

REPORT

Second indigenous and local knowledge dialogue workshop for the IPBES assessment of diverse conceptualisations of multiple values of nature

Reviewing the first order draft of the assessment

10-11 September 2019, Capulálpam de Méndez, Oaxaca, Mexico



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Disclaimer: The text in the executive summary and sections 3, 4, 5 and 6 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.

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Executive Summary^{1,2}

The second indigenous and local knowledge (ILK) dialogue workshop for the IPBES methodological assessment of “diverse conceptualisations of multiple values of nature and its benefits to people” was held in the indigenous community of Capulálpam de Méndez on 10-11 September 2019. This event occurred during the external review period for the first order draft of the assessment. A group of ten members of indigenous peoples and local communities (IPLCs) and seven values assessment authors participated. Three members of IPBES technical support units supported the workshop.

The discussions of the workshop were organized by chapter and were guided by a series of questions developed by the authors. Those discussions resulted in the following key messages, presented here by chapter.

Chapter 2- Concepts of nature and values

- It is difficult to translate concepts and perspectives from ILK into different languages, as their complete and true meanings are often not captured by these other languages. This represents a difficulty in connecting indigenous and local worldviews to policymaking, but there are important examples of this connection in constitutions and policies implemented around the world.
- IPLC participants shared that some of their communities do not have a word or concept equivalent to “nature” in the same terms as defined by “western” science. Many participants mentioned sacred beings and spirits that they refer to as an example that could be comparable to nature beings and elements.
- The divide between what is human and what is nature is blurred and dismantled in indigenous and local epistemologies. Thus, in the ILK worldviews represented by the dialogue participants, the term “nature” does not correspond to their perspectives and understanding. Humans and nature exist within each other and manifest reciprocal relationships. Some examples are the Sacred Mountain (Deqin/China), the Muga Khlé or Banyan tree (Karen/Thailand), the term “tinidepuora” (Yukaghir/Siberia/Russia), Pachamama (Quechua/Argentina), the term “Mo-o” (Ogiek/Kenya), the concept of territory expressed by the term “ili” (Kankaney/Philippines), and the being “Naxhwing” comparable to Mother Earth (Mixtec/Mexico).
- For IPLCs, biodiversity represents diverse beings and their spirits. IPLCs have different ways and channels to communicate and reciprocate with nature. Biocultural heritage is considered a legacy from their ancestors.
- Regarding values of nature, for IPLCs the same values that apply to living in community with other humans are also often applicable to human-nature relationships. These include core ethical principles such as respect, honesty, solidarity, reciprocity, exchange, leadership and responsibility.

¹ Spanish translation of the Executive Summary is provided in Annex IV.

² The text in the Executive Summary 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.

- Key principles around values of nature also include stewardship and taking care of the land, beings and elements of nature, as well as doing them no harm.
- A guiding principle shared by some participants was that of taking only what is needed from nature and asking permission to do so.
- For many IPLCs, it is important to consider generations still to come in every decision, while also remembering ancestors.
- IPLC values are transmitted through diverse institutions, starting with the family, but also through languages, practices and rituals. These are used to inform local decision-making, negotiate policymaking across scales, and to implement local or customary laws.

Chapter 3 - Indigenous peoples' and local communities' methods

- When IPLCs make decisions that involve relationships with the land or the use of plants or animals, they look for guidelines and principles in oral stories, songs, and metaphors received from previous generations. These stories carry principles, guidelines and teachings that are interpreted and applied creatively to each specific situation.
- While IPLCs apply their own methods like storytelling to communicate their views, they also use scientific methods such as mapping, and qualitative methods if there is a need to document and provide evidence in an academic or institutional context. When IPLCs participate in research processes or perform assessments, they bring awareness about the centrality of their culture, for example contributing to the design of culturally sensitive indicators and appropriate methods.
- IPLCs can influence specific projects taking place on their lands by engaging outsiders in community conversations about the local culture. By involving officials, professionals and technicians in walking talks and community dialogues, IPLC leaders could persuade outsiders to support or accommodate IPLC views into the project. Local leaders could also involve high ranking officials in traditional ceremonies and educational dialogues about peoples' ways of living, traditional resource management, sacred sites, cultivation practices, and foundational principles regarding the land.
- IPLCs values regarding their relationships to land are present in their cultural practices, customary law, and identity. Elders generally play a central role as they are knowledge carriers and are entitled to perform essential community ceremonies. Elders could also decide which information can be released and which information must be reserved.
- Some communities exercise self-governance in various degrees by applying customary law, traditional practices, and culture codified in diverse forms of expression. Customary law informs territory management, including allocation of areas for firewood, wildlife, natural resources, forest, agriculture and tourism. Some self-governance practices involve structured authority along with levels of responsibilities from high-level decision-making to the community base.
- Increasingly, IPLCs are writing down their knowledge to ensure that ancestral law, principles, and teachings are learned and practiced by their youth and preserved for future generations. IPLCs are also using festivals and conventional media like newspapers and radio to disseminate information, which is also a strategy for strengthening their culture and languages.
- In some cases, IPLCs can regain their traditional values and methods, to achieve, for example, respectful and sustainable agricultural production. However, they can still face public policies and socio-economic barriers that tie communities to unsustainable market production.

- Transmission of IPLC values begins at home, but formal education also needs to be harnessed by IPLCs to transmit ILK and IPLC values to people at different ages. Education could also prepare young IPLCs to bring ILK to the academy and to learn scientific knowledge that can be used by the community, so that people have both ways of knowing. Research with IPLCs should increasingly be conducted by IPLCs themselves.
- IPLCs have engaged in different initiatives to revitalize their customary law, traditional governance structures, ceremonies and ancestral values to guide their internal affairs and their relationships with government agencies, non-indigenous organizations, and researchers. However, traditional self-governance is often not immediately acknowledged and honoured by central, regional, or local governments and laws. Some IPLCs are therefore taking a step forward, designing and implementing community protocols that incorporate the duty to consult, free, prior and informed consent (FPIC), benefit-sharing provisions, and measures to protect their biocultural heritage.

Chapter 4 - Decision-making

- Decisions made by IPLCs are often directly linked with the ways they conceptualize nature (i.e., not as a separate entity from human populations). This has implications on the values they involve in decision-making processes.
- IPLCs often make decisions together. When facing a threat to their territories, their customs, their livelihoods or their worldviews, some communities use all the legal tools, traditional institutions and decision-making strategies that they have at hand to face those threats, as well as their traditional methods for managing threats and making decisions. Other communities meanwhile may be unaware of the legal tools they could be using to manage outside threats.
- Negotiation is extremely important, but it can only occur when IPLCs know the possibilities and channels they can access to negotiate. Successful outcomes can depend heavily on whether their rights are respected, as well as both sides attending to the correct institutions and knowing the laws relevant to their concerns.
- Threats can come from companies who want to exploit natural resources, even if their activities are legal. Often, some instruments such as consultations are presented to society in general or even to IPLCs, but the way they are presented and implemented is not always clear, and sometimes the act of consultation can even be manipulative or restrictive.
- Some communities use plants and animals considered as sacred during their processes of decision-making. However, use of some of these plants has been criminalized and plants are confiscated when used by IPLCs, due to the misunderstandings about communities and their ways of life.

Chapter 5 - On better futures

- Participants highlighted that in order to contribute to a better future for all, it is crucial to reinforce IPLCs' rights to self-determination through customary laws and institutions (assemblies, councils, etc.), which should be articulated with other institutions at different levels.
- Securing IPLCs' land or territory is necessary for the continuation of traditional governance systems and practices, including agriculture, health and spirituality. It is important to renew and maintain a constant connection to land through values of reciprocity, which extend community values to other non-human entities.

- Communitarity and practices of service to the community are pivotal values that should be strengthened, as opposed to individualistic views and greed that can erode community values and life.
- Strengthening and revitalizing indigenous and local languages is key to protecting knowledge and biocultural heritage, thus contributing to a better future.
- Intercultural dialogue and the construction of bridges between ILK and scientific knowledge benefit natural resources management and other social-ecological practices.
- The integration of diverse views through the recognition of IPLCs' rights, knowledge and values strengthens decision-making processes, political instruments and policy.
- A broader participation of IPLC youth in their own cultural practices should be promoted. Participants report that often the self-confidence and self-esteem in their communities needs to be strengthened, and that the youth should be empowered. The adoption of technology and innovation could also benefit the communities and help engage the youth in cultural practices.
- Community education contributes to the revitalization of core values of reciprocity, humility and hope. It is key that youth learn from the land, from their elders and ancestors, and not only in conventional schools. Including IPLC values in school curricula would also be highly important.
- IPLC values may not be enough to face all challenges of the future, but young people could interpret old values and adapt them to their lives, moving forward with strong roots.

Chapter 6 - Recommendations to create better futures

- IPLCs often want to work to promote self-esteem and pride in their communities. They want to encourage their communities to recognize their own value and the importance of their knowledge. This could partly be done through the promotion of self-research.
- The documentation of traditional languages is highly important. Many customs, worldviews and livelihoods are embedded in language, so documentation could contribute to strengthen IPLC cultures and preserve traditions.
- Values and customs could be written down, as a safeguard against their loss and to aid communities in defending themselves against external threats. However, this decision depends entirely on the preferences of the community.
- Participants highlighted that the respect and recognition of IPLC rights needs to be brought to political international discussions. Key issues for these discussions are territory and self-determination.
- Bridges between the elders, who possess the knowledge, and the youth, who are to carry it to the future, must be created and strengthened. The documentation of knowledge and languages should be done in formats that are attractive and accessible for young people, in order to encourage and help them to become involved in traditions and customary livelihoods.
- There is a need for sharing of successful experiences between different communities, regarding self-governance and self-determination.

- Including ILK in educational curricula could be a good way of preserving this knowledge and getting new generations interested and informed about it, ideally to encourage them to learn more from their elders on the land.
- To address ILK, it is important to generate strategies to improve communication in order to visualize core principles, practices as well as innovations of IPLC ways of life.
- Participants highlighted that ILK could be incorporated at four different scales: locally, through self-research; sub-nationally, through the celebration of agreements achieved through networking between IPLC groups; nationally, by involving IPLC voices in policymaking; and internationally, through advocacy work and support from various stakeholders. However, this strategy would require the recognition, at all scales, of existing customary laws and processes.

1. Introduction

1.1. About this report

This is the report from the second indigenous and local knowledge (ILK) dialogue workshop for the first external review of the IPBES assessment of “diverse conceptualisations of multiple values of nature”, which was held from 10 to 11 September 2019 in Capulálpam de Méndez, Oaxaca, Mexico. The workshop brought together indigenous peoples and local communities (IPLCs) and authors of the assessment, with the aim of facilitating the input of IPLCs into the review process for the first order draft of the values assessment.

The agenda and participants list for the dialogue are given in annexes I and II.

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 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 will 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 are also presented in the text, for further attention and discussion.

The text in the executive summary and sections 3, 4, 5 and 6 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.

1.2. Background to IPBES and ILK

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.

Since its inception in 2012, IPBES has recognized that IPLCs possess detailed knowledge on biodiversity and ecosystem trends. This was first reflected in deliverable 1(c) of the first IPBES work programme (2014-2018): “Procedures, approaches and participatory processes for working with indigenous and local knowledge systems for the work programme of 2014 to 2018”. It has now been renewed in objective 3 (b) of the 2030 rolling work programme of IPBES, “Enhanced recognition of and work with indigenous and local knowledge systems”.

Recognising the importance of ILK to the conservation and sustainable use of ecosystems as a cross-cutting issue relevant to all of its activities, IPBES established a [task force on indigenous and local knowledge systems](#) and agreed on [terms of reference](#) guiding its operations implementing this deliverable. Much of IPBES' work with IPLCs and on ILK has also been coordinated by a technical support unit on indigenous and local knowledge, hosted by UNESCO.

Key activities and deliverables so far include:

- Progress on approaches and methodologies for working with ILK was made during IPBES assessments which took place between 2014 and 2019 (on Pollinators, Pollination and Food Production, four Regional Assessments and Global Assessment of Biodiversity and Ecosystem Services, Land Degradation and Restoration).
- The development and implementation of the "approach to recognizing and working with ILK in IPBES", which was formally approved by the Plenary at its fifth session in 2017, and which sets out principles by which IPBES should approach working with ILK.
- Development and implementation of methodological guidance for recognizing and working with ILK in IPBES, which aims to provide further detail and guidelines on how to work with ILK and provides guidance for an IPBES "participatory mechanism" for working with IPLCs, particularly in IPBES assessments.
- Development and implementation of a "[participatory mechanism](#)", a series of activities and pathways to facilitate the participation of IPLC in IPBES assessments and other activities.
- Organizing [ILK dialogue workshops](#) for the assessments, most recently for the assessments on sustainable use of wild species, values of nature and, invasive and alien species.

1.3. IPBES conceptualization of ILK

The IPBES approach to ILK gives the following conceptualization for "indigenous and local knowledge":

(a) Indigenous and local knowledge systems are in general understood to be dynamic bodies of integrated, holistic, social and ecological knowledge, practices and beliefs pertaining to the relationship of living beings, including people, with one another and with their environments. Indigenous and local knowledge is grounded in territory, is highly diverse and is continuously evolving through the interaction of experiences, innovations and various types of knowledge (written, oral, visual, tacit, gendered, practical and scientific). Such knowledge can provide information, methods, theory and practice for sustainable ecosystem management. Many indigenous and local knowledge systems are empirically tested, applied, contested and validated through different means in different contexts;

(b) Maintained and produced in individual and collective ways, indigenous and local knowledge is at the interface between biological and cultural diversity. Manifestations of indigenous and local knowledge are evident in many social and ecological systems. In this context, the approach understands "biocultural diversity" as biological and cultural diversity and the links between them.

1.4. IPLC participation in the values assessment

There are various ways that IPLCs participate and contribute to the assessment.

IPLCs as authors and contributing authors

There are currently IPLC authors working as ILK experts in the group of authors who will write the assessment, who were nominated as part of the formal call for author nominations. IPLCs can also be invited to participate as contributing authors. This can include providing case studies that illustrate key issues or themes of an assessment or working on portions of text with assessment authors. Input from a wide range of contributors is key to the success of IPBES assessments. Contributing authors are responsible only for contributing to a specific part of the chapter and do not work on the chapter as a whole. They are not formally nominated.

Dialogue workshops

Dialogue workshops with IPLCs and authors of the assessment are a key methodology for IPLC participation. Every assessment cycle has at least three dialogues at key points in the process, as follows:

- A first dialogue takes place as soon as possible within the assessment process, and aims to engage IPLCs in framing the methods, key questions and themes for the assessment. For the values assessment, the first dialogue was held on 20-21 March 2019 in Paris, France. More information on this dialogue can be found in the report available at: <https://ipbes.net/ilk-publication-resources>.
- A second dialogue takes place during the first external review period, and engages IPLCs in critically reviewing the content of the drafts, assessing strengths, gaps, and providing recommendations for additional sources of information. For the values assessment, this dialogue was held on 10-11 September 2019 in Capulálpam de Méndez, Oaxaca, Mexico. This is the dialogue on which the present report is based.
- A third dialogue takes place during the second external review period, and engages IPLCs in critically reviewing the content of the draft chapters and the summary for policymakers, assessing strengths, gaps, and providing recommendations for additional sources of information. The third dialogue for the values assessment will most likely take place in the first quarter of 2021, depending on when the review period for the second order drafts is set.

Online reviews of drafts of the assessment

IPLCs can also engage in the first and second external reviews of drafts of assessments. Drafts are made available on the IPBES website, usually for a 6 to 8-week period. The secretariat sends out a notification announcing the availability of the draft for review. Each comment submitted is specifically addressed by IPBES author teams, and review comments and responses are posted online after the session of the Plenary, at which the Plenary accepts the assessment report. Collaboration among IPLCs or their organizations to create group consensus comments is also encouraged.

