

**Convention on
Biological Diversity**

Distr.
GENERAL

UNEP/CBD/COP/13/INF/5
11 October 2016

ENGLISH AND SPANISH ONLY

CONFERENCE OF THE PARTIES OF THE
CONVENTION ON BIOLOGICAL DIVERSITY

Thirteenth meeting

Item 14 of the provisional agenda*

Cancun, Mexico, 4-17 December 2016

**COMPILATION OF VIEWS RECEIVED ON THE DRAFT GLOSSARY OF RELEVANT KEY
TERMS AND CONCEPTS TO BE USED WITHIN THE CONTEXT OF ARTICLE 8(j) AND
RELATED PROVISIONS**

Note by the Executive Secretary

INTRODUCTION

1. In November 2015, the Ad Hoc Open-ended Inter-Sessional Working Group on Article 8(j) and Related Provisions, Parties, in its recommendation 9/3, requested the Executive Secretary to revise the glossary of key terms and concepts to be used within the context of Article 8(j) and related provisions and to develop a comprehensive glossary, taking into account the comments made at the ninth meeting of the Working Group, as well as relevant terms used in other agreements and by other international organizations, and to submit the revised glossary to the Conference of the Parties at its thirteenth meeting for consideration.
2. In notification 2016-099 (Ref. no. SCBD/SPS/CG/VN/KG/jr/85891), dated 5 August 2016, the Executive Secretary invited Parties other Governments, international and non-governmental organizations, indigenous peoples and local communities and relevant organizations to review a draft glossary of relevant key terms and concepts to be used within the context of Article 8(j) and related provisions. The Executive Secretary compiled and analysed the information received and took it into account when preparing the revised glossary that is presented in document UNEP/CBD/COP/13/17 for consideration by the Conference of the Parties.
3. Submissions were received from the following Parties: Argentina, Brazil, Canada, Costa Rica, India, Japan, and Venezuela (Bolivarian Republic of). Submissions were also received from the following organizations: Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA), ICCA Consortium, Pacari Network, Red de Cooperación Amazónica (REDCAM), Red de Mujeres Indígenas sobre Biodiversidad de América Latina y el Caribe (RMIB-LAC) and Andes Chinchasuyu. In addition, a submission was received from a member of the indigenous and local knowledge task force of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) who is based at the University of Canberra.
4. The present document reproduces the comments from the submissions. The comments are presented in the form and language in which they were provided to the Secretariat. Section I reproduces

* UNEP/CBD/COP/13/1.

general comments; section II contains specific comments on the glossary that was presented for peer review;¹ and section III contains new terms and concepts suggested by reviewers.

I. GENERAL COMMENTS

Argentina

En términos generales, se destaca la importancia de que los términos y conceptos del glosario sean consistentes con los acuerdos internacionales relacionados a dicha temática. No debe interpretarse de forma tal que modifique los derechos y obligaciones de las partes en el CDB y el Protocolo de Nagoya.

Debe aplicarse de una manera que garantice la coherencia con la legislación nacional. Dentro del ordenamiento jurídico argentino se encuentra La Constitución Nacional, en su Art. 75 Inc. 17, establece: “(...) Reconocer la preexistencia étnica y cultural de los Pueblos Indígenas argentinos (...)” y “(...) Asegurar su participación en la gestión referida a sus recursos naturales y a los demás intereses que los afecten (...)”; La Ley sobre Política Indígena; El Convenio No 169 de la Organización Internacional de Trabajo, sobre Pueblos Indígenas y Tribales en Países Independientes (Ley No 24.071); La Declaración de la Organización de Naciones Unidas sobre Derechos de los Pueblos Indígenas (2007). Asimismo, los Pueblos Originarios han elaborado el Protocolo De Consulta Previa, Libre E Informada A Pueblos Originarios En Argentina.

Por otro lado, dado que el documento sería de aplicación voluntaria, el título podría ser: “*Voluntary glossary of relevant key terms and concepts to be used within the context of article 8 (j) and related provisions*”.

Note from the Secretariat: Argentina also considered appropriate the proposal for removal of the following terms: Bio-prospecting, Protected area, and Traditional knowledge.

Brazil

This is a general comment about the criteria of excluding from the Glossary terms and concepts adopted under the Convention and the Nagoya Protocol. Since the Glossary will stand out as an autonomous document, an alternative approach would be to repeat in it the terms and concepts already adopted under those instruments. In this way, it would not only be more user friendly, but also consolidate to a wider public the definitions agreed under the Convention and its instruments. This suggestion is also in line with the proposal to incorporate the contributions of CBD’s Expert Group Meeting on Local communities and Decision XI/14 B, as well as terminology used in other international fora.

Canada

Instead of a glossary “**to be used** within the context of Article 8(j) and related provisions”, Canada suggests stating that the glossary is “available as a resource to be considered and used as appropriate in the context of Article 8(j) and related provisions, and subject to national legislation noting that many Parties have specific understandings of terms and concepts that they already apply within their jurisdictions”.

India

The glossary includes many terms that are general in nature. For example, nomadic, innovation etc. which need not be defined.

Terms like cultural heritage, natural heritage and cultural diversity are not highly relevant in the context of Article 8(j) and thus may not be included in the glossary. Moreover, the CBD framework is concerned only with those aspects of cultural diversity or heritage which are relevant for conservation and sustainable use of biological diversity.

¹ Based on the annex to “Document for peer review in preparation for COP 13: A glossary of relevant key terms and concepts to be used within the context of Article 8 (j) and related provisions”, available at <https://www.cbd.int/review/draft-8j-glossary-peer-review-5aug2016.docx>.

The term “Indigenous and Local Communities” is used instead of “Indigenous Peoples and Local Communities”.

The draft glossary is general in nature. In addition, specific and application oriented terms like traditional knowledge, traditional practices, common property resources, ethical principles, developmental activities, Mutually Agreed Terms (MAT), documentation, protection and repatriation could also be included.

The definitions which are sourced from other international organisations/legislations could be reviewed again for applicability in the context of Article 8(j) of CBD.

Japan

UNEP/CBD/WG8J/8/6/Add.1 is serving as one of the sources here, but most of the terms which are quoting it have not been definitely defined in other international agreements and forums as yet. Furthermore, the glossary in the document is merely recognized in the UNEP/CBD/COP/XII/12 E, para 3, taking into account the necessity of refining. On quoting the terms in this glossary, please make it clear where the definition of each term comes from.

Venezuela (Bolivarian Republic of)

El contexto de este glosario intenta dar claridad a los términos y conceptos del artículo 8(j) y disposiciones conexas, a los fines de contribuir a la aplicación efectiva y coherente del mismo, siendo un glosario no vinculante, sino que pretende ser más una guía para uniformizar la terminología para aplicar el artículo 8(j) y disposiciones conexas con otros organismos internacionales y programas.

El debate de mayor relevancia dentro de este contexto posiblemente este centrado en llegar a un consenso sobre el reconocimiento del concepto “pueblos indígenas”. Toda vez que otras instancias han llegado a acuerdos previos sobre el uso de este término, entre ellos: Foro de las Naciones Unidas sobre Bosques, FAO, UNESCO y la Organización Internacional del Trabajo.

Es menester destacar que en el artículo 8 (j) del CDB habla es de “comunidades indígenas”, por tanto sería recomendable usar el mismo lenguaje que establece el texto del Convenio sobre Diversidad Biológica.

Sin embargo, se brindan los elementos técnicos de apoyo para la discusión, nuestra Constitución reconoce el concepto de “pueblos indígenas”, es por ello que para el Estado venezolano no implicaría ningún obstáculo el reafirmar a nivel internacional su uso en otros instrumentos jurídicos internacionales y en otras instancias internacionales no hubo objeción a su uso, siempre y cuando quede claro que no podrá interpretarse el término “pueblo” en el sentido que se le da en el derecho internacional (Artículo 126 de la Constitución de la República Bolivariana de Venezuela). Por otra parte, el propio Convenio de Diversidad Biológica reconoce en su preámbulo reconoce a las “poblaciones indígenas” con prácticas tradicionales propias en lo que a la conservación y uso del recurso biológico se refiere.

Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)

Las terminologías utilizadas en los otros instrumentos y convenios no pueden ser revisados, pero sería recomendable que la Secretaría las incluya como marcos referenciales en el documento de construcción de terminología pertinente aquellos ya existentes en los siguientes:

- Organización Mundial de la Propiedad Intelectual (OMPI)
- Organización de las Naciones Unidas para el Comercio y Desarrollo (UNCTAD)
- Convención Marco de las Naciones Unidas sobre Cambio Climático (CMNUCC)
- Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura (UNESCO)
- Tratado Internacional sobre Recursos Fitogenéticos para la Alimentación y la Agricultura de la FAO
- Declaración de las Naciones Unidas sobre Derechos de los Pueblos Indígenas

ICCA Consortium

Since 2004, State Parties to the CBD have adopted a wide range of decisions that recognise ICCAs, including in relation to the following topics:

- Protected and conserved areas, with particular emphasis on governance by indigenous peoples and local communities (e.g. *Decisions VII/28, IX/18, X/31 and XI/24*);
- Financial mechanisms and resource mobilisation, with particular emphasis on the contributions of indigenous peoples' and local communities' collective action and non-market-based approaches to biodiversity (e.g. *Decisions VIII/18, VIII/24, IX/18, X/24, XI/14 and XII/3*);
- Traditional knowledge and customary sustainable use (*Decision XII/12*);
- Sustainable development (e.g. *Decision XII/5*);
- Ecosystem conservation and restoration (*Decision XII/19*);
- Biodiversity and climate change (*Decision X/33*);
- Agricultural biodiversity (*Decision XI/24*); and
- Taxonomy (*Decision XI/29*).

