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**AD HOC OPEN-ENDED INTER-SESSIONAL
WORKING GROUP ON ARTICLE 8(j) AND
RELATED PROVISIONS OF THE CONVENTION
ON BIOLOGICAL DIVERSITY**

Tenth meeting

Item 4 of the provisional agenda*

Montreal, Canada, 13-16 December 2017

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

Note by the Executive Secretary

INTRODUCTION

1. As requested by the Conference of the Parties in paragraph 2 of decision XIII/19 B, the Executive Secretary is circulating herewith, for the information of participants in the tenth 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 draft glossary of relevant key terms and concepts to be used within the context of the Article 8(j) and related provisions, to assist the Working Group in its discussions.
2. The present document reproduces the comments from the submissions. The comments are made available in the form and language in which they were provided to the Secretariat. Section I reproduces general comments; section II contains specific comments on the glossary that was presented for peer review;¹ and section III contains new terms and concepts suggested by reviewers.
3. Submissions were received from Australia; Bolivia; Brazil; Canada; European Union and its members states together with national contributions from Finland and Sweden; Mexico; Peru; Venezuela; Switzerland; Japan; United State; Assembly of First Nations (AFN); Coordinator of Indigenous Organizations of the Amazon River Basin (COICA); Global ICCA Support Initiative/UNDP/GEF-Small Grants Programme; International Institute for Environment and Development and partners; International Labour Organization (ILO); and Indigenous Women's Biodiversity Network (IWBN) for Latin America and Caribbean Region, and one submission from a Senior Research Fellow from the Coventry University.

* CBD/WG8J/10/1.

¹ <https://www.cbd.int/traditional/doc/review/glossary-doc-peer-review-en.doc>

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I. GENERAL COMMENTS

A. Submission from Parties

Brazil

SUBMISSION

In considering the proposed glossary of key terms and concepts.

In Brazil, there are at least 305 indigenous people groups, and at least 32 traditional people groups who should participate on the analyses of “Glossary of key terms and concepts of relevant key terms and concepts to be used within the context of Article 8(j) and related provisions”. Providing comments on the guidelines, with full and effective participation of indigenous peoples and local communities is a task that cannot be done in a short period.

Indigenous and traditional people are organized on different councils that could expedite the consultation to analyze the glossary. But even consulting only through councils: The Indigenous People National Council (Conselho Nacional de Povos Indígenas – CNPI) and Traditional Communities and People National Council (Conselho Nacional de Povos e Comunidades Tradicionais – CNPCT) or even through their representatives on Genetic Heritage Council would take time.

Based on Brazilian Biodiversity law nº13123/2015, there are some comments on the Glossary using the template available on the Convention’s website:

Canada

SUBMISSION

Canada recognizes the difficulty that the CBD has had in finalizing this glossary and appreciates the work that has gone into it. Much of the glossary is well done and we thank the Secretariat for its work.

The glossary is now very long. It might be prudent to think about whether all of these terms are necessary for implementation of Article 8j. We have provided some suggestions for terms that might not be necessary. One suggestion is to create an appendix that lists terms that are indirectly related to 8j but not essential for the glossary.

Recommend rewording the second column to refer to “description” rather than “advice”. This change would align the title of the column with the first sentence of the glossary which states that the table contains “descriptions”.

Recommend renaming the third column to read “Source/Explanation” since some of the text in this column includes explanations (e.g. in the definitions of biocultural heritage, cultural heritage).

Third paragraph of Annex I: Recommend a small change to the following sentence: “Terms contained in the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities, endorsed in decision VII/16 F, are automatically included, as they are directly related to Article 8(j) and related provisions.” The Akwe:Kon Voluntary Guidelines were endorsed, not adopted.

European Union and its Member States with national contributions

SUBMISSION

We support the further development of the draft **glossary of key terms and concepts** to be used as non-binding working definitions within the context of Article 8(j) and related provisions. We believe that the Glossary could provide useful guidance for the implementation of Article 8(j). We were ready to support the adoption of the glossary at COP 13 and we consider very important that a revised and reviewed

glossary is made available for adoption at COP 14. The EU and its Member States affirm that the use of the glossary is without prejudice to the terminology used in the Convention or its Protocols and, without prejudice to national implementation, should not be taken into account for the purposes of interpreting the Convention or its Protocols.

Finland

SUBMISSION

Finland is pleased to contribute to Notification No. 2017-006 Item 2 in considering the proposed glossary of key terms and concepts.

Finland welcomes the glossary of key terms and concepts to be used as a tool within the context of Article 8(j) and related provisions. The glossary is considered as a comprehensive glossary, and a living document of key terms and concepts in order to protect, preserve and promote the traditional knowledge, innovations and practices of indigenous and local communities. We consider very important that these guidelines are adopted at the COP 14.

Finland thinks that the glossary is complementary with the terms and concepts already adopted under the Convention and its Protocols, including other international agreements and guidelines, without prejudice to the terminology used in the Convention or its Protocols. Finland welcomes that the Secretariat, in developing the draft guidelines and the glossary has made use of work done in other fora of relevance for the context and issues at hand. We also thank the indigenous and local communities for contributing views, including information on community protocols, model clauses, best practices, experiences and practical examples in support of the work.

The glossary of key terms is important for the Sami people and it is also well-known because it is based on the principles of the UNDRIP (2007). The Sami Parliament will consider the future needs of disseminating the information and active outreach to the Sami people. The completion of this task is important for future activities. The reference to the source from where each expression has been introduced is valuable.

Sweden

SUBMISSION

“Sweden will not submit any specific views on the definitions used in the Glossary. The Glossary is a compilation of terms and concepts that relates to various aspects that are relevant in the implementation of Article 8(j). The reference to the source from where each expression has been introduced is valuable. We believe that the Glossary can provide useful guidance for the implementation. We find it reasonable to consider the initial wording of Article 8(j), where a party’s implementation of the article should be “subject to its national legislation”, also when applying the Glossary.”

Mexico

SUBMISSION

Teniendo presente que los Estados Unidos Mexicanos, así como otros países Parte del Convenio sobre Diversidad Biológica también son Estados Parte de otros Tratados Internacionales que consideran disposiciones en materia de conservación de la biodiversidad, como lo es la Convención sobre la protección del patrimonio mundial, cultural y natural, se sugiere que el Glosario incorpore aquellos términos que han sido definidos en otros instrumentos internacionales, a fin de facilitar su aplicación dado su conocimiento y comprensión en el ámbito internacional, y de evitar interpretaciones que incidan en su correcta aplicación.

Aunado a lo anterior, es de recordar que en la Decisión XIII/24. Titulada “Cooperación con otros convenios y organizaciones internacionales del Convenio sobre la Diversidad Biológica” se

reconoce la importancia de la colaboración y sinergias con otros Tratados Internacionales en beneficio de la diversidad biológica.

En ese sentido, los comentarios de México mostrados en la plantilla establecida por la Secretaría Ejecutiva del CDB, incorporan la redacción textual de las definiciones de los documentos de origen (UNESCO, IFAD, Convenio 169 OIT), con excepción de los términos *diversidad cultural*, *innovación*, y *comunidades locales y tradicionales*, para los cuales se propone una adecuación a la redacción con la intención de facilitar al lector la comprensión de las definiciones.

Debido a que dentro de las Directrices voluntarias Rutzolijirixaxik se identificaron términos que requieren ser homologados para una aplicación eficaz y congruente de las mismas, se sugiere incluir dentro del glosario los siguientes conceptos: “Repatriación”, “Repatriación de información”, “Propiedad cultural” y “Patrimonio intelectual”.

En el texto en Inglés: “Repatriation”, “Repatriation of information”, “Cultural property” and Intellectual Heritage”.

Venezuela

SUBMISSION

Nuestro país, recomienda la incorporación en el glosario de términos relacionados al artículo 8(j) y disposiciones conexas, el término: ***Conocimientos Ancestrales***: entendido como aquellos saberes que poseen los pueblos indígenas y comunidades locales, transmitidos de generación en generación y que no forman parte de la educación formal y los podemos encontrar en la oralidad o en las memorias orales de los pueblos y de las comunidades indígenas, considerados como la palabra que orienta, es decir, la memoria de un referente que desde el pasado guía el porvenir comunitario, manteniendo su vigencia.

Los saberes tradicionales son un recurso no solo para los pueblos indígenas y las comunidades locales, sino para toda la humanidad, en cuanto permiten preservar la diversidad cultural. Según la "Declaración de la Organización de las Naciones Unidas para la Educación, Ciencia y Cultura (UNESCO) sobre protección y promoción de las expresiones culturales del 2005, la diversidad cultural es patrimonio humano y debe ser reconocida y promovida a beneficio de las actuales y futuras generaciones; la misma, es necesaria para la supervivencia de la humanidad

La República Bolivariana de Venezuela, apoya la inclusión de la mayor parte de los conceptos en el glosario, siempre y cuando sean tomados en cuenta los comentarios resaltados en rojo. Asimismo, expresamos nuestra oposición al término “innovación”, ya que resulta antagónico a la protección y preservación de los conocimientos ancestrales, tradicionales y culturales; por lo tanto, consideramos que el mismo no debe incorporarse en el mencionado glosario.

Switzerland

SUBMISSION

The glossary of key terms and concepts contains terms that are taken from internationally legally binding agreements as well as from voluntary instruments and/or other decisions under international fora. Some terms are further amended (e.g. term 4, cultural heritage). The glossary should be revised in order to avoid changing any existing definitions contained in legally binding instruments. If there are several instruments containing the same terms, all options should be included verbatim as in the specific instruments. The sources should be specified accordingly.

Paragraph 22 states that the glossary presented in annex 1 is intended as a comprehensive glossary of key terms and concepts relevant to Article 8(j). At the same time, in the Annex it is stated that terms of the CBD and the Nagoya Protocol are not included in the table. We suggest to amend the second sentence in

the first paragraph of the Annex as follows: “It is ~~not~~neither intended to provide formal definitions nor is it intended to be comprehensive.”

In order to ensure coherency with the work carried out by other international fora, we request that the terms are aligned, where appropriate, with the glossary of key terms related to intellectual property and genetic resources, traditional knowledge and traditional cultural expressions, established by the Secretariat of WIPO (WIPO/GRTKF/IC/33/INF/7).

Finally we request the deletion of the term “used” in the title of the annex, as it is unclear whether all the terms have already been used in the context of Article 8j and related provisions. Similarly, we request the deletion of the term “to be used” in the title of the document for peer review. The title of the future documents should read “A glossary of relevant key terms and concepts within the context of Article 8j and related provisions”

Japan

SUBMISSION

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

B. Submission from relevant organizations**Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)****SUBMISSION**

Necesidad de una reunión de expertos indígenas que contribuyan mediante monografías desarrolladas a una propuesta más técnica sobre el uso de términos adecuados en el ámbito del Art. 8J.

Global ICCA Support Initiative/UNDP, GEF-Small Grants Programme**SUBMISSION**

The current glossary has missed-out a key term very significant to Article 8(j) and related provisions - Indigenous Peoples and Community-Conserved Territories and Areas (ICCAs).

Suggest inclusion of the terminology, ICCAs in the Glossary of key terms and concepts of relevant key terms and concepts to be used within the context of Article 8(j) and related provisions

International Institute for Environment and Development (IIED) and partner organizations**SUBMISSION**

We agree to the inclusion of definitions or explanations of all the above terms.

These comments are based on work by IIED and the following partners: Asociacion ANDES (Peru), Centre for Chinese Agricultural Policy, Kenya Forestry Research Institute, Lok Chetna Manch and Centre for Mountain Dynamics (India).

Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region**SUBMISSION**

In the definitions of the terms use consistently indigenous peoples and local communities.

II. SPECIFIC COMMENTS

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

Annex I²

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

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

(Alphabetical order)

Term	Advice in the context of Article 8(j) and related provisions	Source
1. Biocultural heritage ³	<p>The knowledge, innovations, practices of indigenous peoples and local communities which are reflective of biocultural diversity. Biocultural heritage is typically held collectively and is inextricably linked to resources, such as biological and genetic diversity, plant varieties and animal species present in ecosystems on lands and waters traditionally occupied and used by indigenous and local communities. It includes the biological diversity, cultural diversity and customary laws developed within the socioecological context of indigenous peoples and local communities.</p> <p>By emphasizing collective rather than individual rights, and addressing biocultural diversity, biocultural heritage reflects the holistic approach of many indigenous and local communities. This conceptual approach also recognises knowledge as “heritage” as opposed to “property”, thereby reflecting its custodial and intergenerational character</p>	<p>Based on UNEP/CBD/WG8J/8/6/Add.1, annex, section II;</p> <p>Revised taking into account comments received in the peer review process.</p> <p>An emerging concept gaining acceptance.</p> <p>Also under discussion at Intergovernmental Science-Policy Platform on Biodiversity and</p>

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

³ A developing concept being considered within the context of the joint programme of work between the Secretariat of the Convention on Biological Diversity and UNESCO on the links between biological and cultural diversity, and IPBES.

