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EXPERT MEETING ON THE REPATRIATION OF  
TRADITIONAL KNOWLEDGE RELEVANT TO THE  
CONSERVATION AND SUSTAINABLE USE OF  
BIOLOGICAL DIVERSITY

Panajachel, Guatemala, 14-15 June 2015

**COMPILATION OF VIEWS ON TASK 15 COMPILED FOR THE EXPERT MEETING ON THE  
REPATRIATION OF TRADITIONAL KNOWLEDGE AND THE NINTH MEETING OF THE AD HOC  
OPEN-ENDED INTER-SESSIONAL WORKING GROUP ON ARTICLE 8(j) AND RELATED  
PROVISIONS**

*Note by the Executive Secretary*

**INTRODUCTION**

1. As requested by the Conference of the Parties in paragraph 3 of decision XII/12 C, the Executive Secretary is circulating herewith, for the information of participants in Expert Meeting on the Repatriation of Traditional Knowledge Relevant to the Conservation and Sustainable Use of Biological Diversity and in the ninth meeting of the Ad Hoc Open-ended Inter-Sessional Working Group on Article 8(j) and Related Provisions, a compilation of views and comments submitted to the Secretariat regarding the development of best practice guidelines for the repatriation of traditional knowledge relevant to the conservation and sustainable use of biological diversity.

2. The submissions have been reproduced in the form and languages in which they were provided to the Secretariat.

## SUBMISSIONS

### A. *Submission from Parties*

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| <b>Australia</b> |
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#### SUBMISSION

##### *General comments on the development of best practice guidelines*

The Australian Government supports the development of voluntary guidelines for the repatriation of traditional knowledge that focus on matters relating to biological diversity, but notes that there are a number of challenges that must be addressed by the technical expert group:

- Although the value of sharing and exchanging traditional knowledge is important what is also important is that culturally appropriate methods for the sharing and storage of such knowledge are taken into account.
- While Australia endorses the development of guidelines on repatriation of traditional knowledge it is important to consider any such guidelines to be applied in accordance with national and local circumstances.
- The compatibility of guidelines with national legislation and policies should also be considered.

##### *Repatriating and Sharing Traditional Knowledge of Fire Management*

Australia's Indigenous peoples have long utilised fire to shape the landscape and traditional burning remains a critical part of achieving social, economic and spiritual wellbeing<sup>i</sup>. Fire management in savanna landscapes, which integrates traditional knowledge and western science can lead to a reduction in greenhouse gas emissions, improved biodiversity values and supports sustainable livelihoods for Indigenous peoples living on country<sup>i</sup>.

Savanna fire management projects restore traditional land management practices and involve a program of early dry season burning to reduce fuel loads and create fire breaks in the landscape. These fires can be lit from aircraft, vehicles or on foot, depending on the country. Projects allow old people to share their traditional knowledge with young people, maintaining and strengthening connections to their traditional country by managing fire.

The Australian Government invested in the development of the Savanna Burning Methodology, in collaboration with the Northern Australia Indigenous Land and Sea Management Alliance (NAILSMA), other Indigenous peoples, land managers, scientists and government agencies, which was approved under the Carbon Farming Initiative (CFI) and applied to eligible vegetation fuel types in savannas in a defined high rainfall zone (>1000 mm annual average rainfall).

In 2011, the Australian Government consulted with Indigenous Australians on enabling their participation in the CFI and subsequently provided grants through the Indigenous Carbon Farming Fund to enable that. Grants have supported the increased uptake of methodologies for abatement activities with high Indigenous participation, capacity building and business support. One product of those grants is a new ERF Savanna Burning Methodology, the development of which was led by NAILSMA, which extends eligibility to vegetation fuel types in savannas in a defined low rainfall zone (600-1000 mm annual average rainfall).

Indigenous groups have implemented the methodology in approved projects to generate carbon credits which can be sold to parties wishing to offset their emissions. There are currently 14 indigenous savanna fire management projects registered under the Emissions Reduction Fund (ERF, which the CFI transitioned to in December 2013). The Central Land Council is currently running a project, which was funded under the Australian Government Biodiversity Fund, titled 'Extending Traditional and Contemporary Fire Management across Central Australia'. This project provides opportunities for the sharing, and inter-generational transfer of traditional knowledge. This project collaborates with other Indigenous groups and projects and includes the recording of stories and traditional fire knowledge for future generations and allows for repatriation of knowledge both spatially and temporally<sup>ii</sup>.

**Bolivia****SUBMISSION**

Para el desarrollo sobre la repatriación de los conocimientos y saberes ancestrales, se tiene algunas interrogantes que a su vez se convierten en parte de las directrices para una efectiva repatriación, que si bien aún son fuente de discusión en los diferentes foros son puntos esenciales para consolidar una repatriación.

Entre dichas interrogantes se tiene: ¿Quién o quienes son los titulares de un conocimiento y saber ancestral determinado? ¿Cómo se puede saber de dónde viene el conocimiento, Qué tipo de conocimiento y saber ancestral debe repatriarse, Se debería exigir una indemnización sobre los perjuicios y daños ocasionados a los titulares del conocimiento y saber ancestral, Se debe exigir la distribución justa y equitativa de los beneficios por el uso de conocimientos y saberes ancestrales que fueron utilizados por empresas en su mayoría transnacionales y dedicadas al rubro de la medicina, cosmética y alimentación entre otros. Asimismo es necesario contar con instrumentos legales en esencial entre los Países Megadiversos que permitan la repatriación de conocimientos y saberes ancestrales.

En ese sentido, Bolivia viene trabajando en la propuesta de Ley de Conocimientos y Saberes Ancestrales, desarrollada juntamente con organizaciones sociales e instituciones relacionadas a la temática. Asimismo se ha logrado avanzar en el registro piloto de conocimientos y saberes ancestrales, que a diferencia de otras legislaciones de otros países, no está manejado por la institución de propiedad intelectual, esta estaría a cargo de instituciones del Estado como es el Ministerio de Medio Ambiente y Agua (MMAyA).

Al respecto al ser una experiencia piloto para levantar un registro de conocimientos tradicionales y saberes ancestrales se consideró los siguientes criterios:

- Incorporación de información al registro de conocimientos tradicionales, para que estos conocimientos no se pierdan, probando que el conocimiento existe y que pertenece a los pueblos indígenas.
- Contar con el consentimiento de la comunidad para poder contar con el registro con fines de protección.
- Contar con un acta y/o nota de consentimiento de la comunidad para registrar los conocimientos y saberes ancestrales de sus conocimientos.
- Coordinar con la comunidad el tipo de información a ser registrada
- El custodio del registro sería la Autoridad Nacional Competente, con el consentimiento de la comunidad.
- Se contara con registros comunales, administradas por las comunidades.

La Autoridad Competente Nacional deberá manejar el registro con el conocimiento de la Comunidad y para el uso de la información la comunidad a través de sus autoridades deben dar el permiso respectivo para el mismo con una nota de sus autoridades. A partir de esta experiencia piloto, se pretende consolidar y oficializar dicho mecanismo para la protección de los conocimientos y saberes ancestrales.

