

Report

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

Reviewing the draft summary for policymakers and second
order draft of the assessment

Online, 16-19 February 2021



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Disclaimer: The text in sections 3 and 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.

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1. Introduction

1.1. This report

This is the report of the indigenous and local knowledge (ILK) dialogue workshop for the review of the draft summary for policymakers (SPM) and second order draft chapters of the IPBES methodological assessment of diverse conceptualizations of multiple values of nature (the “values assessment”). Due to the COVID-19 pandemic, the workshop was held online, from 16-19 February 2021. The report aims to provide a written record of the dialogue workshop, which can be used by assessment authors to inform their work on the values assessment, and also by all dialogue participants who may wish to monitor, review and contribute to the work of the assessment moving forward.

The report is not intended to be comprehensive or give final resolution to the many interesting discussions and debates that took place during the workshop. Instead, it is intended as a written record of the discussions, and this conversation will continue to evolve over the coming months. For this reason, clear points of agreement are discussed, but also, if there were diverging views among participants, these are also presented for further attention and discussion.

The text in sections 3 and 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.

The agenda and participants list for the dialogue are provided in annexes 1 and 3.

1.2. Context of the ILK dialogue workshop

The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) launched the values assessment in 2018 and it will run until 2022. The participation of indigenous peoples and local communities (IPLCs) is essential to the process of developing the values assessment, as the global diversity of ILK systems encompass a wide array of relationships, perceptions and values relating to nature. The values assessment is ultimately intended as a resource for policymakers and other stakeholders engaged in valuation of nature, and attention to ILK is therefore crucial if IPLC values are to be considered effectively within these processes.

At the time of the dialogue workshop, the values assessment had reached an important milestone – the review period of the first order draft of the summary for policymakers (SPM) and second order draft of the assessment chapters and their executive summaries. This review

period ran from 15 January to 19 March 2021. This is one of the most important phases in the IPBES assessment process, as it allows scientists, decision makers, practitioners, IPLCs and other knowledge holders to provide feedback on these draft documents. The widest-possible participation and most diverse engagement in the external review is vital to ensure the quality and policy relevance of the assessment. The ILK dialogue workshop was organised to facilitate the participation of IPLCs in the reviews of these documents. More information on IPLC participation in the review process is set out in section 2.3.5 below.

This dialogue workshop continued the work of the first ILK dialogue workshop for the assessment, which was held in March 2019 in Paris, France, and the second dialogue workshop for the assessment, which was held in September 2019, in Capulálpam de Mendez, Oaxaca, Mexico.

The dialogue workshops are part of a series of activities for working with IPLCs and ILK throughout the assessment process, in the context of the implementation of the [IPBES approach to recognizing and working with indigenous and local knowledge](#) adopted by the IPBES Plenary in decision IPBES-5/1.

1.3. Objectives of the ILK dialogue workshop

The objective of the dialogue workshop was to engage IPLCs in critically reviewing the draft SPM and assessment chapters, with a focus on SPM key messages, providing feedback and comments regarding strengths, gaps and additional sources of information.

Additional aims of the dialogue include sharing information about IPLC values between IPLC participants and assessment authors, and exploring how the final values assessment could be utilized by IPLCs.

1.4. Participants

Participants included ILK holders and ILK experts from indigenous and local communities, as well as co-chairs and authors from the values assessment. A full participants list is given in annex 3.

1.5. Schedule and agendas

The dialogue ran over four days. There were four regional sessions and a plenary for all regions, as follows:

- Regional session: Asia-Pacific and Oceania
Tuesday, 16 February 2021, 4.00 a.m. to 7.00 a.m. Central European Time
- Regional session: Americas (English)
Tuesday, 16 February 2021, 6.00 p.m. to 9.00 p.m. Central European Time
- Regional session: Africa and Europe
Wednesday, 17 February 2021, 1.00 p.m. to 4.00 p.m. Central European Time

- Regional session: Latin America (Spanish)
Thursday, 18 February 2021, 6.00 p.m. to 9.00 p.m. Central European Time
- Plenary session (English and Spanish)
Friday, 19 February 2021, 2.00 p.m. to 3.30 p.m. Central European Time

Interventions in French were welcomed throughout.

1.6. Process and results of the dialogue

During the dialogues regional sessions, key messages in the draft SPM of particular relevance to IPLCs were presented by assessment authors, and participants were invited to discuss and comment. The agendas for the sessions are given in annex 1.

Comments made during the dialogue were compiled in the assessment's formal review template, including overarching comments from the dialogue and a series of more specific comments from each regional session. Workshop participants were invited to review these comments, and following additional edits and no objections from participants, these were submitted to the IPBES secretariat on 25 March 2021.

This report complements the comments that were entered into the review process, serving as a more comprehensive written record for the use of IPBES authors, dialogue participants, and others interested in the subject of IPLCs and values of nature.

2. Background

2.1. IPBES and ILK

IPBES is an independent intergovernmental body established to strengthen the science-policy interface for biodiversity and ecosystem services towards 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. In its first work programme (2014-2018), IPBES built on this recognition through deliverable 1 (c): *Procedures, approaches and participatory processes for working with indigenous and local knowledge systems*. The rolling work programme up to 2030 includes objective 3 (b) *Enhanced recognition of and work with indigenous and local knowledge systems*, which aims to further this work.

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

Key activities and deliverables so far include:

- Progress in the development of approaches and methodologies for working with ILK was made during previous IPBES assessments (of Pollination, Pollinators and Food Production, Land Degradation and Restoration and four Regional Assessments and a Global Assessment of Biodiversity and Ecosystem Services);
- The 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 basic principles for IPBES’ work 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;
- Development and implementation of a “[participatory mechanism](#)”, a series of activities and pathways to facilitate the participation of IPLCs 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 IAS.

2.2. The IPBES values assessment

At its sixth session (IPBES-6) in Medellin, Colombia in 2018, the IPBES Plenary approved the undertaking of a methodological assessment on diverse values of nature.

2.2.1. Objectives of the values assessment

The objectives of the values assessment are 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.

2.2.2. 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.

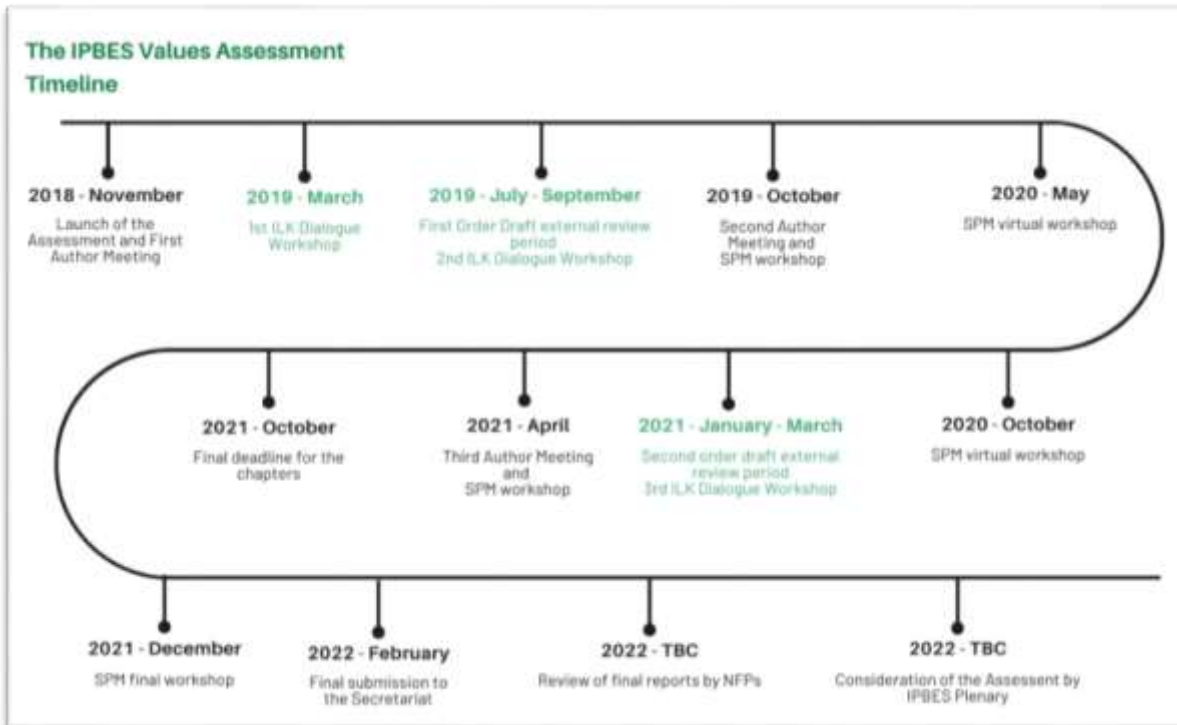
2.2.3. Timeline for the IPBES values assessment

The IPBES methodological assessment on diverse conceptualisation of multiple values of nature was launched in November 2018 and will be completed in 2022. Key milestones include:

- November 2018: Launch of the assessment and first author meeting
- 20-21 March 2019: First ILK dialogue workshop (Paris, France)
- July - September 2019: First external review
- 10-11 September 2019: Second ILK dialogue workshop (Capulálpam de Méndez, Oaxaca, Mexico)

- October 2019: Second author meeting
- 15 January to 19 March 2021: Second external review
- 16-19 February 2021: Third ILK dialogue workshop
- 12-21 April 2021: Third author meeting
- 2022: Completion and launch of the assessment

Figure 1: Timeline of the values assessment



Acronyms in Figure 1:

NFP – National Focal Points

SPM – Summary for Policymakers

TBC – To be confirmed

2.3. Modalities of participation for IPLCs in the assessment process

2.3.1. Introduction

In line with its approach to recognizing and working with ILK, IPBES has worked to develop a series of activities and methodologies by which IPLCs can participate in IPBES assessments. These are outlined below.

2.3.2. IPLCs in the assessment expert group

IPBES assessments include ILK experts, i.e., persons from IPLCs who have knowledge about ILK and associated issues, and experts on ILK, i.e., persons who have knowledge about ILK and associated issues, but who are not necessarily members of IPLCs.

2.3.3. Contributing authors

IPLCs can also be invited to participate as contributing authors in support of a specific element of the assessment. This can include providing case studies that illustrate key issues or themes of an assessment, or working on portions of text, graphics or illustrations with assessment authors.

Contributing authors provide targeted support to an author, upon his or her request, focusing on a specific part of a chapter, or a specific table or figure. They will be listed as a contributing author only if their input is included in the final report.

2.3.4. Dialogue workshops

Dialogue workshops with experts on ILK and representatives of IPLCs and assessment authors are a key activity for IPLCs participation. There have been three dialogue workshops during the assessment cycle, at key points in the process, as follows:

- A first dialogue, which discussed the early development of the assessment, approaches and key ILK questions for each chapter (20-21 March 2019, at UNESCO in Paris);
- A second dialogue, during the first external review period. The dialogue engaged IPLCs in reviewing the content of the draft of the assessment chapters, to assess strengths, gaps, and provide recommendations for additional sources of information (10-11 September 2019, in Capulálpam de Méndez, Oaxaca, Mexico);
- A third dialogue (the subject of this report) was held during the second external review period and engaged IPLCs in critically reviewing the content of the draft chapters and SPM (16-19 February 2021, online).

2.3.5. Online reviews of drafts of the assessment

IPLCs can also engage as expert reviewers in the external reviews of drafts of assessments. Drafts are made available on the IPBES website, usually for a six to eight week-period. The IPBES secretariat sends out a notification announcing the availability of the draft for review. Each comment submitted is specifically addressed by the assessment author teams, and review comments and responses are posted online after the Plenary session at which the draft assessment report is accepted.

IPBES encourages collaboration among IPLCs or their organizations to create group consensus comments. As mentioned above, IPBES will hold dialogue workshops during both review periods to further facilitate IPLC participation in this process.