		Ecosystem Services (IPBES).
Disagree	<p>The knowledge, innovations, practices of indigenous peoples and local communities which are reflective of biocultural diversity. Biocultural heritage is typically held collectively and is inextricably linked to resources, such as biological and genetic diversity, plant varieties and animal species present in ecosystems on lands and waters traditionally occupied and used by indigenous peoples and local communities.</p> <p>It includes the biological diversity, and cultural diversity and the linkages between them. and customary laws developed within the socioecological context of indigenous peoples and local communities. By emphasizing collective rather than individual rights, and addressing biocultural diversity, biocultural heritage reflects the holistic approach of many indigenous and local communities. This conceptual approach also recognises knowledge as “heritage” as opposed to “property”, thereby reflecting its custodial and intergenerational character</p>	Australia
Agree	<p>Los conocimientos, innovaciones, prácticas de los pueblos indígenas y comunidades locales que reflejan la diversidad biocultural. El patrimonio biocultural suele mantenerse colectivamente y está inextricablemente ligado a recursos como la diversidad biológica y genética, las variedades vegetales y las especies animales presentes en los ecosistemas de las tierras y aguas tradicionalmente ocupadas y utilizadas por las comunidades indígenas y locales. Eso Incluye la diversidad biológica, la diversidad cultural, activos culturales y naturales y las leyes consuetudinarias desarrolladas dentro del contexto socioecológico de los pueblos indígenas y las comunidades locales.</p> <p>Al enfatizar los derechos colectivos y no individuales, y al abordar la diversidad biocultural, el patrimonio biocultural refleja el enfoque holístico de muchas comunidades indígenas y locales. Este enfoque conceptual también reconoce el conocimiento como " patrimonio " como Opuesto a la " propiedad " , reflejando así su carácter de custodio e intergeneracional</p>	Bolivia

Agree	No comments	Brazil
Agree with minor change	<p>We can accept this concept and the definition currently being proposed. However, this term was discussed at great length at the recent (March 2017) IPBES meeting. We suggest that it would be useful to align the CBD definition with the IPBES understanding of “biocultural diversity” by replacing the first paragraph currently proposed, with:</p> <p>“Maintained and produced in individual and collective ways, indigenous and local knowledge is at the interface between biological and cultural diversity. Manifestations of indigenous and local knowledge are evident in many social and ecological systems. In this context, the approach understands “biocultural diversity” as biological and cultural diversity and the links between them.”</p> <p>And retaining your second paragraph currently being proposed in the glossary:</p> <p>By emphasizing collective rather than individual rights, and addressing biocultural diversity, biocultural heritage reflects the holistic approach of many indigenous and local communities. This conceptual approach also recognises knowledge as “heritage” as opposed to “property”, thereby reflecting its custodial and intergenerational character.</p>	Canada
Agree	No comments	Mexico
Agree	<p>La República Bolivariana de Venezuela apoya la inclusión del citado concepto en el glosario sobre el artículo 8 (j), siempre y cuando sea incorporado el término ancestral, en el siguiente texto: “Patrimonio biocultural: Los conocimientos, las innovaciones las prácticas de pueblos indígenas y comunidades locales que reflejan la diversidad biocultural. El patrimonio biocultural es típicamente colectivo y está inextricablemente vinculado a recursos tales como la diversidad biológica y genética y variedades de especies vegetales y animales presentes en ecosistemas en tierras y cuerpos de agua ocupados y utilizados ancestral y tradicionalmente por comunidades indígenas y locales”. (Versión en español).</p> <p>Al respecto, dicha expresión, refiere al vínculo cultural que por derecho de los antepasados equivale a la herencia histórica que se transfiere de generación en generación en los pueblos y comunidades indígenas. (Fuente: Ley Orgánica de Pueblos y Comunidades Indígenas (LOPCI), publicada en Gaceta Oficial de la República Bolivariana de Venezuela N°38.344 del 27 de diciembre de 2005).</p>	Venezuela
Disagree	It may be too early to list the term “Bio-cultural heritage” on the glossary at present, since it has not yet matured enough as a concept, and its definition is still under discussion at the IPBES etc.	Japan
Agree	No comments	Assembly of First Nations
Agree	Las prácticas de conservación de la biodiversidad, no solo están asociados con el conocimiento de la flora y fauna, sino también con los biológicos, y estas relaciones se dan mediante patrones	Coordinator of Indigenous

	culturales muy propios de las comunidades que de forma individual y/o colectiva tienen con la biodiversidad. Los Protocolos Bioculturales cumplen esa doble función, el ser herramientas de custodia de la biodiversidad, pero a la vez también de custodia y relación con la diversidad cultural de las comunidades.	Organizations of the Amazon River Basin (COICA)
Agree	The word <i>resources</i> , which already implies a certain conception of the relationships between humans and other parts of ecosystems, is inadequate for use in a biocultural vocabulary. We might suggest rephrasing along the lines of "...inextricably linked to <u>agrobiodiversity that includes animals, plants, wild species and diversity in the wider ecosystem</u> , used by indigenous peoples and local communities <u>in their home territories for food and other needs</u> . It includes the biological diversity, cultural diversity, and customary laws..."	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	We congratulate the Secretariat and the Working Group for including this important concept for implementation of Articles 8(j) and 10(c). IIED and partners submitted the proposed definition of biocultural heritage in UNEP/CBD/WG8J/6/Add.1. This concept emerged from the longstanding work of ANDES (Peru) with Quechua peoples in the Andes. It reflects their holistic worldview where traditional knowledge, innovations and practices, biodiversity, landscapes, cultural and spiritual values and customary laws , are all inter-linked and inter-dependent. This concept, and the existence of the linkages between each component in practice, was explored and verified through research with 11 ethnic groups in 5 countries (Peru, Panama, India, Kenya, China). See: http://pubs.iied.org/pdfs/G01253.pdf and http://pubs.iied.org/pdfs/14591IIED.pdf . The research found that the traditional knowledge, innovations and practices depend on each of the other components for maintenance and renewal. We therefore recommend that the definition be amended to: "Knowledge, innovations and practices of indigenous peoples and local communities that are typically collectively held and are inextricably linked to biological and genetic diversity, landscapes [or lands and waters traditionally occupied and used by IPLCs], cultural and spiritual values and customary laws". Traditional landscapes and the sacred sites they contain play a critical role in sustaining cultural and spiritual values, and in enabling traditional livelihoods to continue, which in turn ensure traditional knowledge is maintained. This concept as defined above has also been validated through exchanges of the International Network of Mountain Indigenous Peoples involving a further 6 countries (Kyrgyzstan, Tajikistan, Bhutan, Papua New Guinea, Thailand, the Philippines). See http://pubs.iied.org/14657IIED/ and https://biocultural.iied.org/about-biocultural-heritage	International Institute for Environment and Development and partners

Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
2. Community protocols	Covers a broad array of expressions, articulations, rules and practices generated by communities to set out how they expect other stakeholders to engage with them. They may reference customary as well as national or international laws to affirm their rights to be approached according to a certain set of standards. Articulating information, relevant factors, and details of customary laws and traditional authorities helps other stakeholders to better understand the community's values and customary laws. Community protocols provide communities an opportunity to focus on their development aspirations vis-a-vis their rights and to articulate for themselves and for users their understanding of their bio-cultural heritage and therefore on what basis they will engage with a variety of stakeholders. By considering the interconnections of their land rights, current socio-economic situation, environmental concerns, customary laws and traditional knowledge, communities are better placed to determine for themselves how to negotiate with a variety of actors	Adopted text from the Mo'otz Kuxtal Voluntary Guidelines for Traditional Knowledge (Decision XIII/18 Annex para 19)
Agree	Community protocols are participatory tools that articulate indigenous peoples' and community-determined values, procedures, and priorities, and set out rights and responsibilities under customary laws, the domestic legal system and other applicable law as the basis for engaging with external actors, such as governments, companies, academics, and NGOs. They can also include procedures, priorities or guidelines for establishing community consensus about access and benefit sharing of traditional knowledge, including intellectual properties rights and mutually agreed terms for access and benefit sharing, as well as any restrictions or prohibitions on access or use. Community protocols could become can be valuable tools for territorial and environmental management.	Australia
Agree	Abarca una amplia gama de expresiones, articulaciones, reglas y prácticas generadas por las comunidades para establecer cómo esperan se espera que otros grupos de interés se involucren con ellos. Pueden referirse tanto a las leyes consuetudinarias (pasadas de Generación en Generación) como nacionales o internacionales para afirmar sus derechos a ser abordados de acuerdo con un cierto conjunto de normas. Articular la información, los factores pertinentes y los detalles de las leyes consuetudinarias (pasadas de Generación en Generación) y las autoridades tradicionales ayuda a otras partes interesadas a comprender mejor los valores de la comunidad y las leyes consuetudinarias (pasadas de Generación en Generación). Los protocolos comunitarios brindan a las comunidades la oportunidad de concentrarse en sus aspiraciones de desarrollo en relación con partiendo del reconocimiento de sus derechos y de articular por sí mismos y para los usuarios su comprensión de su patrimonio biocultural y por lo tanto sobre qué base	Bolivia

	se involucrarán con una variedad de partes interesadas. Al considerar las interconexiones de sus derechos territoriales, la situación socioeconómica actual, las preocupaciones ambientales, las leyes consuetudinarias (pasadas de Generación en Generación) . y los conocimientos tradicionales, las comunidades están mejor situadas para determinar por sí mismas cómo negociar con una variedad de actores en temas relacionados con la gestión sus recursos y el aprovechamiento de los mismos.	
Agree	Community protocols can also include procedures, priorities or guidelines about access and benefit sharing, intellectual properties rights and Mutually Agreed Terms on ABS. Community Protocols could become tools for territorial and environmental management, in order to ensure the autonomy and leadership of the indigenous people and local communities. They can also be used as catalysts for constructive and proactive responses to threats and opportunities posed by land and resource development, conservation, research, and other legal and policy frameworks.	Brazil
Agree	No comments	Canada
Agree	El término protocolos comunitarios abarca una amplia variedad de expresiones...	Mexico
No comments	Son las reglas consuetudinarias tomadas por acuerdo de los pueblos indigenas para que terceros actuen en sus territorios respetando su identidad cultural, valores, formas de vida, practicas ancestrales y a sus autoridades tradicionales. Tambien podrian hacer referencia a las leyes nacionales e internacionales para afirmar sus derechos (Basandose en la revisión del documento UNEP/CBD/WG8J/9/2/Add.1)	Peru
Agree	No comments	Venezuela
Agree	No comments	Assembly of First Nations
Disagree	No comments	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University

		Coventry, UK
Agree	It is important to note that Community Protocols are not only generated by communities to set out how they expect other stakeholders to engage with them. For centuries, indigenous peoples and local communities have generated orally held community protocols for internal governance amongst communities, according to customary laws. Community protocols have an important role to play in ensuring equitable benefit-sharing of revenues generated from biocultural heritage amongst communities, as well as helping communities to engage with others. See: http://pubs.iied.org/G03168/	International Institute for Environment and Development and partners
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
3. Cultural diversity	Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.	UNESCO Universal Declaration on Cultural Diversity (2 November 2001), Article 1 – Cultural diversity: the common heritage of humanity (full text), ⁴ and excerpted in IFAD Indigenous Peoples Glossary, ⁵ June 2016; entry No. 2142
Agree	No comments	Australia
Agree	All kinds of cultural heritage are part of cultural diversity, including tangible and intangible cultural heritage.	Brazil
Agree	Cultural diversity has a link to biodiversity. As this is related to biodiversity, but not the main focus of the CBD and 8j, this is one definition that could be put into an appendix of related terms.	Canada
Agree	DICE:	Mexico

⁴ http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html.

⁵ IFAD *Indigenous Peoples Glossary / Glossaire sur les peuples autochtones / Glosario sobre los pueblos indígenas*, available at <https://www.ifad.org/documents/10180/4cd018b6-c7eb-40c4-9190-2066e5b9dc91>.

	<p>La cultura adquiere formas diversas a través del tiempo y del espacio. Esta diversidad se manifiesta en la originalidad y la pluralidad de las identidades que caracterizan a los grupos y las sociedades que componen la humanidad. Como una fuente de intercambio, de innovación y de creatividad, la diversidad cultural es tan necesaria para el género humano como la diversidad biológica para la naturaleza. En este sentido, constituye el patrimonio común de la humanidad y debe ser reconocido y consolidado en beneficio de las generaciones presentes y futuras.</p> <p>Propuesta de texto:</p> <p>Son las manifestaciones que la cultura, -considerada como el conjunto de los rasgos distintivos espirituales y materiales, intelectuales y afectivos que caracterizan a una sociedad o a un grupo social y que abarca, los modos de vida, la manera de vivir juntos, los sistemas de valores, las tradiciones y las creencias-, adquiere a través del tiempo y el espacio. Se manifiesta en la originalidad y la pluralidad de las identidades que caracterizan a los grupos y las sociedades que componen la humanidad. Constituye el patrimonio común de la humanidad y proporciona los cimientos sobre los cuales se forja la identidad, la cohesión social, la confianza, la solidaridad y el entendimiento mutuo.</p>	
Agree	No comments	Venezuela
Agree	La diversidad cultural debería referirse a la existencia diversa y multicultural de los pueblos indígenas, que apegados a sus raíces culturales continúan existiendo como pueblos y contribuyen a la multiculturalidad de los países con sus expresiones culturales tradicionales.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	Concerning “As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature”: The formulation of “exchange, innovation and creativity” does not sufficiently recognize the value in use for cultural diversity. That is, cultural diversity does not just serve functionally to produce other social goods and processes (innovation, creativity) but serves through its existence itself. We might suggest: “It is a source of identity, expression, exchange, innovation (social and technological) and creativity among people. It is a necessary component of human existence, and directly impacts people’s relationships and interactions with biodiversity; see Biocultural Heritage.”	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin

