitangi (*Te Tiriti o Waitangi*). This treaty was signed in 1840 between 504 Māori chiefs, and representatives of the British Crown. The Treaty of Waitangi plays a vital role in defense of Māori sovereignty rights as *Tangata Whenua* (people of the land), but soon after the signing of the treaty the confiscation of land from Māori took a increased. However, Māori peoples' strong relationship with *whenua* (land) influenced their activism, especially in the 1960s and 1970s to stop the sale of their land. Key examples in Aotearoa are Bastion Point, which is a coastal area of land in the city of Auckland (on the North Island of the country). This area is significant in Aotearoa history because it highlighted the resilient attitude of Māori against forced land alienation by *pākehā* (European descendants) in the late 1970s. The protests started on 5 January 1977, and ended on 25 May 1978 (the 507th day), when 222 protesters were evicted and arrested by police. Even after this, however, Māori continued to fight for their sovereignty rights and in 1975 there was a major Land March led by a Māori woman leader, Whinia Cooper. These examples highlight how through the indigenous-rights movement in Aotearoa the Māori people have been able to push for their rights in their ancestral territories.
- The Waitangi Treaty has become a powerful tool for Māori at the national level. Guardianship principles are embedded in the natural resources act, forestry, fishing, farming and waterways. Key principles embedded in Māori worldviews and cosmovisions recognize that everything is interrelated, and that attention to all aspects of the environment and culture – and particularly the land – are needed if you are to preserve the health of Māori. Last year one of the main sacred rivers in New Zealand was given living entity status. This was linked to cultural values, as Māori see themselves as related to the river.
- In the Case of the NoDPL (no Dakota Pipeline) protest, Native Americans showed the same determination to assert their rights to preserve the well-being of all their relations (human and non-human) residing on their territories. It was one of the biggest protests led by Native American peoples to demand respect for tribal sovereignty rights. However, in the US there are many treaties, while in New Zealand there is one treaty, which together the Māori are trying to uphold.
- The Māori and Dakota pipeline examples also highlight that recognizing and defining indigenous collective ownership rights has political implications, because they generally entail collective

ancestral rights to land and resources that challenge the economic and political interests of dominant powers.

- Indigenous Quechua peoples of Peru lack sovereignty rights, which compromises their well-being. Compared to the Māori case, indigenous peoples of Peru have limited legal recognition, with the exception of native communities being legally recognized in the Peruvian Constitution under law decree 89. Peru is signatory to a series of international legal instruments such as the International Labour Organization (ILO) Convention 169, and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). However, indigenous peoples of Peru are still struggling to sustain their culture and natural environment, which limits their food security systems.
- Another example is the Great Lakes Indian Fishery and Wildlife Commission, which focuses on the rights of 11 Anishinaabe tribes in the US. To an extent this followed the Māori case, focusing on treaty rights and reliance of indigenous peoples on their lands and waters.
- In Mexico, at the national level, there is recognition of indigenous peoples' rights in article 2 of the constitutional law. Moreover, there are many institutions, such as a national institute for indigenous peoples. In CBD meetings, Mexico is one of the few countries that includes IPLCs in their delegation.[12] However, this does not necessarily translate into IPLC ideas being included in political proposals, or to IPLCs being supported to defend their territories.
- Bolivia has a process of negotiation and laws at the national level, but it has proved difficult to apply these laws at the local level.
- In the Amazon, some indigenous peoples and local communities have developed consultation protocols as a means of self-implementation or regulation of the ILO 169 Convention. Some of these protocols are developed alongside Life Plans or Territorial Management Plans. In these protocols, IPLCs define rules, institutions and steps to be involved in the consultation process. The Wajampi people of the Brazilian Amazon are using their protocol to negotiate a settlement around their territory with the Brazilian government.
- Conflict also often occurs between the national and local levels around predators, for example in France, Spain, Norway and Sweden, as national governments and conservation groups seek to protect charismatic predators while local people need to manage the impacts from these animals on their herds.
- Indigenous peoples' decision-making is often different from national governmental decision-making. In many cases the two systems may not be compatible. In a smaller society, it may be the elders who decide and much may work on the basis of trust and social norms, while this is not the case in larger societies.
- One of the indigenous assessment authors provided the following supplementary information:
    - Indigenous peoples develop innovative ways to resist decisions that exclude them and that have the potential to destroy their intrinsic connection and responsibilities to Mother Earth. In Colombia, the U'wa people were able to halt Occidental Petroleum (OXY), and the government that granted the concession for advancing oil exploration, by developing

[12] Including indigenous peoples in national delegations has also been a practice of Norway, Sweden, Canada, and the Philippines (among others).

a local, national and international strategy during the 1990s. U'wa people threatened to commit collective suicide if the exploration of oil were to take place because it could disrupt their way of life to the point that would make it impossible to fulfill their responsibilities to protect, take care of, and maintain the balance of the Earth. In their view, removing the oil from their land was equivalent to extracting the blood of Mother Earth, which U'wa conceive not only as a living being but as the origin of all life. A national, regional and international alliance implemented legal, social and environmental resistance supporting U'wa people to make their worldview known and their voice heard, contributing to the recognition and retention of their collective rights to their territory. Although OXY withdrew from the exploration in 2001, the threats against the U'wa's way of life and land did not end.

- Indigenous peoples in Colombia have mobilized progressive interpretation of the original provisions protecting indigenous rights established in the 1992 Constitution. The Constitutional Court has advanced positive interpretations of the cultural and ethnic diversity of the nation, provisions that guarantee indigenous jurisdiction, and the ILO Convention 169 of 1989 ratified by the Colombian Government. Some of the remarkable interpretations are the recognition of fundamental collective human rights like the duty to consult and the rights to their collective territories, language, and a distinctive culture. Additionally, in 2016, the Constitutional Court through sentence T-622 applied a biocultural framework to protect the Atrato River as a subject of rights, to guaranteeing its conservation and protection. The Court hence recognized the communities' worldviews and the importance of cultural and biological diversity as forming part of one intrinsic relationship. The concept of biocultural rights was advanced in this judicial decision promoting the idea that the restoration of the river is essential to the protection and preservation of the way of life and biocultural heritage of the indigenous peoples and Afro-Colombian communities that live along its banks.

