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Eight meeting
Montreal, 7-11 October 2013
Item 6 of the provisional agenda*

IN-DEPTH DIALOGUE ON THEMATIC AREAS AND OTHER CROSS-CUTTING ISSUES "CONNECTING TRADITIONAL KNOWLEDGE SYSTEMS AND SCIENCE, SUCH AS UNDER THE IPBES, INCLUDING GENDER DIMENSIONS"

Note by the Executive Secretary

INTRODUCTION

1. In order to contribute to the incorporation of Article 8(j) and related provisions, as a cross-cutting issue across the areas of work of the Convention, the Conference of the Parties, in paragraph 12 of decision X/43, decided to include a new agenda item at future meetings of the Ad Hoc Open-ended Working Group on Article 8(j) and Related Provisions, entitled: "In-depth dialogue on thematic areas and other cross-cutting issues". Furthermore, the eleventh meeting of the Conference of the Parties decided, in paragraph 7 of decision XI/14 A, that the topic of the in-depth dialogue to be held at the eighth meeting of the Working Group shall be:

> "***Connecting traditional knowledge systems and science, such as under IPBES, including gender dimensions*".**

2. Through notification 2013-007 (ref. No. SCBD/SEL/OJ/JS/dm/81183) of 21 January 2013, the Executive Secretary invited Parties and stakeholders to provide views on this matter in advance of the eight meeting of the Working Group on Article 8(j) and Related Provisions. Views were received from Australia, Peru, Sweden, Red Indígena de Turismo de México A.C., Universidad Autonóma Metropolitana Unidad Lerma, Red de Mujeres Indígenas sobre Biodiversidad de America Latina y el Caribe, Forest Peoples Programme and Natural Justice supported by another 72 organizations and networks, and are made available in an information document for the meeting (UNEP/CBD/WG8J/8/INF/2).

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3. The Secretariat has prepared this background document to facilitate and guide the dialogue. Section I provides an overview of the submissions received; section II contains issues pertinent to connecting traditional knowledge systems and science within relevant organizations such as IPBES; section III contains gender dimensions; section IV contains some possible issues for discussion during the dialogue; and section V contains a possible draft recommendation for the consideration of the Working Group to identify the topic of the in-depth dialogue to take place at its next meeting.

4. It is expected that the methodology of the in-depth dialogue will involve presentations by a panel of experts followed by an interactive dialogue with meeting participants, chaired by the representative of a Party. The outcomes expected from the in-depth dialogue may include possible recommendations and/or advice directed towards the relevant programme(s) of work, and international bodies such as IPBES with a focus on connecting traditional knowledge systems and science.

I. OVERVIEW OF SUBMISSIONS RECEIVED

5. Australia's submission mentions that the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) is a primary institution for information and research about the cultures and lifestyles of Aboriginal and Torres Strait Islander peoples, past and present. The Institutes' management structures and work represent partnerships with and are guided by indigenous Australians. The Institute undertakes and encourages scholarly, ethical community-based research, is guided by a strong code of research ethics, holds a priceless collection of films, photographs, video and audio recordings and the world's largest collections of printed and other resource materials for Indigenous Studies, and has its own publishing house. The AIATSIS Guidelines for Ethical Research in Indigenous Studies has been widely adopted as an Australian standard.[1] AIATSIS's activities affirm and raise awareness among all Australians, and people of other nations, of the richness and diversity of Australian indigenous culture and histories.

6. Regarding gender specific knowledge and women's knowledge, AIATSIS has a long record of supporting indigenous women's voices in research and initiatives. One recent example is the "Indigenous Women's Gathering" which was held on Magnetic Island, Queensland, in August 2012, to promote culturally appropriate and gender specific ways in which to document and preserve women's knowledge of biological diversity. The Indigenous Women's Gathering brought together 24 Great Barrier Reef saltwater women[2] to create a shared understanding of the female role in Indigenous land and sea country management. This gathering provided a unique opportunity for saltwater indigenous women, Traditional Owners and the Great Barrier Reef Marine Park Authority to discuss and record the importance of female Traditional Owners and their knowledge in land and sea management. Close to 30 women from areas along the Great Barrier Reef Marine Park coast networked and learnt from each other's sea "country"[3] experiences and used the workshop to identify the different roles women have at various levels (family, community, local government and federal) including towards their traditional sea country.

7. The AIATSIS small grants and Traditional Use of Marine Resource Agreements (TUMRA) programme supports activities to engage Traditional Owners including intergenerational transfer of traditional ecological knowledge through on country culture camps; youth activities including junior ranger programs; sea country management planning and implementation; focused beach, waterways and coastal activities including wetland restoration, clean-up days (including marine debris) and removal of bund (retaining) walls to restore natural water flows; cultural heritage mapping (particularly on islands); targeted threatened species protection including protection of turtle nesting sites, monitoring of turtle and dugong populations (including turtle hatchlings) and responses to severe weather conditions (such as recent Cyclone Yasi); major flooding and tornados; improved mapping and protection of threatened habitats (sea-grass; corals; mangroves).

[1] For additional information refer http://www.aiatsis.gov.au/research/about.html

[2] "Salt-water women" is the term that Australian Aboriginal women, with traditional territories covering Australian seas and oceans, use to describe themselves (as opposed to "fresh-water people")

[3] Indigenous Australians refer to their traditional territories (lands and waters) as their "country".

8. The Australian Government assessments for national and Commonwealth heritage involve an integrated assessment on scientific, social and cultural values, including, specifically, Indigenous heritage values, historical heritage values and natural heritage values. The Australian Heritage Council is constituted as an expert body with experts in indigenous, historic and natural heritage.

9. In April 2010, the Australian Government endorsed a national research, development and extension (RD & E) strategy for fishing and aquaculture. The strategy establishes a National Priorities Forum to focus Australia's fishing and aquaculture RD&E priorities. An indigenous reference group has been formed to provide ongoing advice to the National Priorities Forum on indigenous needs and priorities. A strategic indigenous priority is to acknowledge indigenous fishing practices through the identification of models to incorporate traditional fishing knowledge/traditional fisheries management into aquatic resource management processes, as customary sustainable use.