To reiterate, two key recent decisions on Article 8(j) and Related Provisions (*Decisions XI/14 and XII/12*) contain a number of references to ICCAs, and ICCAs arguably contribute to the achievement of most if not all of the 2011-2020 Aichi Targets and of the CBD itself. It is thus important for the CBD parties to have a clear definition and description of ICCAs. We have attempted to provide this below. Please do be in touch if we can provide any further information.

Red de Cooperación Amazónica-REDCAM

The glossary gathers in most general terms and expressions concept that have been discussed in various meetings have been adopted and determined, which are of use in documents and activities. But we believe appropriate to discuss the inclusion of other terms that have been discussed lately for example the following: monitoring or community-based mapping, multiple evidence concerted approach, collective actions, interscientific dialogue as well as others in full discussion.

Red de Mujeres Indígenas sobre Biodiversidad de América Latina y el Caribe (RMIB-LAC) and Andes Chinchasuyo

As indigenous peoples we would like to have the inclusion of the adopted terminology of “indigenous peoples” in this document to be in line with COP 12 decision on this issue.

II. SPECIFIC COMMENTS

Note: In this section, the shaded cells show the text of the glossary that was made available for peer review, including source/comments as cited in the glossary. Unshaded cells show comments that were received in submissions.

Annex F

A GLOSSARY OF KEY TERMS AND CONCEPTS TO BE USED WITHIN THE CONTEXT OF ARTICLE 8(j) AND RELATED PROVISIONS

***Terms and concepts proposed below build on the terms and concepts adopted under the Convention and the Nagoya Protocol and therefore those terms and concepts are not repeated in the following table.**

(Alphabetical order)

² Shaded text is from annex I to “Document for peer review in preparation for COP 13: A glossary of relevant key terms and concepts to be used within the context of Article 8 (j) and related provisions”, available at <https://www.cbd.int/review/draft-8j-glossary-peer-review-5aug2016.docx>.

TERM	DEFINITION	SOURCE /COMMENTS
Aboriginal	Term used to refer to indigenous peoples in Australia, Canada and the Pacific.	IFAD Policy on Engagement with Indigenous Peoples, 2009. IFAD Glossary Entry No. 2322
<i>Aboriginal</i>	No se comprende por qué quedan excluidos los aborígenes de otras regiones como Argentina. Hace falta una definición general sin entrar en localizaciones geográficas.	Argentina
Application/ use/ utilization of traditional knowledge	The acts of making, using, offering for sale, selling, or importing for these purposes the protected traditional product or, where the subject matter of protection is a process, the acts of using the processes as well as the acts of using, offering for sale, selling, or importing for these purposes at least the product obtained directly by the traditional process.	A Draft Glossary of Terms (Working Definitions or Common Characteristics) for Use Within the Context of Article 8 (j) and Related Provisions (UNEP/CBD/WG8J/8/6/Add.1, annex, section II)
<i>Application/ use/ utilization of traditional knowledge</i>	La definición ignora que “uso” en este caso también es “research” y “cultural expressions”. Resulta inadecuado limitar la definición a “protected traditional product” introducir el concepto de “obtained directly”. Se sugiere como definición: application/use is the utilization of TK for research, the production or commercialization of any goods and services, or the realization of cultural performances, involving TK. La fuente “A Draft Glossary of Terms (Working Definitions or Common Characteristics) for Use Within the Context of Article 8 (j) and Related Provisions” no es válida y debería reformularse, dado que no es posible citar como fuente el mismo documento.	Argentina
<i>Application/ use/ utilization of traditional knowledge</i>	The proposed definition encompasses too many actions as related to “the application/use/utilization of traditional knowledge”. One should take into account the objectives and practical application of the Glossary. First, a definition of “traditional product” seems to be in order for the glossary. One of the points to be addressed is if a “traditional product” refers to any product made with the use of traditional knowledge, either by the indigenous peoples and traditional communities or by other producers outside this realm or not. A distinction between those two possibilities might be advisable, since that according to the CBD and the Nagoya Protocol and to some national legislations, products derived from the customary use and exchange of genetic resources and associated traditional knowledge within and amongst indigenous and local communities should be in principle out of the scope of interest for benefit-sharing. Also, to qualify the “traditional product” as “protected” is misleading. What kind of protection are we talking about? The degree of protection varies among different national legislations and is also subject to specific international rules, such as WIPO. Another general comment refers to the inclusion of commercial actions (offering for sale, selling, or importing for these purposes) in the general definition of “application/use/utilization of traditional knowledge”. Since some of these commercial actions results in additional obligations, they should be considered as a separate	Brazil

TERM	DEFINITION	SOURCE /COMMENTS
	<p>entrance in the Glossary. Generally the obligations related to the use of traditional knowledge begin prior to the act of selling the product derived from it. The proposal is also not in line, mutatis mutandi, with the definition of the “utilization of genetic resources” on Article 2 of the Nagoya Protocol, which do not refer to commercial activities. Moreover, the definition omits the several ways through which traditional knowledge may be obtained, including its intangible use. It would be advisable to add to the definition an explanation along the following lines: “ ... the product obtained directly by a traditional process or by research or technological development made through traditional knowledge, including as an intangible source and even when obtained from secondary sources such as: street markets, publications, inventories, films, scientific articles, registries and other forms of systematization and record of associated traditional knowledge.”</p>	
<i>Application/ use/ utilization of traditional knowledge</i>	<p>Debería incluir Protección y conservación /Aplicación, uso utilización del conocimiento tradicional.</p> <p>La definición especifica un uso muy restringido a lo comercial, hay otros usos para la aplicación de los conocimientos que están quedando por fuera, como la protección y conservación.</p> <p>Cambiaría y limitaría el espíritu del 8j.</p>	Costa Rica
<i>Application/ use/ utilization of traditional knowledge</i>	<p>The definition sounds similar to the rights granted under patent. The activities covered under the definition may be equated to a set of rights that could be granted to a TK holder. But the application/ use/ utilization of traditional knowledge is much more than these specified activities. Without properly appreciating and understanding the context in which this definition is going to be used, this may give raise to a limited scope for the utilization of traditional knowledge as it is understood in relation to Article 8(j) of the CBD.</p> <p>Limiting the scope of application/ use/ utilization of TK to these listed activities would create negative ramifications upon the scope and extent of activities intended for benefit sharing.</p> <p>The given definition warrants explanation of what constitutes protected traditional product and what is the protection offered.</p> <p>If the intention of CBD is to give a positive right to the TK holders in relation to the specified activities herein, then, this definition would only give them a right to exclude other TK holders from carrying out the specified activities. The definition mentioned here would not be sufficient to prevent misappropriation (as we understand from CBD perspective) of TK through modern technology, especially biotechnology.</p>	India
<i>Application/ use/ utilization of traditional knowledge</i>	<p>As for the term “Application/use/utilization of traditional knowledge”, the term “the utilization of traditional knowledge associated with genetic resources” is used in the Nagoya Protocol (Article 10 and 16 etc.). At this point, we need to be reminded first that we spent many hours to define the utilization of genetic resources in the process of negotiation of the Nagoya Protocol, second that, in regard to the definition of Use/Utilization, no</p>	Japan

TERM	DEFINITION	SOURCE /COMMENTS
	conclusion has been reached as yet and it is recognized still as an important agenda in other fora. Furthermore, defining the term may affect the discussion on the Article 10 etc. of the Nagoya Protocol. Therefore, we should not define “Application/use/utilization of traditional knowledge” rashly and should delete it from the glossary.	
<i>Application/ use/ utilization of traditional knowledge</i>	Suponemos se quiere llegar a un consenso sobre cuáles de estos 3 conceptos se desea recoger en el glosario. En este sentido, es preciso señalar que aplicación y uso son dos conceptos totalmente distintos, en todo caso el concepto de aplicación del conocimiento tradicional sería el concepto innovador dentro de los términos utilizados hasta ahora en el marco del Convenio. Redacción propuesta para la aplicación del conocimiento tradicional: acción de emplear o aplicar dicho conocimiento tradicional para la ejecución de actividades relacionadas con la conservación o uso del recurso biológico.	Venezuela (Bolivarian Republic of)
<i>Application/ use/ utilization of traditional knowledge</i>	In definitions: <i>the use of traditional knowledge with PIC and MAT.</i>	Red de Mujeres Indígenas sobre Biodiversidad de América Latina y el Caribe (RMIB-LAC) and Andes Chinchasyu
<i>Application/ use/ utilization of traditional knowledge</i>	<p>Los procesos y procedimientos relacionados con el conocimiento tradicional y para el caso que nos amerita con el Art. 8J, aquéllos vinculados con la biodiversidad, hacen alusión a conocimientos que le son de los legítimos poseedores y titulares de los mismos como son los pueblos indígenas y comunidades locales; entonces, entendiéndose de esta manera, los actos relacionados con el uso de los procesos así como los actos de uso, oferta de venta, venta o importación con estos fines, deberían ser transados mediante licencias de uso de tales procesos, conservándose la titularidad de los mismos a su genuino poseedor, que son los mismos pueblos indígenas y comunidades locales. El principio de la regulación de los conocimientos tradicionales es precisamente respetar la titularidad de los pueblos indígenas y comunidades locales.</p> <p>Por tanto, la culminación de los acuerdos contractuales sobre el uso de los procesos del conocimiento tradicional solo deberían operar mediante contratos de licencia y no la venta y transferencia total de dominio al usuario adquirente.</p>	Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)
Bio-cultural heritage ³	The knowledge, innovations, practices of indigenous and local communities which are often collectively held and inextricably linked to traditional resources and lands and waters traditionally occupied and used by indigenous and local communities; including the diversity of genes, varieties, species and ecosystems; cultural and spiritual values; and customary rights laws shaped within the socio-ecological context of communities. By emphasizing the collective rather than individual rights, and addressing biodiversity and culture together, this concept reflects the holistic approach of many indigenous and local communities. This concept also is linked to	UNEP/CBD/WG8J/8/6/Add.1, annex, section II An emerging concept gaining acceptance. Also under discussion at IPBES.