3.3.5. Local-level governance and decision-making

- There are some good examples of local level governance, where IPLCs are given control over their lands and resources and are able to use traditional methods and institutions to make decisions for themselves. However, often efforts at good local-level governance are blocked or hindered by unsupportive government institutions that limit self-determination.
- In some communities, elders have been replaced as authority figures by young adults (for example teachers), who often ignore the elders or disagree with them, while in other communities, young adults themselves are denied access to political decision-making.
- Participants highlighted that there is a need to have "new" and "traditional" knowledge together – both are needed, and elders are needed to transfer knowledge to young people, not just teachers in schools. Elders can become unconfident in the face of schools and societal changes, so their role and confidence needs to be reinforced. There is work needed in the whole community to build up knowledge, pride and confidence.

- Indigenous spirituality is very important. There are often strong external pressures on communities including education and lifestyles, but communities with strong spirituality can often resist these more successfully.
- Customary laws at the community level often aim to be reconstructive. Going to jail would mean missing time from work and being with family, so the aim can instead be to reconstruct the mistake, for example to work for the people you stole from. This exercise can help the community to resolve the issue, recognizing that national-level justice is not going to reach the community. The main question being asked by the community is how they can connect with reproduction and protection of life.

Examples:

- In Thailand, previously there was strong local indigenous governance, which provided a strong link to nature, partly through shaman, and community-led decision-making processes over which areas to farm each year. However, after a new system of local government was created, young people who can communicate with government officials became the key people in the community. This weakened indigenous governance. There is now a need to find a balance between traditional ways of governing and skills of communicating with the government. Customary law is still strong in some communities, and new leaders follow the elders, so a balance can still be found.
- Indigenous peoples in Thailand have strong values related to natural resource management, but often these are not recognized outside of the community. For example, rotational farming is a good mechanism for managing forests, but this is often not recognized. However, when this practice is stopped, often it is replaced with mono-cropping and commercial farming, and then people cannot be in harmony with nature.
- In the state of Oaxaca, Mexico, which has 16 indigenous groups in different proportions of the population, there are many laws that recognize indigenous rights for lands, resources and also for the self-government systems called "*usos y costumbres*". Almost 60% of the municipalities in this state have this system of self-governance.[13] In this sense, indigenous peoples' right to land is recognized in the national framework and they are key actors in the management of forest, wildlife and water. However, the communities must still ask permission from the federal government via a management plan. So in some cases, with this system, Oaxaca has successful experiences of community-based forest management, as recognized by the World Bank.[14] However, in many indigenous communities, the same institution of "*usos y costumbres*" has created divisions and conflicts within the communities, as many young people cannot fulfill the obligatory requirements and payments in order to conserve their rights to keep their land. Moreover, the federal Agrarian Reform Institution caused land conflicts among the communities, as the boundaries overlap.

[13] See: http://lanic.utexas.edu/project/etext/llilas/ilassa/2010/wheatley.pdf
[14] See: http://www.worldbank.org/en/news/feature/2016/05/10/in-mexico-forests-deliver-for-jobs-and-climate-commitments

- In the communities in Oaxaca there are local laws or some rules such as "*estatuto comunitario*", which give communities more confidence to evaluate, manage and defend their biodiversity and lands, and to use their local languages and knowledge about forest and nature values. This experience (community-based forest, ecotourism, organic production, and more) led to the communities having power that they could use against other initiatives such as mining and dams, etc., because the communities can demonstrate their capacity to manage the land and resources, and to create jobs and healthy economies in their villages. When indigenous peoples have land tenure and their rights are recognized they feel more secure and are able to put more value on their biodiversity.
- On the other hand, some regions in Mexico do not have such strong community institutions, laws and recognition, and also there are industrial proposals for Oaxaca that represent a threat to biodiversity and IPLCs' values, rights and lands (e.g., the Isthmus Free Trade Zone called a "special economic zone" in the east of Oaxaca, which includes plans to create infrastructure including a bigger port, pipelines and a main road). In eastern Mexico, there are also plans for a big railway through the Maya rainforest, which is indigenous land.

Local-level values and conflict resolution

- In Chad, the experience of indigenous peoples regarding conflicts over natural resource use and power imbalances, has shown that explorations of values can create an important space to mediate and resolve conflicts. Farmers, fishing people and herders in the Lake Chad region have different resource needs, practices and rights, as well as different languages and institutions. The military and civil service also have their specific values and institutional cultures. This can lead to strong tensions. However, by mobilizing values it is possible to mediate such tensions. For example, involving traditional authorities and religious leaders changes dynamics. There are Christians and Muslims in the different interest groups, and they share some of the same values with people in the "opposing" group. A soldier and a herder may have competing approaches to land tenure, but if they are both either Muslim or Christian, they may be willing to listen to scriptural teachings about natural resource governance and cooperation. People tend to respect traditional leaders, which is a shared value across religion and culture. By working with diverse value systems as a way of weaving together dialogue regarding natural resources access, usage and governance, it is possible to improve communication, cooperation and problem-solving.
- In conflict situations people can be encouraged to think of their alternative identities to find commonalities with people who may seem to have a different value system. An example was given of how the application of Islamic environmental ethics contributed to putting an end to the conflict between public authorities and fishermen practicing dynamite fishing in Africa.

3.3.6. Local level co-management of natural resources

- Co-management of national parks often provides examples of integration of knowledge and values, of building synergies between ILK and scientific management around some conservation goals, and in some cases of indigenous peoples taking the lead in management.
- In other cases, co-management may not be functioning as well, and the authorities of the protected areas may make the decisions, while IPLCs are not really able to participate in decision-

making. Also, often co-management is not based on respect for rights or worldviews. Also, outside of parks co-management is often not accepted or rewarded.