Call for contributions

An online call for contributions will be opened for the values assessment in early 2020. The aim is to give a further avenue for IPLCs to provide information or case studies, as well as to recommend networks, organizations or individuals who could be engaged with during the assessment process. Contributions could include community reports, academic papers, case studies, videos, songs and artworks. The call will be available in English, Spanish and French, and other languages if possible.

1.5. The IPBES values assessment

Objectives

The objective of the values assessment is to assess:

- The diverse conceptualizations 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.
- The diverse valuation methodologies and approaches across different academic fields and non-academic knowledge such as ILK.

- The different decision-making contexts, the role of institutions (norms and rules), the diverse knowledge systems, and the multiple power relations in value articulation.
- The different approaches that acknowledge, bridge and articulate the diverse values and valuation methodologies for policy and decision-making support.
- Knowledge and data gaps and uncertainties regarding the values of and about nature and nature's contributions to people.

Rationale of the values assessment

At present, the design of governance, institutions and policies rarely considers 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:

- Making visible the different types of values and the wide spectrum of benefits derived from nature.
- Choosing and designing appropriate valuation methodologies and approaches.
- Identifying and addressing inherent conflicts that may arise due to different perspectives on values and valuation.
- Empowering individuals and groups whose voices are typically unheard or not attended to in discussing values.
- 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.

Timeline for the IPBES values assessment

The IPBES values assessment was launched in March 2018 and will be completed in 2022. Key milestones include:

- November 2018: First author meeting.
- 20-21 March 2019: First ILK dialogue workshop.
- July - September 2019: First external review period.
- 10-11 September 2019: Second ILK dialogue workshop (during the first order draft review period).
- October 2019: Second author meeting.
- 4th quarter of 2020: Second external review period
- 4th quarter of 2020: Third ILK dialogue workshop (during the second order draft review period).
- 2022: Completion and launch of the assessment.

2. Background, objectives and methods for the dialogue workshop

2.1. Background

The first ILK dialogue workshop for the values assessment

The second ILK dialogue workshop for the values assessment built on the work of the assessment's first ILK dialogue workshop. The first dialogue workshop was held on 20-21 March 2019, at the UNESCO Headquarters in Paris, France. It was organized to facilitate the participation of IPLCs in the early development of the values assessment, to contribute to the initial framing of the methods, key questions and content so that the assessment could better reflect IPLC values. A group of twelve indigenous peoples and experts on ILK participated in the dialogue, along with nine experts from the values assessment expert group. The participants highlighted the following key issues to be explored by the IPBES values assessment: Recognition of the diversity of worldviews and cosmovisions of IPLCs; the holistic vision of many IPLCs that all beings exist in a web of connections, which makes it difficult to think of "nature" in terms of values attached to something separate from humans; recognition of contributions and perspectives from ILK to respond to current environmental problems; and issues related to indigenous rights and power dynamics. Other key messages and challenges were discussed for each of the chapters of the values assessment, which are all presented in the workshop report, which is available at <https://ipbes.net/ilk-publication-resources>.

Preparation of the second ILK dialogue workshop for the values assessment

The second ILK dialogue workshop was held during the external review period for the first order draft of the assessment. At this point in the process, authors were already considering the information shared in the first dialogue workshop in order to include ILK in their chapters. It was decided that the second workshop would take place in an indigenous community: Capulálpam de Méndez in Oaxaca, Mexico. Located within the mountains of Sierra de Juárez, Capulálpam de Méndez is a town inhabited by an indigenous community of Zapotec roots. The town is surrounded by diverse and well-preserved ecosystems. This community is recognized as a role model for its forest management practices. All the participants apart from the assessment authors were IPLCs from around the world (see annex II for a participants list).

2.2. Objectives of the workshop

Objectives of the workshop included:

- Engaging IPLCs in critically reviewing the content of the first order draft of the values assessment, assessing strengths, gaps, and providing recommendations for additional sources of information and expertise.
- Exploring how the values assessment, once finalized, could be used by IPLCs, and what IPLCs would like to see reflected in the values assessment.
- Contributing to strengthening the conceptual frameworks found in the chapters of the values assessment to make sure ILK and IPLC perspectives are clearly embedded within them.
- Exploring ways that the diversity of ILK-based human-nature relationships can be expressed into values as perceived and articulated by IPLCs in the values assessment.

- Further 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.
- 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 experts who can contribute to the values assessment, both as contributing authors or as future participants of dialogue workshops and review processes.
- Sharing information about the values assessment with ILK experts and knowledge holders, networks and initiatives around the world.

2.3. Methods

Opening ceremony

The second ILK dialogue workshop started with a ceremony prepared and led by one of the participants who was born in the State of Oaxaca, in a community near to Capulálpam de Méndez. During this ceremony, all the participants received blessings according to local cultural traditions, and jointly prepared an offering circle with flowers, seeds and other natural elements on a hilltop surrounded by mountains, forests and fresh air.

Tools for communication and engagement

The IPBES values assessment authors prepared one or two key questions by chapter in order to guide the discussions during the workshop. These questions followed the narrative thread of the assessment, so that the answers could be directly related to previous or subsequent questions. Having acknowledged the confidentiality of the materials, participants were also provided with a summary of the first order draft. They were asked to refer to the complete first order draft for further details, and their questions regarding the content of the assessment were answered by the authors themselves.

Discussions

Following the questions posed by authors, all workshop participants engaged in discussion. At the request of participants, breakout groups were not used, to allow for a shared learning experience and to enhance the connection between all members of the workshop. During the discussions, participants were asked to make their own notes on cards. Authors and the technical support units also took their own notes. Finally, ILK holders were asked for permission to record all conversations. These inputs were the sources for this report. On the final day the indigenous participants also held a caucus, where they discussed among themselves without the values authors or secretariat present. The results of this caucus are presented in section 5 of this report.

Language of the workshop

This workshop was carried out in both Spanish and English. All the IPBES values assessment authors that attended the dialogue speak both English and Spanish. Holding the discussions in both languages allowed for participants who felt more comfortable expressing themselves in either English or Spanish to participate more freely, and to express and explain terms, customs, feelings and values in an easier manner. Simultaneous translations were carried out throughout the workshop. Comments made in Spanish were translated for the purpose of this document.

Walking and community discussions

During the workshop, the participants were also guided on a walk by members of the community of Capulálpam de Méndez, so that they could learn more about the community and its lands, and discuss amongst themselves. Representatives of the community also gave a presentation on their customs and

internal community organization. As the presenters did not provide their permission to share the information they provided, it does not form part of this report, but it greatly added to the workshop participant's understanding of the community and its lands.

Free, prior and informed consent

Participants were informed about the work of IPBES, including the work with indigenous and local knowledge (ILK), as well as the aims, methods and agenda of the dialogue. This was followed by a specific discussion on free, prior and informed consent, and agreement of a document that lays out agreed upon principles and approaches for all participants to follow during and after the dialogue (see annex III).

3. Key recommendations and learning from the dialogue³

3.1. About this section of the report

This section of the report presents a summary of the discussions that took place on each chapter during the second ILK dialogue for the values assessment. As explained above, all participants remained together, which allowed both values assessment authors and ILK holders to fully engage in the conversation. For this reason, some answers for specific chapters also cover other chapters' aims, creating narrative threads both throughout the workshop and this report.

For each chapter, a brief introduction of the discussion and a summary of the answers is provided. Afterwards, the key question for guiding each part of the dialogue is presented, followed by the comments and information shared by the participants. For some chapters, two questions were posed. In consequence, the presentation of the first round of answers is followed by the subsequent question and its relevant discussion.

3.2. Introductory activity – concepts of nature

An introductory activity was conducted by one of the authors of the values assessment. Noting that many indigenous cultures may not have an exact term or concept that corresponds to “nature”, for this activity participants were asked to introduce themselves and share a word, symbol or expression that would express, interpret or convey their concept of “nature” in their own languages and cultures, which could include human relationships and spirituality. They were asked to write or draw this expression on a card and each of them presented these cards to the rest of the group, recognizing differences and commonalities across cultures (figure 1).

³ 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.



Figure 1: Expressions of “nature” during the opening activity of the second ILK dialogue workshop of the IPBES values assessment.

3.3. Chapter 2 - Concepts of nature and values

Background to chapter 2 discussions

The discussion for chapter 2 started with a brief explanation of the purpose of the chapter, which is to present the diverse conceptualizations and visions of the values of nature and biodiversity. One of the challenges for chapter 2 is to communicate how different worldviews may express concepts, practices and values that go beyond science’s definition of “nature”. Also, it aims to compile and communicate the diversity of values connected to nature held by different human groups.

The chapter is using different sources to present the diversity of conceptualizations on nature. ILK is intended to be included through answering several questions, two of which were used to guide the discussion during the dialogue. The first question addresses the conceptualization of nature as expressed by IPLCs’ own worldviews and perceptions. The second question addresses values of nature, how these values might be expressed in practices, and how these can be communicated to others. For both questions, the use of cards, symbols, expressions in indigenous and/or local languages, and storytelling was encouraged.

First discussion question for chapter 2

To what extent do the terms “nature” or “environment” correspond to the ways people from your communities perceive and live with animals, plants, spirits and places?

Discussion overview

From the discussion of both questions, it emerged that the true meanings of indigenous concepts and perspectives are preserved through their original languages. This means that translation of these concepts does not capture their whole significance. Indigenous participants of the dialogue stated that in their communities there is no word or concept equivalent to “nature” and that the divide between what is human and what is nature is very much blurred.

Cases and examples

“When using another language, a restrictive language that does not comprehend all the meanings indigenous peoples provide through their words, it is essential to look at the connections to be able to really reflect what the indigenous world is.”

According to the Kichwa leader who participated in the workshop, language is fundamental for providing meaning to indigenous peoples’ stories. He noted that when translating words and stories, there are many misrepresentations of the cultural components and the ideas that indigenous people have. Colonialism imposed languages onto indigenous peoples, and those languages limit indigenous peoples’ expressions. Each word in Kichwa, spoken by the Sarayaku people from the Ecuadorian Amazon, is full of meaning, and to try to explain the meaning to Western society is impossible, because language and meaning are lived and are always constructed through everyday lives. In the West, nature is often separated from everything else, and so, there is a barrier. But ‘Pachamama’ is where all life is originated, not only human life, but other beings’ lives, even those that are invisible but interlinked with the rest. ‘Sumak Kawsay’ is often translated to ‘good living’ but it is more than just this. The ‘Amani’ are guides, ‘Lunguli mama’ is the fertility goddess, and there are many other gods and beings, and each of them have their own role. ‘Sarayaku’ when translated means ‘river of maize’ but it is also a way of understanding the surroundings, and when translated, ‘Sarayaku’ gets simplified. In this sense, it is important to think about the language that the west wants to use to get to know the indigenous world. When using another language, a restrictive language that does not comprehend all the meanings indigenous peoples provide through their words, it is essential to look at the connections to be able to really reflect what the indigenous world is. The indigenous language with which indigenous peoples understand the word, is not the language used to represent it when explaining it to outsiders.

“Tinidepuora means all around you, including you... We [humans] are in, and we are all”.

A participant explained that in the original language of the Rkymur/Yukaghir people of Siberia, Russia, there is no word like ‘nature’. During the 1990s, when the indigenous peoples started to study books from other regions, they got to know the word and started looking for a similar term in their language. The closest word they found is ‘Tinidepuora’ which means all around you, including you. Humans are not only a part of everything: they are in and they are all. This word is used only in ceremonies: gods and spirits are asked to provide Tinidepuora to their place or territory.

“Sometimes, Pachamama has been translated as “Mother Earth” or “Mother Nature”, but the translation does not capture the whole and true meaning of the concept. Pachamama is a spirit, which is tangible, and which needs to be taken care of.”

A participant explained that for the people in the Argentinean Andes, the word that is used is ‘Pachamama’. Sometimes, Pachamama has been translated as ‘Mother Earth’ or ‘Mother Nature’, but the translation does not capture the whole and true meaning of the concept. The word ‘nature’ does not capture the whole meaning attached to ‘Pachamama’ either. Pachamama is a spirit, which is tangible, and which needs to be taken care of. This understanding is transmitted through generations, and the concept is very deep, as it includes interactions with people, animals and the land, which are all connected.

Attached to the meaning is also a sense of time cycles: people who believe in Pachamama think about the repercussions that their actions will have, every decision that is made will have an effect on the people from seven generations ahead. Sometimes, governments believe that there is a lack of ambition or vision in the way indigenous peoples act, but it is more about how the future consequences are conceived.

“Every human being has 37 souls, five of them are inside the human body, but the remaining 32 are elements of nature.”

A participant explained that among the Pgakenyaw, a group from the Karen People in northern Thailand, there is no word to refer to what is called ‘nature’ in English. When they talk about trees and animals, there is often a story linked to relationships. They believe that the *Muga Khlé* (banyan tree) is their great mother, since their ancestors descend from her, which also explains why their clan is a matriarchy. The community protects the trees, as every child has a soul in a tree, because when they are born, they take the umbilical cord to the tree. The gibbons are also respected as ancestors, since there is a story about a group that was very hungry and went looking for salt in the forest, but the children went to look for fruit and climb the trees, becoming gibbons because they did not want to come back. For this reason, people do not hunt them. There is also a spirit of rotational farming called *Ht’ó Bigà*. Every human being has 37 souls, five of them are inside the human body, but the remaining 32 are elements of nature, so, considering this, there is no single word for nature – it is part of life and also of human beings. They tried to build a word to refer to nature, but there is no sense in doing that.

A participant explained that the Ogiek People from Kenya use the word ‘*Mo-o*’ to refer to a huge and expansive forest, a ‘house of leaves’ which is, at the same time, a god that takes care of them, by providing them with everything they need, including food and shelter. But the elders would not refer to anything as ‘nature’ with the same meaning as the one given in English.

A participant explained that Tibetan people from the Deqin group were not very much influenced by the Buddhists, and they live in the mountains and keep traditional beliefs about sacred mountains. They do not have a word for nature or environment, but they consider that all living things belong to the sacred mountain, including streams, trees, animals, humans, villages, and fields for pastureland and agriculture. There are geographical levels of what belongs to the mountain: On the first level are trees and animals and people cannot touch them, or they will get punished by the mountain. On the second level, is logging and gathering, and on the third and fourth levels are the fields and villages. The king of the sacred mountain is on top of the mountain. A second dimension is about sacred places, which are all over the mountain, including springs, waterfalls and grasslands, among others. Natural reserve areas were introduced as a policy for conservation, but they limit the possibility of relations with the sacred mountain. Nevertheless, people still live there, in contact with their mountain, and even build houses with a very beautiful exterior as an offering to the mountain.

Among the Kankanaey people from the Philippines, ‘*lli*’ is a word used to refer to the territory, including all natural resources (from the mountains to the rivers, including people), which was created by *Kabunyan*, the Supreme Being (also the Creator). Natural resources, like water, are gifts to the people and in consequence, they should be protected, nurtured and sustained, but not owned by anybody. In this community, one of the core principles and values is *inayan*, which means “do no harm”, which also is a way of respecting all creation of the Supreme Being, who made everything. When something is meant to be used for human benefit, for example a tree for making a house, people need to ask permission to cut it down.

The Mixtec people, from the Highlands in Oaxaca, Mexico, speak the language Ayüuk. There is no word in Ayüuk for ‘nature’, but they believe that something superior, a being called ‘*Naxhwing*’ (Mother Earth),

created all life and takes care of people. Even other beings that are not alive were created, such as the rocks, the air, and the people's ancestors. For this reason, the communities also take care of the territory, from fires and plagues, as a proof of the reciprocal relationship that exists connecting all beings. They consider that all natural beings are alive and have feelings (even the wind and the rain can get angry), and they also believe that these beings take care of them. But, these beliefs are not taken into account by others, for example, when decisions to open mines are made. In consequence, bridges need to be built between science and indigenous peoples' worldviews, for which there are two recommendations for the assessment: (1) consider that language is a very important factor that defines indigenous peoples, and even if colonialism has caused some things to get lost, there is still a very defined way of thinking and of engaging with the surroundings; (2) look in databases of languages (such as Ethnologue) for the concepts related to Mother Earth or Mother Nature, to show how many ways for conceiving nature are there, even showing percentages.