**Brazil****SUBMISSION**

Brazil supports the development of voluntary guidelines for the repatriation of traditional knowledge relevant to the conservation and sustainable use of biological diversity. We consider that such guidelines should be based on the following considerations:

- 1) To repatriate traditional knowledge means to share it with the people or the original community, with a view to its recovery and preservation;

- 2) The sharing and exchange of information through the repatriation processes shall not affect the rights of indigenous peoples and local communities with respect to their knowledge, including the right to prevent unauthorized third parties to use, disclose and economically exploit this knowledge without benefit sharing;
- 3) The terms of repatriation should be agreed with the indigenous peoples and local communities that originated the traditional knowledge or, as appropriate, with their country of origin;
- 4) The source of the traditional knowledge should be indicated by the institutions that maintain such knowledge;
- 5) The terms of continued use of traditional knowledge by the institution which repatriated it - including disclosure, transmission and retransmission - should be the subject of consultation and agreement with the relevant indigenous people or local community;
- 6) Those who maintain traditional knowledge collections shall become "access points" and must establish internal protocols referring to the request of prior informed consent (PIC) and mutually assured terms (MAT) of the indigenous people or local community that generated such knowledge;
- 7) The subsequent use of the repatriated information shall be made in accordance with the rules on access to traditional knowledge and benefit sharing defined in community protocol, the legislation of the country of origin and applicable international obligations; and
- 8) Repatriation should encourage the traceability of the use of traditional knowledge, as well as its protection and recovery.
- 9) Repatriated traditional knowledge should be adequate to the indigenous or local context, in an accessible language and in a way that maintains cultural dynamism – such as using oral tradition, video productions, staging, among others.
- 10) Indigenous and local communities should be encouraged to establish community protocols that provide terms for the repatriation and safeguards to the traditional knowledge in indigenous and local communities - including disclosure, transmission and retransmission;

Brazil considers that the first step in this process should begin with the mapping of possible sources of traditional knowledge that can be repatriated. Parties should be encouraged to share information on possible sources of TK through appropriate mechanisms.

**Canada****SUBMISSION**

This decision invites views and information on best practices to promote and enhance the repatriation of traditional knowledge relevant to the conservation and sustainable use of biological diversity.

Task 15 calls on the Ad Hoc Working Group to develop guidelines that would facilitate repatriation of information, including cultural property, in accordance with Article 17, paragraph 2, of the Convention on Biological Diversity in order to facilitate the recovery of traditional knowledge of biological diversity. With respect to Task 15, in keeping with Canada's long-standing position, Canada does not consider that cultural property falls within the scope of the Convention on Biological Diversity. Article 8 (j) concerns "knowledge, innovations and practices" and Article 17 concerns only information, including "indigenous and traditional knowledge." Clearly, the drafters of the Convention intended that the concept of "cultural property" is outside the scope and mandate of the Convention.

Canada's view is that amongst United Nations organizations, only the United Nations Educational, Scientific and Cultural Organization including its treaties such as the 1970 Convention on the illicit traffic in cultural property, has the mandate and competencies to lead on cultural issues including cultural property. As a multilateral environmental agreement, the Convention on Biological Diversity and its corresponding UN program, UNEP, does not have a mandate or specific competencies on cultural issues. This explains why the Parties in COP IX/13 requested that the Secretariat cooperate with UNESCO and others on initiating Task 15 in order to enhance synergies, avoid duplication, and respect the work of these organizations.

The distinction that Canada makes between the repatriation of information related to conservation and sustainable use of biological diversity, and repatriation of relevant cultural objects, is significant. Within the community of custodial institutions such as museums in Canada, accepted policies and practices for the repatriation of information differ in key ways from those related to cultural property. Nevertheless, from a policy and practical perspective, repatriation of cultural property is more advanced as a common practice in Canada's museums and may hold useful principles that can be adapted to the practice of repatriation of information relevant to the conservation and sustainable use of biodiversity.

In both cases, however, Canada wishes to stress that established policies and best practices exist in the Canadian heritage community as a result of decades of evolution of the heritage profession in Canada and the relationship between institutions and the Canadian public, both Aboriginal and non-Aboriginal, and researchers in Canada and abroad, and that similar situations exist in other countries.

It is Canada's position that the Working Group on Article 8(j) (WG8j) should only compile information about best practices and policies on the repatriation of information that already exist in order to arrive at a set of best practice guidelines, rather than duplicating effort and resources to develop guidelines that are intended for use only in the context of the implementation of one provision of the CBD. Canada believes that the acceptance and implementation of any guidelines will be more successful if they build on existing best practices.

Based on Canada's interpretation of the scope and mandate of the Convention, Canada's input to be considered at the ninth meeting of the WG8j focuses primarily on repatriation of information not found in cultural property. Canada acknowledges that, in some instances, information may only be fully recovered through access to relevant cultural objects and that there may therefore be incidental implications for the repatriation of cultural property.

**The following input provides an overview of current practice in Canada with respect to requests from indigenous peoples, and where appropriate, makes concluding recommendations that may prove useful to the WG8j in articulating guidelines and best practices.**

**Canadian practice in the repatriation of information relevant to the conservation and sustainable use of biological diversity**

## 1. The nature of the activity

Consultation with the natural history museum community in Canada has indicated that while collecting practice involves the participation of keepers of traditional knowledge in indigenous communities, most repatriation of information to date has not arisen in connection with indigenous communities and traditional knowledge. Rather, repatriation requests have come from scientific researchers in other countries in relation to non-Canadian holdings in Canadian museums. This is particularly true for the Canadian Museum of Nature, Canada's national museum of natural science, on part of its collection, which exceeds 10 million specimens, that originates outside Canada.

The Museum has responded on many occasions to digital repatriation requests from foreign countries. Such requests routinely arise from biologists and taxonomists, and may involve modern collected examples taken under permit, or historical specimens that reside in public collections as a legacy of earlier activity.

An important characteristic of the repatriation of information by natural history museums – in the event that requests arise from indigenous communities – is the relative abundance of natural specimens (e.g. animals, fossils, minerals, plants). Repatriation of information by museums with cultural collections, in contrast, have different characteristics. An object or artefact may, by its rarity, be deemed sacred and subject to physical repatriation. Natural specimens may equally hold sacred significance within a belief system, but their relative abundance limits the likelihood of their being subject to recall or repatriation. It is often the information about such holdings, rather than the specimens themselves that is requested.

In contrast, Canadian museums holding cultural history collections that represent the heritage of indigenous peoples – primarily but not exclusively in Canada – deal with requests for the repatriation of objects (and associated documentation) from indigenous groups on a regular basis. Practice and policies in this area in Canada are characterized by the development and nurturing of ongoing relationships with communities of origin, not just with respect to repatriation. It is within that context that repatriation, when it is undertaken, can result in positive outcomes for both the requesting community and the museum.

