

DOCUMENT FOR PEER REVIEW IN PREPARATION FOR WG8J-10

A GLOSSARY OF RELEVANT KEY TERMS AND CONCEPTS WITHIN THE CONTEXT OF ARTICLE 8(J) AND RELATED PROVISIONS

Note by the Executive Secretary

INTRODUCTION

1. At its thirteenth meeting, the Conference of the Parties to the Convention on Biological Diversity considered the glossary of key terms and concepts within the context of Article 8(j) and related provisions, as a sub-task of task 12 of the programme of work on the implementation of Article 8(j) and related provisions¹. In decision XIII/19 B, paragraph 2, the Conference of the Parties requested the Executive Secretary to make the draft glossary available for peer review by Parties, Governments, relevant organizations and indigenous peoples and local communities for further refinement, prior to the tenth meeting of the Working Group on Article 8 (j) and Related Provisions, with a view to its adoption at the fourteenth meeting of the Conference of the Parties.

2. Accordingly the draft glossary was made available for an initial peer review from 27 January 2017 to 1 May 2017². Taking into account the comments received, the Executive Secretary is making the revised draft glossary herein contained in annex I, available for a second peer review from 4 -28 August 2018, in order to prepare a final draft to assist the tenth meeting of the Working Group on Article 8(j) and related provisions in finalizing this matter.

3. Section I of the document provides background information on the evolution of the glossary. Section II provides an overview of submissions received. Section III provides a draft recommendation for the consideration of the Working Group. The revised glossary is presented in Annex I.

I. BACKGROUND

4. The Conference of the Parties at its fifth meeting, in 2000, first proposed the development of a set of definitions in decision V/16, paragraph 1, Annex, which adopted task 12 (among others) of the programme of work on the implementation of Article 8(j) and related provisions.

5. The Conference of the Parties then considered the matter at its seventh meeting in 2004, and in paragraph 4 of decision VII/16 H, on *sui generis* systems for the protection of traditional knowledge, requested the Executive Secretary, based on submissions received, to develop a glossary of terms relevant to Article 8(j) and related provisions.

6. In response to decision VII/16 H, submissions for a glossary were compiled and made available to the fourth meeting, in January 2006, of the Working Group on Article 8(j) and Related Provisions,³ which took note of the draft glossary of terms relevant for Article 8(j) contained in document UNEP/CBD/WG8J/4/7, annex II.

7. The Conference of the Parties, at its eighth meeting, in May 2006, in decision VIII/5 E, paragraph 8, invited the submission of views on the definitions contained in document UNEP/CBD/WG8J/4/7 annex II, which were then considered by the Working Group at its fifth and sixth meetings. However no action was taken at that time as the Working Group was considering initiating related work on task 12 that also considered the development of key terms and concepts.

1 Task 12: The Working Group to develop guidelines that will assist Parties and Governments in the development of legislation or other mechanisms, as appropriate, to implement Article 8(j) and its related provisions (which could include *sui generis* systems), and definitions of relevant key terms and concepts in Article 8(j) and related provisions at international, regional and national levels, that recognize, safeguard and fully guarantee the rights of indigenous and local communities over their traditional knowledge, innovations and practices, within the context of the Convention.

2 Notification SCBD/SPS/DC/VN/JS/DM/86220, dated 27 January 2017 at <https://www.cbd.int/wg8j-10/review/>

3 See UNEP/CBD/WG8J/4/7.

8. In 2008, in decision IX/13 A, paragraph 7, the Conference of the Parties decided to initiate task 12, recognizing the effective contribution of ongoing work under the Working Group on Article 8(j) and Related Provisions, in particular on *sui generis* systems. In 2010, in decision X/43, paragraph 5(b) the Conference of the Parties decided to revise the programme of work and to maintain task 12 (among others) as a priority.⁴

9. In 2012, the Conference of the Parties, in decision XI/14 C, on tasks 7, 10 and 12, decided to advance these tasks by initially identifying how their implementation could best contribute to work under the Convention and the Nagoya Protocol, and commissioned a study which was considered by the Working Group on Article 8(j) and Related Provisions at its eighth meeting, resulting in recommendation 8/4 on how tasks 7, 10 and 12 could best contribute to work under the Convention and the Nagoya Protocol.