Another participant explained that Mexico is pluricultural, pluriethnic and megadiverse, but around 60% of that diversity has been lost due to invasions. The preservation of the biodiversity that remains in the mountains of Mexico can be historically traced to the ethnic groups living there, but there has been a destruction of culture, and now it seems that the same is happening with nature. People from the mountains of Oaxaca consider themselves as a product of the land, and they think that the land does not belong to humans. Consequently, there is an obligation to take care of it, including its tangible and intangible aspects, because the land is the source of life. Everywhere humans stand, life is destroyed, and, in that way, humans destroy themselves. Indigenous peoples from the mountains of Oaxaca define Earth as the source of life, the provider of everything that sustains them. Nature provides everything, it is life on its own. This is a very complex and sensitive topic, and it needs to become a common cause, because the world is at risk and humans themselves are collaborating in its destruction.

Second discussion question for chapter 2

How could you express, in your own culture, the meaning of values? How are they expressed in practices? What can we communicate to others about values and values of nature? Please provide an example or a story of why values matter.

Discussion overview

Regarding nature values, participants highlighted that the same values that apply to living in community with other humans are also applicable in human-nature relationships. These include core ethical principles such as respect, honesty, solidarity, reciprocity, exchange, leadership and responsibilities. These values are transmitted through diverse institutions, starting with the family, but also through languages, practices and rituals. Decisions within participants' communities are made while thinking about future generations. All of the above has consequences for policymaking, considering that there might be difficulties in connecting indigenous worldviews with the design and implementation of policies.

Cases and examples

A member of the Quechua people from the Argentinean Andes shared that when she first moved from her community to Buenos Aires, she realized that not everyone understood nor believed in Pachamama. Then, she moved to Canada, and she found that values were very different from the ones they have within her community. Reciprocity is not practiced in the same way: within her community, reciprocity is more than just in the present moment, it is with future generations and with the spirits, so there is a constant support from one to the other. In her community, everything is discussed and worked out together. Her grandfather used to say that if the youth does not respect the present moment, they will not be respected when they become elders. But in the city, life is more by oneself, there is the government and the individual lives according to the government's rules. For that reason, she decided to return to her

community, so that her family could grow up with her people's values. The collective relations, and the connection with nature and with their ancestors are valuable, because they allow knowledge to be shared through generations.

In response to this, an assessment author noted that in urban societies in Canada, values might be very different from those found within Canadian First Nations' communities, where people share some of the values that were expressed by the participant, related to responsibility, reciprocity and time cycles.

"Every hunter considers that trophies are not a personal success but a gift from the spirits, and so, receiving more, means sharing more."

The Rkymour people consider that 'good men' are those who have a very close relation to land or nature and are attached to the land. They live in the land, with nature, and they have a very good understanding of nature. In the occidental world, an educated man is a 'good man', but it is a different way of valuing what is good. The good men are called 'Yukaghir'. The real *Yukaghir* live in the tundra or the forest, although some of them also live in the village. The *Yukaghir* are good hunters, but they do not hunt for trophies since they do not need to, even when they know where to find reindeer, elks and sables and could make money with them. They only take from nature what they need. Every hunter in the community can take 50 skins of sable, but it is common that *Yukaghir* give less than that, because they understand and relate to nature, they consider that trophies are not a personal success but a gift from the spirits, and so, receiving more means sharing more. This is related to the concept of 'Nemat', which is about what is enough: some say that people from the community are foolish because they don't have reserves of food, or because they don't make money with their natural resources. But the community members apologize to every animal for killing them, and they try to kill only for eating, which is what they explain to the prey, to make it right.

"Values from the Zapotec people from Huayápam are very closely related to practices that have allowed the survival of the people by taking care of the territory and of each other. People have the responsibility of preserving."

In Mexico, the Zapotec people from Huayápam share within their community, and with other communities, values about reciprocity (through the *tequio*, which is voluntary work for a common benefit), and values of nature. The village name 'Huayápam' means river, and it is because water has a special value: it is the axis of their life, it guides their life. Near to the river, they do offerings. Values from the Zapotec people from Huayápam are very closely related to practices that have allowed the survival of the people by taking care of the territory and of each other. People have the responsibility of preserving. They have integrated payment for environmental services in the community; other experiences have showed that when these schemes are applied, people change their minds about why it is important to take care of nature, but fortunately, this has not happened in Huayápam. Some foreigners have come to the town to live, and since the village is very pretty, they have high prices for the land (and this has helped to counteract the poverty in the region), but when someone new comes, the Assembly will tell them how to behave, and if they do something wrong, they are sanctioned.

"All of these values are translated in body expressions, through dancing in an event called Guelaguetza, which means 'you give me, I give you, we exchange.'"

One of the participants, who is a Zapotec leader, highlighted that in the Sierra Juarez, Oaxaca, people recognize that values have to be taught at home: people need to be educated with values from childhood. The two most important values to be learned from infancy are respect and honesty. Maybe in the school other values will be taught. But then, there is another very important value: communality (in Spanish 'comunalidad', which is not included in the dictionary of Spanish language). To practice communality, you

have to experience it by living with others. To talk about communality, it is necessary to live it, there is no literature about it, and it is a way of living that has impacted indigenous communities' development. Communality is solidarity. This is a lesson that everybody learns, from children to elders. All these values are translated in body expressions, through dancing in an event called *Guelaguetza*, which means 'you give me, I give you, we exchange'. The *Guelaguetza* is about giving and receiving, about the mutual help applied for every social event, from celebrations to wakes. The exchange could be of products and dances, but never monetary. Also, in his community, people look for support from others and later, they compensate that service with another service: this practice is called '*tequio*'. Within the community of Capulálpam, *tequio* is a voluntary work, from about four to ten hours per person, depending on the needs of the community, and it is mainly applied as a response to environmental events (for example, wildfires, floods and earthquakes), or for organizing activities for picking up garbage and cleaning weeds. *Tequio* is about solidarity, about supporting each other. There is also respect towards nature: there needs to be a good reason to cut a tree or to kill a bird, so there is a culture of taking care of what nature provides. In relation to security within the community, there is one police car in the village, but it is never really used, because the people take care of each other. There is a community police force that is elected by the Assembly. These police have an unarmed patrol that watches the village and oversees order inside the community. If someone alters the order, they are arrested and penalized. Within the public jail from the community, sanctions are related to community social work. Another way of taking care of their territory is not to sell lands, and this is forbidden. These are the values that are applied in Capulálpam, which respond to decisions made through the Assembly and from what is stated within their internal rules like the Police and Good Government Proclamation (*Bando de policía y buen gobierno*), the Community Statute (*Estatuto Comunitario*) and the Communitarian Biocultural Protocol.

"Values are shown through language: plants do not have leaves, but hands, and animals do not have paws, but feet. And if language is lost, the knowledge about birds and that conception about equity is also lost."

Mixtec people from Oaxaca make a very symbolic offering to the land. Every time before drinking something, they offer some of that same drink to the Earth by spilling it into the ground, as a way to return what the land gives. This shows that there is a very important reciprocal relationship with the Earth. *Madre Tierra*, Mother Earth, is a term that is also used by the people in these communities, the same as is used in Bolivia, for example. Another relationship that is very valuable is the one with the Moon: the Moon guides people, and by observing it, they get to know the natural cycles of the rain. This is very important for them, because based on this they decide whether they should or should not move to other places to practice agriculture. They also look into the plants to see if the dry season will be prolonged (some plants start producing ashes when the rain is delayed). All this knowledge is of high relevance in the context of climate change, for which they have the term '*Hama kia*', which means 'times have changed'. Other values are shown through language, which allows them to obtain a vision of equity between people, plants and animals. For example, in their language plants do not have leaves, but hands, and animals do not have paws, but feet. And if language is lost, the knowledge and that conception of equity is also lost.

For Karen people in Thailand, three stories that can express values connected to nature were shared:

- First, a story about picking a leader: in the past, all animals were looking for a king and they thought of hornbills, because they are big and loud birds. But when hornbills were leaders, they did not look after the animals they were supposed to, and they were loud and frightening, so they were not good leaders. Then, they selected owls, but when they became leaders they stayed quiet in their holes and slept throughout the day and at night, they looked for prey and some animals disappeared, thus they showed they could not be leaders. Finally, singing birds with long tails

named takals were chosen as the leaders, and the takals went around in the morning waking up all animals, small birds also followed them, and so, they were good leaders.

- The second story is about farming: all people were allowed to do farming except orphans, who were only allowed to farm on top of rocks. One orphan tried to carry leaves from the forest to put them over the rocks, he burned them and then planted some rice. Some spirits saw him, and saw that others had a lot of land to cultivate. One spirit, Ht'ò Bigà, the spirit of rotational farming, appeared as a widow trapped in the bamboo and asked for help to others that passed by, but no one helped. Only the orphan saw her and crossed with a small knife to help the widow, cutting the bamboo and taking her out. The orphan asked the widow where she was staying and she answered she had no house, so he took her to his rice field, over the rocks. During the farming time, the orphan had no rice to eat, and he did not know how to feed the widow. In his field, only seven stems came out, and she told him to cut out the seeds and sow them. The rice was of a very high quality and after cooked in the pot it turned out to be very good. Every day, they harvested the stems, and the rice never finished. After a while, people from the town were surprised that the orphan still had rice every day. One day the widow said, 'now you really have rice, and I need to go back.' This taught people to leave rice for birds, for spirits, for widows and orphans, by doing rotational farming.
- The last story is about how to become a good person or leader: to do that, people need to go to the mountains or the forest and stay together for three days and three nights but without touching each other. People must be separated by plants. That way, when becoming a leader, you will have access to good products and be able to do everything.

A participant explained that the Kankanaey people in the Philippines value relationships among humans. For instance, when a child is born within the ancestral domain, she/he is considered a child of the *ili* (community); she/he can be fed in any house; anyone who sees a child misbehave is obliged to prevent it and correct the child, giving words of advice. Similarly, the maintenance of all the rice fields requires cooperation and collective action by applying a landscape approach for managing the entire watershed with irrigation canals in the rice lands. If someone finds a leak in the stonewall or dike, they may do some remedial measures and report the situation to the rice field owner for timely damage control. Otherwise, the whole stonewall will erode. Collective action is also necessary for protecting the watershed and maintaining the irrigation facilities.

In the Cordillera Philippines, a participant shared how the different indigenous peoples of the region, known as Igorots or people of the mountain, were able to protect the territory from a dam project, which was the first successful protest against a World Bank funded project. Sometimes, protests against destructive projects or investments can fail because of poor leadership in the communities. In contrast, during the Chico Dam protest, the people remained organised and committed.

A participant shared that in China, when the Deqin people want to build a house, they ask the sacred mountain for permission, and they also ask the Buddhist monks to select a place for the house. All villages send one person to help build the house, and they spend a lot of time holding a festival, with the elders singing and the rest of the people dancing. When the shape of the building is nearly finished, they celebrate the birth of the house. The elders sit around the fire to tell the story of where humans come from. There are spiritual levels within the house. The first level of the house is for Buddha, so after the house is born, Buddha is invited to the house. The second level is for people. The third level is for animals and the deity of animals is invited to the house. The first value of the house is as an offering to the sacred mountain, and so the colour of the exterior has to be joyful. The second value is to animals and agriculture, and also to Buddha. The last value is for humans. Thus, the house is not only for humans. It is for everybody, including the sacred mountain.

The Ogiek people from Kenya are a community of hunters and gatherers. They have many values for the environment, as well as values taught since childhood through initiations. Elders have other values such as leadership, and they are all transmitted to younger generations. There are different clans and each clan has a totem, which is an animal assigned to them to care for, which could be birds, insects or others, and this is another form of value, the responsibility of taking care of the animals. In relation to the land the land or *Mau*, people believe that this is their origin and as such, it should not be interfered with: it is their source of life and energy. The Nessuit stone is a unifying symbol of the clans, and people protect the area where the stone is found; it should never be touched. There is also a connection to the spiritual world which is demonstrated when someone dies and their body is buried near a tree, and so, those trees are to be protected. Most young men undergo rites of passage in the forest, which allow them to live well with the forest, and this shapes knowledge and culture: they greet the hills with songs (*kesal tulong*), and make sounds (*Ke seer onon ke gar'*) that allows them to gather courage.

A participant shared that during a project to recover biocultural memory regarding medicinal plants, a research group went to meet with the Muisca community of Sesquilé, Colombia where the project was going to take place. Everyone was introduced, but when an elder grandmother was expected to talk, all she did was take a shell with tobacco and a small holy bone. Then she said that it was not her who was going to talk, but the grandfather tobacco. She proceeded to give the medicine to everyone by blowing tobacco powder into the noses of those participating in the meeting. She asked them not to think too much about what they were going to bring to the community, but rather what they were going to get from the relationship with the community and from the experience. She said she would like to see people understanding the message of medicinal plants. If they were going to work with good hearts, then it was a good thing, but if they did not have clear hearts, then they had no place in the community. Some researchers learnt that about themselves and did not return. So, there was a message of the medicinal plants that was not explicit, but was felt by the participants.

3.4. Chapter 3 - IPLC methods

Background to chapter 3 discussions

Chapter 3 of the values assessment discusses the approaches and methods that communities use to make their values, which are often implicit, come to the surface in order to represent them during decision-making processes. During the session participants were encouraged to provide concrete examples.

Discussion questions for chapter 3

How do you explain and represent the values or principles of your community in a decision-making setting? How do you highlight and make visible the values and the principles that matter to you and your community?

Discussion overview

Overall, participants highlighted that when indigenous peoples make decisions that involve relationships with the land or the use of plants or animals, they often look for guidelines and principles in oral stories, songs, and metaphors received from previous generations. These stories carry principles, guidelines and teachings that are interpreted and applied creatively to each specific situation. However, they will also use methods from science if there is a need to document and provide evidence in an academic or institutional context.

Indigenous peoples' values regarding their relationships to land are present in their cultural practices, customary law and identity. Related to this, some communities exercise self-governance in various

degrees by applying customary law, traditional practices, and culture codified in diverse forms of expression. However, they can still face adverse public policies and socio-economic barriers. For this reason, indigenous communities have engaged in different initiatives to revitalize their customary law, traditional governance structures and ceremonies. However, traditional self-governance is often not immediately acknowledged and honoured by central, regional or local governments and laws.

According to the participants of the second dialogue workshop, indigenous peoples have recognized the utility of writing down texts that can ensure that their ancestral law, principles, and teachings are learned and practiced by indigenous youth and preserved for future generations. They also recognize the importance of education in securing a consistent transmission of community values to people at different ages. Some participants underlined the need to support young people and women to get research training to become researchers in their own communities.

Participants mentioned the following methods and approaches used by communities to bring their values in the contexts of projects or decisions impacting their lands and ways of life: storytelling, knowledge documentation, revival of customary law, indigenous education, knowledge dissemination, participatory research, compare and contrast, dialogues, rituals, festivals, general assemblies and meetings, elders' governance and community government.

Cases and examples

"We have established rules regarding hunting for parties and community celebrations, how many animals should be hunted... We have moved from an oral tradition to a written tradition to ensure that young people learn and understand the rules regarding hunting."