³ A developing concept being considered within the context of the Joint Programme of Work between SCBD and UNESCO on the Links between Biological and Cultural Diversity, and not yet commonly used or universally accepted within the context of Article 8(j) and related provisions.

TERM	DEFINITION	SOURCE /COMMENTS
	knowledge as “heritage” as opposed to “property”, thereby reflecting its custodianship and intergenerational character.	
<i>Bio-cultural heritage</i>	Se solicita remover el término. No se comprende el fundamento de por qué “Bio-cultural heritage” refiere solamente a las comunidades indígenas y locales, dado que podría ser más extensivo. No debe centrarse en “rights” como se sugiere en el 2do párrafo. No se comprende debido a que lo heredable es un concepto contrario al de propiedad. Además, no resulta técnicamente adecuado justificar la incorporación de un término, fundamentando que se trata de “An emerging concept gaining acceptance. Also under discussion at IPBES”. El hecho de que esté en discusión en un foro no implica aprobación ni adecuación a las posiciones de las diferentes Partes.	Argentina
<i>Bio-cultural heritage</i>	“Customary rights laws” should be replaced with the known terminology “customary laws” in this definition. We also suggest placing the rest of the paragraph starting with: “By emphasizing the collective...” in the explanation column rather than in the definition itself.	Canada
<i>Bio-cultural heritage</i>	Biotic components like genes, varieties and species present in ecosystem could be explained before land and water which are abiotic in nature. This is in line with Term 19(1) which says “biological (including genetic) and cultural heritage (bio-cultural heritage)”.	India
<i>Bio-cultural heritage</i>	It may be too early to list the term “Bio-cultural heritage” on the glossary at present, since it has not yet matured enough as a concept, and its definition is still under discussion at the IPBES etc.	Japan
<i>Bio-cultural heritage</i>	In definitions: on line 2 after Indigenous include Peoples. On line 5 after Indigenous include <i>Peoples</i> . On line 14 after Indigenous include <i>Peoples</i> .	Red de Mujeres Indígenas sobre Biodiversidad de América Latina y El Caribe (RMIB-LAC) and Andes Chinchasyu
<i>Bio-cultural heritage</i>	The term biocultural heritage is linked to biocultural diversity. IPBES is working on this issue at the moment. A paragraph dealing with Biocultural diversity should be inserted before this paragraph, with the following suggestion “Biocultural diversity, is a dynamic, place-based, aspect of nature arising from links and feedbacks between human cultural diversity and biological diversity.” Then the Biocultural heritage para. could be rewritten to read: “The knowledge, innovations, practices of indigenous and local communities which are reflective of biocultural diversity. Biocultural heritage is typically held collectively and is inextricably linked to resources and lands and waters traditionally occupied and used by indigenous and local communities. It includes the biological diversity, cultural diversity and customary rights and laws developed within the socio-ecological context of indigenous and local communities. By emphasizing collective rather than individual rights, and addressing biocultural diversity, biocultural heritage reflects the holistic approach of many indigenous and local communities. This conceptual definition also recognises knowledge as ‘heritage’ as opposed to ‘property’, thereby reflecting its custodial	a member of the IPBES task force on indigenous and local knowledge who is based at the University of Canberra

TERM	DEFINITION	SOURCE /COMMENTS
	and intergenerational character.”	
Community protocols	Community protocols use participatory tools that articulate indigenous peoples’ and community-determined values, procedures, and priorities, and set out rights and responsibilities under customary, state, as the basis for engaging with external actors, such as governments, companies, academics, and NGOs. They can be used as catalysts for constructive and proactive responses to threats and opportunities posed by land and resource development, conservation, research, and other legal and policy frameworks.	UNEP/CBD/WG8J/8/6/Add.1, annex, section II
<i>Community protocols</i>	<p>Se observa que no existe una definición de protocolo comunitario prevista en los instrumentos internacionales aplicables en materia de derechos de los pueblos indígenas.</p> <p>El Programa de las Naciones Unidas para el Medio Ambiente (UNEP) en su página oficial señala: “Community protocols is a term that covers a broad array of documents generated by communities to set out how they expect other stakeholders to engage with them. They may reference customary as well as national or international laws to affirm their rights to be approached according to a certain set of standards. Articulating information, relevant factors, and details of customary laws and traditional authorities helps other stakeholders to better understand the community s values and customary laws Community protocols provide communities an opportunity to focus on their development aspirations vis-a-vis their rights and to articulate for themselves and for users their understanding of their bio-cultural heritage and therefore on what basis they will engage with a variety of stakeholders. By drawing on international and national laws that call for free prior informed consent to carry out development activities on communities land or to use their traditional knowledge, communities can ensure that any interventions are undertaken according to their customary laws and cultural norms” (c.f. http://www.unep.org/communityprotocols/protocol.asp).</p> <p>Respecto de lo indicado precedentemente, se observa que el concepto de protocolo comunitario es un tanto impreciso, comprende un abanico de documentos que son efectuados por las comunidades aborígenes para establecer su vínculo con otros actores a los efectos que se respeten sus tradiciones y costumbres al momento de hacer uso de recursos naturales u otro tipo de cuestiones que involucren sus intereses.</p> <p>Por lo expuesto, se sugiere incluir en la definición de protocolo “...and set out rights and responsibilities under customary, domestic legal system and any other applicable law, en razón de que se estima necesario contemplar la posibilidad de incluir normas del ordenamiento jurídico interno de los Estados, sobre la base de los incisos 1 y 2 del Artículo 8 del convenio 169 de la OIT. En este mismo sentido, resulta aplicable el artículo 46 inciso 2 de la Declaración de Naciones Unidas de los Pueblos Indígenas (UNDRIP).</p>	Argentina
<i>Community</i>	It seems that there is a typo or a missing word in the phrase “... customary, state....” that hinders understanding. Also, the last	Brazil

TERM	DEFINITION	SOURCE /COMMENTS
<i>protocols</i>	sentence “They can be used as catalysts for constructive and proactive responses to threats and opportunities posed by land and resource development, conservation, research, and other legal and policy frameworks” makes an inappropriate instrumentation of the definition, not fit for a glossary, and should be deleted. An alternative text to contemplate some of these concerns and to put more focus on the uses of the Community Protocols could be: “They can also include procedures, priorities or guidelines about access and benefit sharing, including intellectual properties rights and mutually agreed terms on ABS and any restriction or prohibition to access. Community Protocols could become valuable tools for territorial and environmental management.”	
<i>Community protocols</i>	This would read more like a definition if “use” was replaced with “are” in the first sentence of the definition. Something appears to be missing in the 5th line of the definition: “under customary, state”. The use of “threats” in the last sentence of the definition is unclear and distant from the spirit of reconciliation that should accompany such exercise. We suggest replacing the word “threats” with “challenges”. Further, also in the last sentence, “other” should be replaced by “applicable” before “legal and policy frameworks”.	Canada
<i>Community protocols</i>	Se deben considerar los procesos para que los Protocolos surjan de un consenso entre Pueblos indígenas y las Partes.	Costa Rica
<i>Community protocols</i>	The definition explains only the characteristics of community protocols and not properly defining them.	India
<i>Community protocols</i>	Los protocolos comunitarios igualmente le ofrecen a los pueblos indígenas y comunidades locales, desarrollar sus propias leyes consuetudinarias y que fortalezcan sus medidas internas de gobernanza de los conocimientos tradicionales y procedimientos para el otorgamiento de acceso a los potenciales usuarios mediante el consentimiento fundamentado previo y las condiciones mutuamente acordadas para la participación justa y equitativa en los beneficios.	Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)
Cultural diversity	Uniqueness and plurality of the identities of the groups and societies making up humankind. (UNESCO) Cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage (IFAD)	IFAD Entry No. 2142
<i>Cultural diversity</i>	Se recomienda enfáticamente adoptar la primera opción, tomada de UNESCO. Por lo tanto, se solicita remover la segunda opción, del IFAD.	Argentina
<i>Cultural diversity</i>	If we decide to incorporate the UNESCO’s definition in the Glossary, Brazil considers important to contemplate not only cultural identities, but also their expressions. In this sense, we suggest the following text: “Uniqueness and plurality of the identities and expressions of the groups and societies making up humankind”	Brazil
<i>Cultural diversity</i>	It would be useful to add the specific source for the first definition provided. It currently simply refers to UNESCO.	Canada

