



United Nations
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Organisation
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pour l'éducation,
la science et la culture

**REPORT ON THE ACHIEVEMENT OF THE GOAL AND
OBJECTIVES OF THE SECOND INTERNATIONAL DECADE OF
THE WORLD'S INDIGENOUS PEOPLES (2005-2014): Questionnaire
Response**

**The United Nations Educational, Scientific and Cultural Organization
(UNESCO)**

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Summary

This report responds to a questionnaire issued by the Secretariat of the Permanent Forum on Indigenous Issues in accordance with General Assembly A/RES/67/153, para 13 which requests the Secretary General to prepare a comprehensive last report on the achievement of the goal and objectives of the Second Decade, and its impact on the Millennium Development Goals, which shall serve as an input to the preparatory process for the World Conference and to the discussion on the United Nations development agenda beyond 2015.

The report consists of two sections: Section I answers questions related to the implementation of the Second Decade and the UN DRIP; Section II reports on activities during the past year on issues of relevance to the 13th Session of the UNPFII. The Second Decade and the UN DRIP have catalysed a number of changes in awareness and practice in relation to the Organization's work with Indigenous Peoples. Although, progress has slowed in recent years, due in part to the financial crisis and subsequent restructuring, the Organization commits to implementing the UNDRIP and addressing the needs of Indigenous Peoples as an overarching objective in its new medium-term strategy. Examples of good practice are highlighted and an update is given on the process of developing a house-wide policy on engaging with indigenous peoples.

SECTION 1 - Evaluation of the achievement of the goal and objectives of the Second International Decade of the World's Indigenous People

Introduction

The Second International Decade of the World's Indigenous People and the UN Declaration on the Rights of Indigenous Peoples have significantly impacted upon UNESCO's strategic framework, processes, programmes and activities. Unfortunately, since 2011, progress towards the objectives of the Second Decade has slowed due to UNESCO's on-going financial crisis. However, a number of key changes and advancements are highlighted throughout the document, for instance, the appointment of a network of focal points on indigenous issues, the founding of several programmes which focus primarily or in their entirety on indigenous peoples' issues and the decision by UNESCO's Director General to develop a policy on engaging with indigenous peoples.

Q1: The Institutional Context

- *Challenges and institutional limitations in the agency's / organizations' capacity to approach indigenous issues;*

There are two layers of intergovernmental governance within UNESCO on certain issues. The main decision-making bodies of UNESCO are the General Conference of Member States and the Executive Board, consisting of 58 Member States. However, UNESCO Conventions, such as the World Heritage Convention and the 2003 Convention on Intangible Cultural Heritage, have their own independent intergovernmental governance structures. The same is true for intergovernmental scientific programmes such as the Man and the Biosphere (MAB) Programme. While in many cases the same member states are sitting on these different bodies, they take decisions independently and sometimes these decisions are contradictory. Thus, the effort of ensuring that indigenous issues are accurately reflected in all programmes, conventions and activities house-wide is complex, involving different semi-autonomous bodies.

Since 2011, UNESCO has been involved in a financial crisis which has severely constrained programme budgets and is leading to downsizing. This has had a significant impact on all UNESCO's activities, including its ability to coordinate approaches to priority issues, such as indigenous peoples' issues. As a result, UNESCO has cut back on those activities that are not seen as a priority, which has meant that some programmes and activities which focus on issues of relevance to indigenous peoples have been cut, downsized or seen their budgets cut.

Budget constraints are particularly felt in UNESCO's offices in the field, where indigenous peoples' issues are often complex, require long-term action across thematic issues or sectors. For instance, UNESCO Santiago, the regional education office, has low budget allocations and limited personnel. Nevertheless, the office has included indigenous peoples' issues in the educational agenda, by, in part working with other UN Agencies in Chile and with local authorities. In this last case, they are

working with local authorities to promote the recognition of indigenous culture and their arts and crafts.

Member States and staff at all levels may benefit from awareness-raising on the implementation of the UN DRIP and UNDG guidelines. It is hoped that the UNESCO policy on engaging with Indigenous Peoples, currently in development, will help to address these issues, including aligning decision-making and raising awareness and building capacity (see below).

- *Inclusion of indigenous peoples' issues in the agenda, strategic or policy framework of your organization, and in the work of the agency/organization, including at country level;*
- *Existence of guidelines or policies on engagement with indigenous peoples in the work of your organization;*
- *Strategies, policies and activities to support the implementation of the UN Declaration on the Rights of Indigenous Peoples at international and country level;*

In its strategic framework, UNESCO has recognized the importance of engaging with indigenous peoples since at least 2008. UNESCO's Medium-Term Strategy for 2008-2013 identified indigenous peoples as one of the priority groups for its work over the next seven years, specifically that the Organization will "respond to the needs of disadvantaged and excluded groups, as well as the most vulnerable segments of society, including indigenous peoples". The new Medium-Term Strategy (2014-2021) includes addressing the needs of indigenous peoples as a discrete overarching objective and it commits to implementing the UN DRIP.¹

Strategies, policies and activities supporting the UNDRIP are being considered as part of the on-going process of developing UNESCO's house-wide policy on engaging with Indigenous Peoples. UNESCO's Director General launched the process of developing the policy in 2011. The policy will aim at positioning appropriately the Organization's programmes, procedures and activities with respect to the new institutional landscape that is emerging since the adoption of the UNDRIP, and building awareness and providing guidance to staff and committees in order to effectively implement the UNDRIP in all components of UNESCO's work.

As part of that process, dialogue meetings with representatives of indigenous organizations and indigenous experts on UNESCO's areas of expertise were held in Latin America, Africa, Asia and Europe in 2012 and 2013.² These meetings provided useful opportunities for awareness-raising with staff and have thrown up a range of key issues to be incorporated into a UNESCO policy. Drafting of the policy is in its early stages.

Prior to the adoption of the policy, a number of activities support implementation of the UNDRIP at international and country level, including the Local and Indigenous Knowledge Systems Programme and the 2003 Convention on Intangible Cultural

¹ UNESCO's 37 C/4, pg. 19: <http://www.unesco.org/new/en/bureau-of-strategic-planning/resources/medium-term-strategy-c4/>

² See section II, page 23 for a summary of the progress to date.

Heritage. These activities and others, as well as progress in long-standing programmes, such as the 1972 Convention on World Heritage and the Man and Biosphere Programme are discussed below.

- *Budgetary allocations for projects/activities on indigenous peoples' issues;*

Because of the highly dispersed and decentralized nature of UNESCO's activities, it is difficult to compile the total amount of budget allocated to indigenous peoples' issues. Moreover, UNESCO's current financial crisis has distorted all figures since 2011.

- *Identify good practices.*

UNESCO's action for the protection and promotion of cultural diversity represents one of the most significant contributions of the Organization to the goal and objectives of the Second Decade. The vision underpinning UNESCO's development work, namely that cultural diversity is "one of the roots of development, understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence" (2001 UNESCO Universal Declaration on Cultural Diversity), reflects the spirit of objective 3 of the Decade (i.e., "redefine development policies that depart from a vision of equity and that are culturally appropriate, including respect for the cultural and linguistic diversity of indigenous peoples"). Accordingly, UNESCO's legal instruments adopted in favour of cultural diversity since 2001 recognize the rights of indigenous peoples and their contribution to sustainable development.

Particularly significant in this regard is the entering into force in 2007 of the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. This was an important achievement in light of paragraph 14 of the Programme of Action for the Decade, which recognizes the Convention as a tool "to ensure the right of indigenous peoples to create and disseminate their cultural goods and services in a fair environment". Explicit reference to indigenous peoples is made in several provisions of the Convention (preamble, paragraphs 8 and 15 and articles 2 and 7), with due recognition for "the knowledge systems of indigenous peoples and its positive contribution to sustainable development". Article 8 is also important from the perspective of indigenous peoples because it provides Parties with the possibility of taking all appropriate measures to protect and preserve cultural expressions when they are at risk of extinction, under serious threat or otherwise in need of urgent safeguarding. The Convention affirms the principle of the equal dignity of and respect for all cultures, including the cultures of persons belonging to minorities and indigenous peoples (Article 2.3). It also calls on the Parties to pay "due attention to the special circumstances and needs of various social groups, including persons belonging to minorities and indigenous peoples" (Article 7.1.a) as regards the exercise of their rights at the national level. The ways and means by which this instrument can concretely promote the cultural diversity of indigenous peoples in regional and national context will however require more thorough examination.