2.3.6. Call for contributions

An on-line call for contributions was launched for the values assessment on 12 June 2020 with a deadline of 15 September 2020. The aim was to provide a further avenue for IPLCs to provide information or case studies, and also to recommend networks, organizations or individuals who could become involved in the assessment process. Contributions included community reports, academic papers, case studies, videos, songs and artwork. The call was made available in English, Spanish, French, Russian and Arabic.

2.3.7. Regular communications

The ILK and values TSUs aim to maintain good communications with dialogue participants about the development of the assessment and opportunities for participation and further development of case studies and reporting from the meeting.

IPBES also aims to pay special attention to IPLCs when working on outreach and information sharing, especially once the assessment is finished.

2.4. Benefits to IPLCs of participating in the assessment

During previous workshops, participants noted that if IPLCs are to participate in the assessment process there should be clear benefits for them. Key benefits discussed included:

- The opportunity for IPLCs to share experiences with other IPLCs around the world about values of nature, valuation and decision-making;
- The opportunity for IPLCs to share and exchange experience and knowledge around values of nature, valuation and decision-making with scientists;
- The final assessment could be used by IPLCs who are working with policymakers, decision-makers and scientists, noting that part of the planning for the final assessment includes the development of an accessible summary for IPLCs; and
- The opportunity to bring IPLC values of nature, valuation and decision-making to the attention of policymakers and decision-makers.

2.5. Free, prior and informed consent

Free, prior and informed consent (FPIC) principles are central to IPBES work with IPLCs and a series of ethical principles and have been developed to ensure that FPIC is followed in IPBES activities. These principles were agreed upon by the participants of the dialogue, and will be followed by both IPLC participants and assessment authors. The full agreed-upon text and the names of those agreeing to these principles are provided in annexes 2 and 3 to this report.

3. Overarching recommendations and learning from the dialogue¹

Over the course of the dialogue, IPLC participants made a series of comments and recommendations for the draft SPM and second order draft of the assessment, for the consideration of assessment authors. The section below sets out the overarching comments provided by the participants.

3.1. Overarching comments

In general, participants noted that the SPM reflects the discussions during the previous dialogue workshops. Most of the SPM messages related to ILK coincide with messages coming from IPLC organizations.

The SPM has the potential to help IPLC processes. It has elements of spiritual, economic and legal issues. In addition, it presents a series of interrelationships that come from the historical and current situation of IPLCs living in nation-states.

Participants noted that for IPLCs, IPBES assessments and their key messages can be mechanisms to position the importance of incorporating IPLCs into decision-making, and of considering IPLC ways of life and contributions to conservation. For that reason, an emphasis on the importance, pertinence and transcendence of the integration of IPLC valuation methods for transformative change would be one of the biggest outcomes of this assessment for IPLCs.

3.2. Section A: the diverse ways people value nature

After a brief presentation on section A of the SPM, including the concept of different types of “life frames of nature’s values” used in the assessment, participants were asked the following questions to frame discussions:

- Can you give examples of the values of nature / biodiversity within your community?
- How do your languages express your values towards nature?

¹ Disclaimer: 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.

Participants in the different regional sessions of the dialogue made a number of overarching comments, which are reflected in the following sections.

3.2.1. Division between humans and nature

Participants noted that the life frames used in the SPM seem to present humans as separate from nature, including the “living as nature” frame, which still maintains this division. For many IPLCs, nature includes humans, animals, plants, landscapes, spirits, ancestors and even the stars and cosmos, all of which are alive and sacred.

When “nature” is seen as separate from humans, it becomes something that can be owned and controlled.

The use of other concepts, such as bioculture and eco-culture, could be helpful in showing that IPLCs' values often encompass nature and socio-environmental considerations in a more holistic way.

To give examples, the categorization of values concepts by IPLCs might be more as follows:

- “living as nature” might be expressed more as “kinship and reciprocity”;
- “Health” might be expressed more as “social and emotional wellbeing” (e.g., in Australia), as there is the “western” model of health (biological, directed to the body) and the more holistic spiritual and body health in indigenous perspectives.

For many IPLCs “nature” is also spirituality, cosmovision, relationality, responsibility, reciprocity and knowledge. These are all key aspects which could be emphasized.

Food systems, including hunting, fishing, pastoralism and agro-biodiversity, could be given more consideration in the SPM, as the diversity of food systems are key for many IPLCs in terms of relationships, knowledge and values about nature.

3.2.2. The importance of language

Participants highlighted that for many IPLCs, language plays a very important role in conceptualizing, preserving and revitalizing values.

Language is part of a community’s identity. It is used for communicating different values within a community and for maintaining connections between people and lands, waters, animals, plants, spirits and ancestors.

Language is also a way of valuing nature, and it contains many concepts, indicators and categorizations regarding relationships with nature and how to value it, as well as words that encode detailed knowledge about the environment (e.g., snow for Saami in Norway; grass for pastoralists in Kyrgyzstan). These cannot be translated without losing meaning, so methods are needed for accounting for these valuation systems. Losing languages can mean losing a method of valuation.

The loss of languages can cause a loss of knowledge, culture and identity, which can then lead to a lack of connection with nature, and consequent environmental degradation. However, loss of language does not always imply a loss of biodiversity or vice versa: these are nonlinear

processes and sometimes there are other factors involved, for example, the loss of traditional knowledge.

Better strategies are needed to stop the erosion of languages. It is necessary to find ways for young people to continue with their communities' knowledge and practices, and in this way languages may also be preserved.

3.2.3. The importance of knowledge

Participants reported that for many IPLCs, values should be presented as embedded in ILK, which includes worldviews, practices and innovations. This may need more emphasis in the SPM.

ILK can be situated and specific, and can tell the critical story about a specific place. Gathered together, these knowledges can tell a lot about what is happening across the Earth. However, ILK is diverse and is not all necessarily tied to a specific place, as it can have relevance across the world.

ILK is also a dynamic development process, not just a static toolbox. The development and change of ILK can also reflect the development and change of values.

For some IPLCs, a holder of ILK is often not considered to be its single owner. ILK is transmitted from generation to generation and, in consequence, it is considered to be collective knowledge of the community. The idea of single ownership of knowledge may be more of a “western” view, and current intellectual property systems may therefore not suit ILK and community needs. For other IPLCs, certain elders or women or men may be considered as guardians or guides to certain types of knowledge.

Some ILK is confidential, sacred or secret, and there should be specific frameworks, protocols and policies for its protection, use and storage. For the use of all knowledge there should be access and benefit sharing agreements, and free, prior and informed consent is key. Many customary laws and protocols already exist that provide for the protection of knowledge. Where these do not exist, IPLCs could build their own protocols to protect this knowledge. The Nagoya Protocol (Article 12) especially calls on its parties to take into consideration IPLCs' customary laws, community protocols and procedures, as applicable, with respect to traditional knowledge associated with genetic resources. More effort is needed in ensuring that this Article is implemented, and that progress is monitored.²

² The following paper discusses the four biocultural rights recognized by the Nagoya Protocol, beyond seeds or genetic resources: Jonas et al. (2010). Community Protocols and Access and Benefit Sharing. *Asian Biotechnology and Development Review*, 12: 3, pp 49-76. http://archive.abs-biotrade.info/fileadmin/media/Knowledge_Center/Publications/BCPs/community_protocols_and_ABS.pdf

3.3. Section B: Valuation methods and approaches

After a brief presentation on section B of the SPM, which presents how valuation methods and approaches can inform decision-making related to nature, participants were asked the following questions to frame discussions:

- Does your community or organization consciously think about values of nature and how to express or assess them? How? In which contexts?
- How do you pass your values to younger generations, or explain them to outsiders?

Participants in the different regional sessions of the dialogue made a number of overarching comments, which are reflected in the following sections.

3.3.1. Valuation of nature by IPLCs

Participants highlighted that some communities consciously value nature through stories, songs, poems, maps, artifacts, dress, belief systems, rituals, ceremonies, customary laws, protocols and rules, taboos, totemic species and traditional monitoring. Values can be consciously considered, particularly when elders are teaching values to youth. This can be the case especially where schools and other outside influences are causing youth to be disconnected from community, lands and spirituality.

Other communities may not consciously value nature as they do not see a division between humans and nature, and so they may not think about values of nature separately. Nature values are however embedded in their worldviews, cultures, knowledge and language. In these cases, youth may learn mostly through experience on the land.

Many communities may have a mix of the above conceptions and approaches to valuing, learning and knowing, depending on the context.

3.3.2. Values research by IPLCs

Participants reported that many IPLCs have now started to do their own research and documentation of values, often in response to outside pressures including education systems, resource development and government consultations. IPLC methods can include encouraging youth to spend time on the land with elders so that knowledge and values are transmitted. Methods also include efforts to document knowledge and values for the future, either in written form or in audio or video as this can maintain more of the original meaning and connection with knowledge holders, as well as being accessible to people who cannot read.

Some elders note that there is no adequate method to express and measure spiritual and cultural values of nature, and some communities are wary of efforts to try. Indigenous relationality and research methods may however help to address this issue, including storytelling as a research method.

3.4. Section C: Values in decision-making

After a brief presentation on section C of the SPM regarding values and valuation methods in decision-making processes, participants were asked the following questions to frame discussions:

- How does your community integrate values of nature into decision-making processes?
- How do you negotiate in your own community to make decisions about nature? How do you manage power relations in your community? e.g., How do young people and women participate?
- Do you have positive and negative examples of how your community's values of nature have been considered alongside other values (e.g., of governments, business, researchers)?

Participants in the different regional sessions of the dialogue made a number of overarching comments, which are reflected in the following sections.

3.4.1. IPLC decision-making processes and institutions

Participants noted that communities have different ways of making decisions.

Often, they have protocols to include multiple voices in the process (including children and youth). Women and men may be specifically addressed, and there may be specific protocols about how different groups within the community are consulted and who makes final decisions, which are often made collectively.

Meanwhile, the governance structures of some IPLCs identify someone with the cultural authority to speak for and represent the community in making decisions on their behalf. Traditional councils may also play an important role.

Communities can also invite their ancestors into decision-making processes through ceremonies and by remembering their teachings. Connection to community and to place, including sacred sites, can also be crucial for community decision-making.

In valuation and decision-making, many IPLCs look to the past and to the future, and consider the future through the past. The connection between past, present and future may not be considered to be linear, but more circular.

For many IPLCs, their values and knowledge are expressed through their customary laws and institutions, and these should be a foundation for decision-making with indigenous peoples.

3.4.2. How are IPLC values and decision-making included in broader processes?

Participants emphasized that IPLC values are important, because the nature that they depend on is being destroyed, and their values may be key to its conservation. IPLC worldviews could provide insights into better futures through concepts such as relationality, reciprocity and responsibility, and therefore these worldviews and values should be included in decision-making processes.

However, IPLCs are rarely included in decision-making processes. For example, large infrastructure projects or plantations often proceed without consultation or attention to community values.

Often, when IPLCs are asked to provide their knowledge and feedback, the decision how to proceed has already been taken by those in power. In this way IPLCs are not really participating in decision-making.

The values held by decision-makers often lead them to consider academic opinions but not the knowledge or interests of IPLCs. The assessment itself could go deeper and consider what can be done to avoid this situation by encouraging decision-makers to explore their own values.

Differences in value systems can be at the root of serious conflicts, for example between governments, businesses and environmental defenders, which can lead to the death and endangerment of people trying to defend their lands and communities.

3.4.3. Working with community decision-making processes

Participants highlighted that the effects of colonialism and related power imbalances are an on-going experience for many IPLCs, and these greatly impact all aspects of decision-making processes.

Regulations, processes and institutions from outside of communities often do not fit with community values and decision-making systems and institutions. This can be seen when decisions are imposed, without consultation, or when consultation is done with only one person or group in a community, without attention to community governance structures and processes. Outside requests for quick decisions with expectations of rapid, linear decision-making processes also do not match the complexities of many community decision-making systems.