TERM	DEFINITION	SOURCE /COMMENTS
<i>Cultural diversity</i>	Biodiversity is no longer treated as a common heritage. The dependence over cultural diversity for the existence of humankind is not an established factor and hence equating cultural diversity with biological diversity in terms of a necessary element for existence may not be proper.	India
Cultural heritage (tangible and intangible)	Includes the physical and/or non-physical manifestation of an indigenous and local communities' cultural heritage includes, but is not limited to, cultural landscapes, sites, structures, and remains of archaeological, architectural, historical, religious, spiritual, cultural, ecological or aesthetic value or significance, human remains, and traditional cultural expressions' including but not limited to songs, dances, artistic expressions, stories and histories	UNEP/CBD/WG8J/8/6/Add.1, annex, section II Combines UNESCO definitions (following) on tangible and intangible cultural heritage.
<i>Cultural heritage (tangible and intangible)</i>	Se solicita remover "ecological" de la descripción.	Argentina
<i>Cultural heritage (tangible and intangible)</i>	Limitado a la cultura material. Enfatizar que quede explícito el tema de los conocimientos, así como los saberes asociados a medicina, salud. Debe ir en concordancia con la herencia y transmisión.	Costa Rica
<i>Cultural heritage (tangible and intangible)</i>	<ul style="list-style-type: none"> • General definition for the term "cultural heritage" could be given with examples. • This term intended to define or explain Cultural Heritage in the context of tangible and intangible cultural heritage of an indigenous people and local communities as understood from the first column but these terms (tangible and intangible) are not seen in definition column. • If the terms "tangible cultural heritage" and "intangible cultural heritage" could be defined separately with examples. • Immovable physical manifestation like Monuments, Groups of Buildings and Sites and movable non-physical manifestation like songs, dances, artistic expressions, stories and histories could be mentioned there itself. 	India
<i>Cultural heritage (tangible and intangible)</i>	In definitions: on line 2 erase the word <i>an</i> and after indigenous include <i>Peoples</i> .	Red de Mujeres Indígenas sobre Biodiversidad de América Latina y el Caribe (RMIB-LAC) and Andes Chinchasyu
<i>Cultural heritage (tangible and intangible)</i>	Taboo and confidential information ritualistic and experiential use including restrictions.	Red de Cooperación Amazónica - REDCAM
Further	Includes: ⁴	Refer:

⁴ For the purposes of this Convention Concerning the Protection of the World Cultural and Natural Heritage

TERM	DEFINITION	SOURCE /COMMENTS
<p>guidance from UNESCO on various aspects of cultural heritage</p> <p>Cultural heritage (Physical)</p>	<p>Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;</p> <p>Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;</p> <p>Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.</p>	<p>http://whc.unesco.org/en/conventiontext/</p>
<p>Cultural heritage – Tangible</p>	<p>Includes:</p> <p>Movable cultural heritage (paintings, sculptures, coins, manuscripts)</p> <p>Immovable cultural heritage (monuments, archaeological sites, and so on)</p> <p>Underwater cultural heritage (shipwrecks, underwater ruins and cities)</p>	<p>UNESCO see:</p> <p>http://www.unesco.org/new/en/culture/themes/illegal-trafficking-of-cultural-property/unesco-database-of-national-cultural-heritage-laws/frequently-asked-questions/definition-of-the-cultural-heritage/</p>
<p>Cultural heritage - Intangible</p>	<p>Includes:</p> <p>(a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;</p> <p>(b) performing arts;</p> <p>(c) social practices, rituals and festive events;</p> <p>(d) knowledge and practices concerning nature and the universe;</p> <p>(e) traditional craftsmanship.</p>	<p>Text of the the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage</p> <p>available at:</p> <p>http://www.unesco.org/culture/ich/en/convention#art2</p>
<p>Natural heritage</p>	<p>Includes:⁵</p> <p>Natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;</p> <p>Geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;</p> <p>Natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.</p>	<p>Refer:</p> <p>http://whc.unesco.org/en/conventiontext/</p>
<p>Cultural right</p>	<p>Group's ability to preserve its way of life, such as its approach to</p>	<p>IFAD Entry no. 2147</p>

⁵ Refer: <http://whc.unesco.org/en/conventiontext/>

TERM	DEFINITION	SOURCE /COMMENTS
	child rearing, as well as the continuation of its language and the security of its economic base within a nation.	
<i>Cultural right</i>	Sólo es adecuada la primera parte de la definición.	Argentina
<i>Cultural right</i>	If we decide to have a definition on “cultural right” in the Glossary, Brazil considers that the definition of IFAD is not complete. A definition of cultural right should also incorporate the group’s right to have its own social organization, customs, languages, creeds and traditions.	Brazil
<i>Cultural right</i>	It is difficult to equate right with ability. The given instances may be different aspects of cultural right. Meaning of the words “group’s ability” and “child rearing” are not clear hence it could be elaborated further.	India
Customary law	Law consisting of customs that are accepted as legal requirements or obligatory rules of conduct; practices and beliefs that are so vital and intrinsic a part of a social and economic system that they are treated as if they were laws	Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities (Decision VII/16 F)
<i>Customary law</i>	Sobre este punto, también se considera menester remitir al artículo 8 del Convenio 169 de la OIT señalado supra, que prevé la aplicación de la legislación nacional a los pueblos interesados, respecto de lo cual deberán tomarse debidamente en consideración sus costumbres o “su derecho consuetudinario”, en particular la referencia a que “Dichos pueblos deberán tener el derecho de conservar sus costumbres e instituciones propias, siempre que éstas no sean incompatibles con los derechos fundamentales definidos por el sistema jurídico nacional ni con los derechos humanos internacionalmente reconocidos”. Por lo expuesto, se sugiere incluir en la definición: Law consisting of custom that are accepted as legal requirements or obligatory rules of conduct; practices and beliefs that are so vital and instrinsic a part of a social and economyc system that they are treated as if they were laws, “where these are not incompatible with fundamental rights defined by the national legal system and with internationally recognised human rights”, de conformidad con el artículo 8 del Convenio 169 de la OIT.	Argentina
<i>Customary law</i>	The Recommended text (“Law consisting of customs that are accepted as legal requirements or obligatory rules of conduct; practices and beliefs that are so vital and intrinsic a part of a social and economic system that they are treated as if they were laws.”) matches “customary law” to official legal frameworks, what is not	Brazil

TERM	DEFINITION	SOURCE /COMMENTS
	accurate or appropriate, since the status of customary law varies among different countries. Brazil favours the original proposed text, that gives a more nuanced and circumscribed concept that could be more widely acceptable: “Written and/or unwritten (including oral traditions) rules, usages, customs, practices and beliefs, traditionally and continually recognized and accepted as legal requirements or obligatory rules of conduct and consequently treated as if they were laws by the group concerned. Recognition of elements of customary law relevant to the conservation and sustainable use of biological diversity include”	
<i>Customary law</i>	Suggest amending the proposed definition as follows, to take account of the fact that not all legal systems recognize customary laws as having the force of law: Law consisting of customs that are accepted as legal requirements or obligatory rules of conduct [ADD: within Indigenous or local communities]; [ADD: alternatively,] practices and beliefs that are so vital and intrinsic a part of a social and economic system that they are treated [ADD: by the Indigenous or local community] as if they were laws.	Canada
<i>Customary law</i>	Debe incluirse ecosistemas, no solo recursos biológicos.	Costa Rica
<i>Customary law</i>	Su definición debería resaltar que aplica a normas y reglas basadas en prácticas ancestrales.	Venezuela (Bolivarian Republic of)
Customary sustainable use of biological diversity	Proposed: Use in relation to local traditions and customary norms/laws, while allowing for innovation Recommended: Uses of biological resources in accordance with traditional cultural practices that are compatible with conservation and sustainable use requirements. Similar to the concept of subsistence use. ⁶	The proposed texts is proposed in UNEP/CBD/WG8J/8/6/Add.1, annex, section II, However, the Secretariat recommends language a close as possible to Article 10(c) and it is sourced accordingly to Article 10(c).
<i>Customary sustainable use of biological diversity</i>	La definición no resulta adecuada, cabe destacar dos aspectos. Por un lado, nunca se define un término empleando el mismo vocablo para su descripción. Por el otro, “uso de subsistencia” no es sinónimo de “uso sustentable” (segunda oración de la descripción recomendada), y existen ejemplos donde el uso de subsistencia puede no ser sustentable. La segunda oración no es correcta dado que el uso de la diversidad biológica puede no ser sustentable en algunos casos. De hecho es lo que se trata de mejorar con prácticas agrícolas sustentables, capacitaciones, o con legislaciones adecuadas al respecto.	Argentina
<i>Customary sustainable use of biological diversity</i>	This definition is a rewording of article 10(c). We therefore suggest that the definition reproduce and not reword article 10(c) to avoid confusion and emphasize consistency with the treaty text. It would therefore read: Uses of biological resources in accordance with traditional cultural practices that are compatible with conservation or	Canada

⁶ Including in Bolivia and throughout the Latin American and Caribbean region.