Other examples of good practice include the Local and Indigenous Knowledge Systems (LINKS) Programme, the 2003 Convention for the Safeguarding of the

Intangible Cultural Heritage and the Universal Declaration on Bioethics and Human Rights.

The Local and Indigenous Knowledge Systems (LINKS) programme was specifically tailored to respond to the goals and objectives of the Second Decade. It works with indigenous partners to not only more effectively incorporate traditional and indigenous knowledge in international processes, but also implements community-based participatory projects to support the transmission of indigenous knowledge.

As explained below in detail (see Question 3), the 2003 Convention defines intangible cultural heritage in such a way as to support indigenous peoples' self-determination. Moreover, it includes several modalities by which indigenous peoples can engage at the national and international levels.

Issues pertaining to the fight against discrimination of and racism against indigenous peoples are included in the context of the overall Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Intolerance from 2003.

UNESCO implements a number of projects at the sub-regional or national level which are examples of good practice. For instance, most Asia-Pacific countries do not design their education systems to include children of indigenous peoples in terms of accessibility and languages. Public budget is rarely allocated for them. UNESCO has therefore been promoting flexible approaches under decentralized systems. UNESCO is part of the Multilingual Education (MLE) network in Asia/Pacific which organises a conference on practices, policies and processes on MLE every year. The conference prioritises marginalised groups such ethnic communities, tribal groups, indigenous peoples and minority groups. The conference shares information about the situation of marginalised groups in the Asia/Pacific region and strives to improve their educational situation through promoting mother-language based education.

At UNESCO's office in Mexico a number of objectives are in place guiding its work with indigenous peoples. These include developing guidelines for indigenous/tribal people relevant to their needs and aspirations, accommodating their culture, language and learning styles; supporting reflection and action to render curricula and teaching methodologies sensitive to indigenous peoples' rights, perspectives, experiences and aspirations, notably by involving indigenous peoples in the work carried out in this area; developing educational and training programmes for indigenous people in relation to indigenous people's rights, techniques of negotiation, and leadership skills; and seeing indigenous peoples as partners to promote cultural diversity.

Q2: Participation of Indigenous Peoples:

- *Existence of participatory mechanisms for indigenous peoples in your organization, and/or other ways for the participation by indigenous peoples' representatives in the work and decision-making processes within your organization (in the boards and/or consultative bodies, etc...)*

There are a number of modalities under which indigenous peoples, as non-state stakeholders, can participate in UNESCO's programmes and activities, for instance through the 2003 Convention on Intangible Cultural Heritage. Indigenous NGOs can

apply for partnership status with UNESCO, enabling a more sustained collaboration and membership of the NGO committee.³ During the 2012-13 biennium, Forest People's Programme and the International Work Group for Indigenous Affairs applied for and obtained official partnership status with UNESCO, joining others, such as the Indigenous Peoples for Africa Coordinating Committee.

- *Development of guidelines on how to apply the principle of free, prior and informed consent in the work of the agency / organization;*

Aside from the incorporation of the issue within the context of the on-going development of the house-wide policy (as discussed above), the principle of FPIC is being incorporated into the operational guidelines of a number of key UNESCO programmes, including World Heritage and Man and Biosphere programmes (see below).

- *Experiences of dialogue and cooperation with indigenous peoples' organizations at international and local level;*

A number of programmes work with indigenous NGOs. For instance, in the past two years, the LINKS programme has partnered with the Tebtebba Foundation, the International Indigenous ICT Task Force (IITF), the International Indigenous Forum on Biodiversity (IIFB), IWGIA and the Forest Peoples Programme. IWGIA also partnered with Denmark and UNESCO for a workshop on indigenous peoples and World Heritage (see below).

Another example of direct dialogue with indigenous peoples is the OHCHR fellowship programme, in which UNESCO participates. Until 2011, UNESCO hosted the fellows at its headquarters in Paris for one week, offering a rich opportunity for exchange and dialogue on its programmes and activities. Since 2012, representatives of UNESCO have travelled to Geneva for a half-day session with the fellows. Although UNESCO's participation has been significantly scaled-back, it remains a useful opportunity for dialogue on how UNESCO's activities can, should and do impact upon indigenous peoples.

At the local level, a range of activities involve the direct engagement of indigenous peoples' organizations. For instance, within the framework of the UN Joint Programme for a Culture of Peace, UNESCO, through its Mexico office, worked with indigenous grass-roots organizations of internal displaced persons in Chiapas and with local leaders to implement a project with the Ch'ol and Tzeltal peoples.

- *Experiences of facilitation of dialogue between indigenous peoples and governments at national level.*

UNESCO facilitates dialogue between indigenous peoples and governments through its national and local level activities. For instance, within the framework of the LINKS programme a number of projects bring government authorities and indigenous knowledge holders together for dialogues related to specific issues. A 2013 Climate Frontlines project brought together nomadic M'Bororo pastoral peoples (men and

³ For more information: <http://en.unesco.org/partnerships/non-governmental-organizations>

women) with technicians from the National Meteorological Bureau and the African Centre of Meteorological Application for Development (ACMAD) to exchange indigenous and scientific observations, knowledge and practices relevant for understanding meteorological phenomena and forecasting weather and climate. See more about this project below.

Another LINKS project, the project to reinforce the indigenous knowledge of the Mayangna people of Nicaragua, brings Mayangna intercultural and bilingual education professionals and experts together with Ministry of Education staff and officials to support implementation of quality intercultural bilingual education in Mayangna communities. Similarly, a LINKS project in the Solomon Islands brings together teachers, indigenous knowledge experts and Ministry of Education authorities to reinforce mother-language education and transmission of indigenous knowledge in Marovo Lagoon schools.

In Mexico and within the framework of the UN Joint Program for a Culture of Peace (mentioned in the previous section), UN agencies (UNESCO, UNICEF, UNDP, UNODC) worked as dialogue facilitators between local groups and local government in order to meet demands and create institutional linkages for dialogue between the two parties.

In Chile, the UN Country Team includes UNESCO in its consulting mechanisms with indigenous peoples. As such, UNESCO has contributed to the UN System's work in monitoring the application of the Convention 169.

Question 3: Culture and Heritage

- *Adoption of a holistic approach to development “with culture and identity”, which takes into account the specific views and needs of indigenous peoples;*
- *Initiatives developed and/or implemented on protecting and promoting cultural diversity and inter-culturality;*
- *Initiatives to recover or preserve and protect indigenous peoples' heritage sites and other parts of their tangible and intangible heritage;*

UNESCO seeks to place culture at the heart of development policy. In this regard, the Organization aims to raise awareness with political decision-makers and local, national and international social actors to integrate the principles of cultural diversity and the values of cultural pluralism into all public policies, mechanisms and practices, particularly through public/private partnerships.⁴ This strategy aims, on the one hand, to incorporate culture into all development policies, be they related to education, science, communication, health, environment or cultural tourism and, on the other hand, at supporting the development of the cultural sector through creative industries.⁵

One of UNESCO's functions is as a standard-setter in its fields of competence. In the field of culture, this is largely implemented through UNESCO's cultural conventions.

⁴ For more on UNESCO's approach to partnerships see:

<http://www.unesco.org/new/en/culture/communities/partners/>

⁵ See: <http://www.unesco.org/new/en/culture/themes/creativity/creative-industries/>

Three of UNESCO's cultural conventions are of particular relevance to indigenous peoples: the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage; the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions; and the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage.