10. The approach taken by the Australian Government to knowledge systems interface (i.e. traditional knowledge and science) is based on respect for and active engagement of indigenous traditional owners (knowledge holders). Towards this goal, the Australian Government has established a myriad of indigenous programmes under the guidance of indigenous Australians, which focus on the inter-generational transmission of knowledge, language retention, and, where appropriate, documentation of knowledge. The Australian Government encourages the active application of knowledge on the ground, by knowledge holders, on their traditional territories, in partnership with the Government across a spectrum of land and water management possibilities. These are well exemplified by the broad range of possibilities concerning indigenous communities' protected areas.

11. The Government of Peru, in its submission, draws attention to the promotion of the links between traditional knowledge and scientific knowledge for the management of wildlife and forests. Through the provisions of Law No. 29.763 on forestry and wildlife, traditional knowledge is incorporated into management plans, which are part of intervention strategies and actions for short, medium and long term. This practical application of knowledge into management plans demonstrates that Peru values and promotes the practical application of indigenous knowledge. Another experience is the National Intercultural Health Center (CENSI) and its Strategy on Health of Indigenous Peoples, which also includes traditional knowledge. Along the same lines as Law No. 29.763, CENSI promotes the implementation of law 27821 called "Law of Promotion of Complement of Nutrition for the Alternative Development". Law 27821 recognizes and promotes in its objectives, traditional nutritional supplements for health and prevention of illness, related biological resources and products that have traditional uses.

12. Sweden's submission reflects on its experience as an active participant in the IPBES dialogue process commencing in 2011 and ongoing. The IPBES dialogue concerning traditional knowledge is referred to as "A knowledge dialogue for the 21st Century: Indigenous Knowledge, traditional knowledge, science and connecting diverse knowledge systems", and was initiated by the Resilience and Development Programme (Swedbio) at Stockholm Resilience Centre, together with the International Indigenous Forum on Biodiversity (IIFB) and the national programme on local and traditional knowledge, concerning the conservation and sustainable use of biological diversity of Sweden (Naptek).[4]

13. Several projects related to connecting across knowledge systems have also been initiated nationally by Naptek to increase understanding and knowledge exchange between knowledge systems in theory and practice. For example, the project "The Reindeer as indicator" is an exchange of local indigenous knowledge and academic knowledge, on equal basis, and is a collaboration project between the Swedish Sami Parliament and Naptek. A compilation of present knowledge on the impact of reindeer husbandry on biodiversity and the landscape has been made, one part based on local and traditional knowledge and the other based on academic knowledge (e.g. results from scientific studies). The project has made the expert knowledge of the reindeer herders visible and has deepened the understanding of the importance of reindeer for maintenance of biological diversity and important landscape values, as well as the dependence on biological diversity of the reindeer husbandry. The gender dimensions have been an

[4] Refer to http://www.naptek.se/eng.php

important part of the dialogue in the project. A preliminary conclusion from this project is that different knowledge systems have both similarities and differences in applications and validity.

14. The Swedish Forest Agency, together with the reindeer husbandry communities has conducted eco-mapping over sensitive and important areas for reindeer husbandry to give an opportunity for the logging industry to pay particular attention to these areas.

15. The Swedish Government commissioned Naptek to undertake a study in 2012 on how to integrate traditional and local knowledge and academic research in decision-making on biodiversity and ecosystem services. The conclusion from this study was that there are some ongoing efforts in the society to make knowledge systems meet, but also processes that may reduce the availability of local and traditional knowledge. Furthermore, in the governance systems, there are inbuilt structures or obstacles that can hinder dialogue between local communities and government officials.

16. Sweden has recently developed positive experiences regarding opportunities for connecting across knowledge systems both in the context of CBD and IPBES. The Resilience and Development Programme (Swedbio) at Stockholm Resilience Centre, together with Naptek of the Swedish Biodiversity Centre and the International Indigenous Forum on Biodiversity (IIFB), initiated, in 2011, a dialogue on "Knowledge for the 21st Century" aiming to contribute to and strengthen exchange and cross-fertilization between knowledge systems concerning ecosystems and human-nature relationships in an equal, legitimate, and transparent way, in IPBES and other fora. The Dialogue was held in Guna Yala, Panama in April 2012, the week before the second plenary meeting that established IPBES. Participants were about 50 representatives from scientific organizations, Governments, funders, United Nations bodies, indigenous peoples and local communities, international organizations and NGOs from all continents of the world, with rich experiences from a diversity of knowledge systems. The dialogue workshop covered a range of challenges and opportunities for cross-fertilization of knowledge identified in the project´s earlier processes, starting from the Jokkmokk meeting (Sapmi, Sweden) earlier in 2011.

17. Some essential parts of the outcomes related to attitudes to create a productive, effective and respectful space for interaction across knowledge systems are:

(a) **Respect**. It is understood that all knowledge systems have their particularities and there should not be supremacy of one knowledge system over another;

(b) **Trust** needs to be generated between the different parties to allow the exchange of knowledge systems to be effective and fruitful;

(c) **Reciprocity**. The principle of reciprocity needs to underline sharing between knowledge systems;

(d) **Complementarities** of the different knowledge systems;

(e) **The inter-relation between biological and cultural diversity**. Since time immemorial, indigenous peoples and local communities have demonstrated how this relation generates and maintains biodiversity and ecosystem services. It is a relation where biodiversity is not at the service of humanity but where humanity is one element in a complex network;

(f) **Validation** of knowledge systems in ways where one knowledge system applies its validation methods on another system is not desirable and comes at a cost with respect to the integrity and complexity of knowledge systems. Biocultural systems that are functioning in a sustainable way should be identified and valued irrespective of science-based validation. [5]

18. The joint submission from indigenous and non-governmental organizations[6] drew attention to the diverse experiences of indigenous and local communities in connecting traditional knowledge systems

[5] The report from the dialogue workshop and the related webpage are available at: http://www.dialogueseminars.net/Panama/

[6] Red Indígena de México (RITA), Consejo Regional Otomí del Alto Lerma de México, Red de Mujeres Indígenas y Biodiversidad de Guatemala, Asociación Ixacavaa de Desarrollo e Información Indígena de Costa Rica, INBRAPI del Brasil, Plataforma Dominicana de Afrodescendientes y EcoHaina de la República Dominicana.

and scientific knowledge. Amongst the many examples, they mentioned the International Symposiums on Diverse Knowledge Systems, "El Desafio del dialogo de saberes en los Estados Plurinacionales", held in Quito, in April 2013. This event was organized by the Ecuadorian Government – FLACSO-Ecuador, UNESCO, UNAM, and Red de Etnoecologia y Patrimonio Cultural de Conacyt-Mexico.