In the case of natural history collections, at the Canadian Museum of Nature, for example, scientific staff routinely collaborate with keepers of traditional knowledge when seeking to document or collect specimens in the field. Knowledge transferred through oral tradition about where a species can be found (or once lived and is no longer there) is considered important by the Museum to cross tabulate or substantiate observations made from collected specimens. Traditional knowledge keepers are routinely engaged by the Museum as key personnel in field parties. Research personnel at the Museum are equally committed to sharing their findings and observations within a community at the end of a field event or at a later date.

Moreover, it is important to emphasize that for the most part Canadian experiences in the repatriation of information related to traditional knowledge of biological diversity is minimal. To date, it has been uncommon for indigenous groups in Canada to make requests to repatriate their traditional knowledge associated with biodiversity data. As such, the experiences and best practices outlined in this paper are predominantly based on Canada's experience in repatriation of information related to genetic resources more broadly, namely collections of biodiversity data (not predicated on traditional knowledge). While Canada's experiences working with the repatriation of traditional knowledge associated with genetic resources is limited due to a small number of requests, Canada's best practices with the repatriation of information on genetic resources, including the key principles highlighted below, can be applied when discussing the repatriation of information related to traditional knowledge associated with genetic resources.

**#1: In order to facilitate the repatriation of information relevant to biodiversity when such repatriation involves indigenous communities, efforts should be made to establish and nurture ongoing relationships with those communities, and keepers of traditional knowledge, for the ultimate benefit of both parties.**

## 2. Response to requests

Whether in a natural history collection context or in repatriating objects and associated documentation, the approach of Canada's museums is to consider all requests on a case-by-case basis, taking into consideration the specific nature and details of each request.

In terms of best practices in repatriation of information, the ability of institutions to respond is often directly related to the state of digitization of collection information.

In contrast to the repatriation of physical objects, repatriation of information by natural history museums is undertaken electronically. As a consequence, this activity is resource-intensive, in the costs associated with digitization.

In anticipation of requests for information, the Canadian Museum of Nature has created free access to all digitized information about its collection materials. If the information requested is not in digital format, a plan to assess and obtain the information will be done on a case-by-case basis. The requesters may be invited to consult the collections in person; they will be appropriately oriented, trained and/or supervised when they have to work in the collections area. If the requester digitizes the information, the Museum will provide access and, as necessary, computer resources to assist. A copy of the dataset will be incorporated into the Museum's collections database and shared broadly.

**#2: All requests for repatriation should be considered on a case-by-case basis, and responses should take into consideration the specifics of each request.**

**#3: Repatriation requests may be unnecessary when collections data is available electronically, therefore efforts should be made to digitize collections records.**

**#4: Where data is not in electronic format, efforts should be made to facilitate appropriate physical access by researchers to the collections and the training, supervision and, where possible, electronic resources to allow retrieval of data.**

Collecting institutions are making more use of the internet, including the provision of information about their collections. Natural history museums have moved strongly toward the provision of data through distributed databases on the internet (e. g. the Global Biodiversity Information Facility, <http://www.gbif.org/>). The level of control over that data is at the discretion of each institution and varies from Creative Commons to a wide range of use restrictions. The spirit of broadcasting biodiversity data in this fashion is to share knowledge with a broad community, and to invite questions and use.

## 3. Purpose of request and subsequent use

For biodiversity data that is not in a digital format, museums in Canada do provide access to it for the purpose of digitization. In providing access, the museum may differentiate between requests for commercial and non-commercial (academic, educational or cultural) purposes. The Canadian Museum of Nature, for example, will assist in the digitization of collection data for a commercial application and charge a fee for doing so. These fees may be waived to some extent or in total in exchange for a copy of the digitized data, and in the case of non-commercial uses, fees are typically not applied. Requests from indigenous communities for biodiversity information would be considered a non-commercial use. Biodiversity data released by the Museum is free for use, and requires attribution for the Museum when used.

While this input focusses on the repatriation of information and not objects it is worth noting that from the outset Canadian natural history museums distinguish, and treat differently, all requests on the basis of

whether the material is being sought for non-commercial or commercial use, in cases of requests received by other museums for repatriation of objects and related documentation, no such consideration of the reason behind the request takes place. This is because such requests are only ever considered at all when they are made by indigenous groups who can demonstrate a specific historical link to the objects in question. In such cases the museum does not charge fees or exercise any control over the object after its repatriation.

In the case of Canadian natural history collections, only a copy of the information, not the original, or the relevant specimen itself, is repatriated. As such, ownership of the data and copyright is usually retained by the institution. In the case of use by indigenous communities, reproduction rights will be granted in exchange for appropriate acknowledgement of the museum. In contrast, repatriation requests by indigenous communities to human history museums relate almost always to objects and associated documentation, and it is the object itself, not a copy of it, that is repatriated. In this case, museums in Canada will often retain a record, including a visual record, of the document, and copies of associated documentation. Museums may retain the right to reproduce records for purposes related to their mandate, under conditions that comply with Canadian copyright law.

**#5: A distinction should be made between repatriation/digitization for commercial purposes and non-commercial purposes. Requests for repatriation from indigenous communities should be considered non-commercial.**

**#6: Encouraging the removal of excessive formalities such as the waiving of fees or royalties that might otherwise be charged in connection with requests for collections data made by an indigenous community.**

**#7: Encouraging the repatriation of information relevant to conservation and sustainable use of biodiversity, facilitated by distributed databases on the internet. When digitization of museum specimens is required the following are important to consider:**

- retention of a copy of the data by the host institution
- costs in the digitization process and the organization of specimens
- copyright over data or documentation
- confidentiality and any other restrictions over subsequent use.

#### 4. Confidentiality

Examination of existing practice in Canadian museums indicates an acknowledgment of the sensitivity of certain types of information, either from a sacred/ceremonial perspective for indigenous communities or, in the case of natural history collections, information connected with rare or endangered species. In both circumstances, measures are used to avoid the inappropriate sharing of such sensitive information in a way that would have detrimental cultural or environmental consequences.

**#8: Repatriation of information relevant to conservation and sustainable use of biodiversity should take into consideration potential cultural sensitivities as well as the potential for adverse consequences for rare or endangered species.**

#### 5. Policies

In all cases examined, collecting institutions in Canada have adopted formal policies in this area, either for release/repatriation of scientific data or for repatriation approaches specific to indigenous communities. With respect to the latter, every formal policy examined uses as its basis, or one of its references, the report and recommendations of the Task Force on Museums and First Peoples. This initiative was undertaken in the early 1990's jointly by the Assembly of First Nations and the Canadian Museums Association. Recommendations of the Task Force with respect to repatriation emphasized partnerships between collecting institutions and indigenous communities, a case-by-case approach, the advisability of use of replication of materials for use by one or the other of the parties to a request, and the



need for indigenous communities to demonstrate a direct prior cultural connection and ownership with regard to the museum collections in question. Clearly several aspects of this approach are relevant for use in the repatriation of both objects and documentation/data when it involves indigenous communities.