The 2003 Convention on Intangible Cultural Heritage

The implementation of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage is a key contribution to a holistic approach to development "with culture and identity", which takes into account the specific views and needs of indigenous peoples. Indeed, intangible cultural heritage are the practices, representations, expressions, knowledge and skills that provide orientation to people's lives, give them a sense of belonging and are at the very basis of their well-being and development. The main goal of the Convention is to *safeguard* intangible cultural heritage, thus ensuring its continued practice and transmission from one generation to the next; this can only be done by the communities and groups themselves who are its owners and stewards. This goal resonates with indigenous peoples' rights and aspirations to transmit to future generations their distinct customs and cultural practices.⁶

The definition of intangible cultural heritage as the "practices, representations, expressions, knowledge, skills (...) that communities, groups and, in some cases, individuals recognize as part of their cultural heritage" (Article 2) is relevant to indigenous peoples' claim to determine what is, for them, their own intangible heritage.⁷ No external expert, no political decision-maker, no international jury may decide for them, just the practitioners, bearers, those who enact and recognize a specific heritage as their own. This fundamental principle lies at the very centre of the Convention and has considerable implications for how it is to be carried out. It is thus a key instrument of International Law for the safeguarding of indigenous peoples' intangible cultural heritage.

The definition goes on: Intangible Cultural Heritage is "transmitted from generation to generation, [it] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity". This is precisely the experience of many indigenous communities. Each expression of intangible cultural heritage is precious to those who practise it, providing them the very essence of their belonging to their community. Each element or expression has the highest value for its practising community. This is why the Convention is promoting genuine respect for cultural diversity and human creativity among different communities, including indigenous communities.

Concretely, the Intangible Heritage Convention offers several ways for indigenous peoples to engage in its implementation both at the national and international levels,

⁶ See the UNDRIP which speaks about the right of indigenous peoples to 'manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies' (Article 12) and the right to 'revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures.' (Article 13)

⁷ Coombe and Turcotte, *supra*note 4, quoting Kearney, at p.25.

either as a “community” practicing a certain form of intangible heritage that is to be safeguarded under the Convention or as a non-governmental organization.

First, indigenous peoples may propose safeguarding projects to the governments of their countries that could be submitted for consideration under one or more of the following mechanisms: nominations to the Urgent Safeguarding List or the Representative List (Articles 17 and 16); proposals for the Register of Best Practices (Article 18); and International Assistance requests (Article 23). Such a “community-driven” approach is in line with the spirit of the Convention. A number of examples concerning indigenous peoples’ heritage already exist for each mechanism. Elements of intangible heritage inscribed on the Lists concerning indigenous peoples include the Andean cosmovision of the Kallawayas (Bolivia); the Polyphonic singing of the Aka Pygmies of Central Africa (Central African Republic); the Cultural space of the gongs (Viet Nam); and the Olonkho, Yakut heroic epos (Russian Federation). An example of financial assistance that concerns indigenous peoples comes from Kenya, which was granted assistance for the safeguarding of the traditions and practices associated with the Kayas in the sacred forests of the Mijikenda.⁸

Indigenous peoples might also consider engaging in inventorying intangible heritage, in line with Articles 11 and 12 of the Convention. According to these provisions, States Parties have to take the necessary measures at the national level to identify and safeguard the ICH present in their territory with the full participation of the communities, groups and relevant non-governmental organizations. The elaboration of one or more inventories that are to be regularly updated is an obligation laid out in the Convention. Indigenous peoples have been rightly concerned about the risks and opportunities of inventorying, so it should be emphasized that community participation is mandatory for inventorying under the Convention.

In the Operational Directives the Committee encourages States Parties to establish cooperation among communities, groups and individuals who create, maintain and transmit intangible cultural heritage, as well as experts, centres of expertise and research institutes. More concretely it encourages the creation of consultative bodies or a coordination mechanism to facilitate the participation of communities. Indigenous peoples can explore possibilities to engage in and/or network with these consultative bodies or coordination mechanisms at the national level (recalling Article 11 (b) of the Convention and the spirit of Article 15 of the Convention).

With regard to the participation of relevant non-governmental organizations at the international level, Article 9 of the Convention stipulates that the Committee shall propose to the General Assembly the accreditation of non-governmental organizations with recognized competence in the field of the intangible cultural heritage to act in an advisory capacity to the Committee. Since 2010, the General Assembly of the States Parties to the Intangible Heritage Convention approved the accreditation of 254 NGOs, a number of which are indigenous or indigenous focused, such as the Bhasha Research and Publication Centre (India), Center for Peace Building and Poverty Reduction among Indigenous African Peoples (Nigeria), the Centro de Trabalho Indigenista (Brazil), the Global Development for Pygmy Minorities – GLODEPM

⁸ See Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, Fourth Session (Abu Dhabi, United Arab Emirates, 28 September -2 October 2009), ‘Evaluation of International Assistance requests of USD 25,000 or more’, working document ITH/09/4.COM/CONF.209/11 2009.

(DRC), the Indigenous Cultural Society (India), the Kanuri Development Association / Lamar Kanuri Hutuye (Nigeria), the Maasai Cultural Heritage - M.C.H (Nigeria), the Rural Women Environmental Protection Association – RWEPA (Cameroun) and the Young Mizo Association (India), West Africa Coalition for Indigenous Peoples' Rights – WACIPR (Nigeria).^[4] Indigenous peoples' organizations that satisfy the criteria for accreditation are welcome to request accreditation as an advisory NGO.

UNESCO has put in place a global strategy to strengthen capacities for safeguarding intangible cultural heritage in countries as a key component of viable sustainable development strategies. The capacity-building strategy provides tailored 18- to 36-month long projects addressing the core concepts of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, revision of policies and legislation, development of inventorying methods and systems, and enhancing practical skills in developing safeguarding plans or submitting nominations to the Convention's Lists, always involving the widest possible participation of the communities, groups or individuals whose heritage is concerned. The number of countries benefitting from such comprehensive multi-year projects or that will benefit in the near future stands at 64, including 15 Small Island Developing States (see <http://www.unesco.org/culture/ich/en/capacitation/>). In many of these countries, members of indigenous communities participated in the project, notably in trainings and pilot activities on community-based inventories.

The 2003 Convention stresses that communities themselves must be at the center of identifying, inventorying and safeguarding intangible cultural heritage. In line with this, indigenous people in Asia and the Pacific were actively involved in community inventory workshops organized within the framework of capacity-building activities for the 2003 Convention. These took place in 14 countries: 3 Pacific countries (Papua New Guinea, Samoa and Timor Leste), 3 South-East Asian countries (Cambodia, Lao PDR and Myanmar), an East Asian country (Mongolia), 3 South Asian countries (Bhutan, Nepal and Sri Lanka) and 4 Central Asian countries (Kazakhstan, Kyrgyzstan, Tajikistan and Uzbekistan).

The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions

The International Fund for Cultural Diversity (IFCD) operates under the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005). This Fund supports projects fostering policies, markets and training opportunities in the global south to strengthen cultural industries. In 2013 – 2014, three IFCD projects in Guatemala, Indonesia, and Kenya, are specifically supporting indigenous communities in terms of their development with culture and identity (see Annex I for details of these projects).

The 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

^[4] For further information on all the accredited NGOs, please visit : <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00329>

UNESCO's World Heritage Programme has been the focus of a number of recommendations by the Permanent Forum. For more information on how World Heritage is responding to these recommendations and how indigenous peoples may engage with the process please see section II, pp. 24-25.

Other UNESCO Activities for Culture and Development of Relevance to Indigenous Peoples

UNESCO's activities in education, communication and information and the sciences also emphasize the importance of culture for development. For more examples of relevance, please see below (in particular pp. 12-14) and section II of this report, in particular point five on the half day discussion on the Asian region.

- *Initiatives to protect indigenous traditional knowledge and genetic resources;*

UNESCO's Local and Indigenous Knowledge Systems (LINKS) Programme is an interdisciplinary initiative that works at the international, regional and local levels towards 3 interconnected aims: 1) to promote dialogue between indigenous and local knowledge (ILK)-holders and scientists; 2) to empower local and indigenous peoples in environmental management by advocating recognition and mobilization of their unique knowledge, know-how and practices; 3) to contribute to safeguarding of traditional knowledge by reinforcing its transmission, both between generations and within generations.

At the international level, LINKS works with the Convention on Biological Diversity (CBD), the UN Framework Convention on Climate Change (UNFCCC), the Intergovernmental Panel on Climate Change (IPCC) and the Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) to support the meaningful inclusion of local and indigenous knowledge in biodiversity conservation and management, and climate change assessment and adaptation.

At the local level, LINKS implements a number of demonstration or pilot projects that test and develop methodologies for supporting knowledge, language and cultural transmission, both within formal education and in a community setting.