			America and Caribbean Region
4. Cultural heritage (tangible and intangible)	In the context of Article 8(j) and related provisions includes the physical (tangible) and/or non-physical (intangible) manifestation of an indigenous peoples and local communities' cultural heritage, in accordance with the traditional inheritance and transmission, includes but is not limited to, (tangible) cultural landscapes, sites, structures, and remains of archaeological, architectural, historical, religious, spiritual, cultural, or aesthetic value or significance, human remains, as well as (intangible) traditional knowledge, including for medicine, traditional food preparation and diets, as well as species and ecosystem management, and traditional cultural expressions' including but not limited to songs, dances, artistic expressions, stories and histories.		Based on UNEP/CBD/WG8J/8/6/Add.1, annex, section II, which combines elements of UNESCO definitions (following) on tangible and intangible cultural heritage; Revised taking into account comments received in the peer review process.
	Further guidance from UNESCO on various aspects of cultural and natural heritage:		
	Intangible cultural heritage	Includes: (a) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; (b) Performing arts; (c) Social practices, rituals and festive events; (d) Knowledge and practices concerning nature and the universe; (e) Traditional craftsmanship.	Text from the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (adopted 2003), available at http://www.unesco.org/culture/ich/en/convention#art2 .
	Agree	Propuesta de texto tomando en cuenta la definición de la UNESCO y una parte del texto del glosario que se está revisando: El patrimonio cultural intangible (inmaterial) es el conjunto de usos, representaciones, expresiones, conocimientos y técnicas – junto con los instrumentos, objetos, artefactos y espacios culturales que les son inherentes – que las comunidades, los grupos y en algunos casos los individuos reconocen como parte integrante de su	Mexico

		<p>patrimonio cultural. Este patrimonio se manifiesta en los siguientes ámbitos:</p> <ul style="list-style-type: none"> a) tradiciones y expresiones orales, incluido el idioma como vehículo del patrimonio cultural inmaterial; b) artes del espectáculo; c) usos sociales, rituales y actos festivos; d) conocimientos y usos relacionados con la naturaleza y el universo; e) técnicas artesanales tradicionales <p>En el contexto del artículo 8j del CDB y disposiciones conexas incluye:</p> <ul style="list-style-type: none"> a) los conocimientos tradicionales como la medicina, los métodos de elaboración de alimentos y dietas tradicionales b) Manejo de especies y ecosistemas c) Expresiones culturales y espirituales tradicionales, relacionadas con la naturaleza y la madre tierra. 	
	Tangible cultural heritage	<p>Includes:</p> <p>Movable cultural heritage (paintings, sculptures, coins, manuscripts)</p> <p>Immovable cultural heritage (monuments, archaeological sites, and so on)</p> <p>Underwater cultural heritage (shipwrecks, underwater ruins and cities)</p>	<p><u>UNESCO - see http://www.unesco.org/new/en/culture/themes/illicit-trafficking-of-cultural-property/unesco-database-of-national-cultural-heritage-laws/frequently-asked-questions/definition-of-the-cultural-heritage/</u></p>
	Agree	<p>Propuesta de texto tomando en cuenta la definición de la UNESCO y una parte del texto del glosario que se está revisando:</p> <p>El patrimonio cultural tangible es el patrimonio material representado por bienes muebles e inmuebles específicamente designados como importantes para la arqueología, la prehistoria, la historia, la literatura, el arte o la ciencia. Incluye:</p>	Mexico

		<p>a) Colecciones y ejemplares raros de zoología, botánica, mineralogía, anatomía, y los objetos de interés paleontológico.</p> <p>b) Monumentos: obras arquitectónicas, de escultura o de pintura monumentales, elementos o estructuras de carácter arqueológico, inscripciones, cavernas y grupos de elementos a los que se otorgue valor desde el punto de vista de la historia, el arte o la ciencia;</p> <p>c) Conjuntos: grupos de construcciones, aisladas o reunidas, cuya arquitectura, unidad e integración en el paisaje les dé un valor universal excepcional desde el punto de vista de la historia, del arte o de la ciencia.</p> <p>d) Lugares: obras del hombre u obras conjuntas del hombre y la naturaleza, así como las zonas, incluidos los lugares arqueológicos.</p>	
	Cultural heritage	<p>Includes:</p> <p>Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;</p> <p>Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;</p> <p>Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.</p>	Text from the UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage (adopted 1972), available at http://whc.unesco.org/en/conventiontext/
	Disagree	Ya está definido, se sugiere eliminar.	Mexico
	Natural heritage	<p>Includes:</p> <p>Natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;</p> <p>Geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;</p> <p>Natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.</p>	Text from the UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage (adopted 1972), available at http://whc.unesco.org/en/conventiontext/

		<u>n/conventiontext/</u>
Disagree	<p>In the context of Article 8(j) and related provisions includes the physical (tangible) and/or non-physical (intangible) manifestation of an indigenous peoples and local communities' cultural heritage, in accordance with the traditional inheritance and transmission, includes but is not limited to, (tangible) cultural landscapes, sites, structures, and remains of archaeological, architectural, historical, religious, spiritual, cultural, or aesthetic value or significance, human remains, as well as (intangible) traditional knowledge, including for medicine, traditional food preparation and diets, as well as species and ecosystem management, and traditional cultural expressions, including but not limited to songs, dances, artistic expressions, stories, beliefs, relationships and associative values and histories.</p> <p><i>This could also include gender specific heritage values rather than place based sites. Heritage values encompasses the physical and intangible values associated with the landscape or individual site.</i></p>	Australia
Agree	<p>En el contexto del Artículo 8 (j) y disposiciones conexas se incluye la manifestación física (tangible) y / o no física (intangible) del patrimonio cultural de los pueblos indígenas y de las comunidades locales, de acuerdo con la herencia tradicional y la transmisión, Incluye, pero no se limita a, los paisajes culturales tangibles, sitios, estructuras y restos de valor o significado arqueológico, arquitectónico, histórico, religioso, espiritual, cultural o estético, los restos humanos, así como los conocimientos tradicionales (intangibles) Incluyendo la medicina, la preparación de alimentos tradicionales y las dietas, así como la gestión de especies y ecosistemas, y las expresiones culturales tradicionales · incluyendo pero no limitado a canciones, bailes, expresiones artísticas, historias e historias/<u>cuentos</u> .</p>	Bolivia
Agree	No comments	Brazil
Disagree	<p>This is a definition that could be removed or put in an appendix of terms indirectly related to Article 8j. While cultural diversity has an arguable link to biological diversity, the broad definition of cultural heritage goes beyond the relation with biological diversity and refers to tangible assets such as structures, which are, we believe the purview of UNESCO.</p> <p>At a minimum, the long guidance from UNESCO included as a sub-set of point 4 should be deleted. Note that the listed source, UNEP/CBD/WG8J/8/6/Add.1, is a previous version of the glossary. We expect that the final version of the glossary would not use a previous draft as a source but would rather refer to the description as having been developed by the Working Group.</p>	Canada
Agree	<p>DICE:</p> <p>En el contexto del artículo 8 j) y disposiciones conexas, incluye las manifestaciones materiales (tangibles) e inmateriales (intangibles) del patrimonio cultural de los pueblos indígenas y las comunidades locales,</p>	Mexico

	<p>conforme a la transmisión y herencia tradicional, lo cual comprende, sin limitación, los paisajes culturales, sitios, estructuras y restos de valor o significado arqueológico, arquitectónico, histórico, religioso, espiritual, cultural o estético y restos humanos (elementos tangibles), y los conocimientos tradicionales, como la medicina, los métodos de elaboración de alimentos y dietas tradicionales, así como el manejo de especies y ecosistemas, y las expresiones culturales tradicionales, incluidos, sin limitación, las canciones, danzas, manifestaciones artísticas, cuentos e historias (elementos intangibles).</p> <p>Propuesta de texto según definiciones de la UNESCO:</p> <p>El patrimonio cultural puede entenderse como el conjunto de bienes o productos culturales, pasados o presentes, tangibles o intangibles, al que una colectividad social determinada le otorga un valor excepcional desde el punto de vista histórico, estético, etnológico o antropológico.</p>	
No comment	<p>Manifestacion tangible o intangible de la cultura de los pueblos indigenas y comunidades locales, que se transmiten de generación en generación. Incluye, inter alia, paisajes culturales, sitios, estructuras y restos de valor o significado arquitectonico, histórico, religioso, espiritual, ecolologico o estetito, restos humanos, canciones, danzas, expresiones artísticas, cuentos e historias (Basandose en la revisión del documento UNEP/CBD/WG8J/9/2/Add.1 y https://www.cbd.int/wg8j-10/review/)</p>	Peru
Agree	<p>La República Bolivariana de Venezuela apoya la inclusión del citado concepto en el glosario sobre el artículo 8 (j), siempre y cuando sea incorporado el término ancestral, en los siguiente textos:</p> <p>1) Patrimonio cultural (material e inmaterial): “En el contexto del artículo 8j) y disposiciones conexas, incluye las manifestaciones materiales (tangibles) e inmateriales (intangibles) del patrimonio cultural de los pueblos indígenas y las comunidades locales, conforme a la transmisión y herencia ancestral y tradicional, lo cual comprende, sin limitación, los paisajes culturales, sitios, estructuras y restos de valor o significado arqueológico, arquitectónico, histórico, religioso, espiritual, cultural o estético y restos humanos (elementos tangibles), y los conocimientos ancestrales y tradicionales, como la medicina, los métodos de elaboración de alimentos y dietas tradicionales, así como la gestión de especies y ecosistemas, y las expresiones culturales tradicionales, incluidos, sin limitación, las canciones, danzas, manifestaciones artísticas, cuentos e historias (elementos intangibles). (Versión en español).</p> <p>2) Patrimonio cultural inmaterial: e) técnicas artesanales ancestrales y tradicionales. (Versión en español).</p> <p>Al respecto, dicha expresión, refiere al vínculo cultural que por derecho de los antepasados equivale a la herencia histórica que se transfiere de generación en generación en los pueblos y comunidades indígenas. (Fuente: Ley Orgánica de Pueblos y Comunidades Indígenas (LOPCI), publicada en Gaceta Oficial de la</p>	Venezuela

	República Bolivariana de Venezuela N°38.344 del 27 de diciembre de 2005).	
Agree	No comments	Assembly of First Nations
Agree	El patrimonio cultural tangible e intangible debería entenderse a la estrecha relación de las tradiciones culturales del pensamiento y que son plasmados en objetos de representación de esas manifestaciones, es decir, una relación estrecha objetos culturales – pueblos indígenas - conocimientos tradicionales.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	In the list for inclusion under Natural Heritage, where its value is delineated with reference to “outstanding universal value from the point of view of science, conservation or natural beauty.” This would seem to minimize or exclude value and appreciation from the point of view of aesthetics, moral beliefs, appreciation, and use and intrinsic/existence value, which all may extend beyond “science, conservation, or natural beauty” We suggest as well the inclusion of collective appreciation from the point of view of joining scientific and local community values to form collective appreciations of cultural heritage.	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
5. Cultural heritage impact assessment	Is a process of evaluating the likely impacts, both beneficial and adverse, of a proposed development on the physical manifestations of a community's cultural heritage including sites, structures, and remains of archaeological, architectural, historical, religious, spiritual, cultural, ecological or aesthetic value or significance.	Text from the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred

		Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities (decision VII/16 F)
Agree	No comments	Australia
Agree	No comments	Brazil
Disagree	This is a definition that could be removed or put in an appendix of terms indirectly related to Article 8j.	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Agree	No comments	Assembly of First Nations
Agree	El patrimonio cultural de los pueblos indígenas han sido declarados en la gran mayoría de casos como patrimonio cultural de la Nación, y generalmente son administrados por los Institutos de Patrimonio Nacional. Los impactos adversos sobre este patrimonio deben ser prevenidos y establecidas medidas de salvaguarda para precautelar por su integridad.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean

		Region
6. Cultural impact assessment	Is a process of evaluating the likely impacts of a proposed development on the way of life of a particular group or community of people, with full involvement of this group or community of people and possibly undertaken by this group or community of people: a cultural impact assessment will generally address the impacts, both beneficial and adverse, of a proposed development that may affect, for example, the values, belief systems, customary laws, language(s), customs, economy, relationships with the local environment and particular species, social organization and traditions of the affected community.	Text from the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities (decision VII/16 F)
Agree	No comments	Australia
Agree	No comments	Brazil
Disagree	This is a definition that could be removed or put in an appendix of terms indirectly related to Article 8j.	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Disagree	In light of the other developments since the Akwe:Kon Voluntary guidelines in 2004, other international instruments and protocols have emerged. It is AFN's preference to ensure that the "Free and Prior Informed Consent" principle is included as part of the cultural impact assessment process.	Assembly of First Nations
Agree	Los impactos culturales adversos son todo tipo de agentes externos que generar consecuencias en la integridad de las manifestaciones culturales de los pueblos indígenas.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research

		Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
No comment	The following could be added: "The process includes: Identification of indigenous and local communities and relevant stakeholders likely to be affected by the proposed development; Notification and public consultation of the proposed development by the proponent".	International Labour Organization (ILO)
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
7. Cultural right	Group's ability to preserve its way of life, social organization, customs, languages, beliefs and traditions.	Based on IFAD Indigenous Peoples Glossary, June 2016, entry no. 2147; Revised taking into account comments received in the peer review process.
Agree	No comments	Australia
Agree	Capacidad del Grupo para hacer reconocer su derecho y preservar su estilo de vida, organización social, costumbres, lenguas, creencias y tradiciones.	Bolivia
Agree	No comments	Brazil
Disagree	This definition should be excluded. This is the purview of UNESCO, not the CBD. We need to be cognisant of defining what the CBD is responsible for, and has the ability to ask Parties to implement.	Canada