It is important for people from outside of a community to take the time to learn about, respect and work with customary decision-making rules and institutions, and to abide by existing governance structures and cultural protocols, whether oral or written. For example, ceremonies and songs should often be included in decision-making processes between IPLCs and others. It takes a lot of time for communities to build trust in outsiders, and participants highlighted that this should be accounted for in consultation and research processes.

IPLCs are not however always in conflict with other authorities or governments, and there are examples of successful collaboration. These could be incorporated into the values assessment SPM.

Participants recommended that the assessment should not provide standardized methodologies and procedures for engaging with IPLCs, as they have diverse systems of knowing, valuing and making decisions. However, general principles of respect for IPLCs' institutions and decision-making processes, recognition of power imbalances and allowing the time needed for good engagement and trust could be highlighted. It is also important that free, prior and informed consent (FPIC) should be mandatory in any engagement with IPLCs, and this could also be emphasized.

3.5. Section D: values and valuation processes as levers for transformational change

After a brief presentation on section D of the SPM, which discusses the role of values and valuation for transformative change, participants were asked the following questions to frame discussions:

- How could your community's values contribute to achieving more just and sustainable futures?
- What would need to happen for this to occur?

Participants in the different regional sessions of the dialogue made a number of overarching comments, which are reflected in the following sections.

3.5.1. Participation, inclusion and engagement

Participants highlighted that globally there are many legal instruments that could benefit indigenous peoples and support them in decision-making processes, but there is a lack of implementation. That is closely tied to the values that are prioritized, which are often those tied to economic considerations.

The assessment could highlight that it is important to ensure full and effective participation of IPLCs in decision-making, including women and youth, and their values, particularly when decisions will impact their lives.

Inclusion of IPLCs and their knowledge and values in decision-making allows for the creation of spaces in which multiple forms of co-valuation happen. Co-management and co-creation of policies can show ways forward in terms of how different types of values can be brought together.

However, "integrating" or "incorporating" all values, particularly competing values, can be very difficult: some values may be incommensurable, and integration often means that "western" values prevail. For example, integrated management gives IPLCs a voice, but there is often a legal framework which limits the ability of IPLCs to be heard or to make changes. It may not therefore be possible to create a space to co-create or co-produce knowledge where "western" frameworks do not subsume ILK. For this reason, it is suggested to use terms and concepts such as "braiding" or "weaving" of knowledge systems, which may allow space for all knowledge and values.

Section D of the SPM could also use the concepts of multiculturalism, pluriculturalism and interculturalism when referring to the inclusion of IPLCs and their values.

3.5.2. Commodification of nature

Participants noted that nature-based solutions may often be mobilized through a "western" frame, without ILK or IPLC values. They may also entail the commodification of nature. Payments for ecosystem services can also foster a change in motivations by communities for nature conservation, privileging economic values over other values, such as spiritual values or

reciprocity and responsibility. Support for community-based adaptation and resource management can give better solutions.

Participants reported that many actors are therefore recommending that the CBD should not use “nature-based solutions” and should instead continue to make reference to “ecosystem-based approaches”, as that is what is clearly defined and implemented in the CBD. Civil society organizations in the CBD have recently written a letter of concern, demanding that the term nature-based solutions should not be used within the CBD. If used, it is recommended that there should be a clear definition, and that it should be accompanied by safeguards.

However, there are also concerns that in some cases attention to IPLC values is being used as a reason not to fairly compensate IPLCs for activities that will take place on their lands. Companies and governments can use the argument that indigenous peoples are not interested in monetary values, so they do not therefore need to provide financial compensation or payments. A balance needs to be found between recognizing indigenous values and acknowledging the importance of providing adequate payments, recognizing that payments can bring risks if they are not managed in culturally appropriate ways.

3.5.3. Capacity building and education

Participants highlighted that capacity building should be a two-way process, for IPLCs and also for governments, researchers and other social actors so that they can better engage with ILK and IPLCs and understand and work with their methods of valuation, learning, knowing and decision-making.

Formal education systems can be a threat to IPLC values and ways of knowing, but they can also offer possibilities for solutions. Formal education systems could aim to work with traditional education systems and ways of learning, including by experience on the land, to nurture values and the transmission of ILK. Teaching in indigenous languages will often be crucial to this process.

3.5.4. Rights

Participants highlighted that recognition of IPLCs’ rights is crucial, including, for indigenous peoples, those in the United Nations Declaration on the Rights of Indigenous Peoples, to self-determination, Free, Prior and Informed Consent, autonomy and the right to decide with their own governments and processes.

For the assessment, participants noted that it may be necessary to specify what type of rights indigenous peoples have. Also, it could be highlighted that while these rights may be described in official documents, such as the Nagoya Protocol’s recognition of biocultural community protocols, they are often not implemented in reality.

Participants emphasized that recognition of historical customary land and territory rights is crucial. These will aid the recognition of diverse values and ways of knowing, and strengthen the cooperation between IPLCs and governments and other actors.

Participants also noted that in decision-making, for example around large infrastructure projects, it is very important to specify who is considered as a rights holder and whose rights

are at risk, rather than considering all actors as “stakeholders”. Promoting depoliticized “multi-stakeholder approaches” can overlook power imbalances and reduce the necessary consideration of indigenous peoples whose rights may be at risk.

3.6. General comments

Participants in the dialogue made a number of general comments for consideration throughout the SPM and the assessment, which are reflected in the following sections.

3.6.1. Scale

The conceptions of scale used in the SPM may need attention. It is important to consider and specify at what scale each discussion is taking place, whether it is within communities, or between communities and national governments, or international.

Moreover, the concept of scale itself could be updated, as the SPM currently uses fixed units of global / regional / local, which imposes boundaries that may not exist or may be more fluid in reality. One way to address this is to say “through” spatial scales rather than “at” spatial scales as this can break down the assumption that there are given fixed scales at which issues can be addressed. Resources which discuss scale are given in the section below on resources.

3.6.2. Methods for the assessment

Participants highlighted that the specific intrinsic values associated with Mother Nature, which are inherited from ancestors, are very important for many IPLCs. Participants emphasized that there should be a structured, strategic, inclusive, participatory approach for the assessment, including case studies, observation, and meaningful participation of ILK holders, including indigenous women, elders, traditional healers and local communities.

Participants highlighted that it is important to share this assessment with IPLCs. They also highlighted that ideally to work with IPLCs it is important to go to their homes and communities to have these discussions together with them, and to understand their ways of knowing the world. A lot is lost in translation, and close interaction can help with this.

Participants recommended that case studies referred to in the SPM and assessment could eventually all be presented together, for example at the end of the document, so that they can be viewed together.

Participants noted that multiple ways of communicating about the assessment could be considered, including through storytelling, translations or producing materials such as videos. Intellectual property rights and free, prior and informed consent must continue to be central considerations in this work.

3.6.3. Exploring diversity and representation

Participants highlighted that the assessment needs to find ways to explore and express the diversity of IPLCs.

Participants also noted that it is important to be wary of romanticizing IPLCs, and of making generalizations. Many IPLCs are now immersed in capitalism and patriarchy, and there are internal power dynamics. This needs to be explored carefully, recognizing that colonial processes have had significant impacts on most communities, and their institutions, dynamics, knowledge and values.

The term “marginalized”, which is used in the SPM, may need to be reconsidered and better defined. Some communities may not agree with that description and being represented by that term. It would be important to clarify that “marginalized” refers to those whose voices are often silenced or not heard, as a way to nuance the negative connotations of the word.

4. Regional discussions and examples³

During the workshop, participants provided many comments and examples of IPLC values, valuation and decision-making through regional, national and local levels. These examples are discussed below.

4.1. Section A: the diverse ways people value nature

Alongside the general comments provided above in section 3, the examples set out in the following sections were also provided by participants.

4.1.1. IPLC values of nature

Cameroon: Nature has many values for the Mbororo Community, such as the supply of medicinal plants, supply of pastures for pastoralism and the preservation of culture (art objects, sculpture and sedentarism). For the Mbororo there are plants that it is prohibited to exploit because according to the ancestors, they have the nature of bringing terrible consequences for pastoralism and for the wellbeing and survival of the community. In the indigenous communities some clans have names that derive from elements of nature such as rivers (for example clans like Dawrankoen, Farankoen, Bogoyankoen), trees (Karêdje, Kekke, Barkedje) and even animals. Some parents give the same names to their children and their livestock.

Kenya: In Tharaka, traditional seeds for planting cannot be eaten during times of hunger, as the community values the continuity of life embedded in those seeds.

Nepal: The values of Mother Nature are the identity of indigenous peoples. There are deep linguistic, cultural, religious, spiritual, intrinsic, aesthetic, intangible, animistic connections and relationships with nature for the way of life of indigenous peoples. Indigenous peoples have historical and ancestral inherited values, behaviors, affinity, sentiment, expressions, innovations and practices associated with Mother Nature, including ecosystems, wild species, sacred sites, groves, arts, rivers, lakes, ponds and other water sources, the Himalayas, mountains, landscapes, stones, jungles, trees, soil, lands, seeds, winds, and indigenous farming and harvest. Indigenous peoples can communicate with Mother Nature. For indigenous peoples Earth and nature are alive and sacred as a mother, the sun as father and the moon as grandmother. There is a symbiotic relationship of indigenous peoples with nature, culture and people. In remote or rural areas, the values and knowledge custodians are indigenous elders, religious persons, priests, monks, women, pastoralists, indigenous farmers, dwellers, fisher

³ Disclaimer: 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.

folks, traditional healers, and indigenous communities. The assessment could assess the ancestral and historical linkages and footprint of indigenous peoples in oral, animist and spiritual terms.

Norway: There is a paper that was finished in December 2020 on Saami and management, values and valuation regarding ecosystems. It presents three in-depth interviews with Saami elders, and during these, they highlighted the importance of the relationship with the environment itself: it is key that a person gets to engage with the gifts of nature, and people have the responsibility of maintaining the balance for a healthy environment. Self-sufficiency, spirituality, mental and physical wellness: all are linked to the Saami relationship with the environment.

Uganda: The nomadic Karamojong pastoralists in Uganda freely use natural resources, mainly water and vegetation, for grazing and treating their livestock and themselves. The mobility of the herd due to seasonal changes in climate defines the way of life and survival of the pastoralists in the area. The relationship between the nomadic Karamojong pastoralists and the natural resources such as the indigenous trees, shrubs, salty soil and rivers create a strong bond and attachment to their environment because of the associated benefits. Mobility is very important for the communities, as it allows nature to revive and this benefits nature itself. Moving livestock within territories helps eroded land to regenerate, as animal droppings are spread in the grazing land and water sources providing manure for the pasture and green cover. Plants are also rejuvenated by the droppings of the goats, sheep and cows, as seeds come through droppings and these grow into plants and this provides back to the environment, which is better than humans planting foreign trees. In Uganda there are also communities who depend on medicinal products found in nature. The communities also increasingly make artefacts and crafts to sell in the markets and increase their incomes as natural resources decline.

4.1.2. Humans and nature

Guatemala: it is important to highlight the interconnection that exists between nature, human beings and the universe. Often only humans and nature are discussed, and it is important to see the full interconnectedness that exists as part of indigenous worldviews.

Guatemala: Concepts like Mother Earth or Mother Nature are related to human beings, but they are also intrinsically related to the universe. These links to time and space are parts of indigenous worldviews, and this trilogy of humans-nature-universe is shared among many peoples.

Kenya: Nature includes many other elements beyond those values associated only with humans. Well-being should be for everything from an indigenous perspective, as IPLCs see everything as connected, so valuing should not only be limited to a human view. Values encompass sacred knowledge of people and they define relationships with people, land and territory and these are key to harmonious coexistence.

Kenya: There is a saying in Ogiek communities, “We are the forest. The forest is us. We take care of us as we take care of it”. Nature for Ogiek includes everything, including the patterns of the stars.