LINKS seeks to form partnerships with indigenous organizations, experts and institutes wherever possible to jointly implement activities, to open dialogue between stakeholders and to support mutual capacity-building.

See Annex II for more activities implemented within the framework of the LINKS programme.

- *Has your agency/organization employed indigenous staff?*

Total numbers are unknown, because there is no official mechanism by which indigenous staff would declare their indigeneity (as opposed to their nationality). However, there are at least three indigenous staff at Headquarters and there may be more in field offices. UNESCO contracts indigenous consultants on a number of activities and projects.

- *Establishment of targeted policies, programmes, projects, benchmarks and budgets for indigenous peoples in the areas of education, health, environment, and social and economic development;*

Education

UNESCO, as the UN agency with a mandate for education, has a number of education programmes and activities of relevance to indigenous peoples. UNDRIP provides a reference framework for UNESCO's work on the issue of indigenous peoples' right to education in UNESCO's budget and program. This work addresses a dual challenge: first, to support and promote the maintenance, use and survival of indigenous cultures, languages, knowledge, traditions and identity; and second, to provide knowledge and skills that enable indigenous peoples to participate fully and equally in the national and international community. In this context it is also relevant to mention the UNESCO Guidelines on Inclusive Education. Inclusive education is a developmental approach to the learning needs of all children, youth and adults, especially those who are vulnerable to marginalization and exclusion.

Within the framework of this work, a number of publications have been developed and a number of activities have been implemented. Of note is the UNESCO concept paper, "*Inclusive Dimensions of the Right to Education: Normative bases*",⁹ which details various challenges and educational rights with reference to marginalized populations, including indigenous peoples. Amongst other things, it highlights the obligations of States to ensure indigenous children's access to education and recognizes the importance of mother-language and bilingual education. It is also explicit about the importance of the UNDRIP:

“37. In its Concluding Observations, the CESCR regularly reminds State parties of their obligation to ensure the access of indigenous children to education. States parties must ensure that there are adequate numbers of teachers in primary and secondary schools attended by indigenous children, that school attendance by indigenous children as well as their comparatively poor performance is raised, and that their illiteracy rate is reduced. The CESCR has also specified that States parties are obliged to “strengthen and upgrade schooling programmes” for indigenous children, and “to report on the progress made in achieving universal access to compulsory primary and secondary education” to the CESCR.

38. In this respect, it is pertinent to note that the United Nations Declaration on the Rights of Indigenous Peoples (2007), which states that “Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination”, provides the normative bases for addressing the educational needs of the indigenous people and promoting their right to education. The Declaration sets promising international standards for the protection and promotion of the rights of indigenous peoples within the larger human rights framework and, more specifically, highlights their rights related to culture, identity, language and education.”¹⁰

Since 2008, a number of UNESCO's Education for All Global Monitoring Reports have highlighted that to reach the EFA goals, States must take the needs of marginalized groups into account in such areas as equity and literacy, quality

⁹ UNESCO (2008). ED-2008/WS/54 Rev. // cld 3629.9
<http://unesdoc.unesco.org/images/0017/001776/177649e.pdf>

¹⁰ *Ibid.*, pp. 15-16.

education and inclusive education to reach the EFA goals.¹¹ UNESCO's 2010 Education for All Global Monitoring Report (GMR), subtitled "*Reaching the Marginalized*"¹², concludes that "reaching those who are being left behind as a result of disparities linked to poverty, gender, ethnicity, language and other markers of disadvantage should be established as a first order of priority," (pg. 271).

Since the beginning of the Second Decade, a range of UNESCO activities have sought to address these disparities:

- UNESCO also actively participated in the Fifth World Indigenous Education Conference in New Zealand in November and December 2005. In particular, the Organization assisted in a panel on Millennium Goal Two.
- Within the framework of the indigenous education project "Women's education: *Mujeres tejiendo para la vida*", UNESCO gave financial support to the Raizal Association in Colombia to run a workshop on "*Mujeres tejiendo para la vida*" ("Women weaving for life"). The objective was to transmit traditional knowledge on weaving to other women from the Amazon area. The project was implemented by the Raizal Association and the Centro de Pensamiento Latinoamericano en asocio con la Consejería de la Mujer Indígena - pueblo de los Pastos. A brochure on weaving was produced for dissemination.
- UNESCO's education experts participated in the Expert Group Meeting (EGM) on Indigenous Languages in New York, 8-10 January 2008, during which presentations on UNESCO's activities on languages were made. UNESCO was elected general rapporteur for the meeting. The recommendations of the meeting were presented to the UNPFII in May 2008.
- UNESCO invited an indigenous fellow from Chad to participate in the 2008 International Conference on Education organized by UNESCO/IBE in Geneva in November 2008. She asked questions on educational issues relating to Indigenous Peoples at the Round Table with Ministers of Education.
- In 2011 and 2012, UNESCO Santiago, working with other agencies, developed a national campaign to raise awareness regarding the culture and identity of Chilean indigenous peoples, called Mucho Chile. It included the promotion of Chile's culture and values, and the dissemination of its heritage. For the last six years UNESCO has given support to the Chilean Government in arts and crafts quality seal recognition. UNESCO Santiago has provided special attention to indigenous educational conditions and needs.
- In Mexico, a strategy for communication for development focused on the promotion of cultural identity with and among different ethnic groups, in particular for youth. Activities which contribute to this strategy include a Diploma in the Culture of Peace Multiculturalism with the Ch'ol and Tzeltal peoples, implemented within the framework of the Joint Programme of Culture of Peace. A toolbox designed for peace education in primary schools was developed in two indigenous languages in collaboration with teachers in the region, thereby incorporating their local knowledge and perspectives and reinforce their culture within formal education.

¹¹ See for example, UNESCO (2008) *Education for All Global Monitoring Report: Education for All by 2015-Will we make it?* <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/efareport/reports/>

¹² UNESCO (2010) *Education for All Global Monitoring Report: Reaching the Marginalized*. Paris: UNESCO. <http://unesdoc.unesco.org/images/0018/001866/186606E.pdf> (last accessed 27/09/2013)

Health and Well-Being

Although health, *per se*, does not fall within UNESCO's mandate, a number of programmes with connections with health and well-being are implemented by the Organization. The International Bioethics Committee finalized a "Report on Traditional Medicine Systems and their ethical Implications", drawing upon relevant human rights standards, such as the right to the highest attainable standard of health and the right of indigenous peoples to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions¹³. In doing so, it relied on the interpretative work by competent bodies of the UN system such as the Committee on Economic, Social and Cultural Rights and the UN special rapporteur on the right to health. The Report addresses the need to establish a dialogue between traditional practitioners and western medical professionals. It encourages governments to promote the highest standards of quality services and adequate access in all medical systems, as well as the freedom of every person to choose the medical system they find more appropriate for them.

Participants in the UNESCO 5th World Conference of Sports Ministers in Berlin (MINEPS V) in May 2013, adopted an extensive list of recommendations to, among others, ensure access to sport for all. Indigenous sports and games are explicitly recognised in the Berlin Declaration, which also recognised the unique potential of sport to foster social inclusion.

- *Has your agency / organization provided priority attention to indigenous women, children and youth?*

Within its role of coordination of the implementation of UNESCO's Global Priority Gender Equality, UNESCO has been working across the house to ensure that gender equality is woven tightly into all initiatives related to indigenous peoples. The main objective of these efforts has been to recognize the distinct and crucial contribution of indigenous women, their knowledge and their vital roles in their local communities. UNESCO's general approach in development programmes related to indigenous women has been focused on stimulating awareness, involvement and capabilities for decision-making concerning women's own lives and creating new opportunities for social change and the empowerment of indigenous women.

As in other areas of UNESCO's work, it is hoped that the future UNESCO Policy on Indigenous Peoples will have a significant impact. It should reflect UNESCO's approach towards Priority Gender Equality and should contribute to its implementation within the specific context of the programmes and projects dealing with indigenous peoples. In particular, the policy should incorporate and apply the two-prong approach of gender mainstreaming and gender-specific programmes in the specific context of the work on indigenous issues. Thus, gender mainstreaming approach should ensure that both indigenous men's and women's perspectives, needs, opportunities and challenges will be taken into account while developing, implementing, monitoring and evaluating programmes and projects within UNESCO's field of competence involving, affecting and/or targeting indigenous

¹³ The report is accessible at <http://unesdoc.unesco.org/images/0021/002174/217457e.pdf>

peoples. On the other hand, gender-specific programming should specifically target indigenous women (or men, as the case may be), aiming at reducing/eliminating specific forms of discrimination and inequalities faced by indigenous women (or men) in a particular context. In addition, UNESCO gender equality related work with indigenous peoples should operationalize the related principles and processes, such as: a human rights approach, gender equality as a cross-cutting aspect of the work with indigenous peoples and women's/men's agency and empowerment.