TERM	DEFINITION	SOURCE /COMMENTS
	sustainable use requirements.	
<i>Customary sustainable use of biological diversity</i>	El Art. 10 (c) de la Convención hace referencia a la utilización consuetudinaria del recurso biológico de conformidad con las prácticas culturales tradicionales que sean compatibles con las exigencias de la conservación o de la utilización sostenible, por consiguiente sugerimos que pudiera ser aceptado, siendo que fue la propia Secretaría que introdujo el concepto, que el mismo se exprese tal como lo establece el texto de la Convención.	Venezuela (Bolivarian Republic of)
Empowerment of indigenous peoples	The process of increasing the opportunity of indigenous people to take control of their own lives.	IFAD Entry no. 2154
<i>Empowerment of indigenous peoples</i>	Se recomienda remover el término. Se considera que la definición brindada resulta inadecuada e incompleta, y se reconoce que no resulta favorable limitar la interpretación de “empoderamiento”, por lo que se sugiere remover el término y su definición. Adicionalmente, el empoderamiento no se vincula solamente con la existencia de oportunidades, sino de capacidades (generación y fortalecimiento) para la toma de decisiones, participación efectiva y disponibilidad de adecuada información y conocimientos. Parecería que las poblaciones indígenas necesitan “empoderamiento” o “autorización” según el parámetro de una sociedad “no indígena” o con características distintas. Debe eliminarse esta definición.	Argentina
<i>Empowerment of indigenous peoples</i>	The definition should explicit that empowerment is always self-directed .	Brazil
First Nations	Term used in some countries to refer to indigenous peoples.	IFAD Entry number 2161
Food security	Food security exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life	IFAD Entry number 2162 (FAO) and IFAD Policy on Indigenous Peoples.
Governance	Structures and processes that are designed to ensure accountability, transparency, responsiveness, rule of law, stability, equity and inclusiveness, empowerment, and broad-based participation	IFAD Entry number 2167 (also UNESCO)
Governance system	The parameters under which management and administrative systems will operate.	IFAD Entry number 2168 (also UNESCO)
<i>Governance system</i>	It is difficult to equate parameters to system	India
Indigenous and tribal peoples	(a) tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or	ILO 169 Article 1.

TERM	DEFINITION	SOURCE /COMMENTS
	<p>partially by their own customs or traditions or by special laws or regulations;</p> <p>(b) Peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.</p> <p>*Article 1 also indicates that self-identification as indigenous or tribal shall be regarded as a fundamental criterion for determining the groups to which the provisions of this Convention apply.</p>	
<i>Indigenous and tribal peoples</i>	Se prefiere la opción a).	Argentina
<i>Indigenous and tribal peoples</i>	<p>If we decide to have a definition of “indigenous and tribal peoples” in the glossary, Brazil considers that the term should be broadened to incorporate also traditional peoples and communities, as follows: “Indigenous, tribal and traditional peoples and communities”.</p> <p>On letter (a) of the ILO 169, if we decide to take this text as a basis, it would be important to integrate the issue of self-identification. Therefore, Brazil suggests the following amendment: “(a) tribal peoples in independent countries who consider themselves distinct from other sectors of the societies”.</p>	Brazil
<i>Indigenous and tribal peoples</i>	Indigenous and tribal people are defined separately as (a) and (b). It looks (b) talks about indigenous people and (a) talks about tribal peoples. Definition (a) and (b) could be interchanged.	India
Indigenous community	Term used to refer to indigenous peoples.	IFAD Entry number 2178
<i>Indigenous community</i>	We note that “indigenous peoples” and “indigenous communities” are two distinct concepts.	Canada
<i>Indigenous community</i>	Term No:17 gives detailed definition on “indigenous peoples”. Since it talks about indigenous communities both term 15 and 17 could be merged.	India
Indigenous peoples ⁷	As a working definition IFAD uses the following criteria: ⁸ priority in time, with respect to occupation and use of a specific territory; the voluntary perpetuation of cultural distinctiveness, which may include	IFAD Entry number 2187 Similar the Cobo Study and the “common characteristics” used

⁷ Note: Across countries and continents, many terms and definitions are used to refer to indigenous peoples (Natives, First Nations, tribes, ethnic minorities, indigenous nationalities, Aborigines, indigenous communities, pueblos originarios (Bolivia), adat communities (Indonesia), scheduled tribes (India), hill peoples, highland peoples (Cambodia), etc.). In Africa in recent years, progress has been made by the African Commission’s Working Group of Experts of the African Union in acknowledging and addressing the particular forms of discrimination facing ethnic minorities and other marginalized groups who identify themselves as indigenous peoples (The full Report of on Indigenous Populations/Communities is available at: <http://pro169.org/res/materials/en/identification/ACHPR%20Report%20on%20indigenous%20populations-communities.pdf>)

⁸ Note: The 2007 United Nations Declaration on the Rights of Indigenous Peoples has not adopted a universal definition. While the prevailing view today is that no formal universal definition is necessary for the recognition of indigenous peoples’ rights, there is in practice a large degree of convergence among international agencies regarding common characteristics.

TERM	DEFINITION	SOURCE /COMMENTS
	<p>the aspects of language, social organization, religion and spiritual values, modes of production, laws and institutions; self-identification, as well as recognition by other groups, or by state authorities, as a distinct collectively; and an experience of subjugation, marginalization, dispossession, exclusion or discrimination.</p> <p>The UNPFII uses the following explanation of the concept of indigenous peoples;</p> <p>Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.</p>	<p>by OHCHR and the UNPFII.</p> <p>UNPFII PFII/2004/WS.1/3 (an official document of the UNPFII) “The concept of indigenous peoples” Concept note only. The quote used originates from Jose R. Martinez Cobo, the Special Rapporteur of the Sub-Commission on Prevention of Discrimination and Protection of Minorities, in his Study on the Problem of Discrimination against Indigenous Populations.⁹</p>
<i>Indigenous peoples</i>	<p>La ley argentina establece que se consideran comunidades a aquellos “(...) conjuntos de familias que se reconozcan como tales por el hecho de descender de poblaciones que habitaban el territorio nacional en la época de la conquista o colonización” y el decreto reglamentario “(...) a) Que tengan identidad étnica; b) Que tengan una lengua actual o pretérita autóctona; c) Que tengan una cultura y organización social propias; d) Que hayan conservado sus tradiciones esenciales; e) Que convivan o hayan convivido en un hábitat común; f) Que constituyan un núcleo de por lo menos tres (3) familias asentadas o reasentadas(...). En vistas de la norma nacional, y ya que las definiciones aportadas son similares, pero no exactas. Se debe mantener la flexibilidad de cada estado de utilizar su definición.</p> <p>“<i>The 2007 United Nations Declaration on the Rights of Indigenous Peoples has not adopted a universal definition</i>”, y los contenidos brindados en la descripción aportan a una caracterización, no a una definición <i>per se</i>.</p> <p>Adicionalmente, no corresponde listar la fuente (IFAD) en el cuerpo de la descripción.</p> <p>Se destaca que la Declaración de Naciones Unidas sobre los Derechos de las Personas Indígenas no adopta una definición universal, tal como se menciona en el pie de la página.</p>	Argentina
Innovation	Any generation of a new, or an improvement of an existing,	UNEP/CBD/WG8J/8/6/Add.1,

⁹ UN Doc. E/CN.4/Sub.2/1986/7 and Add. 1-4. The conclusions and recommendations of the study, in Addendum 4, are also available as a United Nations sales publication (U.N. Sales No. E.86.XIV.3). The study was launched in 1972 and was completed in 1986, thus making it the most voluminous study of its kind, based on 37 monographs.

TERM	DEFINITION	SOURCE /COMMENTS
	collective and /or cumulative knowledge or technology through alteration or modification, or the use of properties, values or processes of any biological material or any party thereof, whether documented, recorded, oral, written or in whatever manner otherwise existing.” ¹⁰	annex, section II African Model Law
<i>Innovation</i>	<p>La definición usa el término “tradicición” que no está definido. Las tradiciones actúan como filtro de las innovaciones y eso las hace tan ricas, impredecibles e innovadoras.</p> <p>Se sugiere remover la aclaración dentro del paréntesis, de modo de dejar las dos primeras oraciones.</p> <p>El término desde el punto de vista jurídico ameritará alguna aclaración.</p>	Argentina
<i>Innovation</i>	<p>To make sure that the concept is appropriately framed, and do not conflict with definitions in other international fora, it would be better circumscribe the term itself. In this sense, we suggest to write in the first column (TERMS) “Innovation (In the context of Article 8(j) and 10(c) and related provisions on Traditional Knowledge)”.</p> <p>Also, on the proposed definition of innovation, Brazil suggests to include the work THAT in the text as below, to give the appropriate contour to the filter of tradition through which innovation should be understood for the purposes of Article 8(j) and 10 (c) and related provisions on TK. “In the context of traditional knowledge and sui generis systems, innovation should be understood through the filter of tradition. In other words, tradition could act as a filter through which innovation occurs, that is, innovation and creation THAT occur within a framework of tradition and culture”.</p> <p>In principle, Brazil does not agree to work on the basis of the definition of the African Model Law.</p>	Brazil
<i>Innovation</i>	What is now in the definition column is more a commentary than a definition.	Canada
<i>Innovation</i>	There is a general understanding of the term “innovation” related to the economics of patents. Generally, innovation is regarded as a continual activity where the rate of inventiveness is low when compared to an invention. In the context of Article 8(j), it would be better to specify that this definition relates to innovation of indigenous peoples and local communities.	India
<i>Innovation</i>	“Innovation”, “Research” and “Prior informed consent” should be deleted from the glossary, since these are general terms and not specific to the Article 8(j). If these terms are to be listed in this glossary, they should be written in italics in order to distinguish themselves from the general terms, when they are used within the context of the Article 8(j).	Japan
<i>Innovation</i>	Taking into account, subsistence, commercial or recreational purposes.	Red de Cooperación Amazónica - REDCAM

¹⁰ African Model Legislation for the Protection of the Rights of Local Communities, Farmers and Breeders, and for the Regulation of Access to Biological Resources, Part II, Definitions and Scope, page 4.