A legend was shared concerning the transfer of values to the Sarayaku people of Ecuador by an invisible being, who is protector of the forest, called Amasanga. One day, many men went hunting in the forest for ten days, bringing with them their weapons (poisoned darts and blowguns, among others); they also brought chicha, which was left two days to ferment to drink during the hunting trip. After hunting lots of animals and when they were preparing to return home, the men started drinking the chicha and got drunk. While they were drunk, they began to argue about who was the best hunter. They started using language against the forest and mocked the animals and the trees. But one of them was being cautious and kept observing the forest, while the others were thinking about the celebration at the village once they were back, about all the meat they will bring back and the feathers they will wear. And so, Amasanga, protector of the forest and owner of all animals, arrived and asked the observer why they had killed so many animals and why they were mocking the forest. The Amasanga told him that she was going to poison the chicha for the other men to drink, thus saving the observant man from drinking it. The Amasanga then took the poisoned darts used to hunt and put them in the chicha. The man, who listened to Amasanga, tried to stop the other men from drinking the chicha but no one believed him and they drank it and died. Only the man who listened to Amasanga lived, and when he went back to his village, he told the people what happened, including the appearance of Amasanga. Today, Sarayaku people still live by that story in their community. For example, they do not kill the tapir, which was in danger of extinction and whose population has now increased. They hunt but they do not compete to be the best hunter, because the animals are getting scarce. The participant explained, "This myth teaches us that we should take only what is needed to survive, not to accumulate, to exploit or to pretend to be the best. It teaches humility with nature. We have established rules regarding hunting for parties and community celebrations, how many animals should be hunted; if people disobey, they are sanctioned. We have moved from an oral tradition to a written tradition to ensure that young people learn and understand the rules regarding hunting. We also protect trees that are sacred, we don't cut them, we even avoid walking near them, because we know that their protectors live there. Amasanga brought a lesson, and it became present in the everyday life,

transmitted to the children and to everyone else, respecting and using only what is needed to be able to live harmoniously with nature.”

The Yukhagir people in Russia are a very small community of only 1603 members. For this reason, preservation of the language and the culture is very difficult. During the past 20 years there have been many efforts to document traditional knowledge (two of which were international), because every day, a part of that knowledge is lost, and it is important to preserve it for future generations. A participant in the workshop shared that people from the community wanted to share the knowledge with children and young people, in other ways rather than only by documenting it. For this purpose, they organized holidays with costumes and workshops. In 1993 they began to write their own local laws and develop local self-government. This is related to *Suktul* (meeting of people), and it took five years for it to be adopted by the regional government. In 2007 they held the first *Suktul* and now they have two *Suktul* in their villages. These laws establish special rules to preserve the language, the culture and the rights to land, but there were still governance challenges. *Suktul* is an official part of the government. They also created another form of self-governance in 1992, the Council of Elders, to help regain this traditional form of governance. The Council of Elders celebrates ‘*tuls*’ or gatherings, and in general, the council is an attempt to bring a traditional form of self-governance to the land, one that was used in the past when the elders had power. The Council of Elders is not recognized by the state, but it is recognized by the people from the community, so this is used for their own level of governance. They also use official channels, such as NGOs and education associations. They also understand that they need culturally-specific media, and as a consequence, they created two newspapers, which they print twice a month, in their own language and in Russian (because a lot of the people are not able to understand the native language), and they had support from the regional government to do so. Most of the people do not believe that they can impact decision-making processes. So, at the municipal and regional level, they organize the councils for co-managing resources. It is not possible to say that there have been a lot of successful cases, because most of the responsibilities belong to the federal state, which is why it is very hard to work with the councils for co-managing resources. Finally, the formal education system is seen as changing the minds and values of children and encouraging the loss of language and identity. In 1993, the Yukhagir started to create their own schools for all Yukhagir children, who were shy to acknowledge that they are Yukhagir due to stereotypes and negative opinions from larger society. They tried to change what was taught in the schools, but only one Russian parent (out of the 26 parents from the children in the village) agreed that it was important to learn about traditional cultures and languages. This shows a loss of identity and how people see themselves. In spite of this, the schools were created, and the children now learn about their people’s traditions. Boys learn herding and fishing and girls learn sewing, and after five or six years there have been good results, since now children recognize themselves as Yukhagir and speak the language, taking pride in it. The next step was to start a nomadic school, which will allow nomad children (“real Yukhagirs”) to go to school. It is understood that people who are raised at the village will not become real Yukhagirs, but there are children who live in the tundra or the forest, and from that, they develop a better ethnic identity, so there are attempts to implement these nomadic schools. However, considering the conditions, particularly the weather, it is not easy to achieve, but it is important for preserving the language and culture. A final special step is a book of the history of Yukhagirs, which has been asked for by the elders. They expect to be able to work on it and share it among their people to increase knowledge and pride about their origins.

It must not be forgotten that people have their own tools, and have their own way of knowing, and learning, and doing research on their own. What is most challenging is to figure out how to build this into research processes.

A participant shared how colonialism has impacted the educational system for indigenous peoples in the Philippines. As early as the 1980s, a participatory research approach was implemented by some civil society organizations to veer away from a research system that only sees people as objects of research, towards enabling people to participate effectively in research processes done for and by the people, taking into consideration their perspectives. Among indigenous peoples, culture was seen as very important, so they were very culturally sensitive with approaches and methodologies for the research process. In international processes, the United Nations Statistical Division noted a lack of information and data from indigenous peoples. For this reason, from 2006 to 2008, various workshops among indigenous peoples were convened, and as a result, indicators that are relevant to indigenous peoples were identified: there were 12 different kinds of indicators, which included lands/territories and resources (e.g., control over lands and resources, land use change, land tenure arrangements), customary governance, and indigenous knowledge, among others. The indicators were used to assess their communities, and proved to be very useful. Most important is the sensitiveness to the culture while crafting research methodologies and guides: it must not be forgotten that people have their own tools, and have their own way of knowing and learning, and doing research on their own. What is most challenging is figuring out how to build this into research processes. So, one method used was storytelling, another was to compare and contrast. There were also methods for doing maps, integrating also the scientific way of mapping.

In one ancestral domain in the Philippines, indicators were used to assess a territory where some villages had changed the traditional farming system and adopted monocropping, with chemical-based, commercial, temperate vegetable farming. At the onset of the research, the general notion for community development was to expand the vegetable farms in order to increase income. When the community was assessed, the change in land use and the irrigation for the farmlands was evident, as well as the negative impacts on health and self-determination (as they had become tied to the market system, which they were not in control of, and which created debts with traders). During the process of collective analysis, people were able to say that the traditional system of land management is based on an ecosystem approach that needs to be revived. People were able to understand the connections between the irrigation system, the rice crisis and their impoverishment, and between children with mental and physical diseases and the use of pesticides (although this last part was not proven). Also, people saw that millions were being spent on agro-chemicals to poison their land and food, which goes against their spirituality and values. Water was polluted and people were unable to drink it and had to look for other sources. So, in this sense, they were able to look at their values. As a result, the voices of the elders became stronger. With the method of compare and contrast, which also uses scientific data, they looked at their values and the traditional ways of farming using natural pest control. As part of the research, an inventory of insects was made, since insects are part of the traditional food system to control pests. In this way, they were able to differentiate between the beneficial and the pest insects and realized that spraying pesticides on rice fields is mostly unnecessary, while in other places it might be useful only during certain seasons. Influenced by their spirituality, people were able to remember that taking care of the land is important and positive. The research process was successful, and even officials from local governments came on board and appreciated the findings. However, although they made a resolution to revive their traditional farming systems, they were not able to reverse the process of immersion into the market, due to incentives from companies to use chemical inputs, very limited opportunities to earn cash, debts, not daring to take the risk and go back to natural farming, and pressures from investors and suppliers. Also, the collaborative effort of different stakeholders was undermined by a hydro-project that divided the people within their ancestral domain, as the local government was in favour and the people were against,

and that put an end to creating a solution to the topic that was researched. Nevertheless, women in some villages started retrieving indigenous food crops and some farmers are cooperating to innovate on their indigenous farming systems.

A participant shared that IPLCs in Tibet were able to introduce their traditional values into a government policy. Traditional houses are made by the Deqin people, as a gift to their sacred mountain. The government considered that these houses were not suitable for habitation, and they were concerned about disease, as the houses have no toilet or shower, animals are allowed to live inside, and people use firewood for cooking. Some people were confused by the government's statements and started to consider that they should change. The government designed military-style houses, which all look the same, with straight lines, like buildings in the city, but in a village. In this case the people tried to demonstrate to their people and to the government the value of the traditional houses. They organized meetings with all stakeholders, including officers, villagers and especially the monks from the monastery. They did not begin by saying who was right. They began by sharing the story about why the house was the way it was, and the meanings of the different parts. Young villagers were surprised when they learned about their houses and their diverse meanings and values, and as they learnt they became proud of them. Houses in the cities, even if they are big and are new, have no meaning, whereas their traditional houses are shared with the sacred mountain, and the mountain lives with them. Then they talked to the officers about how the traditional houses were beautiful and the importance of traditional cultural meanings. Many officials were also local people, so they were able to think about their own villages. Then they invited the national architects involved in this policy to talk to the old men in the village. They talked together and designed together, involving traditional knowledge into the plan and finally reaching agreement. The housing project still carries the same name, but it is enriched with traditional knowledge.

In Thailand there are often misunderstandings about indigenous peoples and deforestation, as many people do not know about indigenous livelihoods and agricultural systems. There are forest rituals for sacrifices to the land, mountains and forest, which is called *Rha*. When the previous king was on the throne for 50 years, the Karen people wanted to make a celebration. The elders decided to have a ceremony, a tree ordination for government representatives, the civil society and the people of the community. The first evening, they invited the princess to be part of the rituals, and it was a mix of the traditional ceremony and a Buddhist ceremony. In Buddhist ceremonies, they wear a yellow cloth, but in the local ceremony the cloth is tied to trees, for tree ordination. This is a way in which the people of the community acknowledge the spirits and that they need to conserve the forest and spirits. In this way, people became aware about the knowledge, beliefs, and spirits of the forest. At the same time, outsiders understood how the Karen people have promoted forest conservation. This was also an opportunity to sustain a dialogue between the village and the government regarding their way of living, the resource management they practice and the rotational farming they perform. Their aim is to have 50 million trees. So, every area started doing these rituals. Thus, the sacred sites and the traditional law started to come back in these processes.

In Argentina, customary law shows community values. However, community values are not always in accordance with the national law. The national law establishes that wildlife is owned by the government. Sometimes, people kill vicuñas because it is legal and as vicuña wool is very expensive, it is an important business. Through that practice, it is possible to see a conflict of values, which is very hard to manage. Another important community value is communality. International law recognizes collective land rights of indigenous peoples. Indigenous peoples have different values regarding the land, connected to identity and culture, but many times, these values are not written, and it is not easy to recognize them. Meanwhile, national laws are written down and therefore easier to access and assess. However, local values are seen in practice through the enactment of customary law. This is a conflict that could be highlighted.

“When we, as young women, begin to do this research and bring our information from our own perspective but submitting it in a more academic format, it plays a different role”.

A participant told the group about how she is helping to bring the issues of values and ILK to indigenous schools in Mexico: “We bring indigenous knowledge to the school. I work on climate change and share with the students how we indigenous students could be the new ‘Newtons’ in the middle of the environmental crisis. For example, the seven types of rains or the five types of clouds that we know is something that scientist don’t know about. I also tell the students how important indigenous languages are for transferring traditional knowledge. The school principal, who was attending the session, is an indigenous Mixteco who speaks this language. He backed up what I was saying and enriched the class with his own contributions. Children and young people attending recognized him as carrier of knowledge and appreciated the value of indigenous knowledge. I also saw the connection between academic knowledge and local knowledge. Young people are now doing research and presenting posters about indigenous knowledge. This is a way to impact values and knowledge. In this way we, as young indigenous people, are empowered. I have been shocked to realize that most of the field research in our communities is conducted by outsiders that don’t live in the community. When we, as young women, begin to do this research and bring our information from our own perspective, but submitting it in a more academic format, it plays a different role. We young indigenous people could bring traditional knowledge to a different level, acting on the fact that sometimes indigenous knowledge is lost because it is not written down. It is key to invest and prepare indigenous young people in these research fields, so that we can play a better role.”

A participant shared that among the Ogiek people from Kenya, the elders make the decisions, and they decide what information is to be released on a given issue. Before the community consumed a harvest, they are required to make an offering to the priest ‘*orkoyot*’, asking for his blessing. Currently, there is a project to document a biocultural protocol to tell their traditional stories and knowledge from the past and help guide their interactions with stakeholders. Orally transmitted culture and customs and their traditional governance structure are not well understood by outsiders, especially regarding community leadership and decision-making processes, and so recognition and respect for these need to be enhanced. For example, when the leader is holding a stick, that means that the issue is serious and he is not just talking, he is making decisions. Such processes inform a lot of community decisions, including migrations, for example when going from the lowlands to the middle zone and to the highlands. There is also a special way of sharing information in the community, known as ‘*roshit*’, where they say something important, but they do not say it directly. In this way conflict is minimized. They continue their culture to this day. Gatherings are still happening, but the frequency has changed. They have festivities that help to inform the community about what they do and what they value. The community’s culture is continuously changing. The community wears brown garments, which are lightly decorated. They are brown, so as to replace animal skin and hides. These garments represent hierarchies and leaders, and the communities identify themselves by their clothes, and the cloth also differentiates community members and leaders.

The participant also shared that the Ogiek also have a story about holding the community together. It is about two bulls, one white and one black, and there was an enemy who wanted to divide them. This enemy was clever and developed a strategy to separate them, so he could have a better chance to destroy both. This teaches that the community must live and act together.

Some indigenous communities in Oaxaca are in the process of selecting community authorities under the system of customary law. Indigenous peoples’ lives are regulated by customary law (*usos y costumbres*). Mexico has 32 states. One of them is Oaxaca, which is divided in 570 municipalities. Of these, 417 municipalities are governed under the customary law system, and so the communitarian government

system predominates. Thus, the communitarian assembly is the only space for decision-making. Within this type of government there is no participation of political parties. To apply values, indigenous peoples begin at home, for example, with respect and honesty. They do not wait for the school to teach them. Then, they practice these values through the municipal or communitarian authority. In Capulálpam, the community manages their territory based on their land planning, according to which each part of the territory has a proper use, such as forest for firewood, lands for the conservation of wildlife, spaces for managing natural resources, forestry or agricultural use, and urban zones. Within their culture, they make decisions on an ascending structure, from the higher responsibilities in authority to the community base. Lastly, in Oaxaca the different peoples dress and wave in distinctive ways that identify each community. Identity has a high value for all of them.

In general, participants noted that biocultural community protocols are designed to express values, roles, and other important aspects of community life.

For most external people, economic values are easier to understand. However, in many communities, people cannot put economic values to nature. So, the problem is not recognizing other methods, but other types of valuing.

3.5. Chapter 4 - Decision-making

Background to chapter 4 discussion

Chapter four was presented by the assessment authors as a continuation of the chapter 3 discussion, but with an added focus on decision-making. The main purpose was to understand how communities make decisions while facing external threats or the imposition of external actions. The participants were asked to explain which values are discussed while making decisions within their communities, if there are any conflicts or tensions derived from the threats or imposed actions, and how these conflicts or tensions are expressed and solved.

Discussion question for chapter 4

How do you make decisions in the face of threats or actions coming from outside your communities?

Discussion overview

Power relations was at the core of the discussion, including not only the dynamics between actors, but also the types of knowledge and main worldviews that play a role in the decision-making processes undertaken by the participants' communities.

Decisions made by indigenous peoples are often directly linked with the way they conceptualize nature as an entity that includes human populations. This has implications on the values they involve in decision-making processes. While making decisions, often all the members of their community are consulted, and when facing a threat, some communities use all the legal tools, traditional institutions and decision-making strategies that they have at hand to face those threats. Negotiation was highlighted as extremely important to achieve success, but this process can only occur when indigenous peoples know the possibilities and channels they can access to negotiate. Some governments or laws may have a narrow conception of indigenous peoples and their ways of living. Finally, the main tools to make decisions that were mentioned included: self-determination, spirituality, self-confidence, storytelling, teachings from nature, teachings found in oral histories and passing information to the next generation, community maps, incorporation of scientific maps into IPLCs' own maps, and participation.