An example of a concrete gender-equality related activity implemented during the 2012-2013 biennium is the engagement of indigenous women's movement and faith-based organizations in reconciliation and peace-building initiatives.

In regards to youth, one of the Organization's priority groups for the current biennium is youth, particularly within the Social and Human Sciences Sector. Within this context, Indigenous youth are considered when preparing projects that concern disadvantaged youth (empowerment, civic participation, leadership skills, etc.).

Q4. In accordance with the objectives of the Second International Decade of the World's Indigenous People, please provide information on:

- *Existence of disaggregated data and statistics on indigenous peoples;*
- *Existence of specific monitoring mechanism, official reports or research on the situation of indigenous peoples;*

While UNESCO does not currently have a specific monitoring mechanism for indigenous peoples, a number of activities have generated disaggregated data.

UNESCO Bangkok conducted a household survey of over 75,000 people in the northern provinces of Thailand. The resulting GIS database provides valuable information on minority peoples, including information on ethnicity, legal status, access to education, migration, access to healthcare and water.¹⁴

UNESCO Santiago has evaluated disaggregated educational data on the performance and learning achievements of indigenous students. A document devoted to the learning achievements of indigenous students is in preparation.

- *How does your agency / organization address the issue of indigenous peoples in its targeting of the MDGs?*

Under the Thematic window on Culture and Development of the MDG Achievement Fund (MDG-F) which has benefitted some 10 million people around the world, joint UN interagency programmes led by UNESCO have demonstrated how culture can contribute to the MDGs and to be an engine of development. A large number of them have focused on indigenous people through action to combat socioeconomic inequality and increase social inclusion. Some such initiatives include Ecuador's

¹⁴ Maps displaying the disaggregated data can be seen at <http://www.unescobkk.org/culture/diversity/livelihood/surveys/highland-survey-2010/>

public policy on gender and interculturality, the enactment of the Autonomy Statute of the Atlantic Coast Regions of Nicaragua and support for indigenous and Afro-Honduran entrepreneurship. In Mozambique traditional knowledge in forestry and agricultural management was incorporated into local development plans. In Senegal, some 205,000 indigenous and 17,000 ethnic minority people benefitted from activities mainly geared towards enhancing and preserving their intangible cultural heritage and natural environment in view of promoting the tourism potential of the Saloum Delta. The programmes implemented in Cambodia and China, also had a strong focus on indigenous populations and minority groups to promote their cultural identities and practices¹⁵.

UNESCO Santiago works to promote the Universal Declaration on Cultural Diversity and its implementation with awareness-raising campaigns and activities, such as Mucho Chile in 2011-2012. The Regional Office of Education for Latin America and the Caribbean (OREALC/ UNESCO Santiago) designed and coordinated this initiative along with UN agencies present in the country (UNDP, PAHO, FAO, UNICEF) and in coordination with the Government of Chile, seeking to raise awareness in society and key stakeholders on the value of diversity with a special focus on the cultures of indigenous peoples. The campaign is consistent with the Joint United Nations Programme of the Spanish MDG Fund (Fund for the Achievement of the Millennium Development Goals), with a mandate to contribute to conflict prevention and peacebuilding. Also, during 2013 UNESCO Santiago worked with the UN System in Chile to monitor the different agencies' actions regarding the Indigenous Peoples' Joint Programme.

Q5. Please provide information on how activities aimed at implementing the United Nations Declaration on the Rights of Indigenous Peoples and the objectives of the Second International Decade of the World's Indigenous Peoples impact on the achievement of the Millennium Development Goals.

UNESCO plays a lead role in MDG Two on universal education. UNESCO's 2010 Education for All Global Monitoring Report (GMR) finds that progress towards the MDGs for marginalized groups, including indigenous peoples, has not been as marked as for mainstream ethnic groups and concludes that "reaching those who are being left behind as a result of disparities linked to poverty, gender, ethnicity, language and other markers of disadvantage should be established as a first order of priority," (UNESCO 2010, pg. 271).

UNESCO also contributes to the other MDGs through cross-cutting initiatives. For instance, the work on culture and development described above contributes to MDGs 2, 3, 5, 6 and 7. Indeed, throughout UNESCO's work, activities aimed at indigenous peoples contribute to lessening inequality, thereby contributing to progress towards the MDGs.

Q.6. Please provide information on how your agency envisages activities including indigenous peoples' rights into the proposed Sustainable Development Goals, in the framework of the new post-2015 development agenda.

¹⁵ For more details on this programmes, please consult the UNESCO knowledge management dedicated website (www.unesco.org/new/mdgf)

UNESCO is engaged with the UN-wide process of developing the new Sustainable Development Goals, particularly in the contexts of culture for development and education.

Culture for Development

In the context of the post-2015 agenda, UNESCO is striving to push the cultural agenda and continues to advocate for its role for a truly sustainable development. The role of culture for development has not always been obvious for all. It is now clearly acknowledged within the United Nations and in many countries, but a strong commitment is still needed to systematically include culture on the development agenda at the global level and invest adequate resources in culture.

UNESCO holds that culture enables development as a cross-cutting element and should be mainstreamed in any development programme. Indeed, to be most effective, development approaches should be adapted to local contexts and should therefore rely on the cultural resource while respecting cultural rights. Culture also drives development through a number of cultural sectors including the creative industries, cultural tourism and heritage, both tangible and intangible. Culture both enables and drives development, and it is important that it be integrated as such in the Post-2015 development agenda as culture was not explicitly recognized in 2000 in the international development agenda, within the Millennium Development Goals (MDGs).

In December 2013, the UN General assembly adopted a third resolution on Culture and Sustainable Development (A/C.2/68/L.69) which represents an important breakthrough for the development agenda, as the UN General Assembly acknowledges in detail the direct linkages between culture and the three pillars of sustainable development as well as with peace and security and encourages Member States and all other relevant stakeholders to give due consideration to culture and sustainable development in the elaboration of the post-2015 development agenda. More particularly, the resolution also recognizes the linkages between cultural and biological diversity and the positive contribution of local and indigenous traditional knowledge in addressing environmental challenges in a sustainable manner and acknowledges that culture contributes to inclusive social development for all, including local communities and indigenous peoples. In addition, it invites Member States and all other relevant stakeholders to preserve and maintain local and indigenous traditional knowledge and community practices of environmental management, which are valuable examples of culture as a vehicle for sustainable development, and to foster synergies between modern science and technology and local and indigenous knowledge, practices and innovation.

This growing interest in culture as a core subject of development at country level can also be seen in UNDAFs. An analysis carried out by UNESCO has shown that the role of culture in UNDAFs increased steadily in recent years, culminating in 70% inclusion by January 2012 – as compared to 30% in 2006. More specifically, in many regions, particularly Latin America and the Caribbean, there is a growing emphasis on cultural rights and the rights of minorities and indigenous peoples. Of all culture references in UNDAF documents, 10% refer to this category.

Education

Within the context of the post-2015 debate, UNESCO has “initiated a process of rethinking education in light of global societal transformations with a view to broadening the global debate on education and development post-2015 through a vision that provides a more coherent framework for understanding education in the current context of complexity, change and uncertainty.”¹⁶ In this process, the need to base learning on cultural diversity, including knowledge systems other than the dominant one that has traditionally informed education strategy, is acknowledged. Of particular relevance to indigenous peoples is the emphasis on local knowledge. The report states that, “due respect must be given to local knowledge systems which are losing out in a global economy based on the dominant industrialized model of knowledge. These systems must be recognized, not only as part of the present, but also by giving them a future and by imagining greater connections between alternative yet complementary knowledge systems and livelihoods and work.”¹⁷

UNESCO has published Principles on Education for Development, which, amongst other things, has reaffirmed a humanistic vision of education, including the promotion of ethical principles, “such as respect for life, human dignity, and cultural diversity...”¹⁸. In keeping with these principles, UNESCO Santiago is working on several projects on Education for Sustainable Development that include a gender and ethnic perspective. To this end, UNESCO, as the lead agency for the UN Decade of Education for Sustainable Development (DESD), organised expert consultations in all five UN regions between January and April 2013. The regional consultations are a crucial element in collecting positions on the post-2015 framework and preparing a final assessment of the DESD.