19. Other examples in dialogue processes come from Guatemala, where collaborations between indigenous organizations and the academic sector, such as San Carlos University and its Agronomy Faculty, as well as the Women's University Institute, has led to national and regional workshops on traditional knowledge and languages through dialogue between students and teachers.

20. Furthermore, in Costa Rica, the indigenous community Cabécar de Bajo Chirripó, in partnership with Ixacavaa Association (Indigenous Development and Information Association), within the Millennium Ecosystem Assessment, developed an assessment that was conducted using both traditional knowledge and scientific knowledge. The project included a collation of traditional knowledge from community elders concerning habits and customary law under which they use their biological resources. The study was then complementary with scientific literature in order to interpret the relationship between ecosystems and well-being from a Cabecar perspective. This information was finally validated in a meeting in the community. The community emphasized the challenges of getting involved with educative institutions and local governments in the development of projects to achieve well-being while conserving ecosystems.

21. Regional Otomí Council of Alto Lerma at the Autonomous Metropolitan University reports on a national meeting on "Experiences, Reflexions and Perspectives related to Biocultural Heritage of Mexico" that was held in Mexico on 26 and 27 November 2012. It was organized by the Ethnoecology and Biocultural Heritage Network of Mexico (CONACyT). The meeting promoted a dialogue between indigenous leaders and scientists.

22. The Indigenous Women's Network on Biodiversity of Latin America and the Caribbean (IWNB-LAC) and the Aymara Multidisciplinary Studies Centre's submission drew attention to the role of indigenous women in the dialogue among diverse systems of knowledge. Indigenous women have special roles in the sustainable use of biodiversity; for example in agriculture, indigenous women are the ones who select seeds of potatoes, corn and fruits. Another role of indigenous women is in the transmission of traditional knowledge from generations to generations, particularly through oral traditions. IWNB-LAC mentioned the importance of education systems in the dialogue process. The IWNB-LAC reaffirms that education should recognize and promote the diverse knowledge systems, to effectively enrich the intercultural education.

23. Forest People Programme and Natural Justice supported by 72 organization and networks submission proposed some issues for the dialogue itself, which are taken up in section IV.

II. CONNECTING TRADITIONAL KNOWLEDGE SYSTEMS AND SCIENCE WITHIN RELEVANT INTERNATIONAL ARRANGEMENTS

24. The following section reviews international and intergovernmental agreements and processes[7] which have or continue to examine issues concerning knowledge system's interface and specifically, traditional knowledge and science.

A. The Convention on Biological Diversity

25. The Convention on Biological Diversity recognizes the importance of connecting traditional knowledge and scientific knowledge in its articles and decisions. Particularly, it recognizes the importance of traditional knowledge of indigenous and local communities to the conservation and sustainable use of biological diversity. The key provisions related to traditional knowledge are found in Article 8(j), which requires Parties, subject to its national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional

[7] CBD, IPBES, IPCC and the Arctic Council.

lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices. Also, in Article 10(c) the Convention requires Parties, as far as possible to protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements. Information concerning indigenous and traditional knowledge and technologies should be included among the information to be exchanged (Article 17.2), while technological cooperation between Contracting Parties should also include cooperation regarding indigenous and traditional technologies (Article 18.4).

26. Furthermore, because of its relevance to the work of the Convention, considerations relating to the traditional knowledge of indigenous and local communities have been incorporated in all thematic programmes of work[8] under the Convention and more recently throughout the revised Strategic Plan for Biodiversity 2011-2020 and the Aichi Biodiversity Targets.

27. The Working Group on Article 8(j) and Related Provisions, established in 1998 by the fourth meeting of the Conference of the Parties is a principal forum under the Convention on Biological Diversity to promote dialogue between traditional knowledge holders, scientists and Parties, as well as other stakeholders. Some related outcomes are:

(a) The programme of work to implement Article 8(j);

(b) The Akwé: Kon Voluntary guidelines for the conduct of cultural, environmental and social impact assessments 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;

(c) The Tkarihwaié:ri Code of Ethical Conduct to Ensure Respect for the Cultural and Intellectual Heritage of Indigenous and Local Communities Relevant to the Conservation and Sustainable Use of Biological Diversity;

(d) Contribution to the negotiations and implementation of the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization to the Convention on Biological Diversity;

(e) The revised Strategic Plan for Biodiversity 2011-2020 and the Aichi Biodiversity Targets.

28. The programme of work to implement Article 8(j) and related provisions (decision V/16) requires, as a guiding principle, that traditional knowledge should be valued, given the same respect and considered as useful and necessary as other forms of knowledge (General Principle 2.). This programme of work calls on Parties to take measures to enhance and strengthen the capacity of indigenous and local communities to be effectively involved in decision-making related to the use of their traditional knowledge subject to their prior informed approval and effective involvement (Task 1). Furthermore, the programme of work calls for Parties to develop appropriate mechanisms, guidelines, legislation or other initiatives to foster and promote the effective participation of indigenous and local communities in decision-making, policy planning and development and implementation of the conservation and sustainable use of biological diversity at international, regional, subregional, national and local levels, including access and benefit-sharing (Task 2).

[8] 1) Agricultural Biodiversity, 2) Dry and Sub-humid Lands Biodiversity, 3) Forest Biodiversity, 4) Inland Waters Biodiversity, 5) Island Biodiversity, 6) Marine and Coastal Biodiversity, 7) Mountain Biodiversity; as well as in all cross-cutting issues such as: 1) Access to Genetic Resources and Benefit-sharing, 2) Biodiversity for Development, 3) Climate Change and Biodiversity, 4) Communication, Education and Public Awareness, 5) Economic, Trade and Incentive Measures, 6) Ecosystem Approach, 7) Gender and Biodiversity, 8) Global Strategy for Plan Conservation, 9) Global Taxonomy Initiative, 10) Impact Assessment, 11) Identification, Monitoring, Indicators and Assessments, 12) Invasive Alien Species, 13) Protected Areas, 14) Sustainable Use of Biodiversity, 15) Tourism and Biodiversity, 16) Technology Transfer and Cooperation.