Cases and examples

A participant shared that in the Northern Highlands of Oaxaca, and specifically in the Zapotec community of Capulálpam de Méndez, the main threat was mining. There are more than 70,000 hectares conceded to transnational mining companies to exploit minerals. The community sees this as incompatible with biodiversity conservation: for them, mining is destruction and death. Nowadays, technology makes it possible to exploit the ground very quickly and aggressively, and the chemicals used to extract gold and silver put life in danger, while polluting the water and the air. Permissions are often provided without consulting the indigenous communities who own the territory. The decision to not accept mining was made by the community assembly, because the community was not initially formally consulted. In 2005, the community of Capulálpam made the decision of fighting against mining, and they continued to fight over the last 15 years, even when they know that it is a fight against a very strong economic industry. The National Constitution establishes that indigenous peoples are owners of the surface of the land, but the federal government owns the underground resources, and the water in the rivers, oceans and coastlines, and that cannot be changed. However, the Constitution also talks about indigenous peoples' autonomy and self-determination, and so, considering that, as well as convention 169 of the International Labour Organization (ILO) which recognizes indigenous peoples' right to defend their territories, the community has been able to defend their lands. Sometimes it seems that consultations are only a formality in which community agreement to proposals was expected, but that should not be the case. The community has been told that the main purpose of the land is to be used for mining, but they have preferred to resist and not be subdued. Capulálpam has made that commitment, and they are teaching the new generations to fight to defend their land. Two years ago, the community were sent a request by the mining industry to carry out an environmental impact assessment, but the community denied them access. The mining company said they only wanted to work for 10 years, but the community said "not even a day, because even a day of mining causes pollution." Therefore, in Capulálpam the community says, "yes to life and no to mining".

"The youth need to be integrated into the decision-making processes of the communities, while understanding that the land is not the property of the present inhabitants, but of future generations."

Among the Rkymur/Yukaghir people of Russia, there are two tools that have been applied in the territory. First is the "Procedure of Ethnology Expertise", which serves to evaluate the extractive activities that are meant to be implemented, before they take place in the territory. Every company which plans to implement an activity needs to prepare a social impact assessment for assessing the impacts that the activities will have on the lands, culture and languages of the indigenous communities. At the regional level, a special commission comprised of equal numbers of government authorities, scientists, and representatives of indigenous peoples evaluate the social impact assessment and determine whether the implementation of the activity is feasible or unfeasible. If the activity is to be implemented, then the commission determines if the mitigation strategies proposed in the social impact assessment are sufficient, and finally, they discuss if there should be any other sort of compensations. This tool has been used for the past eight years in their territory, and there have been only 20 Ethnology Expertise procedures, although not all experiences have been successful. Every year more procedures are being organized and they hope they will become stronger. A second tool is the Statute of the Territory of Traditional Land Use, which comes from federal law. On the federal level, this rule has not yet been used, because representatives of indigenous peoples have been unable to organize anything on the matter. However, on a regional level, the Rkymur representatives have organized 59 processes that comprise almost 30 million hectares. The Statute provides a possibility of self-defence of the territory: each company arriving to the territory must receive a permission from Rkymur communities to operate. There is not yet a clear process for receiving the permission and many types of processes have been organized

to obtain authorizations, (some of which do not follow proper processes), but it is meant to be a tool for organizing dialogue between indigenous peoples and the companies. Ten years ago, these tools did not exist and indigenous peoples had no chance to voice their opinions. However, some communities have started to sell lands to the companies, to receive money for areas that before were not producing money. In consequence, the tools have divided communities into two groups: guardians of the lands who try to use the tools in the right way, and another group, mostly of young people, who believe in the modern ways of development.

In Oaxaca's indigenous communities, decisions for common resources are made collectively, through the assembly of each community. The people from Huayápam make decisions based on different factors. The first one is spirituality: they prefer to keep the territory and especially sacred spaces untouched. However, arguments based on the spirituality of indigenous communities are sometimes used to ask permission to carry out development projects that may have negative impacts, such as the Maya Train (Tren Maya), which is meant to be built on Mayan territory, with possible negative social and biological impacts. Indigenous peoples are worried about these kind of arguments being used because for them spirituality is a serious matter. The second factor for decision-making is the information they have about the projects to be implemented. Other factors are the recognized rights they hold, the priorities they have, their needs (whether these are needs for the whole course of their lives or for a specific moment), and finally, the influence of political or NGO advisers. In Oaxaca, most communities are informed about having better possibilities for defending themselves at international levels, and they take their fights to those levels. There are 16 different indigenous groups in Oaxaca, but not every group has the same power: minorities are not able to negotiate. Sometimes negotiations take place through protests, by closing roads or public buildings and offices. A suggestion for the values assessment is to explore the impacts of the ILO 169 convention, looking at how many countries are involved in this commitment and if it has had a real impact at different levels for protecting indigenous peoples' and local communities' lands. Another suggestion is to explore other international initiatives, from the World Bank, the International Law Commission and others that recognize the importance of indigenous people conserving and staying on their lands. Another suggestion is to explore the impacts of processes by NGOs such as the Project on Organizing, Development, Education, and Research (PODER) in Mexico, or human rights networks, looking at positive and negative impacts, and if they help indigenous peoples to defend their lands.

The Sarayaku people have therefore made a proposal 'Kawsak sachá' ('Living forest')... Kawsak sachá is a living and conscious being, who has rights. ... This proposal comes from their own cosmovision to protect the forest, and they ask the State to recognize it.

A participant shared that the Ecuadorian Constitution, established in 2008, has been recognized as one of the most progressive in terms of nature's rights, just after the Bolivian Constitution. It recognizes Ecuador as a pluricultural country, and it guarantees indigenous peoples the right to live within a healthy environment and to self-determination. Nevertheless, the extraction of natural resources can be prioritised within indigenous peoples' territories. Free, prior and informed consent processes were put in place, but often did not involve consultation, and only provided information about decisions that had already been made elsewhere. The 57th article of the constitution gives rights of the land to indigenous peoples, but in reality, the state holds possession of natural resources. Therefore, indigenous communities are studying the possibility of changing those articles. Some think that indigenous peoples are against development and that that it is the reason that indigenous peoples are lagging behind, but really the issue is that indigenous peoples have other ways of seeing life. The Sarayaku people of Ecuador have therefore made a proposal 'Kawsak Sachá' ('living forest'), framed within international law and the Ecuadorian constitution. *Kawsak sachá* is a living and conscious being, who has rights. Their ancestors used this term, and different groups around the world now use it. This proposal comes from their own

cosmovision to protect the forest and asks the state to recognize this. *Kawsak Sacha* is intended to be applied to the 135,00 hectares of the Sarayaku people, and they intend to have a territory free of extractive industries, unlike other national parks where mining and displacement of people occur. The proposal of *Kawsak Sacha* was collectively developed after the arrival of an oil industry to the Sarayaku territory in 2003 and the community won a claim in the Inter-American Court of Human Rights. In this way, *Kawsak Sacha* was born as a way to protect their territory, with words in their own language, speaking about spirituality. Now, *Kawsak Sacha* is being promoted on an international level. There was also a consultation with academics to seek advice about the use of language to strengthen the proposal. Other communities and towns have different dynamics and interests, which has caused conflicts because they support the oil and mining industries, as well as the construction of highways. These differences have been solved through constant dialogues: Sarayaku people understand their concerns, but they have insisted on finding alternatives to manage the impacts, prioritising the community's way of life. Education has been also identified as an alternative to empower the community and to transmit *Kawsak Sacha* as a way of living.

In Thailand, indigenous peoples have been involved in negotiations around the discourse on indigenous peoples' farming systems and deforestation. Therefore, for this process, indigenous peoples tried to redefine the term 'shifting cultivation' with its negative connotations to 'rotational farming' with a positive significance, one that was linked to the preservation of the forest and enhancing biodiversity. The decision of the community who practice rotational farming was to continue practicing their traditional system, not only for food production, but also as a way to claim community rights over the land and territory. With this negotiation process, they obtained support from the Ministry of Culture, which recognized both the rotational farming and Karen livelihoods. With the Ministry of Culture, they achieved a declaration of a 'Special Cultural Zone', which allows the recognition of different cultural manifestations and livelihoods, including rotational farming. This process served as a mechanism for rotational farming to be preserved in different territories of the Karen. With this process, they also became interested in producing other local products to strengthen the food security system. They looked for the support of other indigenous groups who are experienced in business to establish a social enterprise, which would take care of packing, branding and marketing local products. One of the products is honey, and now they are practising beekeeping and selling the honey. Other products are also being commercialized, and are even sold in big cities, and the community invite managers of business and restaurants to look at their products, creating networks. This increased the community's income. This was also part of what was communicated to the government and other organizations: by being able to produce honey, among other harvests, they were able to prove that they were taking good care of the forest and causing an increase in biodiversity. This process also takes into account the young people: in past decades, young people were leaving their communities, but now they decide to stay as they have opportunities to make a livelihood. This system has expanded from one village up to ten, and they expect to spread it to another ten villages. In this way, the communities' values were brought to the surface during the negotiation to achieve recognition for their way of life. To make the decisions and achieve recognition of the rotational farming system, many discussions were held among the farmer families who wanted to continue with their way of living, and the women especially had a very important place in the decision-making process, because they are the main people who take care of the process of cultivation.

In one Mixtec community in Mexico, there is a conflict regarding land tenure and the boundaries of properties. This problem has been going on for years and though it has not yet been resolved, the decision has been made to try to keep peace through dialogue, in order to avoid armed conflicts. The most delicate resource is water, which some communities try to take for themselves. Five young people from the Mixtec community created a group that has tried to defend this land that is in conflict, by searching for political

support, for example, for allocating this space to conservation. However, if this succeeds, then there would be no way to use the land in the future for food production.

A participant highlighted that free, prior and informed consent (FPIC) about decisions that impact IPLCs is an important principle in international law. This is important because it was indigenous peoples who put this principle forward and they asked governments to incorporate it into their decision-making processes. Sometimes, national law only talks about 'consent' but not about the 'prior', 'free' and 'informed' parts of it. For the consent to be legally binding, it should be prior, free and informed. Most countries around the world have fully or over exploited their natural resources as they are tied to economic systems. As a result, the remaining resources are often to be found in indigenous peoples' territories. Therefore, while it is true that the government may need to exploit natural resources, it is also true that nature is needed. Over-exploitation of resources cannot continue, or humanity will not be able to survive. For this reason, the establishment of areas for conservation should be maintained and respected, and not only for the benefit of indigenous peoples, but for everybody's benefit. Civil society has a huge responsibility, because they can push governments to do what is needed. Framing of discussions is also important. For example, during a consultation with the general population about a national park, people were asked: 'Do you agree with the exploitation of oil within the park, which is a protected area, where indigenous peoples live? If you are in disagreement, we will have to cut subsidies, there will be fewer public services, and there will be layoffs from government positions.' And evidently, the result was that most of the population agreed with the exploitation in the park.

In Kenya, the main interest of the Ogiek people is the protection of their identity for survival, because this community is now a minority, composed by about 50,000 people. There is therefore a strong desire to protect languages and knowledge, to ensure the survival of the community and their identity. There were threats of removing the community from the Mau Forest to protect and conserve the forest. However, thanks to the progress of international processes, including UN agreements, indigenous people could fight against this decision. Also, at the regional African level, there is the African or Banjul Charter, that talks about the collective rights of indigenous forest communities. This Charter is a product of the African Union signed in 1986, and almost all the African governments ratified it. When the Ogiek community faced eviction, they took their case to local and higher courts, for a litigation process, but while the courts ruled in their favour, problems continued. The community therefore went to the Regional Commission of Human Rights, which took the matter to court. In 2017 the Regional African Court gave a verdict in favour of the community. The most important outcome was the recognition of the Ogiek community as indigenous people of the Mau Forest. This was accepted in Kenya and there is a task force in place to implement the decision, to conserve the area without interfering in the lives of the Ogiek. Another outcome of this process is that the laws will likely be reviewed to accept the legality of people being in the forest. As a result, there was a very important social movement born within the indigenous community that was engaged with the government. Now, other international organizations are developing safeguard policies for indigenous peoples to be consulted, and for their rights to be looked after and not violated, when a new project is to be implemented inside their territories. The experience of the Ogiek has been shared with other indigenous peoples in Africa.

In the Philippines, there has been mining in the Cordillera region since colonial times, but people have been learning from history, and there is a desire to stop mining. In the Philippines there is also an Indigenous Rights Act of 1997 which states that free, prior and informed consent needs to be followed. However, the information that arrives to the communities is not always complete. As a result, awareness of the consequences of mines and dams still needs to be raised within communities. With mining there is a negative impact on the territories of the people, especially relating to the chemicals used. For energy and mining projects, communities receive guidance from civil society organizations about the implications

of the projects. Especially for energy projects, as companies need to get the rights over water, there is an important need to raise awareness on the impacts on natural resources, but also, on the collective rights over them. For this to be more effective, a process of unifying the communities would support them in negotiating effectively. When people started to try to stop the mining, they were not successful, but they stayed united. In two villages, extraordinary methods were used to successfully stop mining from arriving: women confronted the exploration teams with their bare bodies, and the exploration teams left their territories. Another factor that helps is to have dialogues with officials, for example in a case against a dam, when a mayor was convinced by the community to support them. Another case concerns invasive species: for reforestation programs, there was a time when the government preferred exotic species. In a village, people noticed that their crops were decreasing and birds were disappearing, and they realized that the main change had been the introduction of these plants, so they took them off the land and as a result the production improved and the birds returned. By monitoring the events within their territories, the community was able to make decisions related to the exotic species.

They developed a community co-management plan, which meant that the community could be involved in the natural reserve area management... Women usually have a very active role in forest management... This became a very successful case of community co-management, including gender issues in forest management.

Another participant presented a story about a process of negotiation which focused on environment conservation and traditional livelihoods. The Deqin people inhabit a territory located in the upstream areas of the Yangtze River, the Mekong River and the Salween River. This is known as the Three Parallel Rivers of Yunnan Protected Area, recognized as a UNESCO World Heritage Site in the province of Yunnan, China. More than ten years ago, there was an idea to develop a protected area in the upstream watershed of these rivers, to protect the waterways. In consequence, three policies were implemented: the first was to create a Natural Reserve Area; the second was for returning farmland to forested areas; and the third was for re-converting grazing lands into grasslands. When these policies were implemented, they protected the environment, but at the same time, they limited and affected the traditional livelihoods of the community. For example, according to the policy for re-converting grazing land into grasslands, the grasslands were fenced for protection, but this affected animal husbandry and it blocked the movement of animals, many of which died of thirst or from crossing the barbed wire (not only domestic animals were affected, but wild animals as well). Burning grasses was a common practice for agropastoralism, and local herdsmen had used the traditional knowledge of burning pastures for centuries. The main aim of this practice is to burn the alpine shrubs and brambles that invade the terrain to maintain enough forage grass for the animals. At the same time, burnings can improve the fertility of the lands. During the subsequent year after the burns are implemented, more forage will grow, and its value will be higher. Nowadays, due to a Forest Protection Law, this traditional custom is strictly prohibited to prevent forest fires. However, due to the impact of climate change, alpine shrubs and brambles have invaded alpine meadows at a faster speed than before, so the degradation of pastures is more serious. Many pastures are even completely occupied and replaced by alpine shrubs, and are no longer suitable for grazing. The current laws and measures such as returning farmland to forest and banning fire therefore aggravate the spatial imbalance of grassland, bring greater pressure to the pasture, and restrict the sustainable development of animal husbandry in practice. Furthermore, villagers were also forbidden from keeping goats and sheep, because raising sheep on the hillside can cause soil and water damage. There was therefore a challenge in protecting the environment and developing traditional livelihoods at the same time. To solve this problem, there was a negotiation process, which was long because both parties had to compromise. Some studies were presented to support the practice of the traditional livelihood, but even so, the local people had to accept to give up burning grasslands. The next stage was cooperation on agro-pastoralism and environment conservation. Regarding cooperation in traditional livelihoods, for agriculture, farmers

began to establish experimental fields and select traditional and excellent highland barley varieties for experimental planting, with the support of local government and the help of scientific researchers. The purpose of experimental planting is to produce the best variety to adapt to climate change through the cross-breeding of traditional highland barley varieties. In this process, traditional knowledge and modern planting technology have been combined. Therefore, this climate change adaptation plan does not only rely on traditional knowledge, but also builds a platform for the exchange of traditional knowledge, science and technology, as it recognizes that effective cooperation is achieved between the two knowledge systems. For pastoralism, the objective is to develop grassland co-management. The local government and the herdsman cooperate to build a biological fence to protect the pasture resources and form a grassland co-management mode of cooperation between the herdsman and the government, so as to further promote the improvement of grassland productivity. Using traditional knowledge of pasture resources in the implementation of grassland co-management can promote the biodiversity protection of local pastures and the sustainable development of local livelihoods. The “protection planting” of local pastures, technological innovation of pasture productivity and promoting sustainable utilization of grassland, all reduce the risk from and vulnerability to climate change on pasture resources, and improve the safety of animal husbandry. In terms of the cooperation in environmental protection, a community co-management plan was developed, which meant that the community could be involved in the Natural Reserve Area management, especially for the wood. Women usually have a very active role in forest management. This became a very successful case of community co-management, providing a gender perspective on forest management. Because of women’s important position in forest management and livelihoods, their traditional knowledge has value and forms a unique traditional institution, so women play a special role in the process of co-management. From this case, it can be seen that people need not only find the value and vitality of traditional knowledge, but also to recognize the benefit of combining traditional knowledge, science and technology. At the same time, for the development of traditional livelihood and conservation of environment, it should not be the individual action of indigenous peoples and local communities. They also need support and cooperation from the government, scientific research institutions, NGOs and other multi-stakeholders.