**#9: Collecting institutions should adopt formal policies for the repatriation of their collections documentation either generally or with specific reference to indigenous communities. These formal policies should be publicly available and, in the case of policies specific to repatriation to indigenous communities, be developed as far as possible in consultation with those communities.**

*Ecuador*

**SUBMISSION**

El IEPI está implementando periódicamente varios eventos de desarrollo de capacidades sobre los temas de conocimientos tradicionales y sobre los recursos genéticos asociados, dirigidos a las comunidades indígenas y locales, Academia, sociedad civil y a las distintas entidades relacionadas con el tema; así como una consultoría respecto a la construcción de una Oficina Nacional que regule el acceso correcto a los conocimientos tradicionales y sobre los recursos genéticos del país. La SENESCYT ha dado a conocer sobre la ejecución de un proceso para la constitución del Repositorio Digital sobre los CC.TT., para lo cual se ha realizado el acopio de 586 publicaciones para su ingreso en el Repositorio lo que permitirá establecer un registro público de información sobre la conservación y los usos diversos de la biodiversidad; y, el establecimiento de acuerdos con los autores para el acceso a la bibliografía pertinente, a fin de que las comunidades indígenas y locales puedan tener acceso a ellas y la repatriación de la información a las propias comunidades de origen sobre sus propios usos de la biodiversidad y los conocimientos tradicionales asociados.

*Finland*

**SUBMISSION**

The working group on Article 8(j) discussed the availability of archive material related to the Sámi People. The Sámi People have experienced difficulties in accessing materials related to their own cultural heritage stored in the archives of different organizations. In the case of archaeological findings collected from the Sámi areas, the Sámi people have only limited access to the material, if any. The Sámi ethnographic collection of the National Museum of Finland contains about 2,600 objects collected from the Sámi areas. The National Museum of Finland is responsible for the objects and has made them available for everyone via the website Finna (<https://www.finna.fi/>).

Since 2014 the Sámi Museum Siida has been responsible for documenting and collecting Sámi ethnographic material in the Sámi Homeland, meaning that all ethnographic objects found from the Sámi area are now being directed to the Sámi Museum Siida. However, the ownership of the archaeological finds as well as the Sámi ethnographic collections retains with the national Museum of Finland and the National Board of Antiquities. At the moment Siida is depositing objects from the National Museum of Finland. Apart from a few examples, such as the recent donation of the Sámi collection from the museum centre Vapriikki in Tampere, a comprehensive repatriation of the Sámi objects to the Sámi people has not been initiated.

The material concerning the Sámi People is dispersed in different archives because their placement depends on the context of the materials. A single document cannot be removed from the archives. Materials related to the Sámi are placed for instance in the archives of the environmental authorities, rural police chiefs, county administrative boards as well as e.g. in the archives of the Finnish Literature Society. The Sámi archives of the National Archives Service of Finland are situated in the Sámi Cultural Centre Sajos in Inari where the materials concerning the Sámi People are aimed to be centralized.

However, for example the research material from current or ongoing studies concerning the Sámi people are still archived to the university where the researcher works or for which the study is done. The Giellagas Institute at the University of Oulu also has materials related to the Sámi People, for instance an extensive material from the Institute of the Languages for Finland. Giellagas has a nation-wide responsibility to organize, introduce and provide Sámi language and cultural studies and research at the academic level ([www.oulu.fi/giellagasinstitute/](http://www.oulu.fi/giellagasinstitute/)). The archives of the Institute of Languages for Finland, the Finnish Literature Society and the Giellagas Institute include recordings of yoiks, traditional Sámi songs.

The recommendation of the working group was that the availability of the materials and the principled questions related to it should also in the future be monitored in collaboration with the respective authorities.

## *Honduras*

### SUBMISSION

a) *El Director de Pueblos Indígenas y Afro hondureños, Maylo Wood, expone que:*

“Honduras es parte del Convenio para la Salvaguarda del patrimonio Cultural de la UNESCO; de igual forma recalca que actualmente está en ejecución a nivel nacional el proyecto de *Pueblos indígenas y afro hondureños y Cambio Climático* ejecutado por IDECOAS;”

Dicho proyecto se hace mención en el inciso g del informe previamente descrito.

b) *Comisión Nacional Contra el Tráfico Ilícito de Bienes Culturales de Honduras.*

Esta comisión, tiene por objetivo establecer mecanismos de cooperación y asistencia recíproca interinstitucional, contra el tráfico ilícito de bienes del patrimonio cultural de la nación, para la protección, vigilancia y salvaguarda de los mismos. La comisión está integrada por el Ministerio Público, el Instituto Hondureño de Antropología e Historia (IHAH), la Procuraduría General de la República (PGR), la Dirección Ejecutiva de Ingresos (DEI), la Iglesia Católica, la Asociación de Municipios de Honduras (AMHON), la Dirección de Cultura, el Consejo Internacional de Monumentos y Sitios Históricos (ICOMOS) y las secretarías de Relaciones Externas y Cooperación, Educación, Seguridad y Defensa Nacional, y actualmente, se discutió y aprobó su reglamento interno.

c) *Proyecto Conservación de la Diversidad Biológica y Desarrollo Local en el Corredor Biológico Mesoamericano GIZ*

Los objetivos de este proyecto son: Promover alternativas económicas en áreas protegidas; Desarrollar capacidades de pueblos indígenas, Garífuna y sus organizaciones; Promover y crear mecanismos locales y binacionales de consenso y consentimiento.

Este es un proyecto el cual sus bases son de interés de las poblaciones indígenas y afro hondureñas asentadas en las áreas protegidas de implementación del proyecto: Reserva del Hombre y La Biosfera Río Plátano, de importancia mundial ya que ha sido declarada por la UNESCO como un Sitio de Patrimonio para la Humanidad; la Reserva de Biosfera Tawahka Asangni y el Parque Nacional Patuca.

Para la estructura, diseño y formulación del proyecto la GIZ realizó numerosas reuniones de CPLI y participación indígena, los criterios, lineamientos y actividades son necesidades expresadas y discutidas por las poblaciones indígenas de la zona de influencia del proyecto.

## *New Zealand*

### SUBMISSION

1. New Zealand's experience with repatriation of traditional knowledge and material is mainly through the repatriation of ancestral remains (via museum processes). While this issue is separate from traditional knowledge related to the conservation and sustainable use of biodiversity, there may be some procedural, ethical, or policy parallels that may be useful in the draft voluntary guidelines, e.g., determining provenance/ownership; payment or non-payment for specimens; storage and movement of specimens; authorisation of individuals for handling of specimens; approach to specimen display; etc.<sup>1</sup>

## Peru

### SUBMISSION

En el párrafo 14 del documento UNEP/CBD/WG8J/8/5, se indica que:

“**Repatriación**”, en el contexto de conocimientos tradicionales, significa la restitución de los conocimientos, innovaciones y prácticas de las comunidades indígenas y locales e información conexas, después de un tiempo considerable, al lugar donde se originaron o adonde se obtuvieron, a fin de recuperar los conocimientos sobre la diversidad biológica.”