29. The Akwé: Kon Voluntary guidelines adopted by the Conference of the Parties in its decision VII/16 are voluntary and intended to serve as guidance for Parties and Governments, in the development and implementation of their impact-assessment regimes. The guidelines should be taken into consideration whenever developments are 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. These guidelines provide a collaborative framework in which Governments, indigenous and local communities, decision makers and development managers can interface to produce holistic assessments that take into account environmental factors, as well as possible social and cultural impacts.[9]

30. The Tkarihwaié:ri Code of Ethical Conduct, adopted by the Conference of the Parties in its decision X/42, provides guidance to Parties, Governments, researchers and others interacting with indigenous and local communities on procedures and principles to consider when working with indigenous and local communities. Some ethical principles are: (a) respect for existing settlements; (b) intellectual property; (c) non-discrimination; (d) transparency/full disclosure; (e) prior informed consent and/or approval and involvement; (f) inter-cultural respect; (g) safeguarding collective or individual ownership; (h) fair and equitable sharing of benefits; (i) protection; and (j) precautionary approach. This code also mentioned some specific considerations such as: (a) recognition of sacred sites, culturally significant sites and lands and waters traditionally occupied or used by indigenous and local communities; (b) access to traditional resources; (c) not being arbitrarily removed and relocated; (d) traditional guardianship/custodianship; (e) recognition of indigenous and local community social structures; (f) restitution and/or compensation; (g) repatriation; (h) peaceful relations; and (i) supporting research initiatives of indigenous and local communities. Finally, the code suggested some methods such as: (a) negotiations in good faith; (b) subsidiarity and decision-making; (c) partnership and cooperation; (d) gender consideration; (e) full and effective participation/participatory approach; (f) confidentiality; and (g) reciprocity.[10]

31. In some cases, traditional knowledge associated with genetic resources, from indigenous and local communities provides valuable information to researchers regarding the particular properties and value of these resources and their potential use for the development of new products such as new medicines or cosmetics. These issues are now regulated by the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization which was adopted by the Conference of the Parties at its tenth meeting (decision X/1). The Protocol contains significant provisions relating to traditional knowledge associated with genetic resources held by indigenous and local communities, as well as to genetic resources held by indigenous and local communities where the rights of these communities over these resources have been recognized. The Protocol sets out clear obligations to seek the prior informed consent of indigenous and local communities in these situations. It also provides for the sharing of benefits arising from the use of traditional knowledge associated with genetic resources, as well as benefits arising from the use of genetic resources (in accordance with domestic legislation regarding established rights of these indigenous and local communities over these genetic resources). Benefit-sharing must be based on mutually agreed terms and shared in a fair and an equitable way.[11]

32. In decision X/2, the tenth meeting of the Conference of the Parties, adopted a revised and updated Strategic Plan for Biodiversity, including the Aichi Biodiversity Targets, for the 2011-2020 period. Particularly, two targets are related specifically to the issue of knowledge systems interface. Target 19 says that "By 2020, knowledge, the science base and technologies related to biodiversity, its values, functioning, status and trends, and the consequences of its loss, are improved, widely shared and transferred, and applied." Target 18 says that "By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of

[9] More information http://www.cbd.int/traditional/guidelines.shtml
[10] More information http://www.cbd.int/traditional/code.shtml
[11] More information http://www.cbd.int/traditional/Protocol.shtml, in particular Articles 5 and 7.

biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels."

33. In conclusion, under the framework of the Convention on Biological Diversity, the recognition of the connection between traditional knowledge and science, and provisions related to this connection, have developed over the life of the Convention and continue to do so with useful results, as exemplified by the original wording of Article 8(j) which calls for parties to "respect the knowledge, innovations and practices" and as evidence through the compilation of related COP decisions, made available in the annex to the current document. The Convention has taken a practical approach through Article 8(j) which seeks to respect, preserve and maintain both the knowledge and traditional lifestyles of indigenous and local communities, and hence the recent work on customary sustainable use. Parties increasingly understand the importance of traditional knowledge and sustainable use as cross-cutting issues, in reaching the goals of the Convention on the conservation and sustainable use of biodiversity, in light of the Strategic Plan for Biodiversity 2011-2020 and the Aichi Targets. Traditional knowledge is increasingly valued by Parties and seen as useful and practical in a wide variety of areas, including protected areas and ecosystem management, as well as maintenance of biological diversity and because of this finds itself interfacing with science more and more.

B. The Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES)

34. The Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) was established as the lead intergovernmental body for assessing the state of the planet's biodiversity, its ecosystems and the essential services they provide to society.[12] The principal goal of IPBES is "to strengthen the science-policy interface for biodiversity and ecosystem services for the conservation and sustainable use of biodiversity, long-term human well-being and sustainable development".[13] In this context, the connection between traditional knowledge and science is an important part of IPBES.

35. IPBES will provide a mechanism recognized by both the scientific communities and policymakers to synthesize, review, assess and critically evaluate relevant information and knowledge generated worldwide by Governments, academia, scientific organizations, non-governmental organizations and indigenous and local communities. 111 countries are now members of IPBES.[14]

36. One of the subsidiary bodies of IPBES, the Multidisciplinary Expert Panel (MEP), in its functions, is required to "explore ways and means to bring different knowledge systems, including indigenous knowledge systems, into the science-policy interface".[15] Also the work programme is required to "develop an understanding of how to effectively integrate local and traditional knowledge".[16]

37. In its first session (IPBES-1) held in Bonn, in January 2013, IPBES considered some issues related to indigenous and local knowledge. However, consideration of its document on consideration of initial elements: recognizing indigenous and local knowledge and building synergies with science (IPBES/1/INF/5), which provides an overview of initial elements that may need to be considered for recognizing indigenous and local knowledge and for building synergies with science, was deferred to a future session. Also, IPBES-1 was requested to support the Multidisciplinary Expert Panel (MEP) by convening a multidisciplinary and regionally balanced expert and stakeholder workshop, among other actions, to provide input on this matter of developing the conceptual framework and other aspects of the work of the Platform.[17]

[12] See http://www.ipbes.net/about-ipbes.html
[13] UNEP/IPBES.MI/2/9, Annex I, Appendix I
[14] See http://www.ipbes.net/about-ipbes/members-of-the-platform.html
[15] UNEP/IPBES.M.I2/9 Appendix 1, para 15 g)
[16] UNEP/IPBES.MI2/9 para 20
[17] IPBES/1/2/12, Annex III, para 9

38. In connection with this decision, the IPBES MEP, in collaboration with the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the United Nations University (UNU), with the support from the Ministry of Environment of Japan, organized an International Expert Workshop on Indigenous and Local Knowledge in IPBES: Building Synergies with Science, in Tokyo, from 9 to 11 June 2013. The report will be made available in due course at: http://www.ipbes.net/