- Currently, it is common that protected areas committees have only one IPLC representative, which makes it difficult or even impossible to have IPLC voices heard when taking decisions. Women's participation in these processes should also be strengthened.
- Participants also highlighted that different knowledge and value systems may be held by different parts of a community, for example men may not know about home gardens run by women, but may know about hunting in the forest, so broad participation is key.
- In Australia, there is a policy on indigenous protected areas (IPAs), with full management by indigenous peoples. See https://www.pmc.gov.au/Indigenous-affairs/environment/Indigenous-protected-areas-ipas
- In Thailand, there is some co-management in some areas, where communities are strong enough to negotiate with the government. Even communities with little power can slowly influence the process. There are examples of strong co-management in the north of the country, in Chiang Rai province, and in some national parks.

3.3.7. Conceptions of "poverty"

- IPLC conceptions of and understandings of "poverty" could also be important to consider in the assessment, as a way of reflecting on IPLC values. Often governments only focus on economic aspects when working with communities, while environmental and social aspects are not considered. In response to this, some indigenous groups have done work to express their own values and understandings of what it means to be poor.
- The organization COICA (Coordinator of Indigenous Organizations of the Amazon River Basin) has reflected on poverty, and has requested that some indigenous groups be taken off governmental lists of which communities are "poor", recognizing that they have a different conception of poverty.
- Similarly, in Borneo some groups (e.g., Dayak) have written their own concept of poverty. This is related to culture; poverty is when customary law breaks down and there is chaos in the community and a loss of cultural values.
- As a further reflection on "poverty", in northern Thailand communities have created ways for young people to generate income, but not at the expense of traditional values. If elders' institutions are strong, they can transfer knowledge and culture. The community needs a good environment and enough food, and then they can also have income, including from beekeeping. As a result, most young people go away to study but then come back to the community. Young people know that the community has a rich environment from which to survive, so they stay in the community and have a good life, and a good relationship with family and community. Labour outside of the community is more difficult, and they would have a lower quality of life.
- One of the indigenous assessment authors provided the following supplementary information:
    - In many cases ancestral cultural, indigenous and local knowledge are being lost and communities are being impoverished. Communities are however developing diverse initiatives to identify and protect their biocultural heritage at risk. For example, elders, authorities, women, men and young members in the Embera community of Chigorodó, in

the Northwest province of Antioquia in Colombia, developed a Biocultural Community Protocol. The protocol establishes the principles and community rules conducive to strengthening and protecting Embera cultural identity, language and practices. The protocol also communicates the free, prior and informed consent procedures and duty to consult requirements to outsiders interested in developing projects and initiatives with Embera communities in this region. Biocultural community protocols are being developed by indigenous communities around the world, adapting this instrument to local conditions and needs. In some communities, biocultural protocols are being introduced with a more restricted approach targeting access and benefit sharing (ABS) goals in the context of bioprospecting of a specific genetic or biological resource.

3.4. Chapter 5. Incorporating multiple values of nature and nature's contributions to people for just and sustainable futures

3.4.1. Introduction

Presenter: Adrian Martin

The discussions were guided by the following framework:

1. What are IPLC visions for the future (and what do different groups think is a better future)?
2. What are the pathways to achieve these visions (and are there emblematic cases of successfully or partially achieving these futures)?
3. What would governance be in the context of these visions and pathways?

The main questions posed to the participants were the following:

- How do IPLCs relate to and think about the future?
- What methods are used to think about and plan for the future, and develop plans?
- What are good case examples?

3.4.2. Indigenous perceptions of the future

- In some indigenous groups, discussing or planning for the future can be considered bad luck, as it is important to recognize and respect the inherent uncertainty of the future, and it is more important to be adaptable than to plan.
- At the same time, many IPLCs do plan for the future, but often it can function in a different way from "western" methods. Many IPLCs follow the cycles of nature, for example the reindeer decide where to go when the seasons change, so herders cannot plan in the same way as other groups. Even so, in the past it was possible to make more specific plans. Now however, with climate change, there is even more uncertainty. IPLCs still know that certain things will come each and every season, but the timings can be very different.
- For some groups, there is no vision for the future without looking at what has gone before, and thinking about the future is thinking about the past. There is a difference between the "western"

view of time as linear, to a more circular conception for many IPLCs. Indigenous peoples often go back to their story of origin, and teachings that were given from the beginning. This is like a map and original instructions they are given to see how relationships are meant to be. Dreams may also provide a connection and guidance to the future.

- IPLC visions for the future are often embedded within their worldviews and creation stories. However, often it is when IPLCs perceive a threat to their livelihoods and cultures that their visions for the future become more explicit and are clearly expressed. Many visions are reactions to what has been lost, disrupted or threatened by colonization and industrialization, such as broken connections with the land and community. As a result, there are currently many cases of clear future visions being expressed by IPLCs for their communities, as discussed below.
- Many IPLCs have principles that they live by that are rooted in ancestry and culture since time immemorial. As they have to deal with increased threats and uncertainties, they have to deal with different dynamics and innovate the ways they communicate. However, even though they are changing and adapting to new situations, it does not necessarily mean that they are changing their principles and values.

3.4.3. Visions for communities, lands and waters

- Overall, participants agreed that self-determination is key to IPLC visions for the future, so that they have the power to make decisions and implement their own visions of how their future should be. Often even in good examples there is a limit on how much control communities have, and the community cannot decide on many issues that impact their lives. Without full self-determination and control it is not possible to embrace their true vision for the future.
- Adapting to the "modern" world while maintaining connections to family, community, land, culture and spirituality are central to most IPLC visions for the future, particularly around connections between elders and youth, for example "Walking to the future in the footsteps of our ancestors."
- Restoring food systems and food sovereignty can be central to IPLC visions of the future, as a catalyst for restoring community and environmental wellbeing, e.g., in Canada with salmon and Peru with corn.
- In northern Thailand, the vision of some communities is that traditional values need to come back, and that the community should have a mix of traditional and new ways. The communities wish to conserve nature, whilst gaining products for consumption and also for sale. For this, people need to have indigenous knowledge of nature, and also new knowledge, so that they can innovate within traditional systems and generate income. Governance is also highly important for this process; elder institutions and customary laws need to be rebuilt to guide the community again. If there are rich natural resources and a system that generates both cultural wellbeing, food and income, young people will return to the community after their schooling.
- In Argentina, for some IPLCs there is a strong view and vision from the collective, for example, one family cannot plant more maize than the other and one family cannot use more water than other families – they try to keep the use of resources equal. The communities perceive that a big current problem worldwide is that everyone has their own personal vision and values, but for many IPLCs it is important to follow the values of the community. If a community member does