En la 8ª Reunión del 8j), el Perú propuso una modificación a esta definición, con el siguiente

texto:

[“**Repatriación**”, en el contexto de conocimientos tradicionales, significa la devolución de los conocimientos, innovaciones y prácticas tradicionales de las comunidades indígenas y locales e información conexas, a través del Estado, al pueblo o pueblos de los cuales se obtuvieron, a fin de recuperar los conocimientos sobre la diversidad biológica.]. Esta propuesta fue respaldada por Argentina.

El Perú, volvió a poner el tema sobre la mesa durante la última COP-12 del CDB. En el párrafo 229 del Informe de la COP12-CDB (UNEP/CBD/COP/12/29), se indica que:

“...el representante del Perú comentó que la reunión de expertos sobre la repatriación de los conocimientos tradicionales pertinentes para la conservación y utilización sostenible de la diversidad biológica debería considerar asimismo la revisión de la definición de repatriación que figura en el párrafo 14 del documento UNEP/CBD/WG8J/8/5.”

## Sweden

### SUBMISSION

Repatriation of traditional knowledge is to most indigenous peoples and local communities difficult to separate from repatriation of artefacts and collections. The Swedish government and the national agencies involved have worked with repatriation of human remains, both nationally and internationally. However, so far limited efforts have been made for repatriation of traditional knowledge and cultural revitalization. Since 2006 Naptek – *Swedish National program on local and traditional knowledge related to conservation and sustainable use of biological diversity* – has in collaboration with the Swedish Sami Parliament worked with public awareness-raising projects on the relationship between Sami traditional knowledge and biological diversity. Naptek has also collaborated with representatives of local communities in order to increase interest and revitalize traditional knowledge and customary practices related to biological diversity, amongst others the Swedish Heritage Federation and different outdoor museums. This is an important long-term work that is hard to monitor within reasonable administrative time.

<sup>1</sup> See for example: <http://www.tepapa.govt.nz/AboutUs/Repatriation/Pages/overview.aspx>.

Issues concerning the historical burden of several Swedish universities regarding historical collections of unethical origin and purposes have recently got much attention in the public debate. The collections may consist of photographs, drawings, and notes of different kinds. These collections require special ethical considerations for how to deal with these materials today, in particular practices governing the everyday issues related to more sensitive material. Many Swedish museums, university departments and the Swedish Institute for language and folklore have large ethnological and anthropological collections that could contribute to strengthening the culture of the Sami people and different local communities. However, even if the collections are public they are not easily accessible for people not previously acquainted to the system and in some cases it is difficult to get an overview over the available information. The documents and items in the archives play an important role in the revitalisation of culture and the relationship with biological diversity, either direct or indirect, and it is important that the repatriation and revitalisation process is governed from the needs of the IPLCs (Indigenous Peoples and Local Communities) and not from external decisions.

It is important to stimulate and support local communities in their work to strengthen their traditional knowledge, define care and management of the natural surroundings in order to maintain and enhance biodiversity and ecosystem sustainability and adaptability. It is important to stress that knowledge, innovations and practices is preserved in and conveyed through language.

The mentoring program *Bihkedäjja*. The aim is to stimulate language awareness and active use of South Sami language, which is a highly endangered language. The project encourages the speakers to begin to use the language in their everyday lives. It has helped apprentices and strengthened the mentors. The importance of revitalization efforts are made locally. Native voices can make a difference and inspire others as they have the language naturally and can guide others. The Project Report of the mentoring program *Bihkedäjja* is "Vaajmojne bihkedidh".

Language barrier project. Many Sami have passive knowledge of their language but will not start to talk. Norway has developed a method to break the language barrier and the language centre has run an annual project where the method has been tailored to the South Sami area. The method is devised to deal with any negative feelings and give participants the tools to overcome their reluctance to talk. See Project Report *Språkspärr - "Jag tar tillbaka mitt språk"*

OAHPA *Åarjel!* Is an Internet-based tool with several options that can be adapted to the user's language level. The programs can be adjusted to different themes and difficulty levels that automatically generates new exercises. It consists of several programs where you can practice both vocabulary and word inflections. It is possible to select Swedish, Norwegian, Finnish and English as auxiliary language.

Laponiatjuottjudus – Laponia is an economic association that administers and manages "Laponia" that consists of a World Heritage Site and four national parks and two nature reserves. Members of the association are: Sami villages, Jokkmokk and Gällivare municipalities, Norrbotten County Administrative Board and the Swedish Environmental Protection Agency. Local governance is practised throughout the area, along with the people who live in and around the area. The Sami culture is one of the reasons that it has been designated a World Heritage Site. Cornerstones in the local governance are: Nature, Sami culture and the reindeer, the historical heritage.

Important methods of operation are:

- *Rádedibme* that has a central function of management. At least twice a year consultations are held on topical issues.
- *Searvelatnja* - for managing a large area, Laponia needed working methods, which take advantage of people's different knowledge and perspectives. By working together you learn from each other and people share their knowledge. *Searvelatnja* is also a prerequisite in order to reach consensus decisions. In work is done by consensus - a shared decision making where everyone will agree about the decisions that are made.

*Renbruksplaner* A Reindeer herding map cabinet has recently been built up as a digital geographic information system (GIS) with information on reindeer herding land use. By focusing on reindeer husbandry plans, Sami villages (reindeer herding communities) are able to acquire the necessary maps technical equipment and know-how to document also Sami traditional knowledge. It is the Sami villages who own the map material.

Umesamiska ortnamn Arvidsjaur is a project to bring back the old Sami place names with a bottom-up perspective, which was initiated by Sami informants in the area. The local knowledge with assistance from experts resulted in a robust map material with the old Sami place names instead of Swedish names. The project is done in a bottom-up approach from informants' initiatives, as they realized that the Ume Sami languages is such an endangered variety of Sami language, so there was an urgent need for these names to be documented while there were still informants alive.

Sweden is positive to the development of voluntary guidelines for repatriation as it constitutes a valuable tool in revitalisation of local culture and traditional knowledge. However, repatriation of information related to indigenous and local communities and traditional knowledge should facilitate the exchange of such information, rather than limit or restrict it, while respecting the rights of the holder of such knowledge. The repatriation of information should not impede the continued use of such information in the Party that decides to repatriate it.

### *B. Submission from relevant organizations*

#### **Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS)**

##### **SUBMISSION**

**Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS)** has forwarded for the consideration of the expert meeting, the AIATSIS policy guidelines for Libraries, Collections and Ethical Standards as a useful contribution for the consideration of guidelines for the repatriation of traditional knowledge. They have drawn on some of the principles from the [Guidelines for Ethical Research in Australian Indigenous Studies](#) (GERAIS) in devising their policy (see pages 5, 8 & 9 of policy) along with some other best practice protocols. Further information can also be found at <http://aiatsis.gov.au/about-us/corporate-documents-and-policies> (for ease of reference copies will be made available at <https://www.cbd.int/tk/repatriation/bestpractice.shtml> under best practice guidelines.