United States: Indigenous peoples do not separate humans from nature, and spirituality is embedded in everything, including how they look at nature, and the relationships with it, including those for management and conservation.

United States: Members of the Lummi Nation do not conceive themselves as separate from nature. Non-natives usually think of nature as a beautiful place where you can go to spend some time on vacation, instead of recognizing that nature is the world that surrounds us all the time. The question is how can people be engaged to become one with nature. The assessment could be used to create empathy with policymakers, which is something that the Lummi Nation has tried to create in the past.

United States: Relationality works with responsibility and reciprocity. Everything is connected and this includes language to the lands, waters, sky world, and so on. Invitation back to elders through ceremony is also important. For Anishinabek, spirit comes first in all that is done.

United States: When humans are not part of nature, then nature becomes something that can be owned, creating a different power dynamic.

4.1.3. The importance of language

Cameroon: Local languages can explain IPLC values towards nature, and as a result introduction of languages into learning in education systems can make it easier to understand IPLC values. This is the case for the methods “ORA” (observe, reflect, act) in the education system of the children of the Bakola and Bagyeli of the South of Cameroon, two of the indigenous peoples of the forest (the ‘four B’s’ designate the indigenous peoples of the forest: Bagyeli-Bakola-Bedzang-Baka).

Cameroon: Language and traditional knowledge are important, because if people know the names of the plants in local dialects, then they will protect them. In the traditional medical sector, when people know the names of medicinal plants, they help protect them and they cannot destroy them unknowingly, while at the same time also supporting traditional healing. This is important for pastoralists and for forest communities. Knowing the meaning of the words and names in traditional languages or dialects is important for the recognition of the value of nature, as it is hard to express what something signifies in English or French.

Kenya: Language, especially as held by pastoralists, expresses values from nature. Their sayings and wordings, particularly those used by the elders, encourage the protection of nature. Different clans have different totems that they attach to, which they cannot kill, for example if you are attached to the snake you cannot kill it. Loss of language among the young is said to be causing environmental destruction. In Swahili, which is not an indigenous language, it is said that whoever does not have a language is a slave, as if you cannot understand all that you need to do you are lost completely. Medicinal plants, traditional food, clothes, territories and identities are all explained in the local and indigenous language. It is therefore necessary to take action to protect these languages.

Kyrgyzstan: In Kyrgyzstan, pastoralists use different terms for different shapes and stages of the grass, which are related to grass appearance and age. In general, livestock look for young grass. Traditionally, Kyrgyz pastoralists grazed their livestock on mountain pastures according to their changing floral composition, varying with the seasons and altitudes and distinguished by different vegetation phases of plants and sheep grazing stages (Isakov 1975, cited in Kasymov 2006). These stages include:

- “chop chykyty” or “grass appearance”, when livestock look for young grass, also called “koktoo” or “moving to green”;
- “chop jetildi”, when grass has become high enough to support pasturing, this is a “meaty” stage or “ettenuu”, when sheep compensate for their weight loss during winter;
- “chop byshty” or “grass ripens” (bearing and seed ripening), is when the animals fatten or “mailanuu”, as Kyrgyz herders have observed that at this stage each sheep feeds on up to thousand plants; and
- “chop kuurady” or “grass died”, which is the end of the vegetation period.⁴

Nepal: A convention on indigenous languages has been highlighted as an option for the future (at the first International Conference on Indigenous Language Revitalization, 2019, British Columbia, Canada). Kirant Indigenous Peoples are considering developing an academic curriculum on indigenous languages in the Himalayan Kingdom of Nepal. Thirty-two distinct Kirant indigenous languages give linguistic diversity and only exist in Nepal. The epistemologies, original indigenous pronunciation and vocabulary are vanishing alarmingly. Assimilation, misappropriation, misuse and mispronunciation are all problems. For example, academic researchers often have more influence on education policy and development, but they can twist or modify the sounds or pronunciation of indigenous languages. Writing down an oral language can also cause changes from how it is used in practice, for example by reducing the diversity within the language. There is often a lack of collaboration and communication, which leads to mistrust. This can cause the regulation, research, development and promotion of indigenous languages to become dangerous for indigenous language and its diversity. For indigenous peoples, indigenous language is alive and it is the foundation of ILK that guides relationships with Mother Nature. Indigenous peoples can talk with Mother Nature in their own language and they understand each other, sharing and expressing their happiness and sorrow,

⁴ More can be read in these papers:

Isakov, Koychu I. (1975). *Pastbisha I senokosi Kirgizskoy SSR [Pastures and hay lands of Kirgiz SSR]*, Kyrgyzstan.

Kasymov, U. (2016). *Designing institutions in a post-socialist transformation process. Institutions in regulating access to and management of pasture resources in Kyrgyzstan. Institutional change in agriculture and natural resources.* V. Beckmann & K. Hagedorn, eds., Aachen: Shaker Verlag."

feelings, affinity, affection and connection. The diversity of indigenous languages and expressions helps to understand Mother Nature and values for indigenous peoples.

Norway: An example regarding how languages express values is that some elders, when they talk about fishing or about the benefits a lake can provide, use a word that means that humans and the lake are doing things together. This word shows the reciprocal connection between humans and the lake (benefiting together with the lake), showing that the lake should also benefit from fishing.

Norway: Snow covers the Scandinavian Arctic eight months a year. Saami reindeer pastoralists know how to read nature: understanding the snow structure is fundamental to survival. Reindeer have adapted to find food under the snow, and the herder must understand the needs of the reindeer and also be able to read the snow cover. In Saami language, there are up to 200 words for describing the types of snow structures in different seasons. Access to biodiversity under the snow is very important. In Saami language, “good grazing” is not related to plants, but to the cover of snow. The Saami word translates as “how is the snow structure?”

Uganda: Karamoja language is used to protect life and nature. Terms such as “*italeo*” forbids the cutting of trees around the community, and it is highly respected among the local community. “*Ngirotoin*” is a term used for selected youth by the community who act as whistle blowers on encroachment on natural resources. “*Ametoo*” is a term used by elders to pass punishments to offenders according to the crimes committed in misuse of natural resources, for example cutting trees in sacred areas.

Global: 2022-2032 is the Decade of Indigenous Languages, and it opens the possibility to elevate knowledge systems and talk about how indigenous peoples think about ecosystems and nature.

4.1.4. Language loss

Mexico a.: In some communities, first the language is lost, then the knowledge related to the resource. In the end, the way people relate to natural beings changes. This process could be reflected in the SPM.

Mexico b.: It is important however to reflect that in some cases the processes are not necessarily linear cause and effect, or that they may function over long timescales. For example, the loss of some indigenous nomenclature does not necessarily imply the immediate loss of species, but important knowledge connected to the management and use of that species may be lost, which may eventually have an impact.

4.1.5. Knowledge and values

China: In addition to the values of nature, traditional knowledge related to nature, especially ILK related to biodiversity, is not only a means for indigenous peoples to effectively manage natural resources, but also an important part of culture. Because ILK is practical and concrete, it may be more interesting and easier for the young generation of indigenous peoples, especially those educated abroad, to understand and inherit this “concrete” ILK than to understand and inherit traditional myths, poems and stories. ILK is also an important part of culture, and so

language, values, beliefs, rituals, myths, totems and other cultural elements are naturally understood and respected by young people, and inherited by the young generation, in the process of inheriting this practical knowledge. As with the three levels of biodiversity, ILK related to biodiversity can also be divided into three levels: ILK related to genetic resources, ILK related to species and ILK related to ecosystems. Finally, based on ILK, indigenous peoples can independently form community-based solutions and integrate external concepts such as nature-based solutions.

Costa Rica: There are multiple types of knowledge and not all of them are to be accessed or used by the public.

Kyrgyzstan: Practical skills generate new knowledge. Through practical experience, different members of pastoralist societies try out and select successful experiences, which become values and knowledge.

Panama: Thinking of owning knowledge often comes from a “western” vision. Regarding the owners of knowledge, the experience in some communities in Panama is that whoever possesses the knowledge is not the owner of it. Knowledge is passed from generation to generation, so people identify it as collective knowledge of the community. Therefore, access to knowledge must be approved by the community or by the people.

United States: Anishinaabek has ways of seeing, relating, knowing and being. They encompass the entire being of spirit, heart, mind and physical form. Jim Dumont, an Ojibway-Anishinabe elder, calls this indigenous intelligence.

4.1.6. Knowledge, place and territory

Colombia: The draft SPM states that the knowledge that indigenous peoples possess is based on long-term human-nature relationships in a specific place. However, in relation to indigenous knowledge there are different ways of knowing and not all of them are circumscribed to a specific place, because through knowledge it is possible to go to other forms of time, places and dimensions, for example in dreams. The SPM could refer to “territory” to replace the “specific place” terminology. Community development is often understood in terms of territory. Other terms, such as “land”, remove the broad meaning of the concept of territory.

Costa Rica: The issue of territory and knowledge are very important. Therefore, it is necessary to be clear on the concepts. If the subject remains solely human beings and nature, it will be limited. The cosmogonic basis for indigenous peoples is universe-nature-humans, and it is necessary to maintain balance between the three. If human beings overexploit nature, the balance is broken, just as can be seen now. The source of knowledge is based on that triad. Therefore, it would be appropriate to make an in-depth analysis, starting from the fact that knowledge is collective and that the transmission of that knowledge happens from generation to generation. Protecting that knowledge is important.

Mexico: The concept of “territory” contributes to the recognition of property and ownership. Therefore, it is important to use that concept.

United States: It is important to stress the importance of “place” and how indigenous knowledge is typically “situated” and “specific”. This shows the importance of language in telling the critical story about specific places. As places are transformed or destroyed, so too the language associated with those places is lost (most obviously places names, but not only these). Gathered together, this form of place-based knowledge often tells a much richer story about what is happening to Mother Earth than generalized and universalized ways of knowing typically characterized by “western” science.

4.1.7. The importance of sacred sites

Kenya: Places are key for communities. Sacred sites are vital for ecological, spiritual and cultural reasons. They provide a place for performing rituals and connecting to ancestors and well-being. There is a lot of biodiversity in sacred areas. If those places or the nature within them are lost, then ecological knowledge is also lost.

Nepal: Sacred sites can be centres of values for indigenous peoples. There is a diversity of types of sacred sites, both “natural” and those created by humans, including water sources, landscapes, mountains, hills, lakes, wetlands, caves, rivers, forests, waterfalls, religious persons, traditional healers, women and indigenous elders.

Uganda: In Uganda, there are places respected by pastoralists. These traditional spaces are *akiriket* (decision making places), shrines and sacred sites. They are always located around mountains, forests and rivers.

4.1.8. Threats to values

Bolivia: Areas of resource extraction are in deep crisis, because in those places it is not possible to maintain standards of living, nor to continue with the basic activities of life.

Burundi: Indigenous peoples in Burundi are facing various issues. Their values connected to nature risk disappearing because of the loss of access to the forest due to war. People are not able to herd or to fish and there are problems with accessing food from the forest. In the past, when indigenous peoples hunted they also made poetry. Also, in the past, indigenous peoples had traditional knowledge on pots made from clay extracted from nature. Nowadays, the Batwa of Burundi have no access to the clay. The future generations of Burundi's indigenous peoples' often do not act for the conservation of their values about nature because they are facing challenges related to human rights and access to fundamental needs. It is necessary to think about how to bring those values back.

Kenya: For the Ogiek hunter-gatherers in Kenya, the ecological zones are shrinking. They derive their values from their interaction with the environment, and it is now at risk. Losing languages is also a big concern, including many terms related to valuation.

Uganda: With natural resources, including medicinal plants, being lost, communities cannot survive. The knowledge of the communities has been undermined through time and now, traditional practices need to be revived and adapted. Knowledge is being documented, but it is still difficult to transmit this knowledge within communities and to policymakers. Resources to support documentation by communities of traditional best practices of equitable and

sustainable use of natural resources are still limited. Capacity building for mobile pastoralists is critical to document their way of life, as they are continuously connected with nature.