Q7. Does your agency have regular or ad hoc programmes on indigenous peoples’ issues for staff, or a plan for capacity-building activities in this area, at headquarters or in the field?

At present, there are no regular capacity-building programmes on indigenous peoples’ issues for staff. Ad hoc capacity-building activities have occurred in the context of the process of developing UNESCO’s policy on engaging with Indigenous Peoples (see below for more details).

Q8. Does your agency have a focal point on indigenous issues? If so, please provide the name and contact information of this person.

¹⁶ UNESCO (2013), Rethinking Education in a Changing World: Report on the Meeting of the Senior Expert’s Group, Paris, 12-14 February 2013 (pg. 3), UNESCO Education Research and Foresight Section (<http://unesdoc.unesco.org/images/0022/002247/224743e.pdf>)

¹⁷ UNESCO (2013), Rethinking Education in a Changing World: Report on the Meeting of the Senior Expert’s Group, Paris, 12-14 February 2013 (pg. 18)

¹⁸ UNESCO Principles on Education for Development Beyond 2015 (<http://en.unesco.org/post2015/sites/post2015/files/UNESCOPrinciplesonEducationforDevelopmentBeyond2015.pdf>). See UNESCO’s page on “the Future of Education” for more information (<http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/rethinking-education/the-future-of-education/>)

UNESCO's house-wide focal point for indigenous peoples is Mr. Douglas Nakashima (d.nakashima@unesco.org). Moreover, as a response to the Second Decade, UNESCO established a network of focal points for Indigenous Peoples its sectors, divisions and field offices. There is currently a house-wide team tasked with developing UNESCO's policy on engaging with Indigenous Peoples.

Q9. Please provide a list of conferences and other meetings organized or supported by your agency on indigenous issues for the current year as well as next year (2014).

Education

- Multilingual Education for All in Asia and the Pacific: Policies, Practices and Processes: 4th International Conference on Language and Education, Bangkok, Thailand, 6-8 November 2013
- Regional Meeting on Alternative Learning/Schooling Programmes for Primary Education to Reach the Unreached was held on 7-9 November 2013 in Bangkok.

Meetings of Relevance to the Process of Developing a UNESCO Policy on Engaging with Indigenous Peoples

- Consultative workshops held in the framework of the process to develop a UNESCO policy on engagement with indigenous peoples
 - One day Workshop with Special Focus on Communications and Information, UNESCO, Paris, 28 February
 - One day Workshop in Africa, Luanda, Angola, 28 March 2013
 - Two-day Workshop in the Asian Region, Chiang Mai, Thailand, 8 and 9 April 2013

Indigenous and Local Knowledge

- Indigenous and Local Knowledge in IPBES: Building Synergies with Science. A side-event at the first meeting of the IPBES Plenary, Bonn, Germany, 24 January 2013 (Organized by UNESCO on behalf of the IPBES Interim Secretariat with the support of SwedBio and IUCN).
- Cycles of Change or Te hurihuri o te Ao: Traditional Calendars for Informing Climate Change Policies, Auckland, New Zealand, 4-7 June 2013
- IPBES Expert Workshop on Indigenous and Local Knowledge Systems, Tokyo, Japan, 9-11 June 2013 (Co-organized by UNESCO and UNU, convened by the IPBES Multidisciplinary Expert Panel, hosted by the Ministry of the Environment, Japan).
- Diversities of Knowledge: Building indigenous and local knowledge (ILK) into IPBES. A side meeting at the Second meeting of the IPBES Plenary, Antalya, Turkey, 10 December 2013

Other

- 1st European Conference for the Implementation of the UNESCO-SCBD Joint Programme on Biological and Cultural Diversity, 8-11 April 2014, Florence, Italy

SECTION 2 - Questionnaire to the UN System and Other Intergovernmental Organizations in preparation of the Thirteenth Session of UN Permanent Forum on Indigenous Issues

The provisional agenda for the Permanent Forum's thirteenth session in 2014 includes:

1. Election of officers.
2. Adoption of the agenda and organization of work.
3. Special theme: "Principles of good governance consistent with the United Nations Declaration on the Rights of Indigenous Peoples: articles 3 to 6 and 46 (3)".
4. Human rights:
 - (a) Implementation of the United Nations Declaration on the Rights of Indigenous Peoples;
 - (b) Dialogue with the Special Rapporteur on the rights of indigenous peoples.
5. Half-day discussion on the Asian region.
6. Half-day discussion on the World Conference on Indigenous Peoples.
7. Ongoing priorities and themes and follow-up:
 - (a) Indigenous children;
 - (b) Indigenous youth;
 - (c) Second International Decade of the World's Indigenous People;
 - (d) Post-2015 development agenda.
8. Comprehensive dialogue with United Nations agencies and funds.
9. Future work of the Permanent Forum, including emerging issues.
10. Draft agenda for the fourteenth session of the Permanent Forum.
11. Adoption of the report of the Permanent Forum on its thirteenth session.

(i). Please provide information on how your agency is dealing with any of the important issues listed above in the seven regional areas of the Permanent Forum¹⁹.

4. (a) Implementation of the UNDRIP

The UN DRIP has had a notable impact on UNESCO's procedures, programmes and activities. As examples throughout this report highlight, the UN DRIP has stimulated and catalyzed changes in-house that has led to increased visibility for indigenous peoples. Moreover, awareness and knowledge of Indigenous issues is gradually

¹⁹ UNPFII's seven socio-cultural regions are Africa; Asia; Central and South America and the Caribbean; the Arctic; Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia; North America; and the Pacific.

increasing. This can be seen in an increased concern to integrate indigenous peoples and their representatives in a range of activities, such as expert meetings, conferences, fora, in textbook development, cultural and linguistic diversity in education and Human rights education.

Concretely, some key programmes are improving their practices in response to the UN DRIP. For instance, the World Heritage Convention is currently reviewing its operational guidelines after input from indigenous peoples. A new policy which is being developed to integrate a sustainable development perspective into the processes of the World Heritage Convention is considering the specific concerns of indigenous peoples (see below for more details). In 2013, the Man and Biosphere programme revised its nomination and periodic review forms to incorporate principles of the UN DRIP, CBD Akwé: Kon guidelines and FPIC.

5. Asian Region

UNESCO's offices in Asia implement a wide range of activities of relevance to Indigenous Peoples. Particularly active are UNESCO's offices in Bangkok and Jakarta.

Eight UN agencies, including UNESCO's Bangkok office, developed the UN Joint Project for Integrated Livelihood Development in Mae Hong Son Province, Thailand in order to holistically address development issues in this remote province. Over 60% of its population are members of ethnic minority groups and indigenous peoples, among them are Shan, Karen, Hmong, Yao, Lahu and Lisu. Within the framework of this project, two villages, one Shan and one Karen, developed community-based tourism activities. This component was managed by UNESCO, FAO and UNDP to ensure a balanced emphasis on complementary issues such as culture preservation and promotion, agriculture, environment, and governance. The activities began only after a thorough and participatory cultural mapping exercise was conducted in each community. As a result, both communities developed thematic programmes focusing on their cultural strengths and identity. The Shan community focussed on the Shan cultural calendar and its series of festivals which determine the annual cycle of Shan lives. The Karen village developed nature trails based upon Karen knowledge of the forest and its plants.

UNESCO Bangkok with Asia Multilingual Education Working Group (MLE WG) have been addressing disparity and exclusion in the area of poverty reduction, literacy and access to health by developing strategies that integrate local languages and cultures into the development process for greater access and opportunities. In this regards, UNESCO Bangkok has been an active agent promoting mother language – based multilingual education for ethnolinguistic minorities including indigenous people to remove barriers of access to quality education.