#### **Rede Pacari de Plantas Mediciniais**

##### **SUBMISSION**

#### **Prácticas óptimas – repatriación de conocimientos tradicionales**

#### **Principios orientadores de Repatriación**

#### **1. GOBERNANZA Y GESTIÓN**

Lugares donde el conocimiento tradicional y la información relacionada se pueden celebrar como departamentos gubernamentales, organizaciones internacionales, museos, herbarios y jardines botánicos y zoológicos, bases de datos, **farmacopeas oficiales / nacionales, los códigos alimentarios oficiales**, registros, bancos de genes, bibliotecas, archivos y servicios de información y sirven a las comunidades indígenas y locales y / o arstrar a los materiales con los contenidos de la comunidad o las perspectivas indígenas y locales, deben garantizar la participación y **apoyar** la participación **efectiva** de las comunidades indígenas y locales en la gobernanza, la gestión y operación, **reconociendo que en el pasado no hubo consulta previa con los titulares de conocimientos tradicionales e instituir mecanismos de consentimiento previo para el acceso a los conocimientos tradicionales y la información asociada, a partir de esta fecha.**

Tales instituciones deben:

- 1.1 Reconocer las comunidades indígenas y locales como guardianes tradicionales de sus territorios tradicionales, que son la base para la producción y reproducción de la totalidad de su patrimonio cultural**

#### **2. CONTENIDO Y PERSPECTIVAS**

Muchos de los registros, libros, imágenes y otros materiales en poder de los departamentos gubernamentales, organizaciones internacionales, museos, herbarios y jardines botánicos y zoológicos,

bases de datos, registros, **farmacopeas oficiales, códigos oficiales de alimentos**, bancos de genes, bibliotecas, archivos y servicios información incluye representaciones indígenas y las comunidades locales, la cultura y la experiencia que se presentan desde una variedad de perspectivas. Las grandes instituciones tienen la responsabilidad de asegurarse de que sus colecciones son integrales, incluyente y reflexiva de todas las perspectivas. Las instituciones más pequeñas pueden tener un enfoque más especializado. Con el fin de responder adecuadamente a las comunidades y las cuestiones indígenas y locales, las organizaciones deben considerar las siguientes estrategias:

## **2. CONTENIDO Y PERSPECTIVAS**

2.4 Promover la existencia y disponibilidad de las colecciones y ofrecer a los clientes una explicación de las condiciones para el acceso, **y informar sobre la necesidad de consentimiento previo de los titulares de conocimientos tradicionales.** 2.5 Facilitar / **buscar apoyo** para el desarrollo de centros de conocimientos **tradicionales** de las comunidades indígenas y locales.

## **3. PROPIEDAD INTELECTUAL**

Los intereses de los autores y discos editoriales, libros y otro material documental están protegidos por derechos de autor, sino los intereses de aquellos cuya cultura se describe no lo son. Los derechos primarios de los dueños de una cultura deben ser reconocidos. Las organizaciones deben:

**3.4 Reconocer los sistemas de registro sui generis de los conocimientos tradicionales creado por indígenas y locales.**

**3.5 Reconocer los mismos derechos de autores y editores de la fuente primaria de (comunidades indígenas y locales) titular de los conocimientos que se documenta en el material.**

## **4. ACCESIBILIDAD Y USO:**

Las organizaciones deberían:

4.8 Promover la difusión de publicaciones de la autoría indígenas y las comunidades locales; 4.9 Ofrecer material de banco / germoplasma botánico que se derive del acceso a los territorios tradicionales y comunidades locales, para promover las iniciativas de restauración ecológica del bosque en los territorios tradicionales.

## **6. MATERIALES SECRETOS O SAGRADOS O ESPECÍFICO DE GÉNERO O SENSIBLE**

Conocimientos tradicionales específicos de género y la información relacionada deben **tener primero el consentimiento de las autoridades de los pueblos indígenas y de las comunidades locales** para luego ser visitada sólo por personas culturalmente apropiadas. Al llevar a cabo los procesos mediante los cuales se gestionan estos materiales, las organizaciones deben:

6.3 Participar en la creación de grupos de referencia compuesto por altos funcionarios de los servicios de inteligencia y los representantes / **autoridades / maestros de las comunidades indígenas y locales.** 6.4 buscan activamente para identificar la existencia de materiales secretos o sagrados y sensibles para las granjas de encuestas retrospectivas y observar a los materiales actuales, con el consentimiento previo de los titulares originarios indígenas y locales.

maestros

6.3 Participar da criação de grupos de referência constituídos por altos funcionários dos serviços de informação e por representantes/**autoridades/mestres** das comunidades indígenas e locais.

6.4 Buscar activamente el modo de identificar los materiales delicados, sagrados o secretos por medio de la realización de inspecciones retrospectivas o la supervisión de materiales actuales, **con el consentimiento previo de los titulares originarios indígenas y locales.**

**6.8 El material que es secreto y sagrado y específica a determinado género, al mismo tiempo, debe ser manejado / gestado por el representante de ese género y se aconsejó por la mujer / hombre representantes indígenas o comunidades locales.**

**6.9 Ofrecer materiales secretos o sagrados, o materiales sensibles en función del género, a las titulares originarios y que sólo sus réplicas permanecen en colecciones en ambientes digitales.**

## **8. PERSONAL**

La inclusión del personal de comunidades indígenas y locales dentro de las organizaciones puede cambiar la cultura de la organización para el beneficio de todos. Las organizaciones deben:

8.2 adoptar medidas positivas para reclutar y promover comunidades indígenas y locales, incluidas las mujeres, **con equilibrio de género.**

8.3 Reconocer el valor y / o relevancia del aprendizaje y / o calificaciones en otros campos y / o experiencia cultural anterior cuando la persona nominación comunidades indígenas y locales, **teniendo en cuenta la igualdad de género.**

8.4 La participación de miembros de las comunidades indígenas y locales en la selección personal, cuando sea conveniente, **con la igualdad de género.**

8.7 Reconocer **el conocimiento tradicional** y responder a las necesidades culturales de los miembros del equipo de las comunidades indígenas y locales.

8.8 Desarrollar e implementar programas de sensibilización intercultural para asegurar que todo el personal está disponible y sensible a la diversidad cultural y **equidad de género.**

## 9. DESARROLLO DE UNA PRÁCTICA PROFESIONAL

9.2 Proporcionar formación **multicultural / interdisciplinario** y la conciencia para cada miembro del equipo y especialmente todos los que tratan con el público.