Uganda: When an elder dies, ecological knowledge and language are lost.

Global: A threat to values is the non-recognition of indigenous “intangible” heritage values, inclusive of heritage values, as defined in most conventions and national legislations. For instance, it is only recently that the UNESCO World Heritage Committee has listed indigenous nominations in the World Heritage List as a “cultural landscape” which encompasses natural sites, indigenous heritage sites and the intangible values associated with the landscape.

4.2. Section B: Valuation methods and approaches

Alongside the general comments provided above in section 3, the examples set out in the following sections were also provided by participants.

4.2.1. Valuation by IPLCs

Argentina: The values of indigenous peoples are expressed in their customary laws, and this should be reflected in the assessment. Respect for nature and taking only what is needed are often very important aspects of common law.

Australia: Customary law, stories, songs and dances have a role as methods for valuing (or a way of talking about valuing).

China: For many IPLCs, there are no conscious processes for valuing. Rather, this comes through everyday practices. Values of nature support traditional livelihoods. Regarding sacred mountains or forests, the spiritual world is very important to reflect the value of nature. All of this explains IPLCs’ relation to Mother Earth and worldview. It is important to recognize spiritual elements and values as important parts of valuation practices. Education for the younger generations and outsiders can contribute to transferring values and to preserving culture and knowledge.

Fiji: Values of nature are at the core of everyday activities. Values are consciously considered in Fiji in maps, stories, songs, traditional dances and totemic species that should not be mentioned due to taboos (clans have totemic species that give them their identities). Currently, there is a transition from telling stories to writing them in order to pass them to the younger generations. Social relations also bring together clans who have similar totemic species, for example turtle communities.

India: It can be hard for indigenous peoples to express or think about how they value nature. It would be very similar to asking, “How do you live your lives?” As an agrarian society, every season that people live revolves around nature. How consciously do they think about the value of nature? They see nature in everyday life. They transfer and express values through folk songs, which include drawing attention to the messages from nature, for example what the insects are signaling to them. Their justice system and conflict resolution are based on values and on the name of nature. The highest form of respect is expressed in this way. For indigenous peoples,

the value of nature is the most important value. They pass their values to younger generations by living their way of life, embodied and ingrained in their culture.

Kenya: Elders are conscious of the value of nature. In communities, the meaning of cutting trees differs depending on age. For young people it is often more about money. For the elders, a tree has value beyond money, as they may have been using it to find the direction of the sun and for predicting the timings of rain. There can therefore be some conflict between elders and the young. The Programme *Nature Experiential Learning* brings elders and young people together to go into the wilderness. This way, young people learn from the elders about the importance of trees, animals and the different values of nature.

Philippines: It is important to recognize the holistic value that indigenous peoples give to nature, the land and to spirits. The elders recognize that ancestors and spirituality are very important. However, they may not express this as they know it is easier for people to talk about the land than to talk about the spirits who guide them every day.

Thailand: Elders are very conscious of values and how songs or poems can be used to raise awareness of the young generations. Forest management based on traditional practices and beliefs are useful for conservation: there are sacred areas that have a spirit that takes care of them, and humans should respect that. However, the younger generation often has a different understanding, influenced by the education system. Young people are confused when they return from the cities, and they hear but do not want to listen. For this reason, it is necessary to link them to the territory or land. That is a challenge for indigenous communities, so that the youth can learn the community's values from the elders.

Uganda: Social gatherings and events that bring communities together are important for valuation. They are spaces for celebration, but also for trading items produced within nature. Holding traditional ceremonies with neighboring communities was mandatory for peaceful co-existence to benefit from nature. Activities such as dances, initiations, trade, traditional worship and intermarriages were encouraged to minimize conflict over natural resources.

Uganda: Young people receive information from elders by spending time with them, sleeping and sitting around an evening fire. In the kraal (an area where herds are gathered for protection), young people sit with grandparents in order to know the colours and the meanings of nature, of cattle, trees, sky and others.

4.2.2. Values research and projects by IPLCs

Global: Community monitoring and traditional and cultural assessments are valuation practices that may be used by IPLCs. When this is done by the elders and the young people together, this is a very good approach for understanding the values of the land and its status. In consequence, this is a very good method for transmission of knowledge and values. Cultural mapping and indigenous monitoring are also very good tools, and reports from these processes may be useful for the assessment.

Australia: A good case-study could be multi-regional mapping across different indigenous tribal boundaries in the Wet Tropics in Queensland.

Cameroon: The African Indigenous Women Organisation – Central African Network (AIWO CAN) works towards reviving and revalorizing indigenous knowledge, by documenting traditional medicinal plants and their uses and helping to transmit knowledge to future generations with the support of the elders. They have just realized a high-carbon-value community forest in one community by planting the pastoralists' medicinal plants, including high-value fruit trees for sustainable food and medicinal purposes. This was requested by the community (Didango community in the Adamawa region of Cameroon).

Kenya: Many communities are working to retain language and related knowledge about nature and biodiversity for the future generations. The Ogiek have a project to invite the youth to a contest where they write folk tales about nature. Usually, knowledge transmission is oral, but within the project they are writing it to preserve it for future generations. Traditional folk songs are also being recorded, which talk about nature, recognizing the significance of nature for the social fabric of society. People are migrating, and globalization and industrialization are affecting the villages, but traditional knowledge and the traditional council of governance could have a role in the preservation of nature and values.

Mexico: Indigenous peoples' valuation is often translated into laws, such as Mother Earth's Rights. The review on indigenous valuation methods could be extended towards this way of expressing indigenous values.

Norway: Many elders consider that it is difficult to compare different types of values, since that would require measuring cultural values, and there is no unit of measurement for these.

Panama: With regards to validation, it is often stated that the scientific method has validation methods, while indigenous knowledge does not. This is not the case, because all peoples, at some point or in some way, validate their knowledge and also decide the way in which they transmit that knowledge. Globally, there is enormous wealth in these transmission methods. In the case of the Gunas, if a younger person wants to learn something, the elders test them to see if they are ready to receive this knowledge.

Uganda: Ateker Cultural Center interacts with elders to document traditional knowledge on how they manage and relate to nature and the governance of nature. These interactions include customizing the documentation of best practices that contribute to the protection of nature, so that the documents can be understood by community members. They make pictures, videos and other ways of documenting the knowledge to share easily, so that the knowledge is not lost in reports that people cannot or will not read. The research showed that people protect nature with their livelihoods, and they know that no one will help them if they destroy it. They document and narrate for future generations, to make sure values are continued among pastoralists. Researchers that come to the communities often misunderstand or misrepresent communities and their knowledge, which shows that communities should be empowered to do research to narrate and share their own knowledge.

Uganda: The Dynamic Agro-pastoralist Development Organisation (DADO) conducts dialogue sessions with elders, herders and women. The organization also works with kraal leaders and traditional women healers to assess the movement of climate and people. They documented

the plants and their values/uses. They also carried out a study of the intergenerational transfer of this knowledge. The conclusion was that the elders said that youths are not interested in this knowledge, while the youths said that there is no dialogue between the elders and the youth.

4.3. Section C: Values in decision-making

Alongside the general comments provided above in section 3, the examples set out in the following sections were also provided by participants.

4.3.1. IPLC decision-making processes and institutions

Australia: Many communities have protocols and rules regarding who has the right to speak during community decision-making processes, which are based on customary practices.

Fiji: In the Pacific Island context, the ownership unit of land and sea through customary tenure systems determines how decisions are made. If the land is owned by one clan that decision will be made only by one clan, but if land is co-owned by several clans then the decision-making process determines who is the paramount clan which gets the last say on the decision. Different clan leaders can become the council of the paramount chief to help decide the final outcome. There are advantages and disadvantages, and positive and negative examples. In an ideal process, the chief will have the last say, and will first seek to hear the young people, women and men, and the different groupings within the community, and the chief will hear the recommendations before reaching a decision, which will often be done in the presence of all the community groupings. That would be an ideal example of making a choice after hearing every voice, where even if people disagree, they can accept the final decision as everyone has been heard. The final decision is the consensus of the group. However, the negative examples can be seen when governments or businesses influence the process before the consensus begins, which prevents clans from having an ideal decision-making process, and it becomes a process of ticking a box.

India: Some indigenous peoples in India use consensus decision-making, during semi-annual and annual public meetings.

Thailand: Some communities in northern Thailand always aim to make decisions based on spirituality and rituals. There are always rituals to implement activities, as management of the land always relies on beliefs and values of nature e.g., rotational farming, where they ask a spirit to give a sign of which areas they should use. People know that if they are connected to the land and rotational farming they will have a good life, based on their values. For example, a community made rituals to celebrate the forest becoming a protected area, and the rituals partly aimed to help the government understand, respect, support and become aware of community values and practices.

United States: In the Lummi Nation, people invite their ancestors when they need to make decisions, through rituals. If people listen to their ancestors, they can be heard and they speak loudly. The Lummi therefore do not rely only on their views created from their current experience of the world.

United States: Youth is taken into account for decision-making, and the community also have their ancestors with them. They look backwards before looking forward. They recognize those who have preceded them and bring them into the decisions they make.

Uganda: In Karamoja, communities have a sacred place called *akiriket* – it is a decision-making platform. These places are established to discuss interactions between nature and people. Elders educate young people that when they lose nature they lose people too. When an elder passes away, that means the death of natural knowledge on ecosystems and languages. Nature communicates with cattle and pastoralists, and herders understand what nature is communicating and that they have to move to new landscapes, for example a new grazing area. Elders advise and encourage women and girls, including herders, to harvest less fruits from nature to leave some for other animals of the wild, which also shows respect for what the natural world gives humans. Women also share cereals with nature, thanking nature with songs of food and good harvest, praising rains, soils and oxen for a great harvest. Elders pass the messages to the community through songs that talk about certain trees, mountains and wild animals. Names are given based on the community's totems, places, and mountains. An example of decision-making is when some time ago the livestock were expected to migrate to a new location, but it was not possible to move because the foretellers were seeing that something unusual would happen during the migration of livestock to new grazing and water points. This would lead to huge losses of livestock and herdsman themselves. At the time a man named Loupa (the great grandfather of a workshop participant), was the only senior elder among all the age groups in their clan. He was told that for the animals and people to move to the new location it was only he who could secure the future and the location. He was asked to place an *Acacia tortilis* tree at the shrine and pierce it with a spear to allow the gods / nature to communicate with livestock and people as they moved to the new location.

Uganda: In the context of nomadic pastoralist communities in Karamoja, natural resource management mechanisms are the collective guide agreed upon by the community for sustainable and equitable use of natural resources in the area by pastoralists and their livestock. Such resources mainly include pasture, water, land, shrubs, air, minerals and wildlife. Most decisions are made within nature, under trees or around riverbanks, often about sharing resources among communities. Decisions on natural resource use and management in Karamoja depend on elders who pass judgment on members of the community who break the rules and norms of the communities. The elders set procedures for sustainable use, access, sharing, protection and management of natural resources. For example, communities were forbidden from cutting trees because they provided sacred natural sites, food, medicine, rain, shelter and artifacts. They also provided shade for traditional ceremonies, conflict resolution, traditional courts and acted as places for worship known as *akiritket*.

Uganda: Communities share their ideas in various ways. Women do not sit in the meetings with their in-laws so their views are collected through messengers between two correspondents. The pastoralists also make memorandums of understanding and agreements, with the values of nature incorporated into resource sharing agreements. In the kraal, herders share their values of nature with an elder during discussions around the fire.

Global: Mapping and monitoring of biodiversity in IPLC homelands on the subject of customary sustainable use can be found on the CBD website. This has information on how communities have made contributions regarding decision-making over nature. There are also many other examples of mapping and biodiversity monitoring. The Forest Peoples Programme also has reports and references on the topic on its website.