10. Additionally, in paragraph 10 of its decision XI/14 E on *sui generis* systems, the Conference of the Parties invited Parties to consider the terms and definitions developed in response to decision VII/16 H, invited further views, and requested the Executive Secretary, based on information received, to revise the terms and definitions and to propose a glossary for the consideration of the Working Group on Article 8(j) and Related Provisions at its eighth meeting in 2013. The proposed glossary was made available as UNEP/CBD/WG8J/8/6/Add.1, annex I.

11. In 2014, in decision XII/12 D on tasks 7, 10 and 12, the Conference of the Parties decided to develop a glossary of relevant key terms and concepts to be used within the context of Article 8(j) and related provisions.⁵ In paragraph 5 of the same decision the Conference of the Parties requested that the proposed glossary be drafted following a gap analysis.⁶ In order to conduct a gap analysis, the Secretariat considered terms and concepts adopted under the Convention, the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization, and the Akwé: Kon Guidelines⁷ as a starting point and context for the discussions. As part of the gap analysis, the Secretariat considered terms or concepts suggested in document UNEP/CBD/WG8J/8/6/Add.1, annex I, which were compared to terms and concepts already adopted under the Convention, the Nagoya Protocol and the Akwé: Kon Guidelines.

12. In 2015, the Working Group took this matter up again at its ninth meeting, and in recommendation 9/3, paragraph 1, requested the Executive Secretary to revise the glossary of key terms and concepts to be used within the context of Article 8(j) and related provisions⁸ and to develop a comprehensive glossary for the consideration of the Conference of the Parties at its thirteenth meeting. Based on this request, the Executive Secretary developed a glossary and made it available for peer review through a notification dated 5 August 2016.⁹ Taking into account input received, the Executive Secretary prepared the document entitled “A Glossary of Relevant Key Terms and Concepts To Be Used Within The Context of Article 8 (j) and Related Provisions” (UNEP/CBD/COP/13/17) with the revised glossary provided as an annex, in order to assist the Conference of the Parties in its discussions on the glossary. Peer comments received were made available in documents UNEP/CBD/COP/13/INF/5 and UNEP/CBD/COP/13/INF/5/Add.1.

13. At its thirteenth meeting, the Conference of the Parties to the Convention on Biological Diversity considered the draft glossary and, in decision XIII/19 B, paragraph 1, recommended further consideration of the draft glossary by the Working Group on Article 8(j) at its tenth meeting. In paragraph 2, of the same

4 Decision X/43, paragraph 5 (b) to maintain ongoing tasks, including tasks 1, 2, 4, 7, 10 and 12.

5 Decision XII/12 D on tasks 7, 10 and 12, decided to address the glossary in sub-task (iv).

6 The gap analysis was made available to the ninth meeting of the Working Group on Article 8(j) in UNEP/CBD/WG8J/9/2/Add.1, dated 24 September 2015.

7 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 (annex to decision VII/16 F).

8 As contained in UNEP/CBD/WG8J/9/2/Add.1.

9 Notification 2016-099. (Ref. No. SCBD/SPS/CG/VN/KG/jr/85891), dated 5 August 2016, requesting comments by 6 September 2016.

decision, the Conference of the Parties requested the Executive Secretary to make the draft glossary available for peer review by Parties, Governments, relevant organizations and indigenous peoples and local communities for further refinement, prior to the tenth meeting of the Working Group on Article 8 (j) and Related Provisions, with a view to its adoption at the fourteenth meeting of the Conference of the Parties.

14. As requested, the Executive Secretary has made available the draft glossary for peer review. As noted above, two periods of peer review have been provided for, from 27 January to 1 May and from 4 – 28 August 2017. .