TERM	DEFINITION	SOURCE /COMMENTS
Local communities	<p>Local communities living in rural and urban areas of various ecosystems may exhibit some of the following characteristics:</p> <ul style="list-style-type: none"> (a) Self-identification as a local community; (b) Lifestyles linked to traditions associated with natural cycles (symbiotic relationships or dependence), the use of and dependence on biological resources and linked to the sustainable use of nature and biodiversity; (c) The community occupies a definable territory¹¹ traditionally occupied and/or used, permanently or periodically. These territories are important for the maintenance of social, cultural, and economic aspects of the community; (d) Traditions (often referring to common history, culture, language, rituals, symbols and customs) and are dynamic and may evolve; (e) Technology/knowledge/innovations/practices associated with the sustainable use and conservation of biological resources; (f) Social cohesion and willingness to be represented as a local community; (g) Traditional knowledge transmitted from generation to generation including in oral form; (h) A set of social rules (e.g., that regulate land conflicts/sharing of benefits) and organizational-specific community/traditional/customary laws and institutions; (i) Expression of customary and/or collective rights; (j) Self-regulation by their customs and traditional forms of organization and institutions; (k) Performance and maintenance of economic activities traditionally, including for subsistence, sustainable development and/or survival; (l) Biological (including genetic) and cultural heritage (bio-cultural heritage); (m) Spiritual and cultural values of biodiversity and territories; (n) Culture, including traditional cultural expressions captured through local languages, highlighting common interest and values; (o) Sometimes marginalized from modern geopolitical systems and structures; (p) Biodiversity often incorporated into traditional place names; 	<p>UNEP/CBD/WG8J/7/8/Add.1¹² 4 September 2011</p> <p>Report of the Expert Meeting of Local Community Representatives.</p> <p>The experts recommended that a working definition may be possible based on the following characteristics, some of which could be considered essential. The group agreed that self-identification or the right to self-identify should be foremost and essential in any list of characteristics and that, because of the diversity of local communities, a possible list of characteristics should be broad and inclusive. Furthermore, from the list of possible characteristics, a local community could possess a cluster of characteristics, reflecting its own unique cultural, ecological and social circumstances.</p> <p>The COP in decision XI/14, B, on local communities.</p> <p><i>Recognizing</i> that the involvement of local communities in accordance with Article 8(j) has been limited,</p> <p><i>Recognizing also</i> that the full and effective participation of local communities is crucial to achieving the objectives of the Convention and implementing the Strategic Plan for Biodiversity 2011–2020, including the Aichi Biodiversity Targets,</p> <p>17. <i>Encourages</i> Parties to take concrete actions to facilitate participation by indigenous and local</p>

¹¹ "Territory" is interpreted as "lands and waters".

¹² Initially issued as document UNEP/CBD/WG8J/7/8.

TERM	DEFINITION	SOURCE /COMMENTS
	<p>(q) Foods and food preparation systems and traditional medicines are closely connected to biodiversity/environment;</p> <p>(r) May have had little or no prior contact with other sectors of society resulting in distinctness or may choose to remain distinct;</p> <p>(s) Practice of traditional occupations and livelihoods;</p> <p>(t) May live in extended family, clan or tribal structures;</p> <p>(u) Belief and value systems, including spirituality, are often linked to biodiversity;</p> <p>(v) Shared common property over land and natural resources;</p> <p>(w) Traditional right holders to natural resources;</p> <p>(x) Vulnerability to outsiders and little concept of intellectual property rights.</p>	<p>communities in the development and implementation of national biodiversity strategies and action plans and other work under the Convention,</p> <p>18. <i>Takes note with appreciation</i> of the report of the Expert Group Meeting of Local Communities Representatives (UNEP/CBD/WG8J/7/8/Add.1) and <i>encourages</i> Parties to consider this report as a potentially useful input to promoting full and effective participation by local communities in the work of the Convention;</p> <p>19. <i>Takes note</i> of the characteristics listed in section I of the annex to the report of the Expert Group Meeting as potentially useful advice in identifying local communities, within the mandate of the Convention;</p> <p>21. <i>Takes note with appreciation</i> of sections II and III of the annex to the report of the Expert Group Meeting as potentially useful advice for developing measures and mechanisms to assist in the implementation of the Convention and the achievements of its goals, and for developing targeted outreach activities for local communities ...</p>
<i>Local communities</i>	<p>La afirmación “Local communities living in rural and urban areas of various ecosystems may exhibit (...) and linked to the sustainable use of nature and biodiversity” no sería adecuada, dado que representa una generalidad que no aplica a todos los casos. En este sentido, existen comunidades locales que, debido a diferentes factores, pueden realizar usos de los recursos y de la diversidad biológica que no necesariamente son sustentables. Se solicita remover el punto “l”, que refiere a “Biological (including genetic) and cultural heritage (bio-cultural heritage)”, dado que no es una característica en sí y la redacción presenta una idea incompleta o insuficiente. También se solicita remover el punto “o”, que refiere a</p>	Argentina

TERM	DEFINITION	SOURCE /COMMENTS
	<p>“Sometimes marginalized from modern geopolitical systems and structures”, dado que es una generalización y que la situación de diferentes comunidades locales y originarias varía dentro de un mismo país y entre diferentes países.</p>	
<i>Local communities</i>	<p>“Local Communities”</p> <p>The National Law (Nº 13.123_2015, in Brazil) of access to genetic resources and sharing of benefits arising from their utilization, recently enacted by the National Congress of Brazil, establishing in its glossary of terms for law enforcement purposes, the following concept for “Local Communities”:</p> <p>“Traditional people and community - culturally different groups and are recognized with such, which have their own forms of social organization, which occupy and use territories and natural resources as a condition for their cultural, social, religious, ancestral and economic reproduction, using knowledge, innovations and practices generated and transmitted by tradition.”</p> <p>On the other hand, in our daily lives in local communities, we believe the best way to conceptualize who we are is through self-definition.</p>	Pacari Network
<i>Local communities</i>	<p>We suggest keeping the language used in the decision XI / 14 B based on document UNEP / CBD / WG8J / 7/8 / Add.1, also believe appropriate and necessary an definition or concept of local communities is necessary, more condensed and practical, for the glossary, so we should work to realize this before the next meeting of 8-J work.</p>	Red de Cooperación Amazónica - REDCAM
Nomadic	<p>Persons without a fixed place of usual residence who move from one site to another, usually according to well-established patterns of geographical mobility</p>	Entry number 2216
Prior, informed consent	<p>Access to traditional knowledge, innovations and practices of indigenous peoples and local communities should be subject to prior informed consent or prior informed approval from the holders of such knowledge, innovations and practices.¹³</p> <p>Prior informed consent and approval and involvement should be understood as a continual process building mutually beneficial, ongoing arrangements between users of traditional knowledge and indigenous peoples and local communities, in order to build trust, good relations, mutual understanding, inter-cultural spaces, knowledge exchanges, create new knowledge and reconciliation.</p> <p>It is not practical to propose a “one-size-fits-all” approach for prior informed consent or approval and involvement of indigenous peoples and local communities as regards access to their knowledge, innovations and practices; and therefore these guidelines are intended to be used taking into account national and local</p>	<p>UNEP/CBD/WG8J/9/2 guidelines</p> <p>Annex: II. General Principles</p> <p>A. Prior informed consent or approval and involvement and</p> <p>B. Paragraphs 2, 3 and 4</p>

¹³ General Principle 5 of the programme of work on Article 8(j) and related provisions.