Agree	No comments	Mexico
Agree	<p>La República Bolivariana de Venezuela apoya la inclusión del citado concepto en el glosario sobre el artículo 8 (j), siempre y cuando sea incluido, tomando en cuenta la Declaración de las Naciones Unidas sobre los Derechos de los Pueblos Indígenas, los siguientes elementos:</p> <p><u>Derecho cultural:</u> La capacidad de un grupo del uso, goce, disfrute y preservación de su forma de vida, organización social, costumbres, idiomas, creencias y tradiciones. (Versión en español).</p>	Venezuela
Agree	No comments	Assembly of First Nations
Agree	Se debe entender como el derecho a la integridad cultural de los pueblos indígenas y que los mismos tengan políticas públicas y estrategias nacionales de cumplimiento con intervención interinstitucional.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	We suggest the addition of an explicit elaboration of groups' ability to present, communicate, and challenge those factors that inhibit the realization of cultural rights. Further, we suggest that rather than only "preserving", Cultural right should include a group's ability to continue adapting and evolving their way of life, social organization, etc. in ways that preserve self-identified essential values and reflects autonomous, sovereign and informed choices.	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
8. Customary law	Law consisting of customs that are accepted as legal requirements or obligatory rules of conduct; practices and beliefs that are so vital and intrinsic a part of a social and economic system that they are treated as if they were laws.	Text from the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and

		Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities (decision VII/16 F)
Check	Law consisting of customs that are accepted as legal requirements or obligatory rules of conduct; practices and beliefs that are so vital and intrinsic a part of a social and economic system that they are treated as if they were laws.	Australia
Disagree	Law consisting of customs that are accepted as legal requirements or obligatory rules of conduct; practices and beliefs that are so vital and intrinsic a part of a social and economic system that they are treated as if they were laws. (The word 'legal' could be understood as formal law).	Brazil
Disagree	<p>The Mo'otz Kuxtal Voluntary Guidelines, finalized at COP13, speak to customary laws. They should be used as a reference as they are more recent than the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment. The Mo'otz Kuxtal Voluntary Guidelines, in para 18, refer to the role of community protocols and customary laws. In para 19 community protocols are identified as referencing customary laws and articulating the details of customary laws. At COP13 customary laws were specifically not defined, although they are referenced throughout the decision, because of the difficulty in finding a common definition. . We would suggest that if we need to define customary laws – and we do not think that we need to – we should draw on the COP13 decision and identify that customary laws are similar to community protocols.</p> <p>Our revision would read: Customary laws are similar to community protocols. They refer to a “a broad array of expressions, articulations, rules and practices generated by communities to set out how they expect stakeholders to engage with them”. They “can articulate a number of concerns important to communities and relevant to biological diversity”. “Customary law may be appropriate to settle disputes arising over traditional knowledge, to the extent that it does not contravene national law”, and “to resolve differences internally”</p>	Canada

	or provide an “alternate dispute resolution process in cases of disputes concerning access to and use of traditional knowledge”.	
Agree	No comments	Mexico
Agree	No comments	Venezuela
Agree	No comments	Assembly of First Nations
Agree	Códigos y normas propias de las comunidades que regulan las diferentes manifestaciones de la vida de los pueblos indígenas, y en especial sobre formas de gobernanza y administración de justicia propia al interior de las comunidades.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	Customary laws include specific laws, and underlying cultural values that guide all aspects of life, and are common to many indigenous peoples, such as: reciprocity, equilibrium, duality and solidarity. See: http://pubs.iied.org/pdfs/17067IIED.pdf	International Institute for Environment and Development and partners
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
9. Customary sustainable use of	Uses of biological resources in accordance with traditional cultural practices that are compatible with conservation and sustainable use requirements.	Adapted from Article 10(c) of the

biological diversity		Convention.
Agree	No comments	Australia
Agree	Utilización de los recursos biológicos de conformidad con las prácticas culturales tradicionales <u>(transmitida de generación a generación o heredada)</u> que sean compatibles con los requisitos de conservación y utilización sostenible.	Bolivia
Agree	No comments	Brazil
Disagree with minor change	Request minor change. This definition is a rewording of article 10(c). We therefore suggest that the definition reproduce and not reword article 10(c) to avoid confusion and emphasize consistency with the treaty text. We ask that terminology be corrected as follows: “Uses of biological resources in accordance with traditional cultural practices that are compatible with conservation or and -sustainable use requirements.”	Canada
Agree	No comments	Mexico
Agree	La República Bolivariana de Venezuela apoya la inclusión del citado concepto en el glosario sobre el artículo 8 (j), siempre y cuando sea incorporado el término ancestral , en el siguiente texto: Utilización consuetudinaria sostenible de la diversidad biológica : “Usos de los recursos biológicos conforme a prácticas culturales ancestrales y tradicionales que son compatibles con los requisitos de conservación y utilización sostenible”. (Versión en español). Al respecto, dicha expresión, refiere al vínculo cultural que por derecho de los antepasados equivale a la herencia histórica que se transfiere de generación en generación en los pueblos y comunidades indígenas. (Fuente: Ley Orgánica de Pueblos y Comunidades Indígenas (LOPCI), publicada en Gaceta Oficial de la República Bolivariana de Venezuela N°38.344 del 27 de diciembre de 2005).	Venezuela
Agree	In order for States to “protect and encourage” such customary use, the necessary conditions for Indigenous peoples and local communities are said to include: “security of tenure over traditional terrestrial and marine estates; control over and use of traditional natural resources; and respect for the heritage, languages and cultures”.	Assembly of First Nations
Agree	Alusión al uso consuetudinario de los recursos naturales provenientes de la diversidad biológica existentes en sus propias tierras y territorios.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)

Agree	Regarding <i>cultural practices that are compatible with conservation and sustainable use requirements</i> : We suggest the phrasing be moderated here; as presently phrased, it implies that conservation and sustainable use by communities are only valid when they fit into an unelaborated external framework for conservation. Historically, some forms of conservation have led to inability of communities to sustainably use biodiversity in their original homes—even when their activities may have substantially contributed to the genesis of local biodiversity. We suggest such conflicts be specifically addressed/respected within the terminology here. One approach may be to include a provision for “conservation and sustainable use requirements, as defined through due consideration, deliberation, and empowered participation by local communities.”	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
10. Environmental impact assessment	Is a process of evaluating the likely environmental impacts of, and proposing appropriate mitigation measures for, a proposed development, taking into account interrelated socio-economic, cultural and human health impacts, both beneficial and adverse.	Text from the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities (decision VII/16 F)
Disagree	Is a process of evaluating the likely environmental impacts of, and proposing appropriate mitigation measures for, a proposed development, taking into account interrelated socio-economic, cultural and	Australia

	human health impacts, both beneficial and adverse. Suggest deletion. Article 14 of the Convention text outlines the concept and description of Environmental Impact Assessment in detail as agreed by the Parties on the inception of the Convention.	
Disagree	No comments	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Disagree	“Environmental impact assessment” should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed in italics in order to distinguish itself from the general terms.	Japan
Agree	No comments	Assembly of First Nations
Agree	Metodologías apropiadas para evaluación de impactos ambientales sobre la erosión y degradación de la biodiversidad.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
No comment	The following could be added: "The process includes: Identification of indigenous and local communities and relevant stakeholders likely to be affected by the proposed development; Notification and public consultation of the proposed development by the proponent".	International Labour Organization (ILO)
Agree	No comments	Indigenous Women's

		Biodiversity Network (IWBN) from Latin America and Caribbean Region
11. First Nations	Term used in some countries to refer to indigenous peoples.	IFAD Indigenous Peoples Glossary, June 2016, entry No. 2161
Agree	No comments	Australia
Agree	No comments	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Agree	No comments	Assembly of First Nations
Agree	Pueblos originarios preexistentes antes de la constitución de los Estados nacionales.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	For LAC Region we always use indigenous peoples	Indigenous Women's Biodiversity Network

		(IWBN) from Latin America and Caribbean Region
12. Food security	Food security exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life.	IFAD Indigenous Peoples Glossary, June 2016, entry No. 2162.
Agree	No comments	Australia
Agree	No comments	Brazil
Disagree	<p>We suggest removing this definition for several reasons:.</p> <ol style="list-style-type: none"> 1. It is not clear that food security falls within the scope of Article 8j, although having access to sustainable use of biodiversity, a subset of food security, is within the purview of CBD. 2. There are competing definitions of food security, each with its strengths and weaknesses. Picking one for the context of the CBD does not make sense, given that it is not the primary responsibility of CBD – although certainly it is linked to sustainable use. .. 3. The definition is dated. The definition given refers to the IFAD Indigenous Peoples Glossary as the source, but the actual source is the FAO 1996 World Food Summit's <i>Rome Declaration on World Food Security and World Food Summit Plan of Action</i>. That definition was later refined by the FAO in its 2002 publication <i>The State of Food Insecurity in the World 2001</i> 	Canada
Agree	<p>DICE:</p> <p>Hay seguridad alimentaria cuando todas las personas tienen en todo momento acceso material y económico a alimentos seguros, nutritivos y en cantidades suficientes para satisfacer sus requerimientos nutricionales y preferencias alimentarias, a fin de llevar una vida activa y saludable.</p> <p>Propuesta de texto tomado del glosario del FIDA (IFAD):</p> <p>La seguridad alimentaria existe cuando todas las personas, en todo momento, tienen acceso físico y económico a alimentos suficientes, seguros y nutritivos para satisfacer sus necesidades dietéticas y preferencias alimentarias para una vida activa y saludable.</p>	Mexico
Agree	No comments	Venezuela
Disagree	"Food security" should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed	Japan

	in italics in order to distinguish itself from the general terms.	
Agree	No comments	Assembly of First Nations
Agree	Garantía necesaria de los recursos fitogenéticos para la provisión de alimentos para las presentes y futuras generaciones.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	Plus access to traditional food	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
13. Governance	Structures and processes that are designed to ensure accountability, transparency, responsiveness, rule of law, stability, equity and inclusiveness, empowerment, and broad-based participation.	IFAD Indigenous Peoples Glossary, June 2016, entry No. 2167, and UNESCO "Concept of governance" at http://www.unesco.org/new/en/education/themes/strengthening-education-systems/quality-

		framework/technical-notes/concept-of-governance/
Agree	No comments	Australia
Agree	Estructuras y procesos diseñados para garantizar la rendición de cuentas, la transparencia, la capacidad de respuesta, el estado de derecho, la estabilidad, la equidad y la inclusión, el empoderamiento y la participación amplia. Supervisar la gestión y desempeño de las organizaciones en bien del interés publico.	Bolivia
Agree	No comments	Brazil
Disagree	<p>This definition should be excluded.</p> <p>This definition is prescriptive and touches on a matter that is a sovereign exercise of power that is already subject to number of international human rights norms that prescribe what steps a state should take in the governance of its affairs. As such, we suggest that it is not necessary to define governance. Further, the definition is too simplistic to reflect the totality of issues that states must consider in structuring their governance models.</p> <p>Definition seems to be describing what good governance should be vs. what governance is. Was this the intent? It is missing one of the pillars for governance i.e. having authority in decision-making, something that is absent in the definition proposed (see complete text on UNESCO webpage).</p>	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Disagree	“Governance” should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed in italics in order to distinguish itself from the general terms.	Japan
Agree	No comments	Assembly of First Nations
Agree	Formas de decisión sobre la vida cotidiana de los pueblos indígenas en cuanto a los asuntos internos, entre ellos, sobre la administración de recursos naturales.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research

		Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	Including indigenous women	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
14. Governance system	The parameters under which management and administrative systems will operate.	IFAD Indigenous Peoples Glossary, June 2016, entry No. 2168, and UNESCO <i>Concept of Governance</i> at http://www.unesco.org/new/en/education/themes/strengthening-education-systems/quality-framework/technical-notes/concept-of-governance/
Agree	No comments	Australia
Agree	No comments	Brazil
Agree with minor change	Minor change requested. The definition of “governance system” set out in the link is that a governance system “sets the parameters”. As well, throughout the glossary you have not repeated the term we are defining in the definition. The definition should be revised to say: “ Sets t Sets t he parameters under which management and administrative systems will operate.”	Canada

Agree	No comments	Mexico
Agree	No comments	Venezuela
Disagree	“Governance system” should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed in italics in order to distinguish itself from the general terms.	Japan
Agree	No comments	Assembly of First Nations
Agree	Estructuras de gobernanza existentes al interior de los pueblos indígenas.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
15. Indigenous and tribal peoples	<p>(a) Tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations;</p> <p>(b) Peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of</p>	Extract from the Convention concerning Indigenous and Tribal Peoples in Independent Countries (entry into force: 5 September