SECTION II AN OVERVIEW OF SUBMISSIONS RECEIVED

15. As a result of the first peer review process announced in notification SCBD/SPS/DC/VN/JS/DM/86220 dated 27 January 2017, submissions were received from twelve Parties, one other Government, twelve NGOs and four indigenous peoples' and local communities' organizations.¹⁰ An analysis of the views received provides an insight into which terms and concepts enjoy support verses terms and concepts on which there remains divergence.

16. Based on the analysis of the views received, the following terms appear to enjoy broad support and are retained in the draft glossary: biocultural heritage, community protocols, cultural diversity, sacred species, traditional custodian traditional knowledge, traditional resources, and traditional territories.

17. Terms and concepts on which a range of views were received submissions are: indigenous peoples, local communities, indigenous community. They are maintained in this draft in order for them to be fully considered in the final peer review process and if appropriate, by the Working Group on Article 8(j) and related provisions at its tenth meeting.

18. The following terms and concepts received strong opposition in the first peer review process and have therefore not been included in the current draft glossary: indigenous and tribal peoples, and innovation.

19. As previously mentioned, where proposals for revisions have been received for terms and concepts arising from UNEP/CBD/WG8J/8/6/Add.1, annex, section II, on sui generis systems for the protection of traditional knowledge,¹¹ these have been taken into account with a view to ensure the text provided is both clear and concise, taking into account different points of view in order to develop a text that may enjoy consensus.

20. In addition, in response to two submissions, the concept of "indigenous peoples' and local communities' community conservation areas" also referred to as "ICCAs" is included¹² since this concept has been used in official decisions of the Conference of the Parties.¹³

10 Submissions were received from the following Parties: Australia; Bolivia; Brazil; Canada; European Union and its members states together with national contributions from Finland and Sweden; Mexico; Peru; Venezuela; Switzerland; Japan and non-Parties: United State of America and the following organizations: 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

11 Those terms and concepts include: biocultural heritage, cultural heritage, innovations, sacred species, traditional custodian, traditional territories, and traditional resources

12 "Territories (lands and waters) and areas conserved by indigenous peoples and local communities" also referred to as Indigenous peoples Protected Areas and the acronyms ICCAs and IPAs, respectively.

13 ICCAs are natural and/or modified ecosystems containing significant biodiversity values, ecological services and cultural values, voluntarily conserved by indigenous peoples and local communities, both sedentary and mobile, through customary laws or other effective means. ICCAs can include ecosystems with minimum to substantial human influence as well as cases of continuation, revival or modification of traditional practices or new initiatives taken up by communities in the face of new threats or opportunities. Several of them are inviolate zones ranging from very small to large stretches of land and waterscapes. The term "ICCA" is an abbreviation for a phenomenon that has many diverse manifestations and names in cultures and locations around the world. These include wilayah adat, himas, agdals, territorios de vida, territorios del buen vivir, tagal, qoroq-e bumi, yerli qorukh, faritra ifempivelomana, qoroq, ancestral domains, country, community conserved areas, territorios autonomos

21. The draft glossary as presented in annex I is organized as follows: Section I includes, terms and concepts derived from the text of the Convention; Section II comprises terms contained in guidelines endorsed or adopted by the Conference of the Parties. Section II includes terms and concepts derived from UNEP/CBD/WG8J/8/6/Add.1, on sui generis systems for the protection of traditional knowledge, revised in light of comments received in the peer review, including: biocultural heritage, cultural heritage, sacred species, traditional custodian, traditional resources and traditional territories,

22. Section III contains additional relevant terms and concepts

23. Parties, other governments, indigenous peoples, local communities and others are invited to provide views in the template provided. However, taking into account that Sections I and II contain terms and concepts based on the text of the Convention and decisions of the Conference of the Parties it is suggested that they not be modified. Based on views received the Executive Secretary will prepare a revised final draft recommendation and glossary for the consideration of the Working Group at its tenth meeting.