**9.6 Identificar las colecciones locales iniciativas / bibliotecas comunitarias creados por los pueblos indígenas y comunidades locales, y promover la capacitación de líderes indígenas y locales lo que deben asumir estos servicios en sus comunidades.**

Redcam

## SUBMISSION

a presentar información pertinente, incluidas prácticas óptimas, y sus opiniones sobre la elaboración del proyecto de directrices voluntarias para promover y mejorar la repatriación de conocimientos tradicionales

### prácticas óptimas

**Solicitud de repatriación de la Piedra Kueka**, considerada por el pueblo indígena pegón de Estado bolívar, Sureste de Venezuela, ancestro dentro de la espiritualidad indígena Pemon, cuidadora de los recursos naturales, del área de vida de las comunidades.

Esta piedra (jaspe de varias toneladas) fue llevada sin permiso de los ancianos de las comunidades respectivas, para ser exhibida en Alemania. Las comunidades hicieron solicitud a través de los ministerios de cultura y de relaciones exteriores de Venezuela, quien a su vez hizo la solicitud ante sus contrapartes alemanas, todo esto dio como resultado . que se innovaran una serie de mecanismos basados en la comunidad, teniendo como principio base, la participación y el protagonismo, de acuerdo a la constitución de la República Bolivariana de Venezuela y por primera vez la inclusión de la visión o tradición oral del pueblo pegón, lo que sirve de precedente jurídico para futuras acciones que puedan emprender tanto pueblos indígenas como comunidades locales, No solo se dieron pasos a través de la organización tradicional indígenas, sino a través de los gobiernos sub.-nacionales y nacionales.

La repatriación de la piedra Kueka, marca un hito en el proceso histórico de solicitada de repatriación de patrimonio cultural intangible indígena basado en los conocimientos tradicionales.

### *proyecto de directrices voluntarias*

#### *A. Alcance de la cuestión*

- (a) no solo son derechos morales **sino derechos espirituales**
- (b) otras cuestiones importantes tales como **la confidencialidad sobre el contenido...**
- (e) representación de los pueblos indígenas y comunidades locales.....

## **B. PRINCIPIOS DIRECTRICES SOBRE REPATRIACIÓN**

## ***1. Gobernanza y gestión***

Los sitios que conservan conocimientos tradicionales e información conexas, tales como departamentos gubernamentales, organizaciones internacionales, museos, herbarios y jardines botánicos y zoológicos, bases de datos, registros, bancos de genes, bibliotecas, archivos y servicios de información, y que sirvan a las comunidades indígenas o locales y/o conservan materiales con contenido o perspectivas relativas a las mismas, deberían **garantizar** / asegurar la actividad y la participación de dichas comunidades en la gobernanza, gestión y funcionamiento.

**1.5** Facilitar un cambio organizativo que se ajuste a las perspectivas / **a los sistemas de conocimientos tradicionales** de las comunidades indígenas y locales

## ***2. Contenido y perspectivas***

Muchos de los registros, libros y otros materiales conservados por los departamentos gubernamentales, organizaciones internacionales, museos, herbarios y jardines botánicos y zoológicos, bases de datos, registros, bancos de genes, bibliotecas, **repositorios**, archivos y servicios de información incluyen descripciones de las comunidades indígenas y locales, cuyas culturas y experiencias se presentan desde una variedad de perspectivas. Las instituciones más importantes tienen la responsabilidad de asegurar que sus colecciones sean amplias y que incluyan y reflejen todas las perspectivas. Las instituciones de menor magnitud podrán centrarse en colecciones más especializadas. A fin de responder adecuadamente a las cuestiones relativas a las comunidades indígenas y locales, las organizaciones deberían observar las siguientes estrategias:

**2.5** Facilitar / **promover** el establecimiento de centros de **conocimientos tradicionales** de las comunidades indígenas y locales.

## ***3. Propiedad intelectual***

Deben reconocerse los derechos **básicos/originarios** de los propietarios de una cultura.

**3.1** Fomentar la **concienciación** de cuestiones relativas a la documentación documental y tener en cuenta la necesidad de **creación de capacidad** e impartir cursos de sensibilización cultural.

**3.3** ~~Elaborar el modo de~~ **Crear formas novedosas** de proteger la propiedad intelectual y cultural de las comunidades indígenas y locales, incluido el reconocimiento de sus derechos morales y espirituales

## ***4. Accesibilidad y utilización***

Promover las bibliotecas, **las bibliotecas vivas**, los centros de conocimiento, los archivos y servicios de información/**fuentes de información vivas**, en las comunidades indígenas y locales.

## ***5. Descripción y clasificación***

**5.1** Utilizar los tesauros o glosarios y crear tesauros/glosarios novedosos para describir la documentación relativa a las comunidades indígenas y locales y sus cuestiones.

**5.2** ~~Promover~~ **Adelantar** cambios adecuados a las herramientas descriptivas normalizadas y metadatos **en colaboración con los pueblos indígenas y comunidades locales** con la finalidad de reclasificar retrospectivamente elementos registrados con títulos temáticos no adecuados.

**5.3** Mejorar el acceso por medio de sistemas de catalogación, **con el consentimiento libre,previo e informado de pueblos indígenas y comunidades locales**, que describan los elementos con identificadores culturales, idiomáticos y geográficos.

**5.5** ~~Proporcionar oportunidades~~ / **Garantizar** la participación para que las comunidades indígenas y locales describan y comenten sobre los materiales que se relacionan con ellas.

## ***6. Materiales secretos o sagrados, específicos de un específicos de un género o delicados***

Algunos de los materiales de bibliotecas, archivos y servicios de información son confidenciales o delicados y podrían requerir ciertas restricciones de acceso por razones comunitarias, de seguridad, comerciales o normativas. La información de las comunidades indígenas o locales que sea secreta,sagrada **o confidencial**, no deberá confundirse con materiales que puedan



considerarse ofensivos para dichas comunidades. Deberá proporcionarse **capacitación adecuada**/orientación al personal sobre cómo proceder con los materiales potencialmente ofensivos. Las prácticas **óptimas**/adecuadas de gestión dependerán tanto de los materiales como de las comunidades a las que sirvan las organizaciones. Sólo las personas con una adecuada acreditación cultural y **permiso de las autoridades tradicionales**, deberían tener acceso a los conocimientos tradicionales y la información conexas que sean específicos de un género.

**6.1** Realizar consultas con los representantes **tradicionales** /más adecuados de las comunidades indígenas o locales ~~participantes~~, incluidas las mujeres de dichas comunidades, a los efectos de identificar tales materiales y elaborar prácticas de gestión **pertinentes**/adecuadas.

**6.2** Facilitar/**promover/garantizar** los procesos previamente informados de consulta e implantación por medio de la elaboración de mecanismos efectivos, incluido el enlace con grupos de referencia a nivel nacional, estatal y local.

**6.3** Participar/**facilitar/promover** ~~en~~ la creación de grupos de referencia compuestos por personal ~~principal~~ de los servicios de información y representantes/**autoridades** de las comunidades indígenas y locales.

**6.4 Promover visitas/ para** Buscar activamente el modo de identificar los materiales delicados, sagrados o secretos por medio de la realización de inspecciones retrospectivas o la supervisión de materiales actuales.