UNESCO Bangkok co-hosted several conferences and meetings to discuss interrelationships between language, education and development, as well as strategies for including a strong focus on ethnolinguistic minorities in national education and development planning. In addition, UNESCO Bangkok has produced publications addressing why language/ mother tongue-based multilingual education is important in

achieving MDGs and EFA goals. (Eg. <http://unesdoc.unesco.org/images/0021/002195/219521E.pdf>)

In Thailand, many children of ethnic minority background are disadvantaged because they lack legal status. Access to higher education is not possible without a Thai ID number. UNESCO Bangkok has worked with relevant government officials, experienced NGOs and lawyers to facilitate access to birth registration and citizenship. <http://www.unescobkk.org/culture/diversity/livelihood/birth/>

As indicated above, UNESCO Bangkok promotes flexible learning strategies and equivalency programmes for out of school children and youth including indigenous people in Asia and Pacific. <http://unesdoc.unesco.org/images/0022/002230/223023E.pdf>

Within the framework of the project “Promoting education for indigenous people in Mae Hong Son” and because of the limited number of learning materials on life skills in Mae Hong Son, UNESCO was requested to provide technical assistance to develop a series of learning materials. In close cooperation with the Provincial Ministry of Education, UNESCO helped edit and design the material in Thai and English to suit their local context. The materials were printed and disseminated to community learning centres (CLCs) and schools throughout the province. As part of the project, 2014 calendars advocating children’s healthcare and happy notebooks on learning to live together are being promoted nationwide.

To raise awareness of the lifelong learning habit, UNESCO Bangkok, in cooperation with the provincial office facilitated the enrolment of drop-outs and disadvantaged groups in schools and CLCs especially girls and women living in remote areas. Radios were used to facilitate this process. At the community level, radio programmes broadcasted information about income generation programmes and vocational courses for adults to community members. At the school level, radio clubs for primary children were established to create child friendly environments. The students assumed roles as DJs and young reporters. We believe that when students enjoy learning, they will keep learning throughout their lives.

UNESCO’s Jakarta conducted research in March – September 2013 on marine traditional ecological knowledge in two coastal villages in Timor-Leste. Two booklets and five posters were developed from the research conducted, which was used in community seminars for dissemination, targeting youth.

UNESCO’s Jakarta office conducted research to identify and document local and indigenous knowledge related to hydro-meteorological hazards and climate change impacts in Indonesia, Philippines and Timor-Leste (2011- 2012), under the project “Strengthening the Coastal and Small Island Communities Resilience towards Hydro-meteorological Hazards and Climate Change Impacts”. This has resulted in development of educational & awareness-raising materials that integrate local and indigenous knowledge, and a tool to enable communities to use their knowledge for science integration and educational & awareness-raising purposes.

7. On-going priorities:

- (a) Indigenous children;*

- (b) *Indigenous youth;*
- (c) *Second International Decade of the World's Indigenous People;*
- (d) *Post-2015 development agenda.*

For up-to-date information on the above-listed on-going priorities, please see Section I of this report, in particular questions 3 (pp. 14-15) and 6 (pp.17-18).

(ii) Please provide information on the progress in implementing the recommendations of the Permanent Forum addressed specifically to your agency

Developing a Policy on Engaging with Indigenous peoples (Related to UNPFII recommendations, session 7, para. 137; Session 8, para. 85; Session 9, para. 21)

Further to the decision of UNESCO's Director-General to establish a Policy on Engaging with Indigenous Peoples, a house-wide Task Team has been established with representation from all five Programme sectors (Education, Natural Sciences, Social and Human Sciences, Culture, and Communication and Information), as well as from the Bureaus of Africa, Strategic Planning, and External Relations and Information. The Task Team is coordinated by the Head of the Local and Indigenous Knowledge Systems (LINKS) programme, who also serves as UNESCO Focal Point for Indigenous Issues, under the authority of the Assistant Director-General for the Natural Sciences. The Task Team reports to UNESCO's Senior Management Team where all relevant Assistant Director-Generals are represented.

The Policy is to pursue two broad objectives:

- position appropriately the Organization's programmes, procedures and activities with respect to the new institutional landscape that is emerging since adoption of the UNDRIP;
- build awareness and provide guidance to staff and committees in order to effectively implement the UNDRIP in all components of UNESCO's work.

A first phase of work was launched in August 2011 in order to take stock of UNESCO activities, programmes and policies of relevance to indigenous peoples. The Scoping Report that has been produced offers a useful foundation for the Policy development work.

On 10 November 2011, during the General Conference of its member states, UNESCO formally launched its process to develop a house-wide policy on engaging with Indigenous Peoples. The launch event, entitled "*Knowledge Systems, Knowledge Diversity, Knowledge Societies: Towards a UNESCO Policy on Engaging with Indigenous Peoples*", was chaired by UNESCO's Director-General, supported by the Assistant Directors-General for Natural Sciences and for Social and Human Sciences. The high-level panel included indigenous spokespersons from the three foremost UN institutions for Indigenous Peoples' rights:

- Myrna Cunningham (Nicaragua), Chair, UNPFII;
- Vital Bambanze (Burundi), Chair, UN Expert Mechanism on Indigenous Peoples;
- James Anaya (USA), UN Special Rapporteur on the Rights of Indigenous Peoples.

In 2012, the policy process entered into an information gathering and dialogue phase with a scoping exercise on UNESCO's current work, policies and strategic guidelines relevant for indigenous peoples carried out by a consultant. This was followed by a series of workshops in order to guide the drafting of the policy document itself:

- Santiago de Chile (3-5 September 2012) with representation from UNESCO staff and major regional indigenous peoples organisations (COICA, CAOI, CIMA, CICA).
- UNESCO headquarters, Paris, on the occasion of the World Summit on the Information Society + 10 Review Meeting and focused on UNESCO's work on information and communication technologies. Indigenous people from five regions were present, including representatives of the International Indigenous ICT Task Force (IITF).
- One day Workshop in Africa, Luanda, Angola, 28 March 2013
- Two-day Workshop in the Asian Region, Chiang Mai, Thailand, 8 and 9 April 2013

As of February 2014, the development of a zero draft is in its early stages.

The Implementation of the World Heritage Convention (related to UNPFII recommendation session 12, para. 23):

The UNPFII 12th session welcomed the international expert workshop organized on 20-21 September 2012 by the Danish Agency for Culture on "World Heritage and Indigenous Peoples" in collaboration with the World Heritage Centre. The workshop reviewed the implementation of the World Heritage Convention and its consistency with the UN Declaration on the Rights of Indigenous Peoples. The Expert Workshop enabled a constructive dialogue related to issues brought forward by indigenous peoples and recommended changes to procedures and Operational Guidelines. The full report is available here: <http://whc.unesco.org/document/122252> which includes specific case studies. The summary results and the "Call for Action" were subsequently also presented to the World Heritage Convention's 40th anniversary closing event in Kyoto on November 2012 and to the 37th session of the World Heritage Committee in Cambodia in June 2013. Forum members participated in the 37th session of the Committee, including in the meetings of the consultative body on the Operational Guidelines, as observers. The World Heritage Committee took note of the reports and decided that further revisions will be reviewed at its 39th session (2015) in line with the future UNESCO Policy on Indigenous Peoples and principles of good governance.

In the framework of a policy to integrate a sustainable development perspective into the processes of the World Heritage Convention, which is being developed at the request of the World Heritage Committee, consideration is being given to the specific concerns of indigenous peoples, through the expertise of a representative of the International Forum of Indigenous Peoples. A progress report will be reviewed by the World Heritage Committee in 2014, while a draft of the policy is expected to be presented to the World Heritage Committee at its 39th session in 2015.

A special issue of the World Heritage Review (n°62) was published on "World Heritage and Indigenous Peoples" in February 2012 as well as an issue on "Agricultural Landscapes" (World Heritage Review n° 69), available here: which also

features collaboration with FAO relevant for indigenous peoples. The Action Plan 2012-2017 for the Africa Region, endorsed by the World Heritage Committee, presents the recommendations of actions to be taken at regional and sub-regional levels to address the issues raised from the Periodic Reporting exercise. The objectives, addressed through specific projects and activities, include effectively managing existing properties by recognizing, documenting and formalizing traditional management systems and fully incorporating them into existing management mechanisms as well as improving the state of conservation at World Heritage properties by increased community involvement and direct economic benefits to local communities.