39. As the IPBES is still under development and procedures are not yet fully established, some workshops and meetings have been organized by interested Governments and others, in order to contribute to the discussion on the issue of connecting diverse knowledge systems. For example:

(a) Informal expert meeting with representatives of the International Indigenous Forum on Biodiversity (IIFB), EU experts and scientists engaged in Traditional Knowledge and IPBES, organized by Swedbio, the programme on resilience and development at Stockholm Resilience Centre (SRC) and Naptek, taking advantage of the presence of representatives of the International Indigenous Forum on Biodiversity (IIFB), held in Jokkmokk on 21-22 June 2011;[18]

(b) International Dialogue Workshop: Knowledge for the 21st Century; Indigenous Knowledge, Traditional Knowledge, Science and Connecting Diverse Knowledge Systems, held in the Usdub Community, Comarca Guna Yala, Panama from 10 to 13 April. The Dialogue workshop was organized by The Resilience and Development Programme (Swedbio) at Stockholm Resilience Centre in collaboration with the national programme on local and traditional knowledge concerning the conservation and sustainable use of biological diversity Naptek at the Swedish Biodiversity Centre and the International Indigenous Forum on Biodiversity;[19]

(c) Global Planning Workshop on Community-Based Monitoring and Information Systems, organized by Tebtebba Fundation, in Quezon City, Philippines from 28 February to 1 March 2013;

(d) International Expert Workshop connecting diverse Knowledge Systems in the context of IPBES, organized by the German Federal Agency for Nature Conservation (BfN) in cooperation with the Institute for Biodiversity Network e.V. (ibn), at the International Academy for Nature Conservation, Isle of Vilm, Germany from 22 to 25 April 2013;

(e) World Indigenous Network (WIN),[20] organized by the Government of Australia, with other partners including Brazil, Canada, Norway, and New Zealand, held in Darwin, Australia from 26 to 31 May, 2013.

40. In conclusion, IPBES is poised to develop increasing synergies with the Convention on Biological Diversity, particularly regarding Article 8(j) and related provisions as well as related Articles 17.2 and 18.4. The Convention, through its formulation, various provisions, programmes of work, guidelines and in its implementation has generated much experience in knowledge/science interface issues. By respecting the knowledge holders and traditional lifestyles relevant for the conservation and sustainable use of biodiversity and focussing on the practical application of local knowledge as a cross-cutting issue across all programme of work (as exhibited in protected areas and ecosystem management, conservation of biological diversity and promotion of genetic diversity) has much practical experience to share with IBPES concerning respecting, preserving, protecting and promoting traditional knowledge.

C. The Intergovernmental Panel on Climate Change (IPCC)

41. The Intergovernmental Panel on Climate Change (IPCC) is an international scientific body for the assessment of climate change. It was established in 1998,[21] to provide the world with a scientific view on

[18] Report is available at http://www.dialogueseminars.net/resources/Panama/Reading/C.-Knowledge-systems/jokkmokk-report-on-knowledge-system-exchange.pdf
[19] See more information at http://www.dialogueseminars.net/Panama/
[20] See more information at http://www.worldindigenousnetwork.net/
[21] It is an international agreement, established by Governments through the auspices of UNEP and/or WMO and the Secretariat has been vested in UNEP and WMO.

the current state of knowledge in climate change and its potential environmental and socio-economic impacts.[22]

42. The IPCC in its Fourth Assessment Report noted that traditional knowledge was "an invaluable basis for developing adaptation and natural resource management strategies in response to environmental and other forms of change". This recognition was reaffirmed at the 32nd Session of IPCC in 2010: "indigenous or traditional knowledge may prove useful for understanding the potential of certain adaptation strategies that are cost-effective, participatory and sustainable" (IPCC-XXXII/Doc 7).[23]

43. In line with these decisions, IPCC will include traditional knowledge on its Fifth Assessment Report (AR5), which will be published in 2014. To prepare the reports, the authors reviewed scientific documentation and documentation in grey literature and non-written media. In order to encourage contributions from indigenous and local communities, the United Nations University (UNU), in collaboration with the Secretariat of IPCC, the Australian Government Department of Climate Change and Energy Efficiency, the Secretariat of the Convention on Biological Diversity, the Secretariat of the United Nations Permanent Forum on Indigenous Issues (UNPFII) and the United Nations Development Programme (UNDP), organized two international expert meetings. One meeting was entitled "Indigenous Peoples, Marginalized Populations and Climate Change: Vulnerability, Adaptation and Traditional Knowledge" and was held in Mexico City from 19 to 21 July 2011. The second meeting was entitled "Climate Change Mitigation with Local Communities and Indigenous Peoples: Practices, Lessons Learned and Prospects" and was held in Cairns, Australia from 26 to 28 March 2012. These events and their emanating reports will make a contribution to the Fifth Assessment Report of IPCC, and furthermore demonstrate how traditional knowledge and scientific knowledge can interface to create a richer understanding of the world around us.

D. Arctic Council

44. The Arctic Council[24] is an intergovernmental forum that was established in 1996 to address environmental issues within the Arctic. It has eight member States: Canada, Denmark, Finland, Iceland, Norway, Russia, Sweden, and the United States of America. It has six Thematic Working Groups: (1) Arctic Contaminants Action Program (ACAP); (2) Arctic Monitoring and Assessment Programme (AMAP); (3) Conservation of Arctic Flora and Fauna (CAFF); (4) Emergency Prevention, Preparedness and Response (EPPR); (5) Protection of the Arctic Marine Environment (PAME); and (6) Sustainable Development Working Group (SDWG).

45. Out of a total of 4 million inhabitants of the Arctic, approximately 500,000 belong to indigenous peoples. Indigenous peoples' organizations have been granted Permanent Participants status in the Arctic Council. The Permanent Participants have full consultation rights in connection with the Council's negotiations and decisions. The Permanent Participants represent a unique feature of the Arctic Council, and they make valuable contributions to its activities in all areas. The following organizations are Permanent Participants in the Arctic Council:

- Arctic Athabaskan Council (AAC);
- Aleut International Association (AIA);
- Gwich'in Council International (GGI);
- Inuit Circumpolar Council (ICC);
- Russian Arctic Indigenous Peoples of the North (RAIPON);
- Saami Council (SC).