A participant provided the example of the process of the commercialization of the coca leaf in Colombia, where indigenous peoples’ viewpoints and rights were taken into account. The product, commercially named Coca Nassa, comes from Resguardo Calderas, in the Cauca Province of Colombia. Nowadays, the Coca Nassa products bear a message that reads: ‘Resolution No. 001 of the year 2001, Indigenous Authority, Official Journal of the Colombian Republic.’ This resolution occurred in the context of Latin American constitutions that recognize ethnic and cultural diversity, and in the context of the war against drugs (encouraged by the USA and adopted by Colombia through the Plan Colombia). Due to the war on drugs, use of the coca, a sacred plant, was criminalized. For this reason, indigenous leaders, particularly those from Resguardo Calderas, initiated actions to communicate about the plant, about its nutritional virtues, and about the traditional use and meaning of the coca leaf for the people in the Andes. In that way, commercialization initiatives were put into practice, to sell the plant in different ways: in the form of leaves to make tea, cookies, sodas and rum, among other things. But when these products were first sold, the authorities started confiscating them, on the grounds that the products could only be used within indigenous territories, but not outside of them. This caused indigenous peoples to ask if they were only recognized as indigenous when they were inside their territories, and not when they went out, and to think about the restricted way in which ethnic and cultural diversity was recognized in the country. That reflection pushed an extraordinary action submitted to the State Council, to stop the confiscation of the products, and to validate the jurisdiction of the indigenous authority’s resolution for the commercialization of coca. The main outcome of the process was the recognition of the autonomy of indigenous peoples, which brought to an end the confiscation of coca products. Furthermore, there are

different instruments within the constitution that need to be exercised, to push for the recognition of the values and meanings of the sacred species used by indigenous peoples. It should be noted that not all Andean groups accept the commercialization of the plant and that this also shows the diversity of values, and the difficulty in achieving universal methods when talking about indigenous peoples. In the Sierra Nevada de Santa Marta, indigenous peoples chew coca leaves in ceremonies and during dialogues for decision-making.

Another participant mentioned that in her community in Argentina, the coca leaf is also used to make decisions. The elders read the coca leaves to advise decision-making processes, both at the personal and at the community level.

3.6. Chapter 5 - On better futures

Background to chapter 5 discussion

For this discussion, points raised during previous sessions were used to introduce the subject. Participants were asked to think about the future, in ways that had been mentioned, such as the land not belonging to the present but to the future generations and the responsibility cycles lasting seven generations.

Discussion overview

A key point that emerged from the discussion is that the integration of diverse views through the recognition of indigenous peoples' rights, knowledge and values can strengthen decision-making processes, political instruments and policy. In consequence, reinforcing indigenous people's rights and values through self-determination will have a positive impact on the creation of a common future. Another point is that it is necessary to secure indigenous peoples' land or territory for the continuation of traditional governance systems and practice. To renew and maintain a constant connection to land through values of reciprocity is very important, while it is also essential to extend communal values to other non-human entities. Intercultural dialogues may also contribute to the construction of bridges between traditional and scientific knowledge in order to benefit natural resource management and other social-ecological practices. Finally, indigenous youth was highlighted as a key group for creating a better and more desirable future: they have the capacity to interpret old values and adapting them to their lives, moving forward with strong roots.

The values that were repeated throughout the discussions were: communality (including humans and non-humans), unity, self-esteem and self-confidence, self-governance, self-determination, traditional governance (including traditional institutions and the responsibility of community service) and securing the territory. Ideas that encompass all these main points are the sharing and transmission of knowledge, education, community education and alternative forms of education.

First discussion question for chapter 5

How can your community values contribute to a better future?

Case and examples

A participant noted that the main thing the community of Huayápam (Oaxaca, Mexico) needs to strengthen is communality and the collective decision-making institution (the Assembly), as well as to include other sectors of the population, such as young people. It is necessary to rescue and revitalize the Zapotec language in order to protect their knowledge and biocultural heritage. "We also need to establish dialogue with other ways of thinking in order to build projects together with western science, NGOs and even the business sector, but always respecting indigenous way of thinking, culture and lands". Another

factor that could contribute to this better future is the adoption of innovations and technology that could benefit indigenous peoples. Finally, self-confidence of indigenous peoples is very important, recognizing the value of their cultures and knowledge systems. .

Another participant from Oaxaca noted that communality is a way of living that has given many good outcomes, and that has allowed Capulálpam to provide a good quality of life for their people and for enjoying a good life (*buen vivir*). This has been promoted by practicing, from childhood, honesty and respect. These two values guarantee the development of good citizens. Other values are solidarity and trust, which include providing good services to the community if you are elected to become a community representative. The duty is to use the resources in a transparent and efficient way, and if this is not done, that person is removed from their duties, which is shameful.

Values of communality can contribute: "it is not 'my' forest, is 'our' forest, it is not 'my' land but 'our' land".

A participant from Latin America highlighted that, in general, people need to stop thinking about personal gain and private property. For this shift, the values of communality can contribute: "it is not 'my' forest, is 'our' forest, it is not 'my' land but 'our' land". She reported that her community thinks about the future in the same way they think about the past. They believe that their ancestors lived better than present generations, because they did not suffer hunger, poverty or diseases as in today's world. They used to live in harmony with nature. Elders shared knowledge with younger generations and made them responsible for it and for sharing it, but now in schools it is taught that you should keep knowledge to yourself. In conclusion, a value that the world should embrace for a better future is that of communality.

A participant from the Philippines explained that customary institutions and systems need to be reinforced, such as customary governance (which has a principle that you should work for the service of the community, not for yourself), systems for managing the territory, traditional ways of learning and knowing (learning from previous experiences and from the land and ancestors, not only within four walls of schools), the health care system and the food cultivation system.

Indigenous peoples' values could be included in the curricula created by educational institutions, and the justification to do so is that they can change the future.

A participant from Kenya highlighted that there should be a revival of indigenous values systems. Most indigenous peoples' traditions and values systems are fading away because of a lack of understanding of their significance and their contribution, which is rooted in the wise practices of traditional governments. Indigenous peoples' values need to be valued. Their importance needs to be demonstrated to benefit the future. It is not enough to document and share them. They also need to be integrated into institutions. Specifically, indigenous peoples' values could be included in the curricula created by educational institutions, and the justification to do so is that they can change the future.

A participant from Thailand noted that it is crucial to have a strategy for knowledge transfer to the next generations. To do this, local institutions need to be strong and the elders need to be able to do this transmission. Another important element is to have security of the land and of the territory, to be able to continue with traditional practices, agriculture and respect based on indigenous spirituality. It should also be considered that values and knowledge are dynamic, and that innovation may be needed to live in the reality of today's globalised society. This is a way of engaging young people and ensuring their participation. The processes of natural resource management could be mapped through a scientific exercise to make both values and knowledge more visible outside of the community. Finally, to enhance the communities' capacity for self-determination, there should be self-decision-making for managing education and the collective values of self-governance and food sovereignty.

A participant from Oaxaca highlighted that there should be empowerment of indigenous youth to revitalize traditional knowledge and make it visible for different political agencies, at multiple levels. This is important as currently most political instruments do not consider indigenous cosmovisions and so they do not align with indigenous practices. When political instruments do not consider indigenous cosmovisions, there are poor outcomes when they are implemented. It is also important to reinforce the self-esteem of indigenous communities, because they do not know how valuable their knowledge is. International organizations can play a role in this.

A participant from China shared that there are three levels of values that should be considered. First, is the recognition of the value of traditional knowledge itself, which is a dynamic process and for that reason innovation should take place for each generation, and a bridge should be built between traditional and scientific knowledge for the policy-making process. The second level is the recognition of the value that customary laws and traditional institutions have, and they should be integrated into national law. The third level is the recognition of the value of traditional beliefs, cosmologies and visions, and how IPLCs integrate them into decision-making processes.

It is important to understand that all types of diversity make humankind stronger. The real value of the future is nature, water, air. For this reason, the future should be about ecologically friendly relations.

A Russian participant shared that throughout the discussions he had identified comparisons between traditional society and modern society; a society of community in contrast to one of individuals, a society of common well-being and a society of market relations, a society of friends of nature and a society of users of nature, a society of diversity and a society of unification. Furthermore, it seems that the traditional future is better than the modern future. This brings the discussion to another level, for it is important to understand that all types of diversity make humankind stronger. The real value of the future is nature, water and air. For this reason, the future should focus on ecologically friendly relations. International society is starting to understand this and to understand that there needs to be processes of communal decision-making, just like in traditional societies. Proof of this is the Paris Agreement.

For a participant from Ecuador, unity is very important as a strategy. The Sarayaku people are very united, and that fact has contributed to the achievement of unanimous decision-making. Through unity, the Sarayaku people managed to protect and defend their territory from corporations. A second strategy is to be organized at the local level. Their local government is a mix between a president (legally recognized) and the *kurakas* (who are the traditional leaders). It is necessary to reinforce these local systems and to articulate them with other institutions at different levels, in order to work in a coordinated manner for facing environmental and social problems.

A participant from Colombia shared that thinking about the future is about imagining the time when the present generations will no longer exist. Thus, the 'diverse communalism' considered during the chapter 5 discussions is not something that the participants of this dialogue will witness, but work now is paving the way for the future. The communalism discussed needs to go beyond a community of humans and extend to include other entities. For this to happen, there needs to be a renewed and continuous connection to the land. To walk towards that future, people need to pay attention to the type of education that could help to revitalize the core values of reciprocity, responsibility, humility and hope. Part of the strategy should also be to establish a strong limitation to individual capital accumulation and enhance actions to serve the community as a whole.

An author from Brazil offered her perspective, commenting that from the discussion, there needs to be communication of ILK-based values to the broader society, through a link created by reuniting the indigenous with the non-indigenous. Strategies to work with policymaking need to be rights-based.

Therefore, for chapter 5, when talking about justice, it would be crucial not to separate this from the environment or society, and to talk about social environmental justice and the rights of people and nature together. Another important element from the discussions is the strengthening of institutions, because even though older generations pass away and new ones will come, institutions remain. There also needs to be a stronger connection between the people that live in areas that have conserved natural spaces and people from the cities, who are generally more disconnected from nature, but who still play a role in decision-making processes.

Second discussion question for chapter 5

Do you think your values are enough to face the challenges of the future? How effective can they be?

Cases and examples

A participant from Oaxaca responded that the present world is very different from before: there is a dominant vision of the importance of economy and the market. It is therefore important that indigenous peoples' values be given a role, and recognition of the importance of local institutions would support meaningful change. There also needs to be recognition of indigenous peoples' rights. However, as the world has changed in the last 500 years, indigenous peoples' values might not be enough to face the challenges imposed by the future.

A participant from Argentina noted that indigenous peoples' values have ensured their future. Their ancestors created the current generation's present. The advantage that indigenous peoples have over general society is formed by their values and their identity. Their fear is not based on a doubt of their society's survival, but about the world in general.

An author from Colombia highlighted that indigenous values need to be strengthened, because they are getting lost, as now young people are looking in a different direction. One cannot assume that these values will be enough now, as there are strong forces to confront. However, those values can play a role when other options arise in the future, and for that reason they need to be reinforced now.

A participant from Thailand noted that there are some values that may no longer function, especially in the perspective of the new values of young people. Other values are still alive, but young people interpret values from their own perspective and apply them to their lives. There is therefore a need to move forward with this dynamic of values, but to do that, strong roots are essential.

A participant from Russia explained that traditional values and principles are being reinvigorated in new international documents, which have over time turned from the "artificial" to what is natural, and to respect and combine types of knowledge.

A participant from Oaxaca noted that "the values of my community are not enough. However, among communities there are issues that can make a difference. In Capulálpam there are rules that regulate the life of the people from here and foreigners. If there is someone who enters the community and wants to violate those rules, that person is expelled. The rules make the community strong; without them, the community would be vulnerable. It is within our rules that mining is not accepted. So, our values are enough, but they have to be written down, otherwise it is easier to violate them."

3.7. Chapter 6 - On recommendations to make better futures happen.

Background to the chapter 6 discussion

A main aim of chapter 6 is to provide recommendations about actions and processes that could be implemented to achieve better futures, building up from the lessons learned through the previous chapters. The participants of the dialogue were therefore asked to contribute some examples and make recommendations directed to different stakeholders who participate in decision-making processes from different levels and in different contexts. The participants worked in groups to respond to the discussion question.

Discussion question for chapter 6

From your own experience, what recommendations can you make for actions and processes that can be implemented to achieve better futures, to others involved in decision-making processes?

Discussion overview

Participants highlighted that many indigenous peoples consider that working to strengthen self-esteem and pride on their traditions and knowledge is necessary to achieve better futures. This could be enhanced through the promotion of self-research activities. Another key aspect for building capacities for the future is the documentation of indigenous languages, as traditional practices, cosmovisions and ways of living are embedded in language, and documentation could safeguard and promote them among the youth. There is a need to share successful experiences between different communities, regarding self-governance and self-determination, and indigenous rights and self-determination should be an important part of international political discussions.

Cases and examples

Two participants, from Colombia and Thailand, reported that there are two key issues that need to be tackled. The first is to improve communication strategies to visualize the true core principles, practices, and innovations of indigenous ways of life. This could help to counteract stereotypes and misrepresentations by external observers. The second point is called 'Walking on Two Legs', which means including traditional ways of knowing in educational systems, but also allowing innovation and new ways of knowing. Traditional ways of knowing can be included in educational systems by including value-based practices like ceremonies, festivals, rituals, stories, songs, and production practices like hunting, cultivation, gathering. This would serve to allow youth to simultaneously access technical and professional skills and traditional practices and knowledge, to allow them to live in the continuously transforming world. An additional element is to challenge the younger people: the youth may want to come back to their own communities, but they need to have their own innovations or solutions for their lives. They want to create something new, their own ways of life, based on their traditional roots and knowledge. That means that young people are looking for an appropriate way to use their resources, but at the same time, the elders and their parents need to help create this innovative way for resource use by young people.

Other participants explained the importance of transmission of ILK and values to younger and future generations, considering the challenges they are facing with western education and migration to urban areas. So, the challenge is for these young generations to still have traditional knowledge and values when they live somewhere else. The first element is documentation. However, this documentation needs to be in the local indigenous language, and it needs to be in formats that are easily shared and understood by the young people, including illustrations, videos, recordings and songs. Videos, for example, can contribute to maintaining the link to their own cultures, even if they are far away. The second element is building ILK into education systems, in the national curricula. In the history books for many schools, indigenous peoples' history is not included, so lessons are about people who came to the area more

recently. However, if that knowledge of indigenous cultures was integrated into the curricula, it will help preserve it.