4.3.2. How are IPLC values and decision-making included in broader processes?

Burundi: There are national laws in Burundi for nature protection which often do not allow communities to access nature. Even when there are indigenous representatives in the parliament, their views may not always be taken into account, and community values are being lost. Loss of values is also related to formal education: people don't know the values of nature because they are educated in school. Advocacy is needed for recognition and respect for IPLCs' rights.

Cameroon: BACUDA (Bagyeli Cultural Development Association), as well as the Bakola and Bagyeli communities, consciously think about the values of nature and how to express or assess them. But these values are often ignored, and certain environmental clauses and international conventions are not adequately considered, during the installation of large-scale projects such as palm groves, rubber plantations and large infrastructure projects that cause the destruction of forests, which is where the Bakola and Bagyeli live. Sometimes, BACUDA issues position papers or makes requests from communities to national platforms or the Central Africa sub-region. To transmit certain values to the younger generation or explain them to strangers or observers, BACUDA develops documentation manuals for local knowledge and participation in the International Day of the World's Indigenous Peoples, held every 9 August.

Cameroon: For the most part, the values that communities attach to their environment are not taken into consideration. Cultural values and indigenous knowledge should be taken into consideration when it comes to biodiversity conservation, but indigenous knowledge is often neglected, prioritizing science and innovations. Consequently, the environment which provides home, food and medicine to the communities is often destroyed.

Cameroon: IPLC values towards nature are also related to the conservation of biodiversity, which can be seen through the co-management of protected areas, especially in relation to gorillas.

Finland: Decision-making power in the communities can be very limited. An example of the issues that can emerge from centralized decision-making processes relates to hunting. For the Saami, hunting used to be very important during winter. Hunting grounds were divided between families in such a way that they had enough grouse to hunt during the current and the next winter. However, the government did not recognize family territories. The north of Finland has very large municipalities, and tourists get permits to hunt. Tourists often hunt when the birds are too young, and by the time the traditional hunting season begins for the Saami, tourists have already harvested a large amount of the birds. The Saami know that if they continue hunting, they can endanger the continuation of the species, so the available grouse for their families has decreased.

Kenya: Governments and businesses often use a scientific approach to understand the values of nature. This can lead to sacred natural sites being destroyed to make way for development projects. The values of the communities are not well considered, and this leads to biodiversity being destroyed.

Mexico: Valuation can contribute to power imbalances and the dominance of some values over others. This happens even when indigenous and local valuation is highly relevant for the conservation of nature and moving towards a more sustainable future. The business sector also has responsibility, and there are conflicts between authorities, communities and the business sector because of these power imbalances, and the dominance of those sectors with power in the process.

Mexico: Environmental policies have often not allowed for participation of IPLCs. Also, for the most part, socio-environmental policies are poorly elaborated, and the orientation towards sustainable development has led to socio-environmental degradation, with negative impacts on indigenous areas and other places of biocultural importance.

Thailand: In spite of community efforts to sustainably manage their resources, land rights are still a big problem, and other discourses, saying that the communities are destroying the forests for cultivation, can prevail. There is always a negotiation between value systems. The dominant societal values are often economic, but indigenous people's values of nature come from customary laws. There is a need to create mechanisms of negotiation to integrate knowledges and ensure that communities are heard, even where they normally have little power.

Uganda: In Karamoja, the pastoralists are inseparable from livestock and the natural resources, and they still value their traditional and indigenous natural resource management mechanisms that are more effective in sustainable use. However, security laws were introduced that have over time suppressed the traditional and indigenous mechanisms that exist among pastoralists. New laws have replaced the best traditional and indigenous natural mechanisms. Now, communities make decisions, but often these decisions have no power. Outside interventions usually undermine or do not take into consideration the decisions made by the community. Also, the security and environmental laws are not being adhered to by some communities, and the resulting tensions lead to continued environmental degradation and cattle raids. Most of the communities are experiencing industrialization and mining, which puts them at risk, because they are being targeted by developers. The Ateker Cultural Centre helps communities with advocacy, by taking issues to the government for negotiation. This is however an overwhelming and challenging task, especially with Covid-19, as now face-to-face meetings cannot take place.

Uganda: There are negative examples where researchers take information from pastoralists for project development and later the implementation is based on a decision they make against pastoralists. This especially happens in a situation where a project fails and a beneficiary takes the blame. A livestock breed improvement project initiated in the city can fail in Karamoja, and the local community is blamed for the programme failure rather than the chain of management or the methodology. Extractive industries often ignore the local communities' contributions to nature and so these are not included in environmental impact assessments.

Uganda: In the borderland areas of Karamoja, the Ateker Cultural Center started strengthening the participation of pastoralists in natural resource management, putting emphasis on identifying existing traditional best practices. The Aketer Cultural Centre provided a platform for key community leaders to sequentially narrate the indigenous and traditional mechanisms for the use of natural resources, and this is documented to inform decision-making by authorities and also influence better policies for the communities.

Global: Appropriation and misuse of knowledge is a key issue, and there are many biopiracy practices currently. These are generally connected to the benefit of those who extract from nature, to the detriment of IPLCs.

4.3.3. How to work with community decision-making processes

Chad: In pastoralist communities in Chad, there can be decision-making protocols by which men and women do not sit in the same place, but still, all knowledge and views are integrated. This can be different between communities, so it is important to respect each community's protocol, and hear everyone to make decisions that include everybody. A positive example is where workshops were carried out with the communities to help bring community issues to the national level, particularly around the Nationally Determined Contributions (NDCs) under the Paris Agreement. Another example is how communities have their own systems of education in the nomadic schools, and also systems connected to health. They always take a process from the communities and take it gradually to politicians, which makes it easier for the politicians to listen and to integrate what the communities want. However, there are bad examples too, as many times consultation processes do not include everybody or they only consider the elders, and then they say that this is validation, but in these communities, validation should be done by everybody. Decision-making in communities is a long process, and should follow free, prior and informed consent principles. Another important factor is language: a lot of concepts and knowledge cannot be translated, so it becomes very important to hold workshops and decision-making processes in the local or indigenous language so as not to lose the substance.

Mexico: IPLC valuation methods and protocols must be considered if a valuation process is to be truly inclusive. For example, in Mexico, when the government worked to obtaining free, prior and informed consent, they changed the first timeline because, before giving a response, the local people needed to wait for some months in order to call ancestors or spirits and for special ceremonies.

Mexico: Co-learning and co-production of knowledge and projects are promising approaches, in line with new trends on dialogues between multiple knowledge systems. Concepts such as interculturality, knowledges dialogue, bioculturality, biocultural approaches, and rights-based approaches, are permeating a lot in the communities.

United States: Outside requests for quick decisions with expectations of rapid, linear decision-making processes do not match many community decision-making systems. It also takes a lot of time for communities to build trust in outsiders, and this must be accounted for in consultation and research processes.

United States: Ceremonies are very important. Without them, and the spirituality and rituality that come with them, activities cannot proceed.

4.4. Section D: values and valuation processes as levers for transformational change

Alongside the general comments provided above in section 3, the examples set out in the following sections were also provided by participants.

4.4.1. Visions for the future

Kyrgyzstan: Information governance and access to the internet represent new opportunities for communities. For some herders, these tools can help to transform and negotiate views that influence decision-making.

Uganda: Cultural values are very important in protecting nature in Africa. Nature serves as a foundation and space for celebrating culture. The continuation of events and traditional activities will help to sustain the environment, because communities will continue to preserve nature because nature is needed to carry out these activities: medicine from trees, natural spaces for worship, shade trees for communities and livestock. Civil society organizations (CSOs) help communities to articulate laws for the protection of the environment, specific to their local contexts. National laws do not always trickle down to the community level. Watchmen and watchwomen are needed in the local communities to help protect the environment. It can be a challenge as communities are rich in minerals and resources so outsiders are interested in owning their land, but once bylaws are implemented this can give communities more control, working with CSOs and authorities. Communities need to be able to meet authorities to discuss, advocate and reach agreements about what is needed. Funds and financial support is also needed. Research that is customized to ILK is needed, with support from partners. Sustainable implementation needs to be supported by the community and also partners, authorities, governments and donors.

4.4.2. Commodification of nature

Canada: There is concern regarding so-called “nature-based” solutions as a way to face the current climate/environmental crisis. Nature-based solutions are typically mobilized from a “western” framing. An example is the planting of two billion trees in Canada as a response to climate change. This should be done with consideration for the types of trees and the places where they should be planted, to avoid an industry of monoculture-based forests emerging. This has been an issue in the past with parks that were created and displaced indigenous peoples, with no attention to their knowledge systems and the reciprocal relationships embedded in their roles as stewards of the land.

Argentina: Payments for ecosystem services is a very contentious issue for IPLCs in terms of values. In many communities, they say that they have always taken care of nature for its values, not for money. When these systems have been introduced, people begin to say, “we are not going to take care of nature unless they pay us” and that is when the conflict begins.

4.4.3. Rights and legal instruments

Global: Governments have signed up to human-rights values and they are recognized as universal. The human rights approach should be used as a lens when considering values in the assessment. However, it is important to distinguish clearly between scales and incorporation of values at different scales. In practice, a human rights approach often becomes a multi-stakeholder approach, but this does not make power imbalances within processes evident. Human rights-based approaches require the state to respect and fulfil those rights during decision-making processes. When at risk, essential rights-holders are often called “the affected people”, but they are in fact the primary rights holders in that territory and context. Therefore, there needs to be a distinction made between rights holders whose rights are at risk, and other actors who are often referred to as “stakeholders”. Often stakeholders are given a greater say due to power imbalances, but they are outside of that particular context or landscape and are not at risk. Human rights puts a protocol in place in terms of the practice of recognizing rights and whose rights are at risk. The World Commission on Dams looked into these issues and recommended processes to determine who are the stakeholders with pre-existing rights and rights at risk, who need to be protected in a situation. Here the issue of scale becomes important, because it goes beyond just looking inside the community, which is itself important because of the exercise of customary law and institutions. However, attention is also needed on what happens when there is an interface between diverse community interests and higher-level decision-making processes, where values come into contestation.

Argentina: The SPM could explain that there are countries that value traditional knowledge and how they do it, and explore if they have policies in this regard. In Argentina there is no national policy that promotes indigenous languages or the transmission of traditional knowledge, in contrast to scientific knowledge which does have great support for its transmission and dissemination.

Cameroon: Recognition of the rights to lands and resources of IPLCs is needed for biodiversity and human wellbeing. The enactment or revision of laws to integrate traditional knowledge systems of IPLCs is also needed.

Colombia: A problem is the implementation and respect of the rights themselves; that is where the issue of valuation comes in. Decision-makers may justify mining with economic arguments for the wellbeing of the whole country. There is not a shortage of legal instruments (there are consultation norms, for example), the issue is more that there are values and economic issues in the background. Recognition and respect for values can help minimize conflicts. While indigenous peoples can say that they do not agree with the mining exploitation, the government may still make the decision to carry out the exploitation. Also, the global biodiversity goals have not been fulfilled, and the planet continues to lose biodiversity. That is not because the goals or plan do not include appropriate values. The problem is that there is a lack of commitment to those values, in addition to the fact that there are interests that correspond to another model and that will not allow the objectives of that plan to be achieved. In many countries, it is not true that legal instruments are needed, but rather, there is a lack of political will to apply those instruments.

Colombia: Decision-making is not only about inclusion, but also about recognizing the capacity and / or the right to self-determination, autonomy, the right for IPLCs to decide on their territory, their own government and administration of justice. Regarding projects, rights must be respected such as free, prior and informed consultation as well as free, prior and informed consent. It is also important for governments and companies to know the positions of indigenous peoples.

Costa Rica: The values assessment could make the following clear: 1. That a legal framework is needed for the protection of indigenous knowledge; 2. That the levels of governance in the community should also be recognized and protected, because they are the ones who will ultimately define the use of that knowledge by the community; 3. There is a need for policies and strategies at the national level, with clear references to who is the authority that would have connection with the communities for the management of their knowledge.