[22] http://ipcc.ch/organization/organization.shtml
[23] http://www.unutki.org/default.php?doc_id=187
[24] http://www.arctic-council.org/index.php/en/

46. The Arctic Council has established an Indigenous Peoples Secretariat [25] with the role of facilitating contributions from the Permanent Participants to the cooperation of the eight Arctic States and to assist the Permanent Participants in performing communicational tasks.

47. The connection of traditional knowledge and scientific knowledge is an important and essential part of its work. For example for The Artic Climate Impact Assessment (ICIA), more than 200 scientific and indigenous experts worked for four years to produce a comprehensive assessment of the impacts of climate change on the Arctic. This report contains one chapter on indigenous knowledge and experience with climate change.[26]

III. OVERVIEW OF GENDER DIMENSION OF TRADITIONAL KNOWLEDGE AND SCIENCE DIALOGUE

48. Based upon the social roles of and power relations between men and women, gender is shaped by culture, social relations, and natural environments. For this reason, we need to incorporate gender dimensions into our understanding of biodiversity and its conservation, sustainable use and the sharing of benefits. The Convention on Biological Diversity developed a Gender Plan of Action in 2008 that defines the Secretariat's role in stimulating and facilitating efforts on national, regional, and global levels to promote gender equality and mainstream a gender perspective. The Millennium Development Goals emphasize clear linkages between gender equality, poverty alleviation, biodiversity conservation and sustainable development. Such insights should be included into our outlook and approach to reversing biodiversity loss, reducing poverty and improving human well-being.

49. The gender dimensions both within and between traditional knowledge and science concerning biodiversity is an important consideration in both processes and outcomes. In many societies, women as much as men are agents for promoting conservation and sustainable use, and especially in indigenous and local communities, where women and men each have specific roles and specific spheres of knowledge directly relevant for conservation and sustainable use. For example, indigenous women in some indigenous cultures have particular traditional knowledge related to selection of seeds and collection of medicinal plants. They may have specific skills in food preparation, including detoxification of potentially poisonous foods. However, indigenous women have limited opportunities and resources to participate in dialogue processes among different knowledge systems, particularly with the scientific sector. Indigenous and local community women have also faced obstacles interfacing with patriarchal systems and societies in general, including male dominated sciences, where it may not be possible for them to discuss their knowledge openly. As a result, women's knowledge has often gone under-recorded or unacknowledged.

50. The Convention is proactive on this point. Paragraph 13 of the Convention's preamblar text recognizes "the vital role that women play in the conservation and sustainable use of biological diversity and affirming the need for the full participation of women at all levels of policy-making and implementation for biological diversity conservation". Because of the importance of gender mainstreaming in biodiversity, the Gender Plan of Action (decision X/19) under the Convention has the objective to promote gender equality in achieving the three objectives of the Convention.

51. The importance of the participation of indigenous and local community women in the Convention dialogue processes is highlighted under the General Principles of the programme of work on the implementation Article 8(j), which calls for full and effective participation of women of indigenous and local communities in all activities of the programme of work. Moreover, in its Task 4, the programme of work calls on Parties to develop, as appropriate, mechanisms for promoting the full and effective participation of indigenous and local communities with specific provisions for the full, active and effective participation of women in all elements of the programme of work, taking into account the need to: (a) build on the basis of their knowledge; (b) strengthen their access to biological diversity;

[25] Arctic Council Indigenous Peoples Secretariat http://www.arcticpeoples.org/
[26] http://www.arcticpeoples.org/index.php?option=com_k2&view=item&layout=item&id=253&Itemid=26

(c) strengthen their capacity on matters pertaining to the conservation, maintenance and protection of biological diversity; (d) promote the exchange of experiences and knowledge; (e) promote culturally appropriate and gender specific ways in which to document and preserve women's knowledge of biological diversity.

52. The inclusion of gender is a fundamental characteristic of the work on the Convention on Biological Diversity with the firm view that it can substantively contribute to the achievement of the objectives of the Convention and fulfilment of the Strategic Plan for Biodiversity 2011-2020, especially Target 14, "By 2020, ecosystems that provide essential services, including services related to water, and contribute to health, livelihoods and well-being, are restored and safeguarded, taking into account the needs of women, indigenous and local communities, and the poor and vulnerable." As such, the Convention paves the way for IPBES and other international processes concerned with biodiversity to take into account the knowledge of women from indigenous and local communities through their effective participation in all relevant processes.

IV. SOME POSSIBLE TOPICS FOR DISCUSSION DURING THE DIALOGUE

53. Panelists, representatives of Parties, scientific and indigenous and local communities representatives may wish to consider, *inter alia,* the following issues for dialogue:

(a) The gender dimension of local and indigenous knowledge and their unique roles;

(b) How to bridge knowledge systems and create synergies, including creating new knowledge for ecosystem management and health;

(c) The benefits, risks and challenges of collaborating and sharing knowledge;

(d) The current scope of instruments for accessing, protecting and promoting traditional knowledge, including related issues of prior and inform consent, mutually agreed terms and equitable sharing of benefits;

(e) Respecting and protection of traditional knowledge systems, customary use and traditional lifestyles relevant for the conservation and sustainable use of biodiversity;

(f) Customary laws, and community protocols and procedures, and codes of conduct;

(g) Possible approaches and procedures for creating synergies between traditional knowledge and science, such as the multiple evidence-based approach and the importance of community-based documentation, monitoring and information systems and local-level assessments of ecosystems and biological, cultural and linguistic diversity;

(h) The importance of strengthening local to global networks on indigenous knowledge, with appropriate safeguards;

(i) How IPBES could support the achievement and monitoring of Aichi Target 18 and how monitoring of Target 18 could support IPBES?

(j) How can knowledge interface and exchange assist in implementation of Article 8(j) related Articles 17.2[27] and 18.4[28]?

[27] Article 17. Exchange of information. 17.2 Such exchange of information shall include exchange of results of technical, scientific and socio-economic research, as well as information on training and surveying programmes, specialized knowledge, indigenous and traditional knowledge as such and in combination with the technologies referred to in Article 16, paragraph 1. It shall also, where feasible, include repatriation of information.

[28] Article 18 on technical and scientific cooperation, para. 4: the Contracting Parties shall, in accordance with national legislation and policies, encourage and develop methods of cooperation for the development and use of technologies, including indigenous and traditional technologies, in pursuance of the objectives of this Convention. For this purpose, the Contracting Parties shall also promote cooperation in the training of personnel and exchange of experts.