	<p>their legal status, retain some or all of their own social, economic, cultural and political institutions.</p> <p>Article 1 of the Indigenous and Tribal Peoples Convention also indicates that self-identification as indigenous or tribal shall be regarded as a fundamental criterion for determining the groups to which the provisions of this Convention apply.</p>	<p>1991) (C169 - Indigenous and Tribal Peoples Convention, 1989 (No. 169) of the International Labour Organization), Article 1; available at http://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::N::P12100_INSTRUMENT_ID:312314</p>
Disagree	<p>(a) Tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations;</p> <p>(b) Peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions. Article 1 of the Indigenous and Tribal Peoples Convention also indicates that self-identification as indigenous or tribal shall be regarded as a fundamental criterion for determining the groups to which the provisions of this Convention apply.</p> <p>The proposed definition of ‘Indigenous and tribal peoples’ draws directly from the definition in Article 1 of the <i>Indigenous and Tribal Peoples Convention 1989</i> (ILO 169). This Convention only has 22 ratifications (predominantly from Latin America) and is not ratified by Australia.</p> <p>Further, this definition contains definitions of both ‘tribal peoples’ (Article 1(1) (a) of ILO 169) which has been described at term 30 of Annex 1 and ‘Indigenous peoples’ (Article 1(1)(b)) which has not been picked up in the definition of ‘Indigenous peoples’ in term 17 of Annex 1. The reason for this is not clear.</p>	Australia
Agree	<p>Indigenous, tribal peoples and traditional peoples and communities(Incorporation of self-identification into the definition):</p> <p>(a) tribal peoples (or traditional peoples and communities) in independent countries whose consider themselves distinct from other sectors of the societies, who social, cultural and economic</p>	Brazil

	conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations; Peoples in independent countries who consider themselves indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.	
Disagree	Delete this term. Indigenous peoples are defined in 17 and tribal peoples in 32.	Canada
<p>Agree</p> <p>Notas:</p> <p>Los elementos de pueblos tribales incluyen:</p> <ul style="list-style-type: none"> • Condiciones económicas, culturales, organización social y forma de vida que los distinguen de los otros segmentos de la población nacional, por ejemplo, en la forma de ganarse el sustento, el idioma, etc.; <p>Tener</p>	<p>Propuesta de texto del Convenio 169:</p> <p>Con base en lo establecido en el artículo 1 del Convenio 169 de la Conferencia General de la Organización Internacional del Trabajo sobre Pueblos Indígenas y Tribales en Países Independientes, son:</p> <p>a) Pueblos tribales aquellos cuyas condiciones sociales, culturales y económicas les distingan de otros sectores de la colectividad nacional, y que estén regidos total o parcialmente por sus propias costumbres o tradiciones o por una legislación especial;</p> <p>b) Pueblos indígenas aquellos así considerados por el hecho de descender de poblaciones que habitaban en el país o en una región geográfica a la que pertenece el país en la época de la conquista o la colonización o del establecimiento de las actuales fronteras estatales y que, cualquiera que sea su situación jurídica, conservan todas sus propias instituciones sociales, económicas, culturales y políticas, o parte de ellas.</p> <p>Ambos tienen la determinación de preservar, desarrollar y transmitir a futuras generaciones sus territorios ancestrales y su identidad étnica como base de su existencia continuada como pueblos, de acuerdo con sus propios patrones culturales, sus instituciones sociales y sistemas legales.</p>	Mexico

<p>tradiciones y costumbres y/o un reconocimiento legal especial.</p> <p>Los elementos de pueblos indígenas incluyen:</p> <ul style="list-style-type: none">• Continuidad histórica, es decir que son sociedades anteriores a la conquista o la colonización ;• Conexión territorial (sus ancestros habitaban el país o la región);• Instituciones políticas, culturales, económicas y sociales distintivas (retienen algunas o todas sus		
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instituciones propias).		
Agree	No comments	Venezuela
Disagree	“Indigenous and tribal peoples” should be deleted from the glossary, since this definition may mislead the interpretation of the definition of the term “indigenous peoples and local communities” that appears in the Convention.	Japan
Agree	No comments	Assembly of First Nations
Agree	Lo estipulado por el Convenio 169 de la OIT (Art. 1): a). El presente Convenio se aplica: a) a los pueblos tribales en países independientes, cuyas condiciones sociales, culturales y económicas les distingan de otros sectores de la colectividad nacional, y que estén regidos total o parcialmente por sus propias costumbres o tradiciones o por una legislación especial; b) a los pueblos en países independientes, considerados indígenas por el hecho de descender de poblaciones que habitaban en el país o en una región geográfica a la que pertenece el país en la época de la conquista o la colonización o del establecimiento de las actuales fronteras estatales y que, cualquiera que sea su situación jurídica, conservan todas sus propias instituciones sociales, económicas, culturales y políticas, o parte de ellas.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Disagree	The title of the Convention No. 169 in its long version (Convention concerning Indigenous and Tribal Peoples in Independent Countries) and its official short version (Indigenous and Tribal Peoples Convention, 1989) refer to the expression “indigenous and tribal peoples”. Similarly several articles use	International Labour Organization (ILO)

	the same expression. However, Article 1 which sets out the scope of application of the Convention refers to and describes in paragraph 1((a) and (b), respectively, the terms “tribal peoples” and “peoples [...] who are regarded as indigenous [...]” separately and differently. As a result it would not be appropriate to include in the glossary, with reference to Convention No. 169, the expression “indigenous and tribal peoples” as a single category. It is also contradictors to the fact that separate entries on “indigenous peoples” and tribal peoples” exist. In this regard, please also consult and cite as appropriate the 2013 Handbook on Convention No. 169, p.2, available at http://www.ilo.org/global/standards/subjects-covered-by-international-labour-standards/indigenous-and-tribal-peoples/WCMS_205225/lang-en/index.htm	
Agree	In LAC Region we use indigenous peoples.	Indigenous Women's Biodiversity Network (IWBN) for Latin America and Caribbean Region
16. Indigenous community	Term used to refer to indigenous peoples.	IFAD Indigenous Peoples Glossary, June 2016, entry No. 2178
Agree	Term often used to refer to indigenous peoples.	Australia
Disagree	No comments	Brazil
Agree with minor change	Note that “indigenous peoples” is not synonymous with “Indigenous community”. Propose alternatively: “Term used to refer toA group of indigenous peoples living in a common geographic area” .	Canada
Agree	No comments	Mexico
Disagree	La República Bolivariana de Venezuela, recomienda que el señalado concepto contemple los siguientes elementos: Comunidades Indígenas: Son grupos humanos formados por familias indígenas asociadas entre sí, pertenecientes a uno o más pueblos indígenas, que están ubicadas en un determinado espacio geográfico y organizados según las pautas culturales propias de cada pueblo, con o sin modificaciones provenientes de otras culturas. (Fuente: Ley Orgánica de Pueblos y Comunidades Indígenas (LOPCI), publicada en Gaceta Oficial de la República Bolivariana de Venezuela N°38.344 del 27 de diciembre de 2005).	Venezuela
Disagree	“Indigenous community” should be deleted from the glossary, since this definition may mislead the interpretation of the definition of the term “indigenous peoples and local communities” that appears in the	Japan

	Convention.	
Agree	No comments	Assembly of First Nations
Agree	Grupo indígena con identidad propia que coexiste dentro de su territorio ancestral o de ocupación actual.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
17. Indigenous peoples ⁶	The UNPFII uses the following explanation of the concept of indigenous peoples: Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from	UNPFII: PFII/2004/WS.1/3 (an official document of the

⁶ Note: Across countries and continents, many terms and definitions are used to refer to indigenous peoples (Natives, First Nations, tribes, ethnic minorities, indigenous nationalities, Aborigines, indigenous communities, pueblos originarios (Bolivia), adat communities (Indonesia), scheduled tribes (India), hill peoples, highland peoples (Cambodia), etc.).

In Africa in recent years, progress has been made by the African Commission's Working Group of Experts of the African Union in acknowledging and addressing the particular forms of discrimination facing ethnic minorities and other marginalized groups who identify themselves as indigenous peoples. (The full Report of the African Commission's Working Group of Experts on Indigenous Populations/Communities (2005) is available at

<http://pro169.org/res/materials/en/identification/ACHPR%20Report%20on%20indigenous%20populations-communities.pdf>.

	<p>other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.</p> <p>Note: The United Nations Declaration on the Rights of Indigenous Peoples does not adopt a universal definition.</p>	UNPFII), “The concept of indigenous peoples”. The quote used originates from Jose R. Martinez Cobo, the Special Rapporteur of the Sub-Commission on Prevention of Discrimination and Protection of Minorities, in his Study on the Problem of Discrimination against Indigenous Populations. ⁷
Agree	No comments	Australia
Disagree	No comments	Brazil
Agree with minor change	<p>Minor change requested.</p> <p>“Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies or cultures now prevailing on those territories, or parts of them. As a general principal they They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system. In some countries indigenous peoples are referred to as Aboriginal or tribal peoples. .</p> <p>Note: The United Nations Declaration on the Rights of Indigenous Peoples does not adopt a universal definition of indigenous peoples. Although Canada would not object to the definition provided, with amendments, it would be our preference to take the lead from UNDRIP and refrain from including a definition in this glossary.</p>	Canada
Disagree	Se propone la eliminación del término para no duplicar la definición del numeral 15.	Mexico
Disagree	La mencionada definición se vislumbra de forma explicativa y no conceptualmente. En este sentido la	Venezuela

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

	República Bolivariana de Venezuela sugiere la siguiente redacción: Pueblos Indígenas: Son grupos humanos descendientes de los pueblos originarios que habitan un espacio geográfico determinado, que se reconocen a sí mismos como tales, por tener uno o algunos de los siguientes elementos: identidades étnicas, tierras, instituciones sociales, económicas, políticas, culturales y, sistemas de justicia propios, que los distinguen de otros sectores de la sociedad nacional y que están determinados a preservar, desarrollar y transmitir a las generaciones futuras. (Fuente: Ley Orgánica de Pueblos y Comunidades Indígenas (LOPCI), publicada en Gaceta Oficial de la República Bolivariana de Venezuela N°38.344 del 27 de diciembre de 2005).	
Disagree	“Indigenous peoples” should be deleted from the glossary, since its definition is still under discussion at Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore of WIPO and there is no universal, standard definition.	Japan
Agree	Must be consistent with the UN Declaration on the Rights of Indigenous Peoples.	Assembly of First Nations
Agree	Lo establecido en el Convenio 169 de la OIT (Art. 1): a) El presente Convenio se aplica: a) a los pueblos tribales en países independientes, cuyas condiciones sociales, culturales y económicas les distingan de otros sectores de la colectividad nacional, y que estén regidos total o parcialmente por sus propias costumbres o tradiciones o por una legislación especial; b) A los pueblos en países independientes, considerados indígenas por el hecho de descender de poblaciones que habitaban en el país o en una región geográfica a la que pertenece el país en la época de la conquista o la colonización o del establecimiento de las actuales fronteras estatales y que, cualquiera que sea su situación jurídica, conservan todas sus propias instituciones sociales, económicas, culturales y políticas, o parte de ellas.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	This entry should include the text of article 1(1)(b) as well as Article 1(2) of Convention No. 169, along with the explanations from the UNPFII. Please not that similarly to UNDRIP, Article 1 of Convention	International Labour

	No. 169 does not contain a definition of the term “indigenous peoples” but a criteria that assist in the identification of such peoples in the countries concerned (see 2013 Handbook on Convention No. 169, p.2, available at http://www.ilo.org/global/standards/subjects-covered-by-international-labour-standards/indigenous-and-tribal-peoples/WCMS_205225/lang--en/index.htm)	Organization (ILO)
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
18. Innovation	In the context of Article 8(j) and 10(c) and related provisions innovation should be understood through the filter of tradition. In other words, tradition could act as a filter through which innovation occurs, that is, innovation and creation that occur within a framework of tradition and culture.	Based on UNEP/CBD/WG8J/8/6/Add.1, annex, section II. Revised taking into account comments received in the peer review process. See also African Model Law ⁸
Agree	No comments	Australia
Disagree	In the context of Article 8(j) and 10(c) and related provisions innovation should be understood through the filter of tradition. In other words, tradition could act as a filter through which innovation occurs, that is, innovation and creation that occur within a framework of tradition and culture. In this context, innovation will be any generation of a new, or an improvement of an existing, collective and /or cumulative knowledge or technology through alteration or modification, or the use of properties, values or processes of any biological material or any party.	Brazil
Disagree	This definition should be excluded. This is not a definition of innovation but rather a commentary on how tradition can be relevant to innovation.	Canada
Agree	DICE:	Mexico

⁸The African Model Legislation for the Protection of the Rights of Local Communities, Farmers and Breeders, and for the Regulation of Access to Biological Resources (Organization of African Unity) <https://www.cbd.int/doc/measures/abs/msr-abs-oau-en.pdf>.

	<p>En el contexto de los artículos 8 j) y 10 c) y disposiciones conexas la innovación debe interpretarse a través del filtro de la tradición. En otras palabras, la tradición podría actuar como filtro a través del cual se produce la innovación, es decir, la innovación y la creación que se producen dentro de un marco de tradición y cultura.</p> <p>Propuesta de texto:</p> <p>En el contexto de los artículos 8j) y 10c) y disposiciones conexas, la innovación es resultado de la interrelación del conocimiento tradicional con la creación o modificación del proceso social de aprendizaje, desarrollo e intercambio del conocimiento que, en un marco de tradición y cultura, identifica a cada uno de los PICL, asociado al aprovechamiento sostenible de la diversidad biológica y genética existente en sus territorios. El conocimiento tradicional no es estático, la innovación es parte del proceso evolutivo de los PICL.</p>	
Disagree	En cuanto a este término, la República Bolivariana de Venezuela considera que el mismo, es opuesto a la protección y preservación de los conocimientos ancestrales, tradicionales y culturales.	Venezuela
Disagree	We do not support the inclusion of the term 18 “innovation”, as the explanatory text is not clear to us, and it seems to unnecessarily limit what could be understood as innovation.	Switzerland
Disagree	“Innovation” should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed in italics in order to distinguish itself from the general terms.	Japan
Agree	Generación de valor agregado a un producto en estado natural mediante la intervención del conocimiento tradicional o a través de la investigación aplicada.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK

Agree	<p>IIED and partners have developed a working definition of traditional knowledge-based innovations – or ‘Biocultural Heritage Innovations’ (BCHIs):</p> <p>Biocultural Heritage Innovations are new knowledge, resources, skills and practices, or new combinations of these, which serve to: (a) strengthen and sustain biodiversity, local seed systems, livelihoods and material and spiritual well-being of communities; (b) adapt to and mitigate risks due to global change, especially climate change. They are practical, sustainable, and are locally and globally relevant. They have their basis in a people’s or community’s biocultural heritage but may incorporate external elements. They integrate daily practices with traditional knowledge, spiritual values and customary norms. As such, they are dynamic, continuous, open, adaptive, and gender-sensitive, integrating the creativity of people and nature. See: http://pubs.iied.org/G03618/</p> <p>Biocultural Heritage Innovations are new technologies or practices which arise from the interaction between the components of biocultural heritage, or between traditional knowledge and science. Through the SIFOR project (Smallholder Innovation for Resilience) we have identified over 500 biocultural innovations, mainly technological innovations, but also institutional and market innovations. See: http://pubs.iied.org/17410IIED/</p>	International Institute for Environment and Development and partners
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
19. Local and traditional communities	<p>Local or traditional⁹ communities living in rural and urban areas of various ecosystems may exhibit some of the following characteristics:</p> <ul style="list-style-type: none"> (a) Self-identification as a local or traditional community; (b) Lifestyles linked to traditions associated with natural cycles (symbiotic relationships or dependence), the use of and dependence on biological resources and linked to the sustainable use of nature and biodiversity; (c) The community occupies a definable territory¹⁰ traditionally occupied and/or used, permanently or periodically. These territories are important for the maintenance of social, cultural, and economic aspects of the community; 	Based on annex to UNEP/CBD/WG8J/7/8/Add.1 (report of the Expert Group Meeting of Local Community Representatives), taken note of in decision XI/14 B (subsection on local communities);

⁹ Inclusion of traditional communities requested.