Participants also discussed how to engage with global processes such as IPBES. They discussed the global movement for sustainable future values and soft laws, which have no legal force but can influence decision-makers. They suggested that it might be a good strategy to work through international soft law to promote the importance of IPLC values to ensure a future for upcoming generations, because IPLCs are often preserving nature and its contributions to people, rather than looking for gains or income, because this is within their values. To be able to continue with that conservation work, IPLCs need to be respected and supported. A four-scale strategy (local, sub-national, national and international) may be needed. At the local scale, IPLCs need to have self-confidence. This can be increased through self-research, which will be carried out differently than mainstream scientific research. IPLCs have the right to do their own research, and they may need the support from organizations, including NGOs. At the sub-national level, there should be celebrations of agreements, achieved through networking within groups of IPLCs. At the national level, the movement should be rights-based and IPLC's voices should be involved in policy-making processes. Finally, at the international level, participants highlighted that IPLCs' voices should come first, and there needs to be advocacy work to receive support from various stakeholders. There should also be an international network for IPLCs to share their knowledge and values.

Participants also shared that there are different areas that could be developed, some of which have already presented successful outcomes and good experiences. Firstly, the community ethnic nomadic education systems have been successful experiences that can be shared. Secondly, it is important to preserve the traditional livelihoods and ways of using land, since that is the base of indigenous peoples' lives. The third area is local, sub-national and state laws. Customary laws should be recognized at these levels, but there has been little success in this yet. At the municipal and local levels there has been some success, with elders being recognized, but not at other scales or in other ways. Fourth is self-governance, and even where its importance is understood, it is hard to find successful examples. Where it has been successful, it is often due to strong communities pushing for their rights. To combine and propose a single recommendation that will have some success, participants thought about processes for the rebirth or preservation of indigenous languages, which are key to ILK. The education systems, livelihoods, local and customary laws and self-governance are all embedded in language, and so the language can also serve to preserve these traditions. Finally, there is the maintenance of the traditional ways of life, by creating networks among organic producers and engaging the market to maintain indigenous peoples' diversified livelihood systems.

Another participant group highlighted that in Capulálpam, Oaxaca, interest in taking care of life and of the forest has become strong. This must however be used to create strategies and regulations in order to create understandings and promote attitudes that favour life. It is therefore important to use the correct language. The challenges and the objective to preserve life are shared, but in order to move forward the languages must also be shared, so language needs to be systematized. Media, such as a community-radio station, can provide space for socializing and sharing. In Sarayaku, Ecuador there are private radio stations, which are used by the state, but the community has not yet found their own media. Languages should be used cautiously. For example, when governments adopt indigenous concepts they may not embrace the totality of their meaning. Communities should also defend themselves. An example from Capulálpam occurred some years ago, when a researcher came into the community with a permission signed by the National Ministry of Environment to study and capture a bird, but the community did not allow the researchers to carry out the study, based on their own authority and internal rules. A lot of communities do not have the legal tools to defend what they have managed to preserve for a very long time. The territory should be seen as a legacy from the ancestors, which is also a source of the community's identity,

and that needs to be respected. Another participant noted that cultural diversity is something that many indigenous peoples around the world are trying to promote, to create a vision within governments. Cultural diversity should also be considered as a value, as well as the conservation of biological diversity and its connection to the conservation of cultural diversity.

4. Final Reflections and Recommendations to the Values Assessment: Report Back from the Indigenous Peoples' Caucus⁴

After the discussions of the chapters, indigenous dialogue participants held a caucus to discuss their own ideas and experiences regarding the workshop, including the way it was organized. They gathered alone, without the values assessment authors (with the exception of one author who is also indigenous). The results from the caucus were then shared with the rest of the values assessment authors and the members of the secretariat who attended the workshop, who also made some comments on the process. The main points of that final exchange are presented below.

In general IPBES is to be congratulated on holding a dialogue with indigenous peoples, and especially for holding the meeting in an indigenous community. Strengths of the workshop included:

- The workshop generated an environment where indigenous participants felt they could trust and feel comfortable, so they were able to share their knowledge and ideas. Holding the workshop in an indigenous community contributed greatly to this.
- This workshop and the values assessment could serve to share important knowledge and information about indigenous peoples with governments, as they often have negative views about indigenous peoples.
- Indigenous participants learnt valuable information from other indigenous participants, some of which changed their perspectives on issues such as governance, and they will take these lessons back to their communities. The opportunity to learn from and network with other indigenous peoples was especially appreciated.
- Assessment authors meanwhile noted that the dialogue workshop took place at a good point in the assessment process, which would allow them to work on framing the second order draft of the values assessment to further enhance the inclusion of ILK.

There were also suggestions for improvements for future dialogue workshops, including positive aspects of the meeting which could be further enhanced in the future:

- It was appreciated that the workshop was not merely a series of presentations, but an engaging conversation.
- Remaining all together in one group during the discussions (rather than breaking into a series of world cafes and break out groups as for the first dialogue) allowed everyone to learn from each other, and also made the agenda more flexible and less hectic.
- The flexibility of the organizers to listen and to change and adapt the agenda was appreciated, as it improved the flow of the activities and discussions.
- It was noted that there could have been more connection with the community of Capulálpam, and the relationship with them could have been established from the beginning of the workshop. Participants were eager to get to know other people that work in Capulálpam and to learn about

⁴ The text in section 4 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.

their forest management. Although they did participate later in the meeting, this could have been done earlier, although this was partly difficult due to the schedules of community members, many of whom could not participate sooner. It was also noted that a balance needs to be maintained between local participants and international participants.

- In future, community participants could be given information in advance and asked questions, so they could prepare for the workshop.
- Participants agreed that the best activity of the meeting was the walk to the conservation area of the community, and they noted that this type of practical learning activity is of great benefit to all participants and could be increased in future dialogues.
- Another suggestion was to invite government officials and municipal authorities to the workshop, so that decision-makers could be exposed to the discussions or at least their conclusions.
- Workshops could be extended to three days, if the budget allows, to allow for more sharing of information and more practical activities. Holding the workshops in communities could help with the budget implications of this.
- The IPBES technical support units noted that they will explore holding ILK dialogues in communities in the future. It was noted that this increases the learning experience for all participants, and also supports community development, as funds used on hotels and catering can support communities. In order to organize dialogues in communities, local level contacts and organizers are needed.

5. Conclusions

5.1. Reflections on the second dialogue workshop for the values assessment

The second ILK dialogue workshop was extremely useful for the development of the values assessment, providing new insights into indigenous peoples' and local communities' values of nature, and new case studies and information that be included into the values assessment. The information shared will allow the authors to use this report as a source of evidence for guiding their literature reviews while preparing for the submission of the second order draft. Indigenous participants reported that the dialogue was a useful and interesting experience for them, and it is hoped that this report can also be useful for the indigenous participants, as a record of the stories and knowledge that were shared.

Finally, the experience of holding the dialogue within an indigenous community greatly enriched the experience. Participants felt safe and inspired by the surroundings, which allowed for them to bond more easily, a fact that improved the communication, knowledge sharing and networking. The participants are very grateful to the people of Capulálpam de Méndez for providing them with a perfect environment for the workshop.

5.2. Considerations for the third dialogue workshop

In addition to the recommendations given by the indigenous peoples' caucus, there are a number of other considerations for the third dialogue workshop, which will take place during the second order draft review period of the assessment:

- Participants from local communities should be involved. While some local community members were invited to the second dialogue workshop, they were unable to attend due to logistical reasons. More attention needs to be given to local communities in the future.
- For the second dialogue workshop, the invitation of ILK holders from communities was prioritized over indigenous peoples who are working in academic institutions. This decision was made as the knowledge of ILK holders in communities is often not documented or accessible, while academics have often published their work in peer-reviewed or grey literature. Nevertheless, more work could be done to reach ILK holders in communities for the third dialogue.
- For the second dialogue, the discussion mainly focused on engaging the participants in answering the key questions prepared by the authors, and the discussion was wide-ranging rather than focused on particular aspects of the assessment, as the authors felt this would be the most useful way of engaging with ILK at this stage in the process. Consequently, the review of the first order draft did not get the attention that it could have during the workshop. A priority for the third ILK dialogue workshop will be to submit comments on the second order drafts to the external review process of the assessment. The third dialogue could therefore focus on gathering external review comments, for which a new dynamic would have to be developed.

Annex I. Agenda

The agenda of the workshop was extremely flexible, to integrate the different goals and interests of all participants. Here the final allocation of time to the different activities is presented.

Day 1. Tuesday 10 September		
Time	Activity	Participants
10h30-11h00	Opening and offering	Led by Guadalupe Yesenia Hernández Márquez
11h00-12h30	Ice breaker activity to explore different languages and cultures of the dialogue participants. Each person shares on a card a term that would interpret or convey the term “nature” in their own languages and cultures.	Led by Simone Athayde
12h30-13h00	Introduction to IPBES, including work on ILK Aims, methods and agenda of the dialogue Discussion on Free, Prior and Informed Consent	Peter Bates Gabriel Nemogá presenting FPIC and animating discussion
13h00-13h30	Introduction to the values assessment Why assess values? Aims, methods, structure, timelines, final product, ILK in the assessment Q&A	Led by Patricia Balvanera
13h30-15h00	Lunch	
15h00-17h30	Discussion for chapter 2	Led by Simone Athayde
19h00	Dinner	

Day 2. Wednesday 11 September		
Time	Activity	Participants
7h00-8h00	Breakfast	
8h00-8h10	Introduction to day	Led by Peter Bates
8h10-9h30	Discussion for Chapter 3	Led by Gabriel Nemogá
9h30-11h00	Discussion for Chapter 4	Led by Elena Lazos
11h00-11h30	Refreshment break	
1130h-12h30	Discussion for Chapter 5	Led by Juliana Merçon
12h30-13h30	Discussion for Chapter 6	Led by Luciana Porter
13h30-14h30	Lunch	
14h30-16h00	Walk to the conservation area of the indigenous community of Capulálpam de Méndez	Led by Nétzar Arreourtua
16h00-17h00	Indigenous peoples' caucus	All indigenous participants
17h00-18h30	Presentation by the indigenous community of Capulálpam de Méndez	Led by Nétzar Arreourtua
18h30-19h30	Final reflections on the second ILK dialogue workshop and picking up the offering	All participants
19h30	Dinner	

Annex II. Participants List

Name	Country	Community	Background
Indigenous peoples and local communities			
Nézar Arreourtua	Mexico	Zapotec	President of the Administrative Council of ICICO (Integrative of Indigenous and Rural Communities of Oaxaca State)
Florence Daguitan	Philippines	Kankanaey	Tebtebba Foundation
Viviana Figueroa	Argentina	Quechua	Indigenous Women Network on Biodiversity
Guadalupe Yesenia Hernández Márquez	Mexico	Zapotec	ILK focal point for IPBES in Mexico
John Samorai Lengoisa	Kenya	Ogiek	Ogiek Peoples' Development Program (OPDP)
Lun Yin	China	Deqin	Professor and Director of the Centre for Biodiversity and Indigenous Knowledge (CBIK)
Vyacheslav Shadrin	Russia	Yukaghir	Council of Yukaghir Elders
Aracely Torres Morales	Mexico	Mixtec	Linguist
Prasert Trakansuphakon	Thailand	Karen	Inter Mountain Peoples Education and Culture in Thailand (IMPECT) Association
Yacu Felix Viteri Walinga	Ecuador	Sarayaku	Kichwa leader from the Sarayaku community
IPBES values assessment			
Brigitte Luis Guillermo Baptiste Ballera	Colombia		Co-chair of the values assessment
Patricia Balvanera	Mexico		Co-chair of the values assessment
Simone Ferrera Athayde	Brazil		Chapter 2 of the values assessment
Gabriel Ricardo Nemogá	Colombia		Chapter 3 of the values assessment
Elena Lazos Chavero	Mexico		Chapter 4 of the values assessment
Juliana Mercon	Mexico		Chapter 5 of the values assessment
Luciana Porter-Bolland	Mexico		Chapter 6 of the values assessment
IPBES secretariat			
David González-Jiménez	Mexico		Technical support unit for the values assessment
Mariana Cantú-Fernández	Mexico		Technical support unit for the values assessment
Peter Bates	United Kingdom		Technical support unit for indigenous and local knowledge

Annex III. Free, Prior and informed Consent Document

Free Prior Informed Consent (FPIC) for sharing of knowledge during the Indigenous and local knowledge dialogue workshop for the first order drafts of the IPBES assessment on diverse conceptualization of multiple values of nature

Capulálpam de Méndez, Oaxaca, Mexico, 10-11 September 2019

Background

Within the framework of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), principles of FPIC apply to research or knowledge-related interactions between indigenous peoples and outsiders (including researchers, scientists, writers, etc). Given that the dialogue process includes discussion of indigenous knowledge of biodiversity and ecosystems, there may be information which the holders or the overall community considers sensitive, private or holding value for themselves which they do not want to impart into the public domain to publication without a formal consent process.

Objectives of the meeting

The objective of the meeting for IPBES will be to learn from participants about their values and perspectives of nature. The aim will be to gather a series of recommendations for the Values Assessment, which will be used to inform the further development of the assessment after the first order draft review period. Other results may include case studies that illustrate themes of the Values Assessment. For all participants, it is hoped that meeting will be an opportunity to learn more about IPBES and the Values Assessment, and to reflect and learn from one another about how indigenous and local knowledge can influence environmental decision-making.

Principles

The aim is for the dialogue to be built on equal sharing and joint learning across knowledge systems and cultures. The aim is to create an environment where people feel comfortable to speak on equal terms as an important precondition for a true dialogue.

We emphasize the following important features of the meeting for a good process:

- Equality of all participants and absence of coercive influence
- Listen with empathy and seek to openly understand each other's viewpoints
- Bringing assumptions into the open

Sharing knowledge and respecting FPIC

To ensure that knowledge is shared during this dialogue in appropriate ways, and that the information is used appropriately after the dialogue in ways that respect FPIC, we propose the following:

- The FPIC rights of the indigenous peoples in the workshop will be discussed at the beginning of the workshop, until participants feel comfortable and well informed about their rights and the process, including the eventual planned use and distribution of information. This discussion may be revisited during the duration of the workshop, and will be revisited at the end of the workshop once community members have participated in the research process;

- Community members do not have to answer any questions they do not want to answer, and do not need to participate in any aspects of the workshop in which they do not wish to participate;
- At any point during the meeting, anyone can decide that they do not want particular information to be documented or shared outside of the meeting;
- Permission for photography must be agreed prior to photos being taken; any community member has the right not to be photographed;
- Permission will also be agreed before any photograph showing a community member is used or distributed, including over social media;
- Community members maintain intellectual property rights over all information collected, including photographs;
- Copies of all information collected will be returned to the community;
- Any materials developed for the Values Assessment or other IPBES products using information provided by participants of the dialogue will be shared with the community for approval;
- After the meeting, the organizations and persons representing the respective communities will be the “guardians” of the use of the knowledge and insights. That means that any use of their community knowledge will be discussed and approved by them. Organizers as well as other participants from the dialogue will contact them when they need advice or consent. As required, the guardians will seek approval from the rest of the communities.
- The information collected during this consultation/study will not be used for any other purposes other than those stated above, unless permission is sought and given by the community or participants.

Consent

I understand that I do not have to participate in this dialogue, and I am freely consenting to take part. I understand that I do not have to answer any questions that I do not want to answer, that I can end my participation at any time I wish, and that I can withdraw my information from the process at any time.

Yes / No Participant’s initials: _____

I consent to my name or my community’s name being associated with the information that I share during this dialogue if it is represented in the Values Assessment.

Yes / No Participant’s initials: _____

I consent to having my words and activities recorded on audio or video recorders or in photographs.

Yes / No Participant’s initials: _____

I consent to the authors of the Values Assessment retaining copies of materials (notes, recordings, transcripts, photographs, video), and using them for developing the relevant chapters of the Values Assessment, on the understanding that products will be shared by me for approval.