not want to do this, they have to leave the community. There can be great external pressure for community members to turn away from community values and be like everyone else. For example, people who keep their indigenous language or dress often face discrimination. There may also be no services in their language at institutions like hospitals. This may lead them away from community values. However, spirituality and connection to the community can be recovered, and this can be a personal and family decision. There are some spiritual treatments where people can reestablish a connection with ancestors, land, culture and identity.

- In Russia, communities have been fighting to preserve forests. They invited Greenpeace for the first time to be their partner against large corporations, and they were successful. But the fight for forests continued. Finally, the communities accepted a government proposal to create a park of two million square kilometers. After negotiation between the government and communities, the government accepted community demands. The first was to keep 70% of the park for traditional activities. The park headquarters is based in an indigenous community, and as a result the community can influence the management of the park. Communities are recognizing that they are no longer isolated tribes, and they need to plan for that. In the past, they blockaded roads and fought. Now they try to be more peaceful, and to make good pathways and decisions for sustainable governance. However, a fundamental difference in values remains between the government and the communities, in seeing land as income, not land as life.
- In Canada, some communities entered into impact and benefit agreements with mining companies, which led to a boom in the monetary income of communities, but this also led to many problems. Elders lost their power and lawyers and "educated" people became the authorities in many communities. Some communities therefore reassessed the situation and decided to go back to traditional values and activities to re-establish their cultures. Many indigenous peoples in mining regions of Canada focus on future generations with a serious concern for what is going to be left for them, especially with a focus on how the patterns and lifecycles of the local wildlife are being disrupted. Many communities also however face new challenges and internal divisions, because mining projects and extractive industries are often the only source of income at the local level. In the diamond mines of northern Canada for example, several questions are raised for the future: Will caribou lifecycles and migration patterns be sustained despite diamond mining by large commercial companies? How can the Dene or Inuit people maintain respectful interactions with the caribou, fish, seal, whale, and berries with the disruption of their habitat? How can the future generations of indigenous peoples, who have lived on these lands since ancestral times, survive after the last diamond is taken? What must be considered for the restoration of disturbed lands, broken lifecycles, and troubled cultures, if this is even possible?
- For some pastoralist peoples in Africa, the future is the wellbeing of all. Many indigenous peoples do not hold western values of poverty and development. Instead, they want access to healthy land, water, food and the resources they need – this is their wellbeing. But to get there, there needs to be a bridge between modern communities and the people still connected to the land. 3D participatory mapping, modern technology and science with indigenous knowledge, creation and innovation, and collaboration between the "educated" and "non-educated" people need to

all be brought together to work on environmental restoration, adaptation and development. Collaboration between scientists and indigenous peoples is important, e.g., around weather forecasting. Communities have a lot of knowledge about observing environmental climate indicators. Scientists have technology, but information is only shared through TV or radio, so local people cannot access it. Better early warning systems for climate could come from combining knowledge, with respect for communities and culture. There also needs to be an understanding that when pastoralists move, they are protecting the environment, and that education systems and electricity provision need to be adapted to this reality. The rights of indigenous peoples and food sovereignty need to be respected, and the governance system needs to be influenced from the bottom.

- In Oaxaca, Mexico, there are institutions that recognize indigenous rights. Seventy percent of municipalities in Oaxaca have their own systems of governance, where communities select their own president, and there is community-based resource management. This allows people to feel proud of their culture and institutions. The system produces income and a better way of life. This is in contrast to northern Mexico, where there are more problems with industrial development and drugs dividing communities.
- In Bolivia, women are trying to maintain diversity of corn, but there are now 60 thousand hectares of genetically modified organisms. The law says this is illegal, but agrobusiness institutions control a lot of the land. In this case therefore, without full self-determination, implementing a vision for the future is proving difficult.

3.4.4. Visions for education

- Education has been an important area in which indigenous peoples have had to express their values and visions, as a way of pushing back against education systems that have been significant colonial impositions.
- "Western" style education often causes the degradation of indigenous ways of learning and knowing and disrupts indigenous ways of relating to the environment and community, particularly the elders. For example, the residential school experience in Canada has been characterized as a cultural genocide, in which government and churches used education to erase indigenous identities. Indigenous children were taken away from their parents and families, secluded in prison-like environments, dressed up with uniforms, given new identities, and restricted to only use English, even with their siblings. Their original spiritual connections were taken away and substituted with Christian beliefs, connections with families and cultures were broken, and they were assimilated to perform domestic and agricultural skills.
- However, in the modern context education is also recognized by many communities as a tool, both for participating in the modern world but also potentially for facilitating the revitalization of culture, knowledge and languages.
- Participants highlighted that diverse autonomous initiatives led by indigenous peoples about experiential learning, Mother Earth teachings, land pedagogy, and land-based education need to be recognized. These initiatives are taking place at the local level and often lack recognition from provincial and central governments. However, they play a pivotal role in the revitalization of indigenous culture, indigenous knowledge, language, and identities in countries like Canada.