	<p>(d) Traditions (often referring to common history, culture, language, rituals, symbols and customs) and are dynamic and may evolve;</p> <p>(e) Technology/knowledge/innovations/practices associated with the sustainable use and conservation of biological resources;</p> <p>(f) Social cohesion and willingness to be represented as a local community;</p> <p>(g) Traditional knowledge transmitted from generation to generation including in oral form;</p> <p>(h) A set of social rules (e.g., that regulate land conflicts/sharing of benefits) and organizational-specific community/traditional/customary laws and institutions;</p> <p>(i) Expression of customary and/or collective rights;</p> <p>(j) Self-regulation by their customs and traditional forms of organization and institutions;</p> <p>(k) Performance and maintenance of economic activities traditionally, including for subsistence, sustainable development and/or survival;</p> <p>(l) Spiritual and cultural values of biodiversity and territories;</p> <p>(m) Culture, including traditional cultural expressions captured through local languages, highlighting common interest and values;</p> <p>(n) Biodiversity often incorporated into traditional place names;</p> <p>(o) Foods and food preparation systems and traditional medicines are closely connected to biodiversity/environment;</p> <p>(p) May have had little or no prior contact with other sectors of society resulting in distinctness or may choose to remain distinct;</p> <p>(q) Practice of traditional occupations and livelihoods;</p> <p>(r) May live in extended family, clan or tribal structures;</p> <p>(s) Belief and value systems, including spirituality, are often linked to biodiversity;</p> <p>(t) Shared common property over land and natural resources;</p> <p>(u) Traditional right holders to natural resources;</p> <p>(v) Vulnerability to outsiders and little concept of intellectual property rights.</p>	Revised taking into account comments received in the peer review process.
Disagree	<p>Local or traditional¹¹ communities living in rural and urban areas of various ecosystems may exhibit some of the following characteristics:</p> <p>(a) Self-identification as a local or traditional community;</p>	Australia

¹⁰ Territory is interpreted as lands and waters.

¹¹ Inclusion of traditional communities requested.

	<p>(b) Lifestyles linked to traditions associated with natural cycles (symbiotic relationships or dependence), the use of and dependence on biological resources and linked to the sustainable use of nature and biodiversity;</p> <p>(c) The community occupies a definable territory¹²traditionally occupied and/or used, permanently or periodically. These territories are important for the maintenance of social, cultural, and economic aspects of the community;</p> <p>(d) Traditions (often referring to common history, culture, language, rituals, symbols and customs) and are dynamic and may evolve;</p> <p>(e) Technology/knowledge/innovations/practices associated with the sustainable use and conservation of biological resources;</p> <p>(f) Social cohesion and willingness to be represented as a local community;</p> <p>(g) Traditional knowledge transmitted from generation to generation including in oral form;</p> <p>(h) A set of social rules (e.g., that regulate land conflicts/sharing of benefits) and organizational-specific community/traditional/customary laws and institutions;</p> <p>(i) Expression of customary and/or collective rights;</p> <p>(j) Self-regulation by their customs and traditional forms of organization and institutions;</p> <p>(k) Performance and maintenance of economic activities traditionally, including for subsistence, sustainable development and/or survival;</p> <p>(l) Spiritual and cultural values of biodiversity and territories;</p> <p>(m) Culture, including traditional cultural expressions captured through local languages, highlighting common interest and values;</p> <p>(n) Biodiversity often incorporated into traditional place names;</p> <p>(o) Foods and food preparation systems and traditional medicines are closely connected to biodiversity/environment;</p> <p>(p) May have had little or no prior contact with other sectors of society resulting in distinctness or may choose to remain distinct;</p> <p>(q) Practice of traditional occupations and livelihoods;</p> <p>(r) May live in extended family, clan or tribal structures;</p> <p>(s) Belief and value systems, including spirituality, are often linked to biodiversity;</p> <p>(t) Shared common property over land and natural resources;</p> <p>(u) Traditional right holders to natural resources;</p> <p>(v) Vulnerability to outsiders and little concept of intellectual property rights.</p>	
Disagree	Local or traditional communities living in rural and urban areas of various ecosystems may exhibit some of the following characteristics:	Brazil

¹² Territory is interpreted as lands and waters.

	<p>(a) Self-identification as a local or traditional community;</p> <p>(b) Lifestyles and self-determined identity linked to traditions associated with natural cycles (symbiotic relationships or dependence), the use of and dependence on biological resources and linked to the sustainable use of nature and biodiversity;</p> <p>(c) The community MAY occupy a definable territory traditionally occupied and/or used, permanently or periodically. These territories are important for the maintenance of social, cultural, and economic aspects of the community. The community MAY also feel an emotional bond to previously occupied or used territory.</p> <p>(d) Traditions (often referring to common history, culture, language, rituals, symbols and customs) and are dynamic and may evolve;</p> <p>(e) Technology/knowledge/innovations/practices associated with the sustainable use and conservation of biological resources;</p> <p>(f) Social cohesion and willingness to be represented as a local community;</p> <p>(g) Traditional knowledge transmitted from generation to generation including in oral form;</p> <p>(h) A set of social rules (e.g., that regulate land conflicts/sharing of benefits) and organizational-specific community/traditional/customary laws and institutions;</p> <p>(i) Expression of customary and/or collective rights;</p> <p>(j) Self-regulation by their customs and traditional forms of organization and institutions;</p> <p>(k) Performance and maintenance of economic activities traditionally, including for subsistence, sustainable development and/or survival;</p> <p>(l) Spiritual and cultural values of biodiversity and territories;</p> <p>(m) Culture, including traditional cultural expressions captured through local languages, highlighting common interest and values;</p> <p>(n) Biodiversity often incorporated into traditional place names;</p> <p>(o) Foods and food preparation systems and traditional medicines are closely connected to biodiversity/environment;</p> <p>(p) May or may not have had little or no prior contact with other sectors of society resulting in distinctness or may choose to remain distinct;</p> <p>(q) Practice of traditional occupations and livelihoods;</p> <p>(r) May live in extended family, clan or tribal structures;</p> <p>(s) Belief and value systems, including spirituality, are often linked to biodiversity;</p> <p>Shared common property over land</p>	
Disagree	<p>This definition should be removed.</p> <p>The CBD COP12 already agreed to use of the term “Indigenous peoples and local communities” in certain circumstances. Adding another term that does not appear in CBD text or decisions is very</p>	Canada

	confusing.	
<p>Agree</p> <p>La propuesta de redacción se basa en que los siguientes argumentos:</p> <ul style="list-style-type: none"> • Buscar una redacción para definir comunidades locales, acorde al término aprobado por la COP • Sintetizar el número de incisos, porque algunos se mezclan con las características propias de los pueblos indígenas 	<p>DICE:</p> <p>Las comunidades locales o tradicionales que viven en zonas rurales y urbanas de diversos ecosistemas pueden presentar algunas de las siguientes características:</p> <p>(Se enlista una serie de características en los incisos del a al v).</p> <p>Propuesta de texto a partir del término comunidades locales:</p> <p>Local communities / comunidades locales</p> <p>Por comunidad local puede entenderse como los grupos de personas que viven en una determinada zona ecológica, rural o urbana, cuya forma de vida depende directa, total o parcialmente, de la utilización de la diversidad biológica y los recursos naturales de los ecosistemas de los territorios que ocupan, y que para su aprovechamiento han adquirido y desarrollado conocimientos tradicionales que se transmiten de una generación a otra, manteniendo los aspectos sociales, culturales y económicos de la comunidad, las cuales pueden presentar algunas de las siguientes características:</p> <ul style="list-style-type: none"> a) Conciencia de la propia identidad, cohesión social y voluntad de ser representados como una comunidad local b) Comparten la tierra y los recursos naturales que se consideran de propiedad común c) Son titulares de derechos sobre los recursos naturales y del conocimiento tradicional asociado a los recursos biológicos y genéticos de sus territorios 	Mexico
Agree	No comments	Venezuela
Disagree	We do not support the inclusion of the term 19 “local and traditional communities,” as it is unclear to us, whether this refers to local communities and/or to traditional communities. If it also refers to local communities, it is unnecessarily limiting, which communities could be understood as a local community.	Switzerland
Disagree	“Local and traditional communities” should be deleted from the glossary, since this definition may mislead the interpretation of the definition of the term “indigenous peoples and local communities” that	Japan

	appears in the Convention.	
Disagree	Advise –“Indigenous peoples and local communities” to reflect the recent COP decisions.	Assembly of First Nations
Agree	Comunidades locales con patrones culturales distintos a los pueblos indígenas.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
20. Nomadic	Persons without a fixed place of usual residence who move from one site to another, usually according to well-established patterns of geographical mobility.	IFAD Indigenous Peoples Glossary, June 2016, entry No. 2216
Agree	No comments	Australia
Disagree	No comments	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
Agree	No comments	Assembly of First

		Nations	
Agree	Pueblos que ejercen el derecho a vivir como tales de acuerdo a propias culturas.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)	
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK	
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region	
21. "Prior and informed consent" or "free, prior and informed consent" or "approval and involvement"	<p>Free implies that indigenous peoples and local communities are not pressured, intimidated, manipulated or unduly influenced and that their consent is given, without coercion;</p> <p>Prior implies seeking consent or approval sufficiently in advance of any authorization to access traditional knowledge respecting the customary decision-making processes in accordance with national legislation and time requirements of indigenous peoples and local communities;</p> <p>Informed implies that information is provided that covers relevant aspects, such as: the intended purpose of the access; its duration and scope; a preliminary assessment of the likely economic, social, cultural and environmental impacts, including potential risks; personnel likely to be involved in the execution of the access; procedures the access may entail and benefit-sharing arrangements;</p> <p>Consent or approval is the agreement of the indigenous peoples and local communities who are holders of traditional knowledge or the competent authorities of those indigenous peoples and local communities, as appropriate, to grant access to their traditional knowledge to a potential user and includes the right not</p>	Adopted text from the Mo'otz Kuxtal Voluntary Guidelines (Decision XIII/18, Annex, paragraph 7)	

	to grant consent or approval; Involvement refers to the full and effective participation of indigenous peoples and local communities, in decision-making processes related to access to their traditional knowledge. Consultation and full and effective participation of indigenous peoples and local communities are crucial components of a consent or approval process;	
Disagree	[Free,] prior informed consent [or approval and involvement] should be understood as a continual process building mutually beneficial, ongoing arrangements between users of traditional knowledge and indigenous peoples and local communities, in order to build trust, good relations, mutual understanding, intercultural spaces, knowledge exchanges, create new knowledge and reconciliation and should include the full and effective participation of indigenous peoples and local communities, including customary laws and community protocols of indigenous peoples and local communities. It is not practical to propose a “one-size-fits-all” approach for [free,] prior informed consent [or approval and involvement] of indigenous peoples and local communities as regards access to the traditional knowledge they own or hold; and, therefore, these guidelines are intended to be used taking into account national and local circumstances of the indigenous peoples and local communities concerned. ¹³	Australia
Agree	Although it may seem like a long text, it is important to remain in the glossary, the definition of each word (free, prior, informed, consent or approval, and involvement) with all predicates.	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
No comments	Tomando en cuenta que el glosario es un recurso que será utilizado según proceda y sujeto a legislación nacional, el Peru considera que de este término, se debe respetar la definición que cada Parte haya establecido. En el caso del Peru, en la Ley Nro. 27.811 se establecido la siguiente definición Consentimiento Informado Previo: “Autorización otorgada, dentro del marco de la Ley Nro. 17811, por la organización representativa de los pueblos indígenas poseedores de un conocimiento colectivo, de conformidad con las normas por ellos reconocidas, para la realización de determinada actividad que implique acceder y utilizar dichos conocimientos colectivo, previo suministro de suficiente información relativa a los propósitos, riesgos o implicancias de dicha actividad, incluyendo los eventuales usos del conocimiento y, de ser el caso, el valor del mismo”.	Peru

¹³ As the text above is before the thirteenth meeting of the Conference of the Parties for adoption, it has been duplicated here as is, in order to maintain consistency; it can be adjusted according to the outcome of related recommendation 9/1, contained in UNEP/CBD/COP/13/3.