V. POSSIBLE RECOMMENDATION FOR THE CONSIDERATION OF THE WORKING GROUP

The Ad Hoc Open-ended Working Group on Article 8(j) and Related Provisions may wish to recommend that the Conference of the Parties at its twelfth meeting adopt a decision along the following lines:

The Conference of the Parties,

Noting that the Ad Hoc Open-ended Working Group on Article 8(j) and Related Provisions, at its eighth meeting, conducted an in-depth dialogue on the following topic: *Connecting traditional knowledge systems and science, such as under the IPBES, including gender dimensions,*

1. *Encourages* Parties, other Governments, Indigenous peoples and local communities and relevant organizations, and *requests* the Executive Secretary, to consider the advice and recommendations of the dialogue, annexed to this decision, when implementing the relevant areas of work of the Convention and *further requests* the Executive Secretary to report on progress made at the ninth meeting of the Working Group.

2. *Decides* that the topic for the second in-depth dialogue, to be held at the ninth meeting of the Working Group on Article 8(j) and Related Provisions, shall be: [……...]

Annex

DECISIONS FROM MEETINGS OF THE CONFERENCE OF THE PARTIES SINCE 1993 RELEVANT TO THE CONNECTION OF TRADITIONAL KNOWLEDGE SYSTEMS AND SCIENCE, INCLUDING GENDER DIMENSIONS

Decision	Issue	Text
Decision II/9, annex. Para 8	Forests and Biological Diversity (Statement on Biological Diversity and Forests From the Convention on Biological Diversity to the Intergovernmental Panel on Forests	…*encourages* countries to cooperate in the development and use of indigenous and traditional technologies, and *encourages* the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices, in pursuance of the objectives of the Convention. Articles 8(j), 10(c) and 18.4 of the Convention provide the general framework for this.
Decision III/14	Implementation of Article 8(j)	*The Conference of the Parties,* *Recognizing* rights under national legislation of indigenous and local communities to control access to their knowledge, innovations and practices relevant for the conservation and sustainable use of biological diversity, *Recognizing* that traditional knowledge should be given the same respect as any other form of knowledge in the implementation of the Convention,
Decision IV/9	Implementation of Article 8(j) and related provisions	*The Conference of the Parties,* *Reaffirming* the dynamic nature of traditional knowledge, innovations and practices, *Recognizing* that traditional knowledge should be given the same respect as any other form of knowledge in the implementation of the Convention,
Decision V/16	Article 8(j) and related provisions	*The Conference of the Parties,* *Recalling* its decision IV/9, *Recognizing* the need to respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application,
Decision V/16, annex	Programme of work on the implementation of Article 8 (j) and related provisions of the Convention on Biological Diversity I. GENERAL PRINCIPLES	1. Full and effective participation of indigenous and local communities in all stages of the identification and implementation of the elements of the programme of work. Full and effective participation of women of indigenous and local communities in all activities of the programme of work. 2. Traditional knowledge should be valued, given the same respect and considered as useful and necessary as other forms of knowledge. 3. A holistic approach consistent with the spiritual and cultural values and customary practices of the indigenous and local communities and their rights to have control over their traditional knowledge, innovations and practices. 4. The ecosystem approach is a strategy for the integrated

		management of land, water and living resources that promotes conservation and sustainable use of biological diversity in an equitable way. 5. Access to traditional knowledge, innovations and practices of indigenous and local communities should be subject to prior informed consent or prior informed approval from the holders of such knowledge, innovations and practices.
Decision V/16, annex	Programme of work on the implementation of Article 8(j) and related provisions of the Convention on Biological Diversity	Task 1. Parties to take measures to enhance and strengthen the capacity of indigenous and local communities to be effectively involved in decision-making related to the use of their traditional knowledge, innovations and practices relevant to the conservation and sustainable use of biological diversity subject to their prior informed approval and effective involvement.
Decision V/16, annex	Programme of work on the implementation of Article 8(j) and related provisions of the Convention on Biological Diversity	Task 4. Parties to develop, as appropriate, mechanisms for promoting the full and effective participation of indigenous and local communities with specific provisions for the full, active and effective participation of women in all elements of the programme of work, taking into account the need to: (a) Build on the basis of their knowledge, (b) Strengthen their access to biological diversity; (c) Strengthen their capacity on matters pertaining to the conservation, maintenance and protection of biological diversity; (d) Promote the exchange of experiences and knowledge; (e) Promote culturally appropriate and gender specific ways in which to document and preserve women's knowledge of biological diversity Element 2. Status and trends in relation to Article 8(j) and related provisions
Decision V/16, Annex	Programme of work on the implementation of Article 8(j) and related provisions of the Convention on Biological Diversity	Task 7. Based on tasks 1, 2 and 4, the Working Group to develop guidelines for the development of mechanisms, legislation or other appropriate initiatives to ensure: (i) that indigenous and local communities obtain a fair and equitable share of benefits arising from the use and application of their knowledge, innovations and practices; (ii) that private and public institutions interested in using such knowledge, practices and innovations obtain the prior informed approval of the indigenous and local communities; (iii) advancement of the identification of the obligations of countries of origin, as well as Parties and Governments where such knowledge, innovations and practices and the associated genetic resources are used.
Decision V/16, annex	Programme of work on the implementation of Article 8(j) and related provisions of the Convention on Biological Diversity	Task 12. The Working Group to develop guidelines that will assist Parties and Governments in the development of legislation or other mechanisms, as appropriate, to implement Article 8(j) and its related provisions (which could include sui generis systems), and definitions of relevant key terms and concepts in Article 8(j) and related provisions at international, regional and national levels, that recognize, safeguard and fully guarantee the rights of indigenous and local communities over their traditional