TERM	DEFINITION	SOURCE /COMMENTS
	circumstances.	
<i>Prior, informed consent</i>	<p>En el contexto de pueblos originarios en Argentina se entiende como PIC a “la expresión de los Pueblos Originarios acerca de la aprobación o no de un proyecto que afecte sus derechos colectivos en forma directa o indirecta. Esa expresión de la voluntad colectiva de los Pueblos Indígenas deberá ser conforme a la cosmovisión de cada Pueblo en particular, con ausencia de coacción, con información oportuna, transparente y adecuada”.</p> <p>Por lo que se debe acordar con lo dispuesto en el documento de que no se puede establecer una única definición de PIC y debe mantener flexibilidades dentro de las normas nacionales para que sea establecido.</p> <p>El PIC debe ser entendido como un proceso continuo de construcción de beneficio mutuo, se deben elaborar acuerdos entre los usuarios de conocimientos tradicionales y los Pueblos originarios respetando las leyes tradicionales y los protocolos comunitarios para los procesos de toma de decisiones habituales debiendo dar la debida importancia en relación a los aspectos procesales y sustantivos del proceso de consentimiento;</p> <p>Finalmente la concesión del consentimiento los usuarios de los conocimientos tradicionales, salvo mutuo acuerdo, no transfiere la propiedad sino que simplemente permite el uso temporal.</p> <p>El consentimiento informado previo libre se refiere a:</p> <p>LIBRE Cuando el proceso de toma de decisiones de los Pueblos Indígenas, es independiente a cualquier injerencia exterior. Ausente de intimidación, coerción y manipulación.</p> <p>PREVIO Es el espacio de tiempo previo adecuado que permita recolectar toda la información necesaria y que permita llevar adelante un debate inter- no, respetando los tiempos propios de los Procesos Indígenas de Consulta o consenso.</p> <p>INFORMADO Se entiende que se debe brindar la información necesaria para que los Pueblos Indígenas puedan expedirse acerca del asunto a consultar. La guía del Convenio 169 ejemplifica los datos que se deben considerar:</p> <p>a) la naturaleza, envergadura, ritmo, reversibilidad y alcance de cualquier Proyecto o actividad propuesto; b) la razón o las razones o el objeto del Proyecto y/o la actividad; c) la duración del Proyecto o la actividad; d) la ubicación de las áreas que se verán afectadas; e) una evaluación preliminar de los probables impactos económicos, sociales, culturales y ambientales, incluso los posibles riesgos, y una distribución de beneficios justa y equitativa en un contexto que respete el principio de precaución; f) el personal que probablemente intervenga en la ejecución del Proyecto propuesto (incluso Pueblos Indígenas, personal del sector privado, instituciones de investigación, empleados gubernamentales y demás personas); g) los procedimientos que puede entrañar el Proyecto.</p>	Argentina

TERM	DEFINITION	SOURCE /COMMENTS
<i>Prior, informed consent</i>	<p>Brazil suggests the following text, that builds on the proposed one:</p> <p>“Access to traditional knowledge, innovations and practices of indigenous peoples and local communities should be subject to prior informed consent or prior informed approval from the holders of such knowledge, innovations and practices.</p> <p>Prior informed consent and approval and involvement should be understood as a continual process building mutually beneficial, ongoing arrangements between users of traditional knowledge and indigenous peoples and local communities, in order to build trust, good relations, mutual understanding, inter-cultural spaces, knowledge exchanges, create new knowledge and reconciliation.</p> <p>Prior informed consent should be free and informed. Free because any form of coercion or persuasion could be used in other to get the consent or approval. Informed because it must be explicit that the indigenous or local people involved must know and understand the whole meaning of the consent (what use will be done, by whom, for how long, what are the possible consequences, impacts, the aim, and so on).</p> <p>It is not practical to propose a “one-size-fits-all” approach for prior informed consent or approval and involvement of indigenous peoples and local communities as regards access to their knowledge, innovations and practices; and therefore these guidelines are intended to be used taking into account national and local circumstances, and to be applied in accordance with domestic law. (This last suggestion to align the definition with Article 6 of the Nagoya Protocol)</p>	Brazil
<i>Prior, informed consent</i>	<p>“,” after “Prior” is not necessary. In addition, the definition of “Prior informed consent” should take into account the description in the PIC voluntary guideline which will be discussed and adopted at COP13.</p> <p>****</p> <p>“Innovation”, “Research” and “Prior informed consent” should be deleted from the glossary, since these are general terms and not specific to the Article 8(j). If these terms are to be listed in this glossary, they should be written in italics in order to distinguish themselves from the general terms, when they are used within the context of the Article 8(j).</p>	Japan
<i>Prior, informed consent</i>	<p>Nuestra legislación nacional establece que debe ser un consentimiento fundamentado previo (Ley de Gestión de Diversidad Biológica, G.O. 39.070 del 01/12/2008). Por tanto, se sugiere que aparezca el término Consentimiento previo, informado, sin eliminar la palabra previo.</p>	Venezuela (Bolivarian Republic of)
<i>Prior, informed consent</i>	<p>Se debe entender como la potestad de decisión informada y fundamentada de los pueblos indígenas y comunidades locales para otorgar acceso a sus conocimientos, innovaciones y prácticas tradicionales, teniendo presente que es un acto que involucra a su patrimonio inmaterial intangible. El consentimiento libre, previo e</p>	Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)

TERM	DEFINITION	SOURCE /COMMENTS
	informado puede incluir la decisión de no otorgar acceso a los conocimientos tradicionales en consideración a aspectos culturales que se vean vulnerados por parte de los pueblos indígenas y comunidades locales.	
Research (In the context of Article 8(j) and related provisions on Traditional Knowledge)	Includes but is not limited to collecting and/or analysing information, data and/or statistics concerning knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biological diversity.	UNEP/CBD/WG8J/8/6/Add.1, annex, section II
<i>Research</i>	Brazil suggests the following addition to the end of the paragraph: “Includes also research concerning genetic resources held and maintained by indigenous and local people, or a traditional process or technological development made through traditional knowledge. Research, in the context of article 8 j includes traditional knowledge and genetic resources provided by indigenous and local communities even if obtained from secondary sources such as: street markets, publications, inventories, films, scientific articles, registries, collections, museums, data basis and other forms of systematization and record of associated traditional knowledge and biodiversity. Research related to traditional knowledge may not be always explicitly relevant for the conservation and sustainable use of biological diversity.”	Brazil
<i>Research</i>	We question why there has to be a definition of “research” because it is not a treaty term or term of art. If such a definition is nevertheless retained, it should include the Article 8(j) phrase “embodying traditional lifestyles” after “indigenous and local communities”.	Canada
<i>Research</i>	The meaning of research is narrowed down to collecting and/or analysing information, data or statistics. Not clear whether scientific validation (for example, research on genetic/biological resources using traditional knowledge) of traditional knowledge falls within the scope of the definition of research. Scientific validation of collected information could be mentioned. Involvement or participation of indigenous peoples and local communities in research could be mentioned.	India
<i>Research</i>	“Innovation”, “Research” and “Prior informed consent” should be deleted from the glossary, since these are general terms and not specific to the Article 8(j). If these terms are to be listed in this glossary, they should be written in italics in order to distinguish themselves from the general terms, when they are used within the context of the Article 8(j).	Japan
<i>Research</i>	In definitions: on line 4 after Indigenous include Peoples.	Red de Mujeres Indígenas sobre Biodiversidad de América Latina y el Caribe

TERM	DEFINITION	SOURCE /COMMENTS
		(RMIB-LAC) and Andes Chinchasuyu
Sacred site	A site, object, structure, area or natural feature or area, held by national Governments or indigenous and local communities to be of particular importance in accordance with the custom of an indigenous or local community because of its religious and/or spiritual significance. ¹⁴	Akwé: Kon Guidelines
Sacred species	A plant or animal held by indigenous and local communities to be of particular importance in accordance with the traditions and/or customs because of its religious or spiritual significance.	UNEP/CBD/WG8J/8/6/Add.1, annex, section II A similar concept occurs in the Akwé: Kon Guidelines: Species inventories including identification of particular species important to the affected indigenous or local community as food, medicine, fuel, fodder, construction, artefact production, clothing, and for religious and ceremonial purposes, etc. ¹⁵
Self-identification	Attribution of certain characteristics or qualities to oneself.	IFAD Entry number 2226
Sustainable development	Development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs.	IFAD Entry number 2234 and World Commission on Environment and Development.
<i>Sustainable development</i>	<ul style="list-style-type: none"> This is general definition applicable for all people. Along with this definition the role and significance of indigenous and local communities in sustainable development could also be explained. Publication of International Council for Science (ICSU) and UNESCO entitled “Science, Traditional Knowledge and Sustainable Development” (2002) mentioned the importance of cooperation between scientists and the holders of TK which include local people in general and indigenous people in particular for sustainable development. 	India
Traditional	The group, clan or community or people, or an individual who is recognized by a group, clan or community of people as the	UNEP/CBD/WG8J/8/6/Add.1,

¹⁴ Refer Akwé: Kon Guidelines.

¹⁵ Refer Akwé: Kon Guidelines.