- After the Final Report of the Truth and Reconciliation Commission of Canada (2015), which was developed to describe the impacts of the residential schools on indigenous peoples, including many complaints of physical and sexual abuses, some universities in Canada are moving forward towards "indigenization of the academy". Universities increasingly acknowledge that they are located on indigenous lands, recognize the value of indigenous knowledges, and introduce compulsory courses with indigenous content (science, history, culture and language).
- Some indigenous scholars reconnect with their origins by researching their origins at universities. For many indigenous peoples, however, learning is experiential and connected to the land. This brings into question the role of the university, and how indigenous peoples can reconnect to ancestral teaching.
- Decolonizing education involves developing an appropriate syllabus, engaging indigenous scholars, and citing indigenous scholars in publications. Also there needs to be attention to how to engage in indigenous pedagogy – this needs to be practical, and much cannot be learnt in a classroom. Children need to go out on the land and learn with their elders.
- In Canada, some Anishinaabe and Cree leaders would say that "buffalo is the education", as buffalo was the main resource and this defined the way of life of the Anishinaabe and Cree people. Now they say "education is the new buffalo", as the buffalo have gone. If natural resources are gone, then knowledge may not survive, as the knowledge is tied to resource use.
- In New Zealand, the 1970s and 1980s saw a resurgence of Māori speakers partly due to efforts in the education system. This has been adopted in Hawaii as well.
- A tribal college was set up in Wisconsin, US, where children go to the forest to learn with elders.
- In Chad, indigenous peoples do not reject western education, but they did reject the way that it was done. Now, children go to school on different days to allow for market days, and at different times of the day to allow young children to learn traditional activities from parents. Also, indigenous peoples want to have curricula that reflect their concerns, for example how to manage water, conflict, or hunting, rather than focusing on, for example, the history of France. Indigenous peoples need teachers who understand and respect their culture, and an education system that is always linked to natural resource conservation.
- In Nepal, people in the Himalayas started to develop formal visions of the future when there were major problems, for example when Tibetan leaders saw that ILK transmission was reducing. When they identified their situation, they decided on the future they desired. They needed recognition at the national level, and achieved this by forming an association throughout the Himalayas, which then also made links with other larger organizations to gain knowledge and support. The organization discussed the education system and developed a curriculum that contained ILK (though only at a basic level, as much ILK could not be included in school education). This experience has been well recorded in publications and in Tibetan languages.

3.4.5. UNDRIP - international level

- Participants recommended that the assessment should not just focus on the local level, as there are important examples of indigenous peoples elucidating visions at the international level.
- A participant shared that an important example is the UN 2007 Declaration on the Rights of Indigenous Peoples (UNDRIP). In all countries, there is a plurality of values, norms and legal

systems, which may be in conflict and constant negotiation, and require government recognition and reconciliation. The earlier Universal Declaration on Human Rights did not fully address diverse cultural values, and the UNDRIP remedies this. UNDRIP's preamble is an affirmation of universal values, and then specific articles of the Declaration apply universal human rights standards to the particular context of indigenous peoples' values. There was a gradual process of bringing together local voices to build this global vision. In the 1970s, many indigenous peoples were affected by large dams. Local demands to stop these large projects combined to form a global demand: that the World Bank stop funding these projects. Indigenous peoples were further able to bring their values together when the former UN Commission on Human Rights set up the Working Group on Indigenous Populations in 1982. After this, the process of building the UNDRIP started with Native American and Māori leaders saying that indigenous peoples had to be recognized by the League of Nations. In order to develop the UNDRIP, there was a need to create a shared vision beyond the local level. This vision became a strong negotiation tool as the UNDRIP developed. For example, the process brought up a large issue of governance – self-determination – which became one of the framing aspirations of the UNDRIP. Now states need to resolve these issues around governance and accept that indigenous peoples should be recognized as peoples with the right to self-determination. The UNDRIP process has been well documented, and key actors' reflections on the process were captured.

3.4.6. Recommendations for the chapter

- Participants recommended that case examples could be phrased as processes, rather than successes or failures.

3.5. Chapter 6. Operationalization and capacity development for the incorporation of multiple values into policy and decision-making

3.5.1. Introduction

Presenters: Brigitte Baptiste & Mine Islar

The main questions posed to the participants were the following:

- How to build capacity for IPLCs?
- What are the cases of successful capacity-building?
- What are the cases of failed capacity-building?

3.5.2. Capacity-building and its dimensions

- Participants highlighted that it is firstly important to answer questions such as: what is the meaning of capacity-building? What kind of capacity-building (intellectual, social, economic, institutional or other) is discussed? For whom and for what purpose is capacity-building done?
- Participants agreed that there is a need to move away from the top-down approach to capacity-building, where one side has the knowledge and others need to learn. This means being more creative regarding the term "capacity-building", which may prove restrictive and normative to some extent. Instead, processes should be more about co-construction, co-generation of knowledge, and co-learning (about processes, pathways, futures).
- Participants noted that capacity-building efforts must be attentive to the capacity that already exists in a community, including culture, values, learning processes, knowledge and institutions, as well as to a community's aspirations for building their own capacity in certain fields. Attention must also be given to indigenous ways of building capacity, teaching and learning. If this is not done capacity-building can be a colonial imposition pushing western concepts of capacity onto IPLCs.
- Participants also highlighted that capacity-building should not only be aimed at IPLCs. It is also crucial to build the capacity of policymakers, researchers, scientists, NGOs and other external actors, teaching them how to work effectively and respectfully with IPLCs and ILK. Good case studies of partnerships between IPLCs and NGOs could be collected.
- Participants also reported that a big focus of capacity-building with IPLCs should be providing them with technical and financial support. The IPLC capacity in terms of knowledge is often already there, but they may lack the financial and technical support to participate effectively.
- Participants noted that strengthening IPLC legal capacity is of high importance. Indigenous peoples are still among the most marginalized peoples and access to justice is thus key. IPLCs could be trained in how to negotiate rights and participate at different levels and in different forums.
- Indigenous peoples need the capacity to occupy international spaces, including workshops like the current dialogue for the values assessment. Most IPLCs do not speak English or do not have a full understanding of the policy processes and issues at stake, so the possibilities for participation can be very limited.