III. DRAFT RECOMMENDATION

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

3 *The Conference of the Parties,*

4 *Noting* that clarity in terms and concepts within the context of Article 8(j) and related
5 provisions can assist in the effective and consistent implementation of Article 8(j) and related
6 provisions, in order to achieve Aichi Biodiversity Target 18, by 2020;

7 *Also noting*, that a common understanding of key terms and concepts within the context of
8 article 8(j) and related provisions, in meetings held under the Convention, may assist the Parties in
9 achieving consensus in future decisions and directions taken by the Convention, including in
10 developing Post 2020 arrangements;

11 1. *Agrees* to the glossary of key terms and concepts within the context of Article 8(j)
12 and related provisions as contained in the annex to this decision;

13 2. *Encourages* Parties, other Governments and observers to make use of the glossary,
14 as appropriate, and to take it into account in future work under the Convention;

15 3. *Requests* the Working Group to keep the glossary in mind in its future work, as a
16 living resource and reference, and to revisit and update the glossary as needed.

Annex I

This glossary provides descriptions of a number of terms and concepts used in the context of Article 8(j) and related provisions. It is not intended to provide formal definitions nor is it intended to be exhaustive. The glossary is intended for use on a voluntary basis.

The glossary is intended to facilitate a common understanding of terms and concepts used in the context of article 8(j) and related provisions, in meetings held under the Convention.

Concerning national use, terms and concepts are subject to national legislation and the diverse national circumstances of each Party or Government, noting that many Parties have specific understandings of terms and concepts that they may already apply within their jurisdiction.

Terms and concepts described below complement the terms included in the Convention and the Nagoya Protocol.

Terms and concepts 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, adopted in decision VII/16 F, and Mo'otzkuxtal Voluntary Guidelines adopted in decisions XIII/18 are included, as they are directly related to Article 8(j) and related provisions.

The glossary is made available as a resource to be considered and used, as appropriate, in the context of Article 8(j) and related provisions, in meetings held under the Convention.

The glossary is complementary to the Tkarihwaí:ri Code of Ethical Conduct to Ensure Respect for the Cultural and Intellectual Heritage of Indigenous and Local Communities, adopted in decision X/42.

GLOSSARY OF KEY TERMS AND CONCEPTS WITHIN THE CONTEXT OF ARTICLE 8(J) AND RELATED PROVISIONS

Section I Terms and concepts derived from the text of the Convention on Biological Diversity or Decisions made under the Convention	
Term or concept	Understanding of the term or concept within the context of the Convention
Traditional knowledge ¹⁴	The knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity. ¹⁵
Customary sustainable use	Uses of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements. ¹⁶
Indigenous and local communities or Indigenous peoples and local communities ¹⁷	Indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity. ^{18 19 20}
Section II Terms and concepts derived from outputs of the programme of work for Article 8(j) and related provisions and adopted or endorsed by the Conference of the Parties to the Convention on Biological Diversity	
A. 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	

¹⁴ Also referred to in the IPBES process as indigenous and local knowledge (ILK)

¹⁵ Derived from Article 8(j)

¹⁶ Derived from Article 10(c)

¹⁷ In Decision XII/12 F, the Conference of the Parties decided to use the term “*indigenous peoples and local communities*” in future decisions under the Convention, without affecting, in any way the legal meaning of Article 8(j) and related provisions of the Convention. Similar decisions were subsequently made by the meetings of the Parties to the Cartagena and Nagoya Protocols, in December 2016 in decisions CBD/CP/MOP/DEC/VIII/19, and CBD/NP/MOP/DEC/2/7, respectively.

¹⁸ Extract from Article 8(j)

¹⁹ Note: The United Nations Declaration on the Rights of Indigenous Peoples **does not adopt a universal definition for “indigenous peoples”, therefore a definition is not recommended**. However the United Nations Permanent Forum on Indigenous Issues, as an expert body provides advice on the “concept of indigenous peoples” by referring to the Study of the Problem of Discrimination Against Indigenous Populations, by the Special Rapporteur, Mr. José Martínez Cobo at:
http://www.un.org/esa/socdev/unpfii/documents/MCS_v_en.pdf

²⁰ Refer advice on local communities is available in Decision XI/14, paragraphs 17-21 on Local communities, and the Report of the expert group meeting of local community representatives within the context of article 8(j) and related provisions