Guatemala: To talk about the issue of governance, rights also have to be considered, for example, territorial rights, rights to self-determination, and traditional knowledge. There are a host of actions that need to be interrelated for them to be applied. It is important to recognize the collective rights of communities, forms of organization and justice, and to recognize political, economic, social and environmental systems. There are disagreements around topics of good living versus economic growth, for example. There is also the topic of biodiversity “hotspots” and other priority lists for biodiversity conservation that do not always match communities’ interests, so it is important to review those conservation priorities.

Nepal: A legal mechanism is needed to recognize and respect harmony with Mother Nature. Over-exploitation and development of nature is a threat to the values of Mother Nature of indigenous peoples. The indigenous system of learning, the dynamism of indigenous customs and customary system needs to be incorporated in science and policy dialogue processes. Indigenous sciences, Mother Nature and values need to be seen as alternatives in the long-term.

Mexico: Regarding laws at all levels and scopes, it is important to consider whether they go beyond recognition on paper. It is also necessary to specify what type of rights are being discussed: rights for livelihoods, for defense of territory, or others. The issue of co-governance is very important and should be included.

4.5. Resources

Global: The Local Biodiversity Outlooks (LBOs), 1 and 2 represent excellent sources of IPLC experience: <https://www.cbd.int/gbo5/local-biodiversity-outlooks-2>

Global: Damon, Maria, Cole, Daniel H, Ostrom, Elinor and Sterner, Thomas (2019) Grandfathering: Environmental Uses and Impacts, Review of Environmental Economics and Policy, 13, issue 1, p. 23-42

Global: The glossary of the Convention on Biological Diversity of article 8j (on traditional knowledge of indigenous peoples) can be used as a reference: <https://www.cbd.int/doc/guidelines/cbd-8j-GlossaryArticle-es.pdf>

Australia: Some references on scale from Australian geography:

1. These papers are by Australian non-indigenous geographer Richard Howitt:
 - a. Richard Howitt (1998). Scale as Relation: Musical Metaphors of Geographical Scale. *Area* Vol. 30, No. 1, pp. 49-58 (10 pages)
 - b. Richard Howitt (2003). Scale. In *A Companion to political geography* (Blackwell companions to geography). J. Agnew, K. Mitchell, & G. Toal (Eds.), pp. 138-157. Blackwell Publishers.
2. Here is a very simple introduction to geographical approaches to scale:
 - a. Quan Gao (2020) Scale. In *Social Geographies: an introduction* (pp.61-69) https://www.researchgate.net/publication/332672760_Scale. Rowman & Littlefield.
3. This paper is a critique of scale through the commons literature/lens – which may help the authors situate or problematise scale:
 - a. Hillary Smith et al. (2020) Rethinking Scale in the Commons by Unsettling Old Assumptions and Asking New Scale Questions. *Commons Journal*. <https://thecommonsjournal.org/articles/10.5334/ijc.1041/print/>

Kyrgyzstan: Isakov, Koychu I. (1975) Pastbisha I senokosi Kirgizskoy SSR [Pastures and hay lands of Kirgiz SSR], Kyrgyzstan.

Kyrgyzstan: Ulan Kasymov (2016) Designing institutions in a post-socialist transformation process. Institutions in regulating access to and management of pasture resources in Kyrgyzstan. Institutional change in agriculture and natural resources. V. Beckmann & K. Hagedorn, eds., Aachen: Shaker Verlag.

Nepal: WWF Nepal and the Nepalese Department of National Parks and Wildlife Conservation (2009) Sacred Waters: Cultural Values of Himalayan Wetlands. Published by WWF Nepal and the Nepalese Department of National Parks and Wildlife Conservation

Poland: Jan Chlewicki, Przemysław Grodzicki, Jakub Jaroński, Marta Moulis, Andrzej Pazura, Piotr Pazura, Katarzyna Piątkowska, Piotr Piłasiewicz (2021) Report: 'Tree-beekeeping and Apiary in Poland', as it provides important information useful for the following topics: linguistic diversity, life frames of nature's values, intergenerationality, knowledge dialogues, institutions and power dynamics, transmission of IPLCs values and relational values.

Scandinavia: Skuvlaalbmá Niillas Áslat - Aslak Holmberg (2021) Saami values and valuation in ecosystem management. Research report.

5. Next steps

The following next steps took place:

- The technical support unit did follow up calls and emails where needed for participants who did not have enough time during the workshop or who could not be heard due to connection problems.
- The technical support unit drafted comments for the second order draft review process. They were sent to all participants for their edits and additions. After some edits, and as there were no objections, the comments were submitted through the external review process on 19 March 2021.
- Participants were also invited to personally participate in the review period for the values assessment, which ran until 19 March 2021. Participants were invited to contact the technical support unit for any assistance.
- This report was sent to all participants for their edits and additions before finalisation, and with participant consent it was made publicly available on the IPBES website.

Annexes

Annex 1: Agendas

Group session: Asia-Pacific and Oceania			
Day 1, Tuesday, 16 February 2021, 4.00 am to 7.00 am Central European Time			
Hour	Duration	Session	Speakers
1 st hour	5 mins	Welcome	Joji Cariño Evonne Yiu
	10 mins	Objectives of the workshop, FPIC	Peter Bates
	5 mins	IPBES and ILK	Peter Bates
	15 mins	Introduction to the values assessment Overview of the draft key messages in the summary for policymakers (SPM)	David González-Jiménez
	10 mins	Section A of the SPM – presentation of ILK related Key Messages	Ranjini Murali
	15 mins	Comments and reflections about section A of the SPM	Participants
2 nd hour	10 mins	Section B of the SPM – presentation of ILK related Key Messages	David González-Jiménez
	15 mins	Comments and reflections about section B of the SPM	Participants
	10 mins	Break (10 mins)	
	10 mins	Section C of the SPM – presentation of ILK related Key Messages	Elena Lazos Chavero
	15 mins	Discussion and reflections about section C of the SPM	Participants
3 rd hour	10 mins	Section D of the SPM – presentation of ILK related Key Messages	Ritesh Kumar / Suneetha Subramanian
	15 mins	Discussion and reflections about section D of the SPM	Participants
	25 mins	Discussion: Overarching issues Feedback on the workshop	Participants
	5 mins	Next steps (follow up, report, review comments, future steps)	Peter Bates
	5 mins	Closing	Evonne Yiu Joji Cariño

Group session: Americas (English)			
Day 1, Tuesday, 16 February 2021, 6.00 pm to 9.00 pm Central European Time			
Hour	Duration	Session	Speakers
1 st hour	5 mins	Welcome	Brigitte Baptiste Sherry Pictou
	10 mins	Objectives of the workshop, FPIC	Peter Bates
	5 mins	IPBES and ILK	Peter Bates
	15 mins	Introduction to the values assessment Overview of the draft key messages in the summary for policymakers (SPM)	David González-Jiménez
	10 mins	Section A of the SPM – presentation of ILK related Key Messages	Christopher B. Anderson
	15 mins	Comments and reflections about section A of the SPM	Participants
2 nd hour	10 mins	Section B of the SPM – presentation of ILK related Key Messages	David González-Jiménez
	15 mins	Comments and reflections about section B of the SPM	Participants
	10 mins	Break (10 mins)	
	10 mins	Section C of the SPM – presentation of ILK related Key Messages	Sara Nelson
	15 mins	Discussion and reflections about section C of the SPM	Participants
3 rd hour	10 mins	Section D of the SPM – presentation of ILK related Key Messages	Brigitte Baptiste
	15 mins	Discussion and reflections about section D of the SPM	Participants
	25 mins	Discussion: Overarching issues Feedback on the workshop	Participants
	5 mins	Next steps (follow up, report, review comments, future steps)	Peter Bates
	5 mins	Closing	Brigitte Baptiste Sherry Pictou

Group session: Africa and Europe			
Day 2, Wednesday, 17 February 2021, 1.00 pm to 4.00 pm Central European Time			
Hour	Duration	Session	Speakers
1 st hour	5 mins	Welcome	Lucy Mullenkei Lelani Mannetti
	10 mins	Objectives of the workshop, FPIC	Peter Bates
	5 mins	IPBES and ILK	Peter Bates
	15 mins	Introduction to the values assessment Overview of the draft key messages in the summary for policymakers (SPM)	David González
	10 mins	Section A of the SPM – presentation of ILK related Key Messages	Aibek Samakov
	15 mins	Comments and reflections about section A of the SPM	Participants
2 nd hour	10 mins	Section B of the SPM – presentation of ILK related Key Messages	Tuyeni Heita Mwampamba
	15 mins	Comments and reflections about section B of the SPM	Participants
	10 mins	Break (10 mins)	
	10 mins	Section C of the SPM – presentation of ILK related Key Messages	Elena Lazos Chavero
	15 mins	Discussion and reflections about section C of the SPM	Participants
3 rd hour	10 mins	Section D of the SPM – presentation of ILK related Key Messages	Eszter Kelemen
	15 mins	Discussion and reflections about section D of the SPM	Participants
	25 mins	Discussion: Overarching issues Feedback on the workshop	Participants
	5 mins	Next steps (follow up, report, review comments, future steps)	Peter Bates
	5 mins	Closing	Lelani Mannetti Lucy Mullenkei

Group session: Latin America (Spanish)			
Day 3, Thursday, 18 February 2021, 6.00 pm to 9.00 pm Central European Time			
Hour	Duration	Session	Speakers
1 st hour	5 mins	Welcome	Ramiro Batzin Sofia Monroy
	10 mins	Objectives of the workshop, FPIC	David González
	5 mins	IPBES and ILK	David González
	15 mins	Introduction to the values assessment Overview of the draft key messages in the summary for policymakers (SPM)	David González
	10 mins	Section A of the SPM – presentation of ILK related Key Messages	Simone Athayde
	15 mins	Comments and reflections about section A of the SPM	Participants
2 nd hour	10 mins	Section B of the SPM – presentation of ILK related Key Messages	Gabriel Ricardo Nemogá
	15 mins	Comments and reflections about section B of the SPM	Participants
	10 mins	Break (10 mins)	
	10 mins	Section C of the SPM – presentation of ILK related Key Messages	Liliana Bravo-Monroy
	15 mins	Discussion and reflections about section C of the SPM	Participants
3 rd hour	10 mins	Section D of the SPM – presentation of ILK related Key Messages	Luciana Porter-Bolland
	15 mins	Discussion and reflections about section D of the SPM	Participants
	25 mins	Discussion: Overarching issues Feedback on the workshop	Participants
	5 mins	Next steps (follow up, report, review comments, future steps)	David González-Jiménez
	5 mins	Closing	Ramiro Batzin Sofia Monroy

<i>Plenary session</i>			
Day 4, Friday, 19 February 2021, 2.00 pm to 3.30 pm Central European Time			
Hour	Duration	Session	Speakers
1 st hour	5 mins	Welcome and aims of session	Vyacheslav Shadrin Brigitte Baptiste
	50 mins	Reports of the discussions in the different regional sessions	Ramiro Batzin, Joji Cariño, Lucy Mullenkei, Sherry Pictou
2 nd hour	20 mins	Discussion: Overarching issues, key messages	All participants
	5 mins	Feedback on the workshop	All participants
	5 mins	Next steps (follow up, report, review comments, future steps)	Peter Bates
	5 mins	Closing	Brigitte Baptiste Kamal Kumar Rai

Annex 2: FPIC document

Free Prior Informed Consent (FPIC) principles for sharing of knowledge during the indigenous and local knowledge dialogue workshop for the IPBES values assessment

Online meeting, 16 to 19 February 2021

The individuals whose names are listed at the end of this document agreed during the dialogue workshop to follow the principles and steps laid out in this document.

Background

Within the framework of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), principles of Free Prior Informed Consent (FPIC) apply to research or knowledge-related interactions between indigenous peoples and outsiders (including researchers, scientists, journalists, etc.). Given that the dialogue process includes discussion of indigenous knowledge of biodiversity and ecosystems, there may be information which the knowledge holders or their organizations or respective communities consider sensitive, private, or holding value for themselves which they do not want to share in the public domain through publications or other media without formal consent.