- Diverse types of knowledge can be found in each indigenous or local community, including women's knowledge, elders' knowledge and children's knowledge. Participants highlighted that the latter should not be underestimated. Children's knowledge is their capacity to self-educate and learn directly from nature. It represents a diversity of values based on direct interactions with nature. It should be noted that their childhood experiences build capacity that will later help to sustain their lives.
- Consistency in capacity-building is important, in the context of projects and programmes developed with/for IPLCs. For example, capacity-building trainings and courses have been developed in some countries, but there is a lack of consistency from the governments. Some time ago, a university and IPLCs worked together to develop a "pedagogy of the modern world". Participants had many expectations, but the government did not mobilize people or provide resources or materials. Two years afterwards, the documents were still not available.
- For Saami, building the capacity of their own people is essential in preparing the young generation for the future to come.
- The Mbororo peoples of Chad approach capacity-building in different ways. The Mbororo perceive capacity-building as an opportunity for external stakeholders to learn from their indigenous ways of monitoring the state of nature and natural resources. As pastoralists, owning thousands of cows, they have well-established knowledge, including of how to manage the herd and which grass is best for the cattle. These capacities are part of their traditional lifestyle, and could be of important advantage in external initiatives of monitoring fauna and flora. Also, social capacity is important, as avoiding conflicts about natural resources is necessary for ensuring good relationship between community members. It is however challenging, as different community members depend on the same resources. Establishing dialogue between fishermen, pastoralists and farmers is key in preventing social division.
- In Bolivia, indigenous peoples strengthen their social capacity by organizing "*atapi*", which are meetings where community members share a common meal to which everyone has contributed. Moreover, bigger children are taught how to take care of the younger ones, which also makes the community bonds stronger.

3.5.3. Institutions

- There is a need to strengthen and develop IPLC institutions (cultural, scientific and educational). Currently, they often suffer from a severe lack of resources and limited access to public funds.
- Participants noted that the weakening role of IPLC institutions is linked to the fact that states use laws that are very different from customary ones. Revitalizing IPLC institutions and ILK could help to strengthen the roles of community leaders.
- IPLC institutions may need to adapt to changing conditions, e.g., climate change, deforestation, and expansion of protected areas. There may be a need for capacity-building in terms of forecasting such changes.
- In Chad, communities often have indigenous governments, but as long as they are not recognized, they are not supported. The Mbororo have organized their community in a way that one person is responsible for one particular issue. This means that there is a chief of land, chief of animals, chief of rain etc. For example, when there is no rain, it is the chief of rain who is in charge of

developing adaptation plans. These type of arrangements are all examples of institutional capacity. To strengthen and support them, recognition of indigenous peoples' rights is crucial.

3.5.4. Cultural protocols

- Participants highlighted that cultural protocols are a recognition of IPLC needs and community procedures that should be used in any capacity-building project, or any other project, with IPLCs. Protocols often designate the recognition of community authorities, processes, conditions and timings defined by the communities to interact with outside agents or institutions.
- The community and its wellbeing should always be the focus of external organizations undertaking work with IPLCs. Respect, common ground and recognition are a few elements that should lie at the foundation of every collaboration. IPLCs should not be approached by partners only as objects of research.
- Alliances and partnerships (also with IPLC organizations) should be built when developing and implementing capacity-building projects. To ensure effective and just cooperation, experts, IPLCs and scientists should all be rewarded with equal pay and recognition. Moreover, they should work together at all stages of the process, setting a common agenda, identifying local conditions and participants, and agreeing on strategy development.
- It was also noted that capacity-building strategies should always be culturally appropriate. Language is important to consider, and it is usually more appreciated if an IPLC person speaks for the community, rather than an expert who studied the issue. The use of overly technical language should be avoided when communicating with a community.
- In order to better understand the findings of certain capacity-building exercises, the Mbororo of Chad prioritize verbal communication over written reports.
- Capacity building needs to be done for NGOs, helping them to recognize the needs of indigenous peoples through a bottom-up approach. Some NGOs come to indigenous communities from the outside with pre-established expectations.
- For example, Quechua communities have engaged in work with NGOs on multiple occasions, and they often feel pressured to develop certain solutions for the purpose of reports. This may lead to developing defensive mechanisms, e.g., concealing certain facts or information from external actors.
- The indigenous people of Oaxaca understand protocols in terms of external actors asking for permission to proceed and not taking for granted that consultation processes will follow the same principles as outside the community. At the moment, it is common for researchers to come and ask questions to anyone in the community, without due respect for traditional rules and governance practices.

3.5.5. Education

- Participants highlighted that the education system is one of the main causes of the disappearance of traditional values. This is due in part to the fact that it creates and conveys a different value system, different concepts of what is "knowledge" and different concepts of how learning should take place, as well as different aspirations for the future and for what constitutes well-being (e.g., jobs and financial wealth rather than healthy culture and environment).

- The demands of school education often mean that children are not able to spend time with their elders engaged in traditional activities, especially when school timetables are not adapted to the timings of community activities.
- Participants highlighted that the issue of power dynamics between ILK and western education systems should be addressed. There is a need to increase the prestige and respect given to indigenous ways of knowing and learning.
- Difficulties in developing indigenous curricula may stem from a lack of understanding of how to do education differently. Decolonizing curricula requires knowledge exchange, introduction of flexible school calendars and rethinking how to work across languages.
- Much ILK cannot be incorporated into school curricula, as much ILK and IPLC ways of learning depend on direct experience of the land and animals in the company of knowledgeable elders. More could be done to give time for this way of knowing and learning outside of the classroom. Within the classroom, more respect and acknowledgement could be given to ILK, IPLC values and community elders, to encourage young people to engage more with this knowledge outside of the classroom.
- When sharing their knowledge with younger generations, Saami require the young to be on the land, spend time with elders and observe in silence. All these activities are essential for a successful transfer of Saami traditional knowledge. However, the present Swedish curriculum does not allow for this type of outdoor learning, often thinking of it as a "vacation". This often hinders the participation of Saami children in activities such as reindeer gathering.
- Participants noted that IPLCs should be able to make decisions on the curriculum. Currently, Saami schools exist in Sweden but they are bound by the Swedish curriculum, so Saami cannot decide what they teach. The existence of Saami schools could be seen as an example of successful capacity-building, but the fact that they are bound by the national curriculum can limit their success.
- In the Philippines, there is a law aimed at indigenizing the curriculum, and this requires context-specific resources. This has triggered some pilot projects aimed at developing resources which could then be used in schools. One example was a project where teachers and students went out and interviewed the elders as part of their classes, with teaching thus occurring outside the classroom. It involved not only talking, but also writing down stories, which later needed to be submitted as part of schoolwork. The compilation of these stories became an important indigenous resource for further use in schools. Another example was workshops developed in collaboration with communities, where volunteers demonstrated traditional recipes and talked about their local food systems. A book will be launched based on the insights from the workshops. Such initiatives could be replicated in other places. They prove that resources for indigenizing the curriculum can be generated when carried out in partnership with indigenous institutions and partners.
- In Bolivia, the Aymara people have established a school called "*Kurmi Wasi*" ("House of the Rainbow"), in which they come together every week. This provides space for professors and students to reflect on issues of power.