TERM	DEFINITION	SOURCE /COMMENTS
custodian	individual, in whom the custody or protection of the expressions of culture are entrusted in accordance with the customary law and practices of that group, clan or community. ¹⁶	annex, section II
<i>Traditional custodian</i>	Se solicita reemplazar “community or people” or “community of people.	Argentina
<i>Traditional custodian</i>	Brazil considers that the definition should be wider to include the kind of assets that may be under custodianship. Therefore, suggests the following addition to the end of the paragraph: "The traditional custodians may be the holders or protectors of traditional knowledge or biodiversity, assets can include seeds, traditional varieties, sacred forests, myths, and other relevant resources, tangible or intangible."	Brazil
<i>Traditional custodian</i>	We have the following questions regarding the proposed definition: The group, clan or community or [is this meant to be an “or” or an “of” ?] people, or an individual who is recognized by a group, clan or community of [is this meant to be an “or” or an “of” ?] people as the individual, in whom the custody or protection of the expressions of culture are entrusted in accordance with the customary law and [should this rather be an “or”, where customary law has no application?] practices of that group, clan or community. We also note that footnote 28 was not provided in the document.	Canada
<i>Traditional custodian</i>	Establecer y reforzar que el custodio debe ser colectivo, utilizando las convenciones internacionales para su comprensión.	Costa Rica
Traditional resources	Are tangible or intangible assets of biological, spiritual, aesthetic, cultural and economic value used traditionally by indigenous peoples and local communities.	UNEP/CBD/WG8J/8/6/Add.1, annex, section II
<i>Traditional resources</i>	It is not clear if the tangible or intangible assets must fulfil all the conditions (...of biological, spiritual, aesthetic, cultural and economic value used...) or just one of them. If the latter is true, it is suggested to change the word “and” by “ or ”.	Brazil
Traditional territories	Lands, and waters traditionally occupied, or used by indigenous peoples and local communities.	Akwé: Kon Guidelines and UNEP/CBD/WG8J/8/6/Add.1, annex, section II
<i>Traditional territories</i>	Brazil suggests the following addition to the end of the paragraph: “Lands and waters traditionally occupied, or used by indigenous peoples and local communities. Those traditionally occupied by indigenous peoples or traditional peoples and communities, those used for their productive activities, those indispensable for the preservation of environmental resources and those necessary for their well-being and for their physical and cultural reproduction, according to their uses, customs and traditions. ”	Brazil

TERM	DEFINITION	SOURCE /COMMENTS
<i>Traditional territories</i>	In definitions: on line 2 after Indigenous include <i>Peoples</i>	Red de Mujeres Indígenas sobre Biodiversidad de América Latina y el Caribe (RMIB-LAC) and Andes Chinchasuyu
<i>Traditional territories</i>	Consideración ya expuesta en el párrafo 197 en cuanto a biodiversidad de la Declaración Final de Río+20 y relacionada también con el artículo 25 de la Declaración de las Naciones Unidas sobre Derechos de los Pueblos Indígenas. (a continuación del párrafo propuesto) agregar, que les garantiza sus medios de vida sostenibles y les permite mantener y fortalecer su propia relación espiritual para el mantenimiento de los conocimientos tradicionales y evitar la pérdida de la biodiversidad.	Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)
Tribal peoples	Peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by its own customs or traditions or by special laws or regulations.	IFAD Entry number 2250 Also Convention concerning Indigenous and Tribal Peoples in Independent Countries, ILO.
Tribe	Notional form of human social organization based on a set of smaller groups, having temporary or permanent political integration, and defined by traditions of common descent, language, culture, and ideology.	IFAD Entry no. 2250
Vulnerable	Able to be easily physically, emotionally, or mentally hurt, influenced, or attacked	IFAD Entry number 2259 and Cambridge Dictionary
Vulnerable group	Group of people who have insufficient access to the quantity and quality of biological resources that would ensure a healthy life and/or are at risk of losing such access altogether	IFAD Entry number 2260 and also World Food Programme In the context of the CBD “biological resources” is substituted for “food”.
<i>Vulnerable group</i>	Brazil suggests the following addition to the IFAD’s text: Group of people who have insufficient access to the quantity and quality of biological resources, security, access to public policies, territory or other resources that would ensure a healthy life and/or are at risk of losing such access altogether.	Brazil
<i>Vulnerable group</i>	<ul style="list-style-type: none"> • In the column providing the source of the definition, it is provided that in the context of CBD, biological resource is substituted for food. • Definition of “vulnerable” as contained in Term 32 is “Able to be easily physically, emotionally or mentally hurt, influenced or 	India

TERM	DEFINITION	SOURCE /COMMENTS
	<p>attacked.</p> <ul style="list-style-type: none"> It is not desirable that the definition of the term “vulnerable” assumes totally different meanings when used alone and when used in association with the term “group” leading to confusion. In the context of Article 8(j), it is questionable whether the concern of vulnerable group is confined to access to food only. 	
Well-being	A context -and situation-dependent state, comprising basic material for a good life, freedom and choice, health, good social relations, and security	IFAD Entry number 2261 and FAO
<i>Well-being</i>	Living in harmony with nature.	Red de Cooperación Amazónica - REDCAM

III. NEW TERMS OR CONCEPTS SUGGESTED BY THE REVIEWERS

Some contributions received during the peer review process offered new or additional terms or concepts. These are made available below but have not been added to the glossary.

TERM	DEFINITION	SOURCE/COMMENTS
Biocultural diversity	Biocultural diversity is a dynamic, place-based, aspect of nature arising from links and feedbacks between human cultural diversity and biological diversity.	a member of the IPBES task force on indigenous and local knowledge who is based at the University of Canberra
ICCAs	ICCAs are territories and areas with significant biological, ecological and cultural / spiritual values that are governed and inherently and/or voluntarily conserved by indigenous peoples and local communities through customary laws, institutions, knowledge systems, sustainable use practices and/or other effective means. “ICCA” is a generic term for thousands of different names in diverse local contexts, and is often used in the CBD and IUCN to abbreviate “indigenous peoples’ and community conserved territories and areas” or “territories and areas conserved by indigenous peoples and local communities”. The ICCA Consortium identifies three characteristics of ICCAs: 1) an indigenous people or local community possesses a close and profound relationship with a site (territory, area or species’ habitat); 2) the people or the community has been de facto governing the site (i.e., developing and enforcing management rules); and 3) the people’s or community’s management decisions and efforts contribute to conservation.	ICCA Consortium

TERM	DEFINITION	SOURCE/COMMENTS
<p>Utilización indebida de los conocimientos tradicionales</p> <p>Unauthorized use of traditional knowledge</p>	<p>La utilización indebida de los conocimientos tradicionales debería ser entendido como la acción para impedir la apropiación indebida y el uso indebido; incluidos todo tipo de adquisiciones, apropiaciones, usos o explotación de sus conocimientos tradicionales, sin su consentimiento fundamentado previo y el establecimiento de condiciones mutuamente convenidas; impedir la concesión de derechos de propiedad intelectual que suponga la utilización de sus conocimientos tradicionales sin la divulgación obligatoria de los poseedores de conocimientos tradicionales y de su país de origen, así como la presentación de pruebas del consentimiento fundamentado previo y la participación en los beneficios; e, impedir el uso de los conocimientos tradicionales fuera de su contexto tradicional sin que se reconozca el origen de dichos conocimientos; el reconocimiento y la atribución de los poseedores de los conocimientos tradicionales cuando sea conocido; y el respeto de las normas y prácticas culturales de sus poseedores (wipo_grtkf_ic_18_7).</p>	<p>Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)</p>
<p>Dominio público</p> <p>Public domain</p>	<p>Los conocimientos tradicionales se encuentran en el dominio público cuando tales conocimientos y su información han salido fuera del ámbito cultural de los pueblos indígenas y comunidades locales, y se encuentran depositados en fondos bibliográficos, bases de datos o en colecciones ex situ en centros de etnobotánica, obtenidos con o sin el consentimiento libre, previo e informado de los legítimos poseedores (tomado parcialmente de la propuesta del Código de la Economía Social de los Conocimientos –COESC-Ecuador, 2016).</p>	<p>Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)</p>
<p>Poseedor y titular del conocimiento tradicional</p> <p>Holder and right holder of traditional knowledge</p>	<p>Son los pueblos indígenas y comunidades locales que han generado en sí los conocimientos, innovaciones y prácticas tradicionales, y que la legislación nacional respectiva le ha otorgado su reconocimiento y protección legal como derecho colectivo inmaterial.</p>	<p>Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)</p>
<p>Licencias sobre conocimientos tradicionales</p> <p>Traditional knowledge license</p>	<p>Acto resultante de un acuerdo mutuamente convenido entre el poseedor titular del conocimiento tradicional y el usuario, que le otorga a este último el uso de tales conocimientos por el tiempo estipulado en el acuerdo y para los fines determinados, respetando la titularidad del conocimiento tradicional a su legítimo poseedor.</p>	<p>Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)</p>
<p>Registros públicos sobre conocimientos tradicionales</p> <p>Public records on traditional knowledge</p>	<p>Los registros públicos de los conocimientos tradicionales se debería entender como la custodia de tales conocimientos mediante bases de datos o fondos bibliográficos en el ámbito de la autoridad nacional competente, donde se encuentren establecidos registros o catalogación de estos conocimientos provenientes de información proporcionada por parte de los propios pueblos indígenas y comunidades locales u obtenidos de fuentes secundarias, y que los mismos sólo pueden ser accedidos mediante el consentimiento fundamentado previo de sus legítimos poseedores, como son los propios pueblos indígenas y comunidades locales.</p>	<p>Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)</p>

TERM	DEFINITION	SOURCE/COMMENTS
<p>Registro comunitarios sobre conocimientos tradicionales</p> <p>Community record on traditional knowledge</p>	<p>Deberían ser entendidos como el desarrollo de registros locales de los conocimientos tradicionales de conformidad con sus usos y costumbres, establecidos en las propias comunidades (Ley 27811 de Protección de los conocimientos colectivos de los pueblos indígenas vinculados a los recursos biológicos, Perú - 2002).</p>	<p>Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)</p>
<p>Valor intrínseco del conocimiento tradicional</p> <p>Intrinsic value of traditional knowledge</p>	<p>El conocimiento tradicional es colectivo e integral y está asociado con una serie de prácticas e innovaciones relacionados con el entorno de las comunidades, entre ellos con la biodiversidad, por tanto, no sólo debe protegerse por su valor económico, sino sobre todo, por su valor cultural porque hacen parte de la identidad cultural de un pueblo indígena.</p>	<p>Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica (COICA)</p>