Term or concept	Understanding of the term or concept within the context of the Convention. <i>Note that the following terms and concepts should be applied also within the context of Article 14 of the Convention.</i> ²¹
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.
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.
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.
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.
scared 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.
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.
strategic environmental	Is a process of evaluating the likely environmental impacts of

²¹ CBD's Article 14. Impact Assessment and Minimizing Adverse Impacts

assessment	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 align="center">B. Mo'otz Kuxtal Voluntary Guidelines for Traditional Knowledge</p> <p align="center">Decision XIII/18</p>	
Term or concept	<p>Understanding of the term or concept within the context of the Convention</p> <p><i>Note these terms are understood in the context of access to traditional knowledge within the mandate of the Convention on Biological Diversity</i></p>
“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 to grant consent or approval;</p> <p>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;</p>
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 <u>22</u>
Section III Terms and concepts derived from UNEP/CBD/WG8J/8/6/Add.1, annex, section II, on sui generis systems for the protection of traditional knowledge		
Row number for review purposes	Term or concept	Understanding of the term or concept within the context of the Convention
1	Biocultural heritage	<p>Traditional knowledge, or Indigenous and local knowledge, is at the interface between biological and cultural diversity. It is maintained and produced in individual and collective ways. Manifestations of indigenous and local knowledge are evident in many social and ecological systems.</p> <p>Biocultural heritage reflects the holistic approach of many indigenous peoples and local communities. This holistic and collective conceptual approach also recognises knowledge as “heritage” as opposed to “property”, thereby reflecting its custodial and intergenerational character</p>
2	Cultural heritage	<p>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. Tangible cultural heritage includes but is not limited to cultural landscapes, sites, structures, and remains of archaeological, architectural, historical, religious, spiritual, cultural, or aesthetic value or significance, human remains. Intangible cultural heritage includes but is not limited to traditional knowledge, including for medicine, traditional food preparation and diets, as well as species and ecosystem management, and traditional cultural expressions’ including songs, dances, artistic expressions, stories, beliefs, relationships and associated values and histories.</p> <p>The concept can could also include gender specific heritage values</p>
3	Sacred species	A plant or animal found in areas occupied 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.
4	Traditional custodian	The group, clan or community of people, or an individual who is recognized by a group, clan or community of people, 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

²² Refer to decision XIII/18, paragraph 19 of the **Mo’otz kuxtal** voluntary guidelines for traditional knowledge

		community. 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.
5	Traditional resources	Biological assets used traditionally by indigenous peoples and local communities.
6	Traditional territories	Lands and waters traditionally occupied, or used by indigenous peoples and local communities.
Section IV. Other Relevant Terms and concepts		
Line Number for Review purposes	Term or concept	Understanding of the term or concept within the context of the Convention
7	Indigenous peoples' and local communities' community conservation areas	Traditional territories (lands and waters) under the sustainable management of indigenous peoples or local communities ²³

23 Further information is available from UNEP/CBD/WG/8J/7/6: ICCAs are natural and/or modified ecosystems containing significant biodiversity values, ecological services and cultural values, voluntarily conserved by indigenous peoples and local communities, both sedentary and mobile, through customary laws or other effective means. ICCAs can include ecosystems with minimum to substantial human influence as well as cases of continuation, revival or modification of traditional practices or new initiatives taken up by communities in the face of new threats or opportunities. Several of them are inviolate zones ranging from very small to large stretches of land and waterscapes. The term "ICCA" is an abbreviation for a phenomenon that has many diverse manifestations and names in cultures and locations around the world. These include wilayah adat, himas, agdals, territorios de vida, territorios del buen vivir, tagal, qoroq-e bumi, yerli qorukh, faritra ifempivelomana, qoroq, ancestral domains, country, community conserved areas, territorios autonomos comunitarios, sacred natural sites, locally-managed marine areas, and many others. The ICCA abbreviation may encompass, but should never submerge, the diversity of such terms, which is a value in itself. Local / customary names should always be preferentially used, leaving the term 'ICCA' for general or inter-cultural communication, as per ICCA consortium <https://www.iccaconsortium.org/index.php/discover/>