- In indigenous schools in Bolivia, children were taught the Guarani language from Paraguay (as all manuals were from Paraguay), and teachers did not realize that they were teaching a different language. In other schools, some teachers would arrive very late and stay only for a short time. They used the local culture as an excuse not to teach.
- In Nepal, there is no law on indigenizing the curriculum. This proved problematic when a school was established in the Himalayas, with the objective of teaching in the local language. It was difficult to find teachers speaking Tibetan, materials were lacking and public funding was very limited. The solution found by the community was to seek funds at the international level. A sponsorship system was established, where one could become a sponsor of a particular pupil to cover school fees and other costs.
- In northern Thailand, young people come back from school to their communities and continue the work of their parents, while also adding some innovation to it. For example, instead of only doing beekeeping, some youth also created a brand for honey and did marketing of this product. Others do the same with coffee, combining it with the promotion of sustainable resource use and forest protection.
- In Mexico, there are some educational models that are appropriate for indigenous peoples, such as intercultural universities (https://www.dgespe.sep.gob.mx/planes/leprib/ed_todos) and intercultural integral bachelors (high schools), where there is space to bridge and to dialogue between visions and knowledge systems. Furthermore, some of these universities played an important role in the defense of indigenous land rights. For example, in the 1980s some students helped people in Oaxaca to fight for their rights on forest management after forest resources were granted to a company. These universities also now function as an advisory body for some communities when they are trying to deal with problems, for example mining projects. There is a national movement on Earth´s defense in the country.
- In Mexico there is also a lot of experience at the national level on improving recognition of ILK in schools. There are indigenous teachers, and other activities including a day of the week when traditional clothing is encouraged.
- In Colombia, indigenous peoples in the southern Cauca province identified education as the bedrock for regaining their lands and cultural identities. Since the inception of the Indigenous Regional Council of Cauca (CRIC) in 1970, the CRIC has led the revitalization of indigenous ancestral lands and traditional teachings by shaping the schools to community needs. Exercising the right to self-determination, and as part of an on-going process of building their own education system, the CRIC established the Intercultural Autonomous Indigenous University (UAIIN), thirty years later without governmental financial support. This commitment to revitalize their connection with their ancestral lands and cultural identity is an ongoing struggle.
- IPLCs are often minorities on indigenous lands and many people are not even aware of the concept of IPLCs and their issues. Education for non-IPLC groups could help change this. It would also facilitate establishing more equal and stable partnerships.
- Another challenge identified by the participants was the lack of environmental education in schools. Numerous laws on environment have been adopted internationally, but they are not incorporated in curricula. Schools should teach their students how to respect and care for nature.

3.5.6. Technology

- Participants noted that the use of new technology (e.g., GPS, GIS, geo-monitoring systems) is important and can be used for the benefit of IPLCs (e.g., young people using applications to learn languages, or to learn local names of plants and animals),[15] and an adequate transfer of technology to IPLCs should be ensured. However, traditional technology should also be included.
- There are initiatives using technology that are developing an exhaustive linguistic corpus that could be used to design applications to promote and learn indigenous languages. Digital technology has also been used to design children's games to teach indigenous knowledge, stories of origin and ancestral principles.
- While technology is generally a good tool, it can impact the way IPLCs understand their relationship with nature. For example, cell phones allow children to access games where people and animals are killed. This can normalize the destruction of others, which contradicts the values that children are taught in their community.
- Using technology and keeping indigenous culture can go hand in hand. It mostly depends on community's organizational structure and how proud IPLCs are of their culture and language.
- In the past, the church was teaching values to parents. Currently, children learn about values from their phones, with which they spend more and more time.

3.5.7. Recommendations for the chapter

- Chapter 6 could answer the questions on how to strengthen the relationship between younger generations and elders and how to ensure successful knowledge transmission.
- There is a need to consider what capacity-building means, and be wary that it may indicate a top-down approach where outsiders possess the knowledge that IPLCs need to learn. Chapter 6 could aim to be more innovative to overcome the normative and top-down nature of "capacity-building", to broaden the meaning towards co-construction, co-production and co-building capacities with IPLCs for inclusion of IPLC worldviews and needs, as well as proper incorporation of ILK.
- There are drivers of value change, some modern (e.g., technological developments, new commitments such as the Nagoya Protocol) and traditional (e.g., religions) that could be addressed in the values assessment. Chapter 6 could possibly examine the issue of capacity-building in the face of these changing dynamics.
- Capacity-building should have an intercultural focus. The diversity of cultures in capacity-building is not yet understood. Chapter 6 could show through evidence that respecting and building diversity is a much-needed core value.
- Capacity-building for policymakers, researchers, scientists, NGOs and other external actors on how to work effectively and respectfully with IPLCs and ILK is crucial.
- Regarding the education system, Chapter 6 could showcase experiences and initiatives where indigenous peoples themselves devised curricula and developed relevant projects.