		knowledge, innovations and practices, within the context of the Convention.
Decision V/16, annex	Programme of work on the implementation of Article 8(j) and related provisions of the Convention on Biological Diversity	Task 10. The Ad Hoc Working Group to develop standards and guidelines for the reporting and prevention of unlawful appropriation of traditional knowledge and related genetic resources.
Decision VI/8, annex	Global Taxonomy Initiative. Programme of Work for the Global Taxonomy Initiative	The Conference of the Parties has acknowledged that traditional biodiversity-related knowledge (TBRK) has the potential to inform the activities of the Convention on Biological Diversity. Before it can do so, indigenous and local communities require protection of their intellectual property in any collaborative efforts aimed at meshing traditional knowledge and science. Given that the GTI has the potential to make traditional biodiversity-related knowledge more accessible to a wide range of users, due regard must be given to the concerns raised by indigenous and local communities regarding the right to preserve, protect and manage traditional biodiversity-related knowledge, particularly traditional taxonomic knowledge. In its decision V/16, the Conference of the Parties endorsed a programme of work to implement Article 8(j) based on a number of principles, including full and effective participation of indigenous and local communities, the valuing of traditional knowledge, acknowledgment of spiritual and cultural values and the requirement for prior informed consent from traditional knowledge holders. Paragraph 17 of that decision requests the Parties to support the development of registers of traditional knowledge, innovations and practices of indigenous and local communities through participatory programmes and consultations with indigenous and local communities, taking into account strengthening legislation, customary practices and traditional systems of resources management, such as the protection of traditional knowledge against unauthorized use. A number of tasks in the programme of work for the implementation of Article 8(j) have a direct bearing on the proposed activities of the GTI, in particular tasks 1, 2 and 7 in phase 1 and tasks 6, 10, 13, and 16 in phase 2 (decision V/16). **i. Rationale** Traditional knowledge systems include taxonomic information, which if used in combination with Linnaean taxonomies could support the GTI. Access to and use of traditional knowledge must have the prior informed consent of the holders of that knowledge and be based on mutually agreed terms. When this has occurred,

		comparison of indigenous taxonomies and Linnaean taxonomies in different regions could be made to provide general principles to assist in the conservation and sustainable use of elements of biodiversity in different ecosystems. **iv. Actors** National and subnational governments, indigenous and local groups, indigenous research centres and indigenous non-governmental organizations should take the lead in this work element. Potentially the GBIF could play a lead role in providing a global role in information distribution. Some international and national institutions already hold significant information and have active programs in compiling indigenous and local taxonomies. These institutions, with the full and effective participation of indigenous and local communities, should be encouraged through additional "catalytic" funding to ensure that their research practices are based on agreement between parties and the principle of prior informed assent.
Decision VI/10	Article 8(j) and related provisions	*Also recognizing* that indigenous and local communities have their own systems for the protection and transmission of traditional knowledge as part of their customary law,
Decision VI/10	Article 8(j) and related provisions	2. *Notes* the progress made in the integration of the relevant tasks of the programme of work in the thematic programmes of the Convention and emphasizes to Parties the need for further action on: a. With regard to forest biological diversity, the development of methodologies to advance the integration of traditional forest-related knowledge into sustainable forest management, promotion of activities to assemble management experiences and scientific, indigenous and local information at the national and local levels, and dissemination of research results and syntheses of reports on relevant scientific and traditional knowledge on key forest biological issues;
Decision VI/22	Forest biological diversity	13. *Expresses* the need for action to ensure conservation of biological diversity, the sustainable use of its components, and fair and equitable sharing of the benefits arising out of utilization of genetic resources, and arising from the utilization of traditional knowledge, innovations and practices from indigenous and local communities, in accordance with Article 8(j) and related provisions, of all types of forests, considering the need for urgent action for forests that are ecologically significant and/or most important for biological diversity on national and regional scales and according to national priorities, where forest biodiversity loss or threats of loss are significant or of great concern, and in areas with greatest potential for conservation, sustainable use and benefit-sharing;
Decision VII/16,	Article 8(j) and related provisions	*The Conference of the Parties,* *Mindful* that any information-gathering exercise

section E, preamble		pertaining to knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity should be conducted with the prior informed consent of the holders of such knowledge, innovations and practices,
Decision VII/16, section C, Research ethics, para 12	Article 8(j) and related provisions	Parties, Governments, international organizations, research institutions and business should respect and promote existing codes of ethics or conduct governing research, and Parties, Governments and relevant organizations should facilitate the development of additional codes by indigenous and local communities where none exist.
Decision VII/16, section F, annex, para 64	Article 8(j) and related provisions. Akwe:Kon Voluntary Guidelines for the conduct of Cultural, Environmental and Social Impact assessments 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.	Any activity aimed at the incorporation of cultural and social considerations, and the biodiversity - related considerations of indigenous and local communities, into national environmental impact assessment systems should be accompanied by appropriate strengthening and rebuilding of capacities. Expertise in traditional knowledge, innovations and practices is required within the agencies responsible for impact assessment. At the same time, indigenous and local community expertise is required in impact assessment methodologies, techniques and procedures. Environmental impact assessments should include in the assessment team experts, including indigenous experts, in the traditional knowledge, innovations and practices related to the relevant ecosystems.
Decision VII/16, section F, annex, para 65	Article 8(j) and related provisions. Akwe:Kon Voluntary Guidelines	Training workshops on cultural, social and biodiversity related aspects of environmental impact/strategic assessment and on economic valuation of cultural social and biodiversity resources for both assessment practitioners and representatives of indigenous and local communities would facilitate the emergence of a cross-cultural understanding of the issues.
Decision VII/16, section F, annex, para 69	Article 8(j) and related provisions. Akwe:Kon Voluntary Guidelines	Communication between assessment practitioners and indigenous and local community members with experience in cultural, environmental and social impact assessment is in urgent need of improvement and should be enhanced through workshops, case-study assessments and through the sharing of experiences through, for example, the focal point on Article 8(j) and related provisions of the clearing-house mechanism of the Convention on Biological Diversity.
Decision VII/16, section G, para 6, (e)	Article 8(j) and related provisions	*Invites* Parties and Governments, in consultation with indigenous and local communities, where they have not already done so, to: Enhance the capacity of indigenous and local communities to collaborate with national research organizations and universities in order to identify

		research and training needs in relation to the conservation and sustainable use of biological diversity;
Decision IX/13, section B, para 4.	Article 8(j) and related provisions	*Notes also* the unique value of biodiversity related traditional knowledge, innovations and practices of indigenous and local communities, especially those of women, in contributing to the understanding and evaluation of impacts of climate change, including vulnerabilities and adaptation options and other forms of environmental degradation, and encourages Parties, Governments, and relevant international organizations, with the full and effective participation and prior informed consent of indigenous and local communities, to document, analyse and apply, as far as possible and where appropriate, and in accordance with Article 8(j) of the Convention, such knowledge in ways that complement science-based knowledge;