### *7. Materiales ofensivos*

Las bibliotecas, archivos y servicios de información deben reconocer que en sus colecciones puede haber materiales ofensivos para las comunidades indígenas y locales. Tales materiales abarcan los de índole racista, sexista, derogatoria, insultante o que ofendan por sus errores. Hay numerosos ejemplos del pasado, pero algunos son contemporáneos. Las bibliotecas, los archivos y los servicios de información son responsables de preservar los registros documentales y dar acceso a los mismos, **y deben manejarse bajos los principios de respetabilidad, elegibilidad y confidencialidad** pero también deben responder adecuadamente en caso de que existan materiales ofensivos.

**7.2 Establecer grupos de trabajo conjunto** para obtener el asesoramiento de las comunidades indígenas y locales respecto a los materiales delicados y elaborar estrategias de consulta con las mismas.

**7.3** Elaborar estrategias y **registros con acceso restringido en trabajo conjunto** y consulta con las comunidades indígenas y locales, para hacer frente a los materiales ofensivos.

### *8. Dotación de personal*

**8.3** Reconocer el valor y pertinencia de los conocimientos **tradicionales** previamente adquiridos y preparación profesional en otros campos o conocimientos culturales, al designar para un puesto a una persona **seleccionada por las autoridades tradicionales** de las comunidades indígenas y locales.

**8.5 Garantizar** ~~Velar por~~ que el personal de las comunidades indígenas y locales esté ~~bien~~ capacitado y reciba el apoyo adecuado

**8.6** Facilitar la entrada de personal de las comunidades indígenas y locales en cargos administrativos mediante estrategias de apoyo y **de creación de capacidad**, tales como programas de mentores y capacitación/**de formación**.

### *9. Desarrollo de una práctica profesional*

Las bibliotecas, archivos y servicios de información, repositorios y otros sitios que conservan conocimientos tradicionales e información conexas deberían **garantizar**/velar por que su personal esté ~~debidamente~~ capacitado para manejar dichos conocimientos tradicionales información /material de las comunidades indígenas y locales y para tratar/interactuar con clientes y personal de las comunidades indígenas y locales.

**9.2** Facilitar formación/**capacitación** de sensibilización cultural/**intercultural/multicultural** a todo el personal y, en particular, a los que tratan con el público.

**9.3** Proporcionar modelos **pertinentes**/adecuados para la práctica profesional en la catalogación,adquisición transferencia a un formato diferente, administración/**gestion** de colecciones y

otras esferas en cuestiones de interés de las comunidades indígenas y locales.

**9.4 Velar/garantizar** por que los programas de educación y capacitación **faciliten**/fomenten la participación de las comunidades indígenas y locales tanto en el diseño como en la ejecución.

**9.5 Facilitar el acceso/Promover** a los estudiantes de comunidades indígenas y locales en los servicios de información, la formación y capacitación en bibliotecología y archivística por medio de, por ejemplo, el estímulo positivo, programas de mentores y licencias de estudios.

### ***10. Sensibilización sobre las comunidades indígenas y locales y sus cuestiones***

Las bibliotecas, archivos y servicios de información pueden contribuir a un mayor entendimiento/**interacción e intercambio** entre las comunidades indígenas y locales y las comunidades no indígenas y locales. Para lograr este objetivo, las organizaciones procederán a:

**10.1 Ser proactivo/facilitador y creativo** en el papel del educador, fomentando la sensibilización sobre las comunidades indígenas y locales y sus culturas y cuestiones entre las comunidades no indígenas y locales.

### ***11. Copia y repatriación de los registros a las comunidades indígenas y locales***

**11.1 Interactuar** y atender de manera sensible y cooperativa las peticiones de las comunidades indígenas y locales de copias de registros de especial importancia para la comunidad, para su uso y conservación.

**11.2 Acordar/garantizar** la repatriación de registros originales o el suministro de copias a las comunidades indígenas y locales, según se determine mediante consultas.

**11.4 Trabajar en conjunto** con las comunidades indígenas y locales en la planificación, suministro y mantenimiento de los centros de conocimiento **tradicional** para los registros repatriados.

### ***12. El entorno digital***

Cada vez más las colecciones indígenas y locales son, o contienen, colecciones digitales creadas mediante programas de digitalización, para conservarlos, **garantizar** e incrementar el acceso a las colecciones, o si no “nacen” digitales.

**12.1 Velar por el Suministrar** de opciones sostenibles en cuando a formatos, métodos descriptivos y estrategias de acceso y conservación para los conocimientos tradicionales, la creatividad y experiencia de las comunidades indígenas y locales.

**12.2 Procurar/Crear programas especializados** para la digitalización y el acceso digital como forma de facilitar la repatriación a las comunidades indígenas y locales, y para preservar el material para futuras generaciones.

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| <b>Sami Parliament</b> |
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Laponiatjuttjudus. An economic association that administers and manages Laponia. Consists of a World Heritage Site and four national parks and two nature reserves. In the cooperative association is: Sami villages, Jokkmokk and Gällivare commune, Norrbotten County Administrative Board and the Environmental Protection Agency. Local governance throughout the area, along with the people who live in and around the area. The Sami culture is one of the reasons that it has been designated a World Heritage Site. Cornerstones: Nature, Sami culture and the reindeer, the historical heritage. Important methods of operation are: Rádedibme that has a central function of management. At least 2 times in the year held consultations on topical issues. Searvelatnja for managing a large area Laponia needed working methods which take advantage of personerns different knowledge and perspectives. By working together you learn from each other and share their knowledge. Searvelatnja is also a prerequisite in order to reach consensus decisions. Laponia they work by consensus, a shared decision making where everyone will agree about the decisions that are made.

Renbruksplaner Reindeer herding map cabinet has recently been built up as a digital geographic information system (GIS) with information on reindeer herding land use. By focusing on reindeer husbandry plans are samebys to acquire the necessary maps technical equipment and know-how to document also Sami traditional knowledge. It is Sami villages own map material.

Umesamiska ortnamn Arvidsjaur. A project to bring back the old Sami place names with bottom-up perspective when it was initiated by informants, Sami in the area. The local knowledge with experts resulted in a robust map material with the old Sami place names instead of Swedish names. Bottom-up approach from informants initiatives themselves realized that Ume Sami languages is such an endangered variety of Sami language, so the documented while there were informants alive.

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<sup>i</sup> North Australian Indigenous Land and Sea Management Alliance (NAILSMA), 2012. *Carbon Project*. URL: <http://www.nailsma.org.au/hub/programs/carbon-project>. Accessed 26 March 2015.

<sup>ii</sup> Central Land Council, 2014. *Extending Traditional and Contemporary Fire Management across Central Australia – Stages 1 and 2 – Supplementary Report*. Report to the Department of the Environment. URL: <http://ecodata.ala.org.au/uploads/BFEOI14P2-00104%20Stages%201%20and%202%20Reporting%20Supplement.pdf>. Accessed: 26 March 2015.