[15] See for example: https://theculturetrip.com/north-america/mexico/articles/these-apps-will-teach-you-mexicos-Indigenous-languages/

4. Annexes

4.1. Agenda

Wednesday 20 March		
Time	**Activity**	**Description**
08:30 – 09:00	Registration	Main entrance of UNESCO (7 Place de Fontenoy)
09:00 – 09:30	Opening, introductions	Opening by indigenous representative and co-chairs
09:30 – 09:45	Introduction to IPBES	What is IPBES, ILK and IPLC participation in IPBES
09:45 – 10:45	Introduction to the Values Assessment	Presentation and discussion: The assessment, aims, methods, timeline, final product, ILK
10:45 – 11:00	*Refreshment break*	
11:00 – 11:30	Aims, methods and agenda of the dialogue	Presentation and discussion: • Objectives of the dialogue • Agenda • Free Prior and Informed Consent (FPIC)
11:30 – 12:30	Exploration of IPLC values	Discussion: • How are 'values', 'nature' and 'well-being' understood by IPLCs? • The diversity of ILK-based human-nature relationships
12:30 – 14:00	*Lunch*	
14:00 – 14:45	Setting the stage: Expectations from IPLCs for the Values Assessment	In 3 groups participants place on cards the expectations they have for the assessment and prioritize them. Followed by plenary discussion.
14:45-15:30	World-café Round 1: A. Exploration of IPLC life visions and values; B. Methodologies and approaches to valuing nature; C. Integration of IPLC values in decision-making processes.	The meeting divides into three groups and each group visits one discussion space to discuss key themes of the assessment
15:30 – 16:00	*Refreshment break – outside Room 1.002*	
16:00 – 16:45	World-café Round 2: A. Exploration of IPLC life visions and values; B. Methodologies and approaches to valuing nature; C. Integration of IPLC values in decision-making processes.	Participants visit one of the discussion spaces that they have not visited
16:45 – 17:30	World-café Round 3: A. Exploration of IPLC life visions and values; B. Methodologies and approaches to valuing nature; C. Integration of IPLC values in decision-making processes.	Participants visit the discussion space they have not yet visited
17:30 – 18:00	Report back from breakout groups and discussions	Authors briefly report back from their sessions and then the group discusses key points

Thursday 21 March		
Time	**Activity**	**Description**
09:00 – 09:30	Introduction to the day	
09:30 – 10:15	World-café Round 1: A. IPLCs and 'just and sustainable futures'; B. Operationalization and capacity building.	The meeting divides into two groups and each group visits one discussion space
10.15 – 10:45	*Refreshment break – outside room 1.080*	
10:45 – 11:30	World-café Round 2: A. IPLCs and 'just and sustainable futures'; B. Operationalization and capacity building.	Participants visit the discussion space they have not yet visited
11:30 – 12:30	Report back from breakouts and group discussion	Authors briefly report back from their sessions and the group discusses key points
12:30 – 13:30	*Lunch*	
13:30 – 14:15	Plenary discussion - Important considerations for the assessment	Discussions could include: • In which contexts of decision-making is ILK relevant? • What are key considerations when doing valuation by and with IPLCs? • What are consequences of not taking into account ILK in policy design? • What other considerations should be taken into account?
14:15 – 15:00	3 breakout groups: IPLCs and the Values Assessment	Participants could discuss: • How could the final Values Assessment be utilized by IPLCs? • What could be done to make the Values Assessment useful for IPLCs? • What are the key issues that IPLCs would like to see reflected in the Values Assessment? • Are there concerns or potential issues? • What are the key opportunities for collaboration?
15:00 – 15:30	*Refreshment break – outside room III*	
15:30 – 16:30	Report back from breakouts and group discussion	Authors briefly report back from their sessions and the group discusses key points
16:30 – 17:30	Formulating a strategy for the Values Assessment and IPLCs	Activities and discussion around key experts, resources, and case studies, and opportunities for collaboration, communication and dialogue throughout the assessment process.
17:30 – 18:00	Next steps and closing session	Closing words, next steps and farewell.

4.2. Participants list

Name	Country	Background
Indigenous Peoples and Experts on ILK		
Yildiz Aumeeruddy-Thomas	Mauritius	Center for Functional and Evolutionary Ecology, France
Jocelyn Cariño	Philippines	Forest Peoples Programme / Centres of Distinction on ILK
Viviana Figueroa	Argentina	Indigenous Women Network on Biodiversity
Guadalupe Yesenia Hernández Márquez	Mexico	ILK focal point for IPBES in Mexico
Mariaelena Huambachano	Peru	California State University, USA
Hindou Ibrahim	Chad	Association of Peul Women and Autochthonous Peoples of Chad (AFPAT)
Esther Katz	France	Institute of Research for Development (IRD)
Aymara LLanque	Bolivia	University of San Simón
Victoria Reyes-García	Spain	Autonomous University of Barcelona
Jannie Staffansson	Sweden	Saami Council
Rodion Sulyandziga	Russia	Centre for the Support of Indigenous Peoples of the North
Prasert Trakansuphakon	Thailand	Inter Mountain Peoples Education and Culture in Thailand (IMPECT) Association
IPBES Values Assessment		
Brigitte Luis Guillermo Baptiste Ballera	Colombia	Co-chair of the Values Assessment
Patricia Balvanera	Mexico	Co-chair of the Values Assessment
Unai Pascual	Spain	Co-chair of the Values Assessment
Simone Ferrera Athayde	Brazil	Ch 2 of the Values Assessment
Aibek Samakov	Kyrgyzstan	Ch 2 of the Values Assessment
Gabriel Ricardo Nemogá	Colombia	Ch 3 of the Values Assessment
Elena Lazos Chavero	Mexico	Ch 4 of the Values Assessment
Adrian Martin	UK	Ch 5 of the Values Assessment
Mine Islar	Turkey	Ch 6 of the Values Assessment
IPBES Secretariat		
David Gonzalez	Mexico	Technical Support Unit for the Values Assessment
Peter Bates	UK	Technical Support Unit for Indigenous and Local Knowledge
Nigel Crawhall	South Africa	Technical Support Unit for Indigenous and Local Knowledge
Patrycja Breskvar	Poland	Technical Support Unit for Indigenous and Local Knowledge