Agree	La República Bolivariana de Venezuela, considera importante que para garantizar la obtención del consentimiento fundamentado previo acerca de las medidas propuestas, es fundamental que se realice la consulta previa a los pueblos y comunidades indígenas, de acuerdo a lo establecido en el artículo 6 del Convenio Nro.169 sobre Pueblos Indígenas y Tribales en Países Independientes de 1989).	Venezuela
No comment	“Free, prior and informed consent” is preferred. Some States have used other interpretations – implying that there are two different standards that could apply. One standard is “prior and informed consent”; the other is “approval and involvement”. This could suggest that there would only be “involvement” in relation to situations of “approval” and not “prior and informed consent”. Such an interpretation would not be coherent and, in our view, is inconsistent with international and domestic law. Alternately, the use of language other than “free, prior and informed consent” should be defined as meaning exactly the same as “free, prior and informed consent”.	Assembly of First Nations
Agree	Se debe entender como la potestad de decisión informada y fundamentada de los pueblos indígenas para otorgar acceso a sus conocimientos, innovaciones y prácticas tradicionales, teniendo presente que es un acto que involucra a su patrimonio inmaterial intangible. El consentimiento libre, previo e informado puede incluir la decisión de no otorgar acceso a los conocimientos tradicionales en consideración a aspectos culturales que se vean vulnerados por parte de los propios pueblos indígenas.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	<p>Taking into account that the notions of “consent” and “free and informed consent feature” in Convention No. 169, the glossary should be informed by the provisions concerned and ILO guidance set out in the 2013 Handbook on the matter (see pages 11 to 23).</p> <p>Under Article 6 of Convention No. 169, in applying the provisions of Convention, “government shall, “(a) consult the peoples concerned, through appropriate procedures and in particular through their representative institutions, whenever consideration is being given to legislative or administrative</p>	International Labour Organization (ILO)

	<p>measures which may affect them directly;”. Article 6(1) provides as follows: “The consultations carried out in application of this Convention shall be undertaken, in good faith and in a form appropriate to the circumstances, with the objective of achieving agreement or consent to the proposed measures.”</p> <p>The notion of “free and informed consent” is included in Article 16(2) of Convention No 169. Article 16(1) provides that “the peoples concerned shall not be removed from the lands which they occupy”, subject to provisions of paragraphs (2) to (5) of the same Article. Article 16(2) states that “Where the relocation of these peoples is considered necessary as an exceptional measure, such relocation shall take place only with their free and informed consent. Where their consent cannot be obtained, such relocation shall take place only following appropriate procedures established by national laws and regulations, including public inquiries where appropriate, which provide the opportunity for effective representation of the peoples concerned”.</p>	
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
22. Sacred site	May refer to a site, object, structure, area or natural feature or area, held by national Governments or indigenous communities to be of particular importance in accordance with the customs of an indigenous or local community because of its religious and/or spiritual significance.	Text from the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities (decision VII/16 F)
Disagree	May refer to a site, object, structure, area or natural feature or area, or known relationship between two	Australia

	such sites , held by national Governments or indigenous communities to be of particular importance in accordance with the customs of an indigenous or local community because of its religious and/or spiritual significance.	
Agree	Se refiere a un lugar, objeto, estructura, zona o característica natural o área considerada por los gobiernos nacionales o de las comunidades indígenas a ser de particular importancia, de conformidad con las costumbres de una comunidad indígena o local por razón de su significado religioso y / o espiritual .	Bolivia
Agree	No comments	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
Agree	<p>La República Bolivariana de Venezuela apoya la inclusión del citado concepto en el glosario sobre el artículo 8 (j), siempre y cuando sea incorporado el término ancestral, en el siguiente texto: Lugar Sagrado: “Puede referirse a un lugar, objeto, edificio, zona o característica natural o área considerada por los gobiernos nacionales o por las comunidades indígenas como de particular importancia, de conformidad con las costumbres de una comunidad indígena o local por razón de su significado ancestral, religioso o espiritual”. (Versión en español).</p> <p>Al respecto, dicha expresión, refiere al vínculo cultural que por derecho de los antepasados equivale a la herencia histórica que se transfiere de generación en generación en los pueblos y comunidades indígenas. (Fuente: Ley Orgánica de Pueblos y Comunidades Indígenas (LOPCI), publicada en Gaceta Oficial de la República Bolivariana de Venezuela N°38.344 del 27 de diciembre de 2005).</p>	Venezuela
Agree	No comments	Assembly of First Nations
Disagree	No comments	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience

		Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBNI) from Latin America and Caribbean Region
23. Sacred species	A plant or animal held by indigenous and local communities to be of particular importance in accordance with the traditions and/or customs because of its religious or spiritual significance.	Based on UNEP/CBD/WG8J/8/6/ Add.1, annex, section II.
Disagree	A plant or animal held by indigenous peoples and local communities to be of particular importance in accordance with the traditions and/or customs because of its religious or spiritual significance.	Australia
Agree	No comments	Brazil
Agree with minor change	Minor change requested. “A plant or animal found in areas occupied held by indigenous and local communities to be of particular importance in accordance with the traditions and/or customs because of its religious or spiritual significance.”	Canada
Agree	No comments	Mexico
Agree	La República Bolivariana de Venezuela apoya la inclusión del citado concepto en el glosario sobre el artículo 8 (j), siempre y cuando sea incorporado el término ancestral , en el siguiente texto: Especies Sagradas: “Especies vegetales o animales que las comunidades indígenas y locales consideran de particular importancia conforme a las tradiciones o costumbres en razón de su significado ancestral , religioso o espiritual”. (Versión en español). Al respecto, dicha expresión, refiere al vínculo cultural que por derecho de los antepasados equivale a la herencia histórica que se transfiere de generación en generación en los pueblos y comunidades indígenas. (Fuente: Ley Orgánica de Pueblos y Comunidades Indígenas (LOPCI), publicada en Gaceta Oficial de la República Bolivariana de Venezuela N°38.344 del 27 de diciembre de 2005).	Venezuela
Agree	No comments	Assembly of First Nations

Disagree	No comments	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
24. Self- identification	Attribution of certain characteristics or qualities to oneself.	IFAD Indigenous Peoples Glossary, June 2016, entry No. 2226
Agree	No comments	Australia
Agree	No comments	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Agree	No comments	Assembly of First Nations
Disagree	No comments	Coordinator of

		Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
25. Social impact assessment	Is a process of evaluating the likely impacts, both beneficial and adverse, of a proposed development that may affect the rights, which have an economic, social, cultural, civic and political dimension, as well as the well-being, vitality and viability, of an affected community – that is, the quality of life of a community as measured in terms of various socio-economic indicators, such as income distribution, physical and social integrity and protection of individuals and communities, employment levels and opportunities, health and welfare, education, and availability and standards of housing and accommodation, infrastructure, services.	Text from the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities (decision

		VII/16 F)
Disagree	Is a process of evaluating the likely impacts, both beneficial and adverse, of a proposed development that may affect the rights , which may have an economic, social, cultural, civic and political dimension, as well as the well-being, vitality and viability, of an affected community – that is, the quality of life of a community as measured in terms of various socioeconomic indicators, such as income distribution, physical and social integrity and protection of individuals and communities, employment levels and opportunities, health and welfare, education, and availability and standards of housing and accommodation, infrastructure, services.	Australia
Agree	No comments	Brazil
Disagree	This is a definition that could be removed or put in an appendix of terms indirectly related to Article 8j.	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Disagree	“Social impact assessment” should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed in italics in order to distinguish itself from the general terms.	Japan
Agree	No comments	Assembly of First Nations
Disagree	No comments	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK

No comments	The following could be added: "The process includes: Identification of indigenous and local communities and relevant stakeholders likely to be affected by the proposed development; Notification and public consultation of the proposed development by the proponent".	International Labour Organization (ILO)
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
26. Strategic environmental assessment	Is a process of evaluating the likely environmental impacts of proposed policies, plans or programmes to ensure that they are fully included and addressed at an early stage of decision-making, together with economic, social and cultural considerations.	Text from the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities (decision VII/16 F)
Disagree	<p>Is a process of evaluating the likely environmental impacts of proposed policies, plans or programmes to ensure that they are fully included and addressed at an early stage of decision-making, together with economic, social and cultural considerations.</p> <p>Suggest deletion on the basis that is unnecessary to define this term in this collection. Australia undertakes strategic assessments in line with our environment legislation and such assessments should be carried out as per national requirements.</p> <p>Factors such as social and cultural considerations should be included as appropriate to national requirements.</p>	Australia

Agree	No comments	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Disagree	“Strategic environmental assessment” should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed in italics in order to distinguish itself from the general terms.	Japan
Agree	No comments	Assembly of First Nations
Disagree	No comments	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
No comments	The following could be added: "The process includes: Identification of indigenous and local communities and relevant stakeholders likely to be affected by the proposed development; Notification and public consultation of the proposed development by the proponent".	International Labour Organization (ILO)
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region

27. Sustainable development	<p>Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.</p> <p>It contains within it two key concepts:</p> <ul style="list-style-type: none"> the concept of “needs”, in particular the essential needs of the world’s poor, to which overriding priority should be given; and the idea of limitations imposed by the state of technology and social organization on the environment’s ability to meet present and future needs. 	<p>World Commission on Environment and Development at http://www.un-documents.net/our-common-future.pdf, and IFAD Indigenous Peoples Glossary, June 2016, entry No. 2234</p> <p>World Commission on Environment and Development at http://www.un-documents.net/our-common-future.pdf</p>
Agree	No comments	Australia
Disagree	This definition is already consensual in other UN agencies, therefore it is unnecessary to include this definition in this glossary.	Brazil
Agree with minor change	<p>Minor change requested.</p> <p>Can’t define something using the term that is being defined. Suggest including the definition from the World Commission on Environment and Development below:</p> <p>“Sustainable development is development that mMeeting the needs of the present without compromising the ability of future generations to meet their own needs.”</p>	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Disagree	“Sustainable development” should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed in italics in order to distinguish itself from the general terms.	Japan
Agree	No comments	Assembly of First Nations

Disagree	No comments	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	<p>We suggest that, with regards to “the idea of limitations imposed by the state of technology and social organization on the environment’s ability to meet present and future needs”, it should be specifically delineated that it is not simply social organisation, but within this key limitations are the inequalities and power structures that influence access to biodiversity, land and other resources. This also relates to the fact that “sustainable development” specifically concerns not just “needs,” but procedural and distributive justice (Loos et al. 2014, “Putting meaning back into ‘sustainable intensification’”, Fron. Eco. Environ. 12(6)).</p> <p>With regards to “the environment’s ability to meet... needs”, we suggest an acknowledgment that environmental capacity does not simply pre-exist “out there,” but is co-created by human communities, biodiversity, and the physical environment.</p>	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
28. Traditional custodian	<p>The group, clan or community of people, or an individual who is recognized by a group, clan or community of people, as the individual, in whom the custody or protection of the expressions of culture are entrusted in accordance with the customary law and practices of that group, clan or community.¹⁴</p> <p>The traditional custodians may be the holders or protectors of traditional knowledge and/or biodiversity, and such assets can include seeds, traditional varieties, sacred forests, myths, and other relevant resources, tangible or intangible.</p>	Based on UNEP/CBD/WG8J/8/6/Add.1, annex, section II; Revised taking into account comments received in the peer review process.
Agree	No comments	Australia
Agree	El grupo, clan o comunidad de personas, o un individuo reconocido por un grupo, clan o comunidad de	Bolivia

	<p>personas, como el individuo, en quien la custodia o protección de las expresiones de la cultura se confían de conformidad con la ley y las prácticas consuetudinarias de ese grupo, clan o comunidad.</p> <p>Los guardianes tradicionales pueden ser los custodios titulares o protectores de conocimiento y / o la biodiversidad tradicional, y tales activos puede incluir semillas, las variedades tradicionales, bosques sagrados, mitos y otros recursos pertinentes, material o inmaterial.</p>	
Agree	No comments	Brazil
Disagree	<p>This definition should be removed.</p> <p>Throughout the CBD documents we have been using the term “Traditional Knowledge Holder”. This new term is confusing.</p>	Canada
Agree	No comments	Mexico
No comment	<p>El grupo, clan o comunidad o pueblo en cuya custodia o protección se depositan las expresiones de la cultura de conformidad con las leyes y practicas consuetudinarias de dicho grupo, clan, comunidad o pueblo.</p> <p>Los custodios tradicionales pueden ser sostenedores o protectores de conocimiento tradicional y/o biodiversidad, y tales expresiones culturales pueden incluir conocimientos vinculados a la identificación, ubicación, uso, preparación, terapias, mitos, ritos, entre otros, de plantas, animales, hongos y otros organismos, así como las propias semillas, variedades tradicionales, bosques sagrados, entre otros recursos relevantes, tangibles o intangibles (Basandose en la revisión del documento UNEP/CBD/WG8J/9/2/Add.1 y http://www.cbd.int/wg8j-10/review/)</p> <p>Nota: Cabe aclarar que se ha eliminado de la definición el encargo de la custodia a un individuo porque, para el Peru, la custodia no puede ser individual, siempre es colectiva; asimismo, se ha incorporado ejemplos de expresiones intangibles, antecediendo y diferenciándolas de las tangibles como semillas, etc)</p>	Peru
Agree	No comments	Venezuela
Agree	No comments	Assembly of First Nations
Agree	Códigos culturales propios y no escritos, pero que regulan la permanencia intergeneracional del conocimiento tradicional.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research

		Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
29.Traditional knowledge (in the context of the CBD) ¹⁵	Refers to the traditional knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity.	Text from the Akwé: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities (decision VII/16 F)
Agree	No comments	Australia
Agree with	Minor changes requested.	Canada

¹⁵ Sometimes referred to as indigenous and local knowledge (ILK) (under IPBES), or traditional environmental knowledge (TEK) (under UNESCO).

minor change	<p>Suggested edits:</p> <p>“ Refers to the traditional knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity.”</p> <p>We recommend that the contents of footnote 24 be placed in the “source” column so as to avoid giving the impression that the “advice” column applies to all three terms. We also recommend slightly revising the footnote text to read as follows:</p> <p>“Sometimes referred to as Similar terms include indigenous and local knowledge (ILK) (under IPBES), or and traditional environmental knowledge (TEK) (under UNESCO).”</p>	
Agree	No comments	Mexico
Disagree	<p>La República Bolivariana de Venezuela considera que el término innovación, es opuesto a la protección y preservación de los conocimientos ancestrales, tradicionales y culturales. En este sentido, sugerimos la siguiente redacción:</p> <p>Conocimientos tradicionales en el contexto del CDB: “Se refiere a los conocimientos, las prácticas ancestrales y tradicionales de las comunidades indígenas y locales que representan estilos de vida pertinentes para la conservación y uso sostenible de la diversidad biológica”. (Versión en español).</p>	Venezuela
Agree	<p>Concerning the term 29 “traditional knowledge (in the context of the CBD)”, we request the deletion of the parenthesis and following precision: “traditional knowledge in the context <u>of Article 8j</u> of the CBD”. In the Advice, we prefer to use the precise wording as in Article 8j and in the recently adopted Mo'otz kuxtal voluntary guidelines, that is: Refers to the traditional knowledge, innovation and practices of indigenous”.</p> <p>Moreover, we request to indicate in the advice with a footnote that term “traditional knowledge” is currently also under negotiation in the WIPO Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore.</p>	Switzerland
Disagree	<p>“Traditional knowledge” should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed in italics in order to distinguish itself from the general terms.</p>	Japan
Agree	No comments	Assembly of First Nations
No comments	Lo dispuesto en el Art. 8J, pero que podría agregarse también “el conocimiento tradicional es colectivo e integral y está asociado con una serie de prácticas e innovaciones relacionados con el entorno de las comunidades, entre ellos, con la biodiversidad”,	Coordinator of Indigenous Organizations of the Amazon River Basin

		(COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
30. Traditional resources	Are tangible or intangible assets which may be of biological, spiritual, aesthetic, cultural and economic value, used traditionally by indigenous peoples and local communities.	UNEP/CBD/WG8J/8/6/ Add.1, annex, section II
Disagree	Are tangible or intangible assets which may be of biological, spiritual, aesthetic, cultural, social and economic value, used traditionally by indigenous peoples and local communities.	Australia
Disagree	No comments	Brazil
Agree with minor change	CBD and Article 8j is specifically about conservation and sustainable use of biological diversity. Minor changes requested. Are (Tangible or intangible Biological assets which may be of biological, spiritual, aesthetic, cultural and economic value, used traditionally by indigenous peoples and local communities.	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Agree	No comments	Assembly of First Nations
Agree	Recursos de uso consuetudinario de los pueblos indígenas provenientes en este caso de la biodiversidad y de los territorios indígenas en general.	Coordinator of Indigenous

		Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
31. Traditional territories	Lands, and waters traditionally occupied, or used by indigenous peoples and local communities.	UNEP/CBD/WG8J/8/6/Add.1, annex, section II; in harmony with text in Akwé: Kon Guidelines.
Agree	No comments	Australia
Agree	Lands, and waters traditionally occupied, or used by indigenous peoples and local communities. The space necessary for cultural, social and economic reproduction of indigenous peoples, traditional peoples and communities, whether used permanently or temporarily. Defined according to indigenous peoples and local communities' uses, customs and traditions.	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
Agree	La República Bolivariana de Venezuela apoya la inclusión del citado concepto en el glosario sobre el artículo 8 (j), siempre y cuando sea incorporado el término ancestral , en el siguiente texto: Territorios Tradicionales: "Tierras y aguas ancestral y tradicionalmente ocupadas o utilizadas por pueblos indígenas y comunidades locales". (Versión en	Venezuela

	español). Al respecto, dicha expresión, refiere al vínculo cultural que por derecho de los antepasados equivale a la herencia histórica que se transfiere de generación en generación en los pueblos y comunidades indígenas. (Fuente: Ley Orgánica de Pueblos y Comunidades Indígenas (LOPCI), publicada en Gaceta Oficial de la República Bolivariana de Venezuela N°38.344 del 27 de diciembre de 2005)	
Agree	No comments	Assembly of First Nations
Agree	Territorios ancestrales de ocupación milenaria de los pueblos indígenas que perviven ahí desde antes de la constitución de los Estados nacionales.	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	IIED and partners have defined Biocultural Heritage Territories as: “Land use mosaics encompassing indigenous and traditional land tenure, production and exchange systems, cultural identity, community organisation and simultaneous goals of endogenous development and biodiversity conservation”. See: http://pubs.iied.org/pdfs/G03843.pdf	International Institute for Environment and Development and partners
Agree	The advice could refer to Article 13(2) of Convention No. 169, which provides that the concept of “territories” covers the total environment of the areas which the peoples concerned occupy or otherwise use.	International Labour Organization (ILO)
Agree	No comments	Indigenous Women's

		Biodiversity Network (IWBK) from Latin America and Caribbean Region
32. Tribal peoples	Peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by its own customs or traditions or by special laws or regulations.	Convention concerning Indigenous and Tribal Peoples in Independent Countries, ILO 169 at http://www.ilo.org/dyn/normlex/en/f?p=1000:12100:0::NO::P12100_I_NSTRUMENT_ID,P12100_LANG_CODE:312314,en:NO and IFAD Indigenous Peoples Glossary, June 2016, entry No. 2250
Agree	No comments	Australia
Disagree [Tribal peoples and traditional peoples and communities]	Peoples in independent countries who consider themselves distinct from other sectors of the societies, whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations. (Incorporation of self-identification into the definition))	Brazil
Disagree	No comments	Canada
Disagree	Se propone la eliminación del término para no duplicar la definición del numeral 15.	Mexico
Agree	No comments	Venezuela
Agree	No comments	Assembly of First Nations
Agree	Pueblos culturales que no se autoidentifican como pueblos indígenas, pero que tienen sus propias manifestaciones culturales y territorios propios.	Coordinator of Indigenous

		Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	The advice set out in the glossary should reproduce Article 1 (1)(b) and Article 1(2) of Convention No. 169. There is no need to refer to the IFAD Glossary as there is an authoritative source such as Convention No. 169. The advice should also state that that given the diversity of the peoples it aims at protecting, Convention No. 169 uses the inclusive terminology of “indigenous” and tribal peoples and ascribes the same set of rights to both groups. See. 2013 Handbook on Convention No. 169, p.2, available at http://www.ilo.org/global/standards/subjects-covered-by-international-labour-standards/indigenous-and-tribal-peoples/WCMS_205225/lang--en/index.htm	International Labour Organization (ILO)
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
33. Tribe	Notional form of human social organization based on a set of smaller groups, having temporary or permanent political integration, and defined by traditions of common descent, language, culture, and ideology.	IFAD Indigenous Peoples Glossary, June 2016, entry no. 2250
Agree	No comments	Australia
Disagree	No comments	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico

Agree	No comments	Venezuela
Agree	No comments	Assembly of First Nations
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region
34. Vulnerable group	Group of people who have insufficient access to the quantity and quality of biological resources that would ensure a healthy life and/or are at risk of losing such access altogether.	Based on IFAD Indigenous Peoples Glossary, June 2016, entry No. 2260 and additionally World Food Programme; Revised taking into account comments received in the peer review process; in the context of the CBD, “biological resources” is substituted for “food”.

Disagree	Group of people who have insufficient access to the quantity and quality of biological resources that would ensure a healthy society life and/or are at risk of losing such access altogether.	Australia
Agree	Group of people who have insufficient access to the quantity and quality of biological resources, security, access to public policies, territory or structures that would ensure a healthy life and/or are at risk of losing such access altogether.	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
Disagree	La República de Venezuela, sugiere se incluya en el citado concepto los siguientes elementos: Grupo Vulnerable: “grupo de personas con acceso limitado en términos de cantidad y calidad a los recursos biológicos y al uso, goce, disfrute y preservación de su forma de vida, organización social, costumbres, idiomas, creencias y tradiciones, que les garantizarían una vida sana, o que corren riesgo de perder por completo dicho acceso”..	Venezuela
Agree	No comments	Assembly of First Nations
Disagree	Pueblos indígenas en aislamiento voluntario	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	No comments	Indigenous Women's Biodiversity Network (IWBN) from Latin

		America and Caribbean Region
35. Well-being	A context- and situation-dependent state, comprising basic material for a good life, freedom and choice, health, good social relations, and security.	IFAD Indigenous Peoples Glossary, June 2016, entry No. 2261 and see FAO at http://www.fao.org/docrep/018/i3144e/i3144e.pdf
Agree	No comments	Australia
Disagree	A context– and situation– dependent state, comprising basic material for a good life, freedom and choice, health, good social relations, education, opportunities and security. (to include education and opportunities as well-being components)	Brazil
Agree	No comments	Canada
Agree	No comments	Mexico
Agree	No comments	Venezuela
Disagree	“Well-being” should be deleted from the glossary, since this is a general term and not specific to Article 8(j). If this term is to be listed in this glossary within the context of Article 8(j), it should be typed in italics in order to distinguish itself from the general terms.	Japan
Agree	No comments	Assembly of First Nations
Disagree	No comments	Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
Agree	No comments	M. Jahi Chappell, Ph.D. Senior Research Fellow, Agroecology and Agricultural Policy Centre for

		Agroecology, Water and Resilience Coventry University Coventry, UK
Agree	Indigenous peoples try to achieve our holistic well-being and the care and the mother earth's well being too.	Indigenous Women's Biodiversity Network (IWBN) from Latin America and Caribbean Region

III. NEW TERMS OR CONCEPTS SUGGESTED BY THE REVIEWERS

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

TERM	DEFINITION	SOURCE/COMMENTS
36. Empowerment of indigenous, tribal people or local communities	The self-directed process of increasing the opportunity of indigenous people, tribal people or local communities to take control of their own lives.	Brazil
Repatriacion	El termino repatriacion debe estar incluido en el glosario, considerando la propuesta de modificación realizada por el Peru en las diferentes posiciones desde la 8ª Reunion del Grupo de Trabajo del Artículo 8 j) y en la COP 12-CDB. La definición de repatriación se incluye en la Nota del Secretario Ejecutivo sobre elaboración de directrices sobre practicas optimas para la repatriación de conocimientos tradicionales pertinentes a la conservación y utilización sostenible de la diversidad biológica (UNEP/CBD/WG8/8/5, 11 de setiembre de 2013) elaborada para la 8ª Reunion del Grupo de Trabajo del Artículo 8j. La observación del Peru a esta definición es con respecto a tres conceptos: -Restitucion: no siempre se puede lograr restituir un conocimiento tradicional en el sentido que se recupere tal cual era en el momento que se tomo dicho conocimiento; pero lo que si se puede hacer es	Peru

TERM	DEFINITION	SOURCE/COMMENTS
	<p>devolverlo.</p> <p>Después de un tiempo considerable: para repatriar un conocimiento tradicional no se requiere que haya salido de una comunidad o localidad por un tiempo prolongado, tan necesario es repatriar un conocimiento tradicional que fue obtenido por un tercero siglos atrás, como uno que se obtenga a través de una actividad reciente de un tercero;</p> <p>Al lugar donde se originaron o adonde se obtuvieron: en la medida que se puede resultar muy difícil garantizar que un conocimiento repatriado vuelva al lugar donde se originó o se obtuvo, sea porque el pueblo o la comunidad puede ya no estar en dicho lugar o porque puede no existir un representante representativo de dicho pueblo o comunidad, se propone que el Estado tenga un rol mediador y de salvaguardia a fin de garantizar la repatriación.</p> <p>La modificación que se propone es la siguiente:</p> <p>Version original:</p> <p>“Repatriación”: en el contexto de conocimientos tradicionales, significa la <u>restitución</u> de los conocimientos, innovaciones y prácticas de las comunidades indígenas y locales e información conexa, <u>después de un tiempo considerable, al lugar donde se originaron o adonde</u> se obtuvieron, a fin de recuperar los conocimientos sobre la diversidad biológica”</p> <p>Version modificada:</p> <p>[“Repatriación”: en el contexto de conocimientos tradicionales, significa la <u>devolución</u> de los conocimientos, innovaciones y prácticas de las comunidades indígenas y locales e información conexa, <u>a través del Estado</u> donde fuera pertinente, al pueblo o pueblos de los cuales se obtuvieron, a fin de recuperar los conocimientos sobre la diversidad biológica”]</p>	
Conocimientos Ancestrales	entendido como aquellos saberes que poseen los pueblos indígenas y comunidades locales, transmitidos de generación en generación y que no forman parte de la educación formal y los podemos encontrar en la oralidad o en las memorias orales de los pueblos y de las comunidades indígenas, considerados como la palabra que orienta, es decir, la memoria de un referente que desde el pasado guía el porvenir comunitario, manteniendo su vigencia.	Venezuela