Yes / No Participant’s initials: _____

Signature (Participant)

Name of Participant

Date

Annex IV. Resumen Ejecutivo

El segundo taller de diálogo sobre conocimiento indígena y local para la evaluación metodológica de IPBES sobre diversas conceptualizaciones de múltiples valores de la naturaleza y sus beneficios para las personas, se llevó a cabo en la comunidad indígena de Capulálpam de Méndez, entre el 10 y 11 de septiembre de 2019. Este evento ocurrió durante el periodo de revisión externa del primer borrador de dicha evaluación. En el taller participaron diez poseedores de conocimiento indígena y local, además de siete autores de la evaluación y tres miembros del Secretariado de IPBES.

Las discusiones del taller fueron acerca del contenido de cada capítulo y estuvieron guiadas por una serie de preguntas delimitadas por los autores. Tales discusiones resultaron en los siguientes mensajes clave:

Capítulo 2 – Sobre los conceptos de naturaleza y valores

- Es difícil traducir a diferentes idiomas los conceptos y las perspectivas de las comunidades indígenas y locales, ya que sus significados verdaderos e íntegros no son capturados por los otros idiomas. Esto, representa una dificultad al tratar de conectar las cosmovisiones indígenas y locales con la formulación de políticas. No obstante, hay algunos ejemplos importantes de esta conexión en algunas constituciones y políticas implementadas alrededor del mundo.
- Los participantes del taller compartieron que en algunas de sus comunidades no existe una palabra o concepto que equivalga al de naturaleza, tal como lo define la ciencia occidental. También señalaron que sus grupos hacen referencia a seres sagrados y espíritus como un ejemplo de aquello que podría ser comparable con los seres y elementos naturales.
- En las epistemologías de las comunidades indígenas y locales, la división entre aquello que es humano y lo que es natural, es muy borrosa. Por lo tanto, en las cosmovisiones indígenas y locales representadas por los participantes del taller, el término “naturaleza” no corresponde a sus perspectivas y forma de comprender al mundo. Los humanos y la naturaleza existen uno en el otro, manifestando relaciones recíprocas entre ellos. Algunos ejemplos son la Montaña Sagrada (Deqin/China), el Muga Khlé o el Árbol Banyan (Karen/Thailand), el término “tinidepuora” (Yukaghir/Siberia/Russia), Pachamama (Quechua/Argentina), el término “Mo-o” (Ogiek/Kenya), el concepto de territorio expresado a través del término “Ili” (Kankaney/Philippines), y el ser “Naxhwing” que es comparable con la Madre Tierra (Mixteco/México).
- La biodiversidad representa seres diversos y sus espíritus. Los pueblos indígenas y las comunidades locales tienen diferentes formas y canales para comunicarse con la naturaleza y corresponderle. Este tipo de patrimonio biocultural es considerado un legado de los antepasados.
- Con respecto a los valores de la naturaleza, fue evidente que los mismos valores que se aplican al vivir en comunidad con otros humanos, son aquellos que se aplican en las relaciones humano-naturaleza. Dicho conjunto de valores incluye principios éticos fundamentales como el respeto, la honestidad, la solidaridad, la reciprocidad, el intercambio, el liderazgo y la responsabilidad.
- Los valores expresados como principios relacionados con la naturaleza incluyen la administración o el cuidado de la tierra, de los seres y de los elementos de la naturaleza, además de no dañar.
- Un principio rector compartido por algunos participantes fue tomar solo lo que necesita de la naturaleza y pedir permiso para hacerlo.
- Considerando a las generaciones pasadas como antepasados, y a los niños como generaciones futuras, un principio compartido fue que cada decisión tomada debe considerar a las generaciones futuras.
- Los valores indígenas y locales se transmiten a través de diversas instituciones, comenzando con la familia, pero también a través de idiomas, prácticas y rituales. Estos se utilizan para informar la toma de decisiones locales, negociar la formulación de políticas en todas las escalas e implementar leyes locales o tradicionales.

Capítulo 3 – Sobre los métodos de los pueblos indígenas

- Cuando los pueblos indígenas y las comunidades locales toman decisiones que involucran relaciones con las formaciones del relieve o el uso de plantas o animales, recurren a pautas y principios conservados a través de relatos orales, canciones y metáforas, los cuales han recibido de sus antepasados. Dichas historias contienen principios, pautas y enseñanzas que se interpretan y aplican de forma creativa a las diferentes situaciones que enfrentan.
- Aunque los pueblos indígenas y las comunidades locales aplican sus propios métodos para comunicar sus perspectivas (como el relato de historias), también utilizan métodos científicos cuando requieren documentar y proporcionar evidencias en un contexto académico o institucional, como el mapeo y aproximaciones cualitativas. Cuando los pueblos indígenas y las comunidades locales participan en procesos de investigación o realizan evaluaciones, se dan cuenta de la importancia de su cultura, por ejemplo, para contribuir al diseño de indicadores sensibles al contexto cultural, así como de otros métodos.
- Los pueblos indígenas y las comunidades locales tienen la capacidad de influir en proyectos específicos que se realizan en sus tierras al involucrar a extranjeros en sus conversaciones comunitarias respecto a la cultura local. Al involucrar a funcionarios, profesionales y técnicos en sus paseos para conversar y en los diálogos comunitarios, los líderes indígenas y locales pueden llegar a persuadirlos para conseguir apoyos o para que sus opiniones sean consideradas en los proyectos. Los líderes indígenas y locales pueden también involucrar a funcionarios de alto rango en ceremonias tradicionales y diálogos educativos sobre las formas de vida de las personas, el manejo tradicional de los recursos, los sitios sagrados, las prácticas de cultivo y los principios fundamentales con respecto a la tierra.
- Los valores de los pueblos indígenas y de las comunidades locales con respecto a su relación con la tierra están presentes en sus prácticas culturales, en sus leyes tradicionales y en su identidad. Generalmente, los ancianos juegan un papel central al ser poseedores de conocimiento, por lo que tienen derecho a guiar las ceremonias comunitarias esenciales. Los ancianos pueden también decidir qué información puede ser divulgada y cuál deberá quedar reservada.
- Algunas comunidades ejercen diversos grados de gobernanza, mediante la aplicación de las leyes tradicionales, las prácticas tradicionales y la cultura que se codifica en diversas formas de expresión. Las leyes tradicionales informan el manejo del territorio, incluida la designación de áreas para coleccionar leña, vida silvestre, recursos naturales, zonas para el bosque, para la agricultura y el turismo. Algunas prácticas de gobernanza implican una autoridad estructurada junto con niveles de responsabilidades que van desde decisiones que se toman a alto nivel, hasta aquellas que se toman con base en la comunidad.
- Cada vez se vuelve más usual que los pueblos indígenas y las comunidades locales recurran a la documentación por escrito de sus conocimientos tradicionales, a fin de garantizar que las leyes, los principios y las enseñanzas ancestrales sean aprendidas y practicadas por la juventud de sus comunidades y para sean preservadas para generaciones futuras. Los pueblos indígenas también utilizan festivales y medios de comunicación convencionales, como la prensa y la radio, para diseminar información, lo cual es una estrategia para fortalecer la cultura y los idiomas.
- En algunos casos, los pueblos indígenas y las comunidades locales pueden recuperar sus valores y métodos tradicionales, para lograr una producción agrícola respetuosa y sustentable. No obstante, continúan enfrentando políticas públicas y barreras socioeconómicas a medida que los gobiernos defienden iniciativas comerciales que atrapan a las comunidades en una dinámica de producción para el mercado que es insostenible.
- La transmisión de los valores indígenas y locales comienza en el hogar, pero el control sobre la educación formal por parte de las comunidades es necesario para garantizar la transmisión constante de los valores de la comunidad a personas de diferentes edades. La educación también podría preparar a los pueblos indígenas y a las comunidades locales para llevar su conocimiento al terreno académico, y así, adquirir conocimiento científico que pueda ser utilizado dentro de sus comunidades, de tal forma que la gente tenga dos formas de conocimiento. La investigación dentro de comunidades indígenas y locales debe ser realizada, cada vez más, por sus propios miembros.
- Las comunidades indígenas y locales se han involucrado en diferentes iniciativas para revitalizar las leyes tradicionales, las estructuras de gobernanza tradicionales, las ceremonias y los valores ancestrales, con el

fin de guiar los asuntos internos y las relaciones con agencias de gobierno, organizaciones no indígenas e investigadores. Sin embargo, es común que la gobernanza tradicional no sea inmediatamente reconocida y honrada por gobiernos y leyes centrales, subnacionales y locales. Por lo tanto, algunas comunidades indígenas y locales están tomando acciones para diseñar e implementar protocolos comunitarios que incorporen la obligación de realizar consentimientos previos, libres e informados, así como de realizar consultas, generar estrategias de repartición de beneficios e implementar medidas de protección para su patrimonio biocultural.

Capítulo 4 – Sobre la toma de decisiones

- Las decisiones tomadas por los pueblos indígenas y por las comunidades locales están directamente conectadas con la forma en la que conceptualizan la naturaleza (es decir, como un ente que no está separado de las poblaciones humanas). Esto tiene implicaciones en los valores que involucran en los procesos de toma de decisiones.
- A menudo, los pueblos indígenas y las comunidades locales toman decisiones en conjunto. Cuando enfrentan una amenaza sobre sus territorios, sus costumbres, sus medios de vida o sus visiones sobre el mundo, algunas comunidades usan todas las herramientas legales, las instituciones tradicionales, las estrategias y los métodos para la toma de decisiones que tienen a la mano. Al mismo tiempo, hay otras comunidades que desconocen las herramientas legales que podrían utilizar para gestionar amenazas externas.
- Las estrategias de negociación son extremadamente importantes, pero éstas sólo se llevan a cabo cuando los pueblos indígenas y las comunidades locales conocen las posibilidades y los canales a los que pueden acceder para negociar. Los resultados exitosos pueden depender en gran medida de si se respetan los derechos, así como de que ambas partes asistan a las instituciones correctas y conozcan las leyes relevantes para sus preocupaciones.
- Las amenazas pueden provenir de diferentes compañías interesadas en explotar los recursos naturales dentro de los territorios indígenas y locales. Las actividades de dichas empresas suelen estar respaldadas por leyes impulsadas por los gobiernos. A menudo, algunos instrumentos como las consultas públicas se presentan a la sociedad en general, o incluso a los propios pueblos indígenas y comunidades locales, pero la forma en que se implementan no siempre es clara y, en ocasiones, dicha consulta puede ser manipulativa o restrictiva.
- Algunas comunidades utilizan plantas que son consideradas como sagradas, durante sus procesos de toma de decisiones. Sin embargo, algunas de estas plantas han sido criminalizadas y confiscadas al ser utilizadas por los pueblos indígenas o por las comunidades locales, lo que revela la limitada concepción que algunos gobiernos o leyes pueden tener con respecto a los pueblos indígenas, las comunidades locales y sus formas de vida.

Capítulo 5 – Sobre mejores futuros

- Para contribuir a un futuro mejor para todos, es crucial reforzar el derecho a la autodeterminación de los pueblos indígenas y de las comunidades locales a través de las leyes y las instituciones tradicionales (asambleas, consejos, etc.), mismos que tendrían que articularse con diversas instituciones a múltiples escalas.
- Asegurar la tierra o el territorio de los pueblos indígenas y de las comunidades locales es fundamental para garantizar la continuación de los sistemas y prácticas tradicionales de gobernanza, tales como la agricultura, la salud y la espiritualidad. Además, se requiere renovar y mantener una constante conexión con la tierra a través de valores de reciprocidad, los cuales permiten extender los múltiples valores comunitarios a otros entes no-humanos.
- La comunalidad y las prácticas de servir a la comunidad son valores fundamentales que deben fortalecerse. Los puntos de vista individualistas y la codicia no deben prevalecer sobre los valores y la vida en comunidad.
- Fortalecer y revitalizar las lenguas tradicionales es clave para proteger el conocimiento y el patrimonio biocultural, lo cual contribuye a un futuro mejor.

- El diálogo intercultural y la construcción de puentes entre el conocimiento tradicional y el científico beneficiarán el manejo de los recursos naturales y otras prácticas socio-ecológicas.
- La integración de diversas visiones a través del reconocimiento de los derechos de los pueblos indígenas y de las comunidades locales, de su conocimiento y de sus valores, fortalecen los procesos de toma de decisiones, los instrumentos políticos y las políticas.
- Se debe promover la amplia participación de los jóvenes en sus propias prácticas culturales. Los participantes reportaron que la autoconfianza y la autoestima dentro de sus comunidades debe ser fortalecida, y que la juventud debería ser empoderada. La adopción de tecnología e innovación también podría beneficiar y contribuir al involucramiento de los jóvenes en las prácticas culturales.
- La educación comunitaria contribuye a la revitalización de los valores fundamentales de reciprocidad, humildad y esperanza. Los jóvenes de comunidades indígenas y locales necesitan aprender de la tierra, de sus mayores y de sus ancestros, y no sólo a través de las escuelas convencionales. Los valores de los pueblos indígenas y de las comunidades locales deben ser apreciados e incluidos en los planes de estudio escolares.
- Los valores de los pueblos indígenas y de las comunidades locales podrían no ser suficientes para enfrentar todos los retos que impone el futuro, pero los jóvenes son capaces de interpretar los antiguos valores y aplicarlos en su presente, avanzando así, con raíces fuertes.

Capítulo 6 – Sobre recomendaciones para alcanzar mejores futuros

- Existen pueblos indígenas y comunidades locales a los que les gustaría trabajar para fortalecer la autoestima y el orgullo por sus comunidades. Quieren impulsar entre sus comunidades, el reconocimiento de su valor propio, así como la importancia de su conocimiento. Esto podría llevarse a cabo mediante la promoción de la investigación respecto a sí mismos.
- Documentar los idiomas tradicionales es muy importante. Muchas costumbres, cosmovisiones y formas de vida están inmersos en la lengua, por lo que documentar los idiomas podría ser una forma de fortalecer las culturas y preservar las tradiciones.
- El respeto y el reconocimiento de los derechos de los pueblos indígenas y de las comunidades locales debe llevarse a las discusiones políticas internacionales.
- Es necesario crear y fortalecer los lazos entre los ancianos, quienes poseen el conocimiento, y los jóvenes, quienes llevarán ese conocimiento hacia el futuro. La documentación del conocimiento y de los idiomas debe hacerse en formatos atractivos y accesibles para los jóvenes, a fin de alentarlos y ayudarlos a involucrarse en las tradiciones y los medios de vida habituales.
- Para proteger los valores y las costumbres indígenas, éstos podrían escribirse de tal forma que se evite perderlos y se fortalezca la defensa de las comunidades frente a amenazas externas. Sin embargo, esta decisión depende completamente de las preferencias de cada comunidad.
- Es necesario compartir experiencias exitosas relativas a la gobernanza y la autodeterminación, entre diferentes comunidades indígenas y locales.
- Incluir el conocimiento indígena y local en los planes de estudio de las escuelas podría ser una buena manera de preservar dicho conocimiento y lograr que las nuevas generaciones se interesen e informen sobre él. Esto, idealmente, alentaría a los jóvenes a aprender de sus mayores.
- Para atender cuestiones sobre conocimiento indígena y local, es importante generar estrategias que mejoren la comunicación a fin de visualizar los principios fundamentales, prácticas e innovaciones presentes en las distintas formas de vida.
- El conocimiento local e indígena podría ser incorporado a cuatro escalas diferentes. En lo local, a través de la auto-investigación. En la escala sub-nacional, por medio de la celebración de acuerdos logrados a través de la generación de redes entre diferentes grupos comunitarios. Nacionalmente, al involucrar voces indígenas y locales en la hechura de políticas. Internacionalmente, utilizando trabajo de defensa y apoyo realizado por múltiples actores. No obstante, esta estrategia requiere el reconocimiento, a todas las escalas, de las legislaciones y procesos tradicionales.