Objectives of the workshop

For IPBES, the objective of the workshop is to learn from participants about their perspectives on values of nature. The aim is to gather a series of recommendations for the draft of the assessment, which will be entered into the assessment's review process and used to inform its further development. If participants agree, a report may also be developed to serve as a record of the discussions. Other results may include case studies that illustrate assessment themes.

It is hoped that the workshop will provide an opportunity for all participants to learn more about IPBES and the assessment, and to reflect and learn from one another about how indigenous and local knowledge can inform and influence environmental decision-making.

Principles

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

To achieve these aims, the following goals are emphasized:

- Equality of all participants and absence of coercive influence
- Listening with empathy and seeking to understand each other's viewpoints
- Accurate and empathetic communication
- Bringing assumptions into the open

If participants feel that the above goals are not being achieved at any point during IPBES activities, participants are asked to bring this to the attention of the organizers of the activity, or the IPBES technical support unit on ILK, at: ilk.tsu.ipbes@unesco.org.

Sharing knowledge and respecting FPIC

To ensure that knowledge is shared in appropriate ways during dialogue workshops and other IPBES activities, and that information and materials produced after these activities are used in ways that respect FPIC, we propose the following:

1. Guardianship – participants who represent organizations and communities

- Principles of guardianship will be discussed with IPLC participants at the beginning of IPBES activities.
- Participants who represent organizations or communities will act as the guardians of the use of the knowledge and materials from their respective organizations or communities that is shared before, during or after the workshop. Any use of their organizations' or communities' knowledge will be discussed and approved by the guardians, as legitimate representatives of their organizations or communities. Guardians are expected to contact their respective organizations and communities when they need advice. Guardians are also expected to seek consent from their organizations or communities when they consider that this is required, keeping in mind that sharing details of their community's knowledge can potentially have negative consequences, for example sharing the locations and uses of medicinal plants.

2. FPIC rights during dialogue workshops and other activities

- The FPIC rights of the indigenous peoples participating in dialogue workshops or other activities will be discussed prior to the beginning of the activity, 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 activity, and will be revisited at the end of dialogue workshops once participants have engaged in the dialogue process.
- Participants do not have to answer any questions that they do not want to answer, and do not need to participate in any part of an activity in which they do not wish to participate.
- At any point during the workshop, any participant can decide that they do not want particular information to be documented or shared outside of the activity. Participants will inform organizers and other participants of this. Organizers and participants will ensure that the information is not recorded. Participants can also request that the information is only recorded as a general statement attributed to a region or country, rather than to a specific community.
- Permission for photographs must be agreed prior to photos being taken and participants have the right not to be photographed. Organizers will take note of this.

3. After the activity

- Permission will be obtained before any photograph of a participant is used or distributed in any form.
- Permission will be obtained before any list of participants is used or distributed in any form.
- Participants maintain intellectual property rights over all information collected from them about themselves or their communities, including photographs. Their intellectual property rights should be protected, pursuant to applicable laws.
- Copies of all information collected will be provided to the participants for approval.
- Any materials developed for IPBES assessments or other products using information provided by participants will be shared with the participants for prior approval and consent.
- The information collected during the activity will not be used for any purposes other than those for which consent has been granted, unless permission is sought and given by participants.
- Participants can decline to consent or withdraw their knowledge or information from the process at any time, and records of that information will be deleted if requested by the participant. Participants should however be aware that once an assessment is published it cannot be changed, and information incorporated into the assessment cannot therefore be withdrawn from the assessment after this point.
- Participants should have the opportunity of reviewing and commenting upon the final product, bearing in mind that responsibility for the final product rests exclusively with the authors.

The participants of the workshop, listed below in Annex 3, agreed to follow the principles and steps laid out in this FPIC document.

Annex 3: Participants of the dialogue workshop

Session: Africa and Europe		
Aehshatou Manu	Cameroon	Secretary General of the African Indigenous Women Organization - Central African Network (AIWO-CAN)
Bouba Sansani Aliou	Cameroon	Mbororo, Indigenous Peoples Global Forum for Sustainable Development, MBOSCUDA and ADJEMA
Jeanne Biloa	Cameroon	President of BACUDA (Bagyelis Cultural Development Association)
Hawe Buba	Cameroon	Executive Director of African Indigenous Women Organisation - Central African Network (AIWO-CAN)
Balkissou Buba	Cameroon	Vice-president for REPALEAC-Cameroon
Jan Chlewicki	Poland	Apiarist and honey hunter, Forest Path Organization
Fuh Cletus	Cameroon	African Indigenous Women Organisation - Central African Network (AIWO CAN)
Przemyslaw Grodzicki	Poland	Apiarist, Founding member of the Forest Path Organization, Professor at the University of Nicholas Copernicus in Torun, Poland
Aslak Holmberg	Norway	Vice President, Saami Council
Hindou Ibrahim	Chad	Association of Peul Women and Autochthonous Peoples of Chad (AFPAT)
Basiru Isa	Cameroon	Regional Director of the Network of Indigenous People and local population for the sustainable management of forest and ecosystem services (REPALEAC in French)
Jakob Jaronski	Poland	Bee-keeper and a community-based bee-activist
Tumwikirize Julius	Uganda	Director of Batwa Indigenous Empowerment Program
Edna Kaptoyo	Kenya	Pastoral Communities Empowerment Programme (PACEP)
Ulan Kasymov	Kyrgyzstan	Technische Universität Dresden, Chair of Ecosystem Services
Jean Kayombya		Africa Indigenous Peoples Network (AIPN)
Niklas Labba	Norway	Leader of Gáisi giellaguovddáš in Tromsø, Norway
Elifuraha Laltaika	Tanzania	Association for Law and Advocacy for Pastoralists (ALAPA), Tumaini University Makumira, Tanzania
Hannah Longole	Uganda	Executive director of Ateker Cultural Center
Gathuru Mburu	Kenya	Institute of Culture and Ecology, Kenya

Yves Minani	Burundi	Batwa, Founder/Legal Representative of UPARED, Regional Coordinator of Indigenous network (INITIATIVE FOR EQUALITY) in Great lakes region of Africa
Simon Mitambo	Kenya	Africa Biodiversity Network, Kenya
Lucy Mulenkei	Kenya	Co-Chair, International Indigenous Forum on Biodiversity (IIFB)
Jean Bosco Ntirandekura	Burundi	Batwa community, Association pour l'Intégration du Développement Durable au Burundi (AIDB)
Andrzej Pazura	Poland	Traditional honey harvester and teacher, Forest Path Organization
Katarzyna Piatkowska	Poland	Apiarist, Founding member of the Forest Path Organization, Professor at the University of Nicholas Copernicus in Torun, Poland
Loupa Pius	Uganda	Projects Coordinator en Dynamic Agro-pastoralist Development Organisation (DADO)
Jaroslaw Romanowski	Poland	Apiarist and honey hunter, Forest Path Organization
John Samorai Lengoisa	Kenya	Ogiek Peoples' Development Program (OPDP)
Gakemotho Satau	Botswana	TOCaDI (Trust for Okavango Cultural and Development Initiative)
Severin Sindizera	Burundi	Coordinator of Association for Integration and Sustainable Development in Burundi (AIDB)
HRH King Baridam Suanu	Nigeria	Ogoni, Peace and Livelihoods Organisation support
Rodion Sulyandziga	Russia	Director of the Centre for the Support of Indigenous Peoples of the North
Maria Tengö	Sweden	Stockholm Resilience Centre

Session: Asia and the Pacific		
Jocelyn (Joji) Cariño	Philippines	Forest Peoples Programme / Centres of Distinction on Indigenous and Local Knowledge / IPBES ILK task force
Apolinario Carino	Philippines	Executive Director, PENAGMANNAK
Florence Daguitan	Philippines	Tebtebba, Philippines
Chrissy Grant	Australia	Jabalbina Yalanji Aboriginal Corporation
Prafulla Kalokar	India	Doctoral student in economics, Nanda-Gaoli community
Kamal Kumar Rai	Nepal	Society for Wetland Biodiversity Conservation / IPBES ILK task force

Yin Lun	China	Professor in the Center for Ecological Civilization, Southwest Forestry University
Thingreiphi Lungharwo	India	Naga Peoples Movement for Human Rights (NPMHR)
Margaret Raven	Australia	University of New South Wales, Australia
Maria Elena Regpala	Philippines	Partners for Indigenous Knowledge Philippines
Vyacheslav Shadrin	Russia	Council of Yukaghir Elders / IPBES ILK task force
Tui Shortland	New Zealand	Director, Te Kopu, Pacific Indigenous & Local Knowledge Centre
Alifereti Tawake	Fiji	Locally Managed Marine Protected Areas Network
Prasert Trakansuphakon	Thailand	Pgakenyau Association for Sustainable Development (PASD)

Session: Latin America and the Caribbean (in Spanish)		
Edith Bastidas	Colombia	Indigenous women's Network on Biodiversity
Ramiro Batzin	Guatemala	Co-chair, International Indigenous Forum on Biodiversity
Juan Carlos Jintiach	Ecuador	COICA (Coordinator of Indigenous Organizations of the Amazon Basin)
Myrna Cunningham	Nicaragua	President of Fund for the Development of Indigenous Peoples of Latin America and the Caribbean (FILAC)
Jósimo da Costa Constant	Brasil	Anthropologist
Viviana Figueroa	Argentina	Indigenous Women Network on Biodiversity / IPBES ILK task force
Guadalupe Yesenia Hernández Márquez	Mexico	ILK focal point for IPBES in Mexico
Hortencia Hidalgo	Chile	Network of Indigenous Women on Biodiversity / Council of Aymara Peoples
Aymara LLanque	Bolivia	AGRUCO—Agroecología Universidad Cochabamba, University of San Simón
Onel Masardule	Panama	Foundation for the Promotion of Indigenous Knowledge (FPCI)
Inocencio Ramos	Colombia	Director of the Autonomous Intercultural Indigenous University of Cauca (UAIIN)
Miyela Riascos	Colombia	Ethno-educator and anthropologist

Donald Rojas	Costa Rica	President of the National Indigenous Bureau, Costa Rica
Yolanda Teran	Ecuador	International Indigenous Forum on Biodiversity
Araceli Torres Morales	Mexico	Linguist
Juliana Yeshing Upun	Guatemala	Sotz'il Association
Genaro Vázquez	Mexico	Agroecologist
Yaku Felix Viteri Walinga	Ecuador	Kichwa leader from the Sarayaku community
Lucía Xiloj	Guatemala	Maya Q'echi' lawyer

Session: Americas (in English)		
Kelvin Alie	Dominica	Conservation International
Ella Bowles	Canada	Postdoctoral Fellow, University of British Columbia
Marcus Briggs-Cloud	USA	Language revitalizer, scholar, and musician
Susan Chiblow	USA	Anishinaabek knowledge holder/academic
Charlotte Cote	USA	Associate professor of American Indian studies at the University of Washington
Cristina Eisenberg	USA	Native American ecologist, Oregon State University
Darrell Hillaire	USA	Lummi elder
Jeremiah Julius	USA	Julius Consulting, Lummi Nation
Liza Mack	USA	Aleut International Association
Pernilla Malmer	Sweden	SwedBio at Stockholm Resilience Centre, Stockholm University
Deborah McGregor	USA	Canada Research Chair in Indigenous Environmental Justice at Osgoode Hall Law School
Bernard Nichols	Antigua	Knowledge-holder, farmer and beekeeper
Sherry Pictou	Canada	Schulich School of Law, Dalhousie University / IPBES ILK task force
Anthony Richards	Antigua	Biotechnologist
Kurt Russo	USA	Executive Director of the indigenous-led nonprofit Se'Se'Le
Tonio Sadik	Canada	Director of Environment at the Assembly of First Nations

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