Requesting UN agencies to convene a workshop on African pastoralism, indigenous peoples' rights and climate adaptation (Related to UNPFII recommendation session 12, para. 33).

In 2013, the Climate Frontlines project supported community-based research in Chad on M'bororo observations of weather forecasting. The research culminated in a workshop organized by the Association des Femmes Peules Autochtones du Tchad (AFPAT) on 'Mobilizing Forecasting Knowledge for Effective Climate Adaptation in Chad' in held in September, N'djamena. It brought together nomadic M'Bororo pastoral peoples (men and women) with technicians from the National Meteorological Bureau and the African Centre of Meteorological Application for Development (ACMAD) to exchange indigenous and scientific observations, knowledge and practices relevant for understanding meteorological phenomena and forecasting weather and climate. The workshop is one activity in a series of on-going, adhoc activities between ACMAD, the Indigenous Peoples of Africa Coordinating Committee and the World Meteorological Organization that seek to promote the role of indigenous knowledge in climate change adaptation policy in Africa. In 2014, UNESCO will further its work in this area by through a capacity-building project meant to reinforce indigenous knowledge in climate change adaptation planning in the region.

(iii). Name some of the obstacles your agency has encountered in implementing the recommendations of the Permanent Forum, including those addressed specifically to your agency.

UNESCO faces a number of different kinds of obstacles in implementing the recommendations of the Permanent Forum, including: awareness of the recommendations; prioritization of Indigenous Peoples' issues at the decision-making level; lack of alignment between the recommendations and UNESCO's programming process; and budgetary constraints.

As discussed in Section I (pg. 2), UNESCO's governance structure is complex, with different decision-making bodies governing different parts of the Organization. It is therefore necessary that the recommendations are communicated at the right levels and to the right decision-making bodies to ensure that they are considered.

Moreover, UNESCO's programming and budget cycle is established well in advance, so when a recommendation is made, there may be no budget or programming

framework to accommodate that decision. Certainly, since 2011, budgets across the house have been sharply curtailed, rendering response to any recommendation with budgetary implications complex.

Finally, an important obstacle is the lack of awareness across the house of Indigenous Peoples' special status within the UN as a priority group and the mandate created by the UN DRIP. In-house awareness raising and capacity-building may help to overcome this obstacle.

(iv). What are the factors that facilitate your agency's implementation of the recommendations of the Permanent Forum, including those addressed specifically to your agency?

Factors that may facilitate the implementation of the recommendations include direct communication between PFII members and relevant staff and decision-makers in the Organization. For instance, PFII participation in meetings of the World Heritage Convention has been key in catalyzing responses to PFII recommendations. It is urged that PFII members maintain this involvement and continue to participate in and contribute to the World Heritage processes.

Furthermore, visits by PFII members and other Indigenous Peoples' representatives to UNESCO have raised awareness with member states, senior management and staff. UNESCO hosted the IASG Annual Meeting in 2008, with an accompanying visit to UNESCO's headquarters by PFII members. In 2011, the Chair of the PFII, the Chair of the Expert Mechanism on the Rights of Indigenous Peoples and the Special Rapporteur on the Rights of Indigenous Peoples participated in the launch of UNESCO's house-wide policy on engaging with Indigenous Peoples. Both these events helped to raise awareness about the importance of prioritizing Indigenous Peoples and the mandate given by the UN DRIP to do so.

Finally, the OHCHR/UNESCO fellowship programme, as it was until 2011, provided a direct exchange with Indigenous fellows that facilitated the design and/or development of relevant projects. It also, in some cases, enabled the direct follow up of activities that were implemented in the fellows' communities. The current structure of the programme allows less time for fellows to learn about UNESCO's activities in detail and for productive exchange on how the recommendations might be implemented at a national or local level.

(v). Please provide information on joint initiatives, programmes or projects undertaken in cooperation with other UN agencies.

Since 2009 and with the support of the Government of Denmark, UNESCO, through its LINKS programme, has partnered with the Secretariat of the PFII, the Secretariat of the Convention on Biological Diversity, and the OHCHR on the Climate Frontlines project that provides a global platform for indigenous peoples, small islands and vulnerable communities to make their voices heard in global debates on climate change (www.climatefrontlines.org).

Recognizing the inextricable link between biological and cultural diversity, UNESCO and the SCBD joined forces to raise awareness of the importance of the interactions between biological and cultural diversity for global sustainability. In 2010, the two institutions launched the Joint Programme on the Links between Biological and Cultural Diversity to strengthen the linkages between biological and cultural diversity initiatives, and enhance the synergies between interlinked provisions of conventions and programmes dealing with biological and cultural diversity at relevant scales. A web based knowledge platform for policy makers and other stakeholders is currently being finalized and the links between biological and cultural diversity are being mainstreamed into regional capacity building workshops, as well as regional initiatives including the 1st European Conference for the Implementation of the UNESCO-SCBD Joint Programme on Biological and Cultural Diversity, 8-11 April 2014, Florence, Italy. The Joint Programme is assisted by an informal liaison group which includes indigenous peoples' representatives.

UNESCO also participates in the OHCHR fellowship programme. Until 2011, UNESCO hosted the fellows at its headquarters in Paris for a one-week briefing on its programmes and activities. Since 2012, representatives of UNESCO have travelled to Geneva for a half-day session with the fellows. Although UNESCO's participation has been significantly scaled-back, it remains a useful opportunity for dialogue on how UNESCO's activities can, should and do impact upon indigenous peoples.

(vi). Please provide information on activities undertaken collectively by the Inter-Agency Support Group on Indigenous Peoples' Issues in view of implementing the recommendations of the Permanent Forum.

UNESCO chaired the Interagency Support Group on Indigenous Issues (IASG) for the period 2008-2009 organized the annual meeting of the group from 15 to 17 September 2008 at its Headquarters, Paris. The theme of the meeting was "Development with Culture and Identity" in light of the United Nations Declaration on the Rights of Indigenous Peoples." The meeting discussed, among other items, how to mainstream the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) in UN policies and programming including UNESCO's.

UNESCO is currently collaborating on preparations for the World Conference on Indigenous Peoples, most concretely by taking the lead on preparing a paper on the theme of education to be presented at the Conference.

Annex I: Indigenous Peoples' Projects supported by the International Fund for Cultural Diversity

In Guatemala, the Instituto de Relaciones Internacionales e Investigaciones para la Paz (NGO), received USD 98, 610 to establish the INCREA LAB to host training, coaching, and mentoring activities and as a creative space for young indigenous cultural entrepreneurs to develop, test, plan and realize business ideas related to their audiovisual productions. Thirty-five youth will be trained, half of them women. The capacities of young indigenous cultural industries professionals are reinforced through mentoring and coaching activities, in collaboration with TV Maya and independent professionals in the sector. The project also promotes sustainable development and poverty reduction as it develops an indigenous-led audiovisual industry in Guatemala; micro and small cultural enterprises can thrive and as a result, provide other members of the community with employment opportunities and income-generation activities.

In Kenya, the Pastoralist Development Network of Kenya (NGO) received USD 95,547 for a project to conduct and publish research relevant to the situation of indigenous communities' cultural expressions and highlight potential for development. The findings serve as a data resource and advocacy tool, promote the visibility of indigenous groups in Kenya's public sphere and endeavor to protect their rights. The project also works with indigenous groups to strengthen intellectual property rights and investment opportunities, and other available support mechanisms to scale up the cultural production of indigenous communities.

In Indonesia, the Perkumpulan Hijau Sibertu (NGO) received USD 99,982 to develop a community-led audiovisual micro-industry on Siberut Island. In collaboration with the local government, a creative workshop space will be established to train 150 young indigenous creative professionals, half of whom are women, in filmmaking and business management, and provide capacity building. The project includes a participatory strategic assessment of needs, development of guidelines for establishing a creative audiovisual micro-industry, a mentoring program, building networks and fostering cross-sectoral cooperation.

In the framework of IFCD-funded projects that were completed in 2012-2013, indigenous creators in Brazil developed their audio-visual skills and their resulting films, which explore environmental issues, marginalization and poverty, now form part of the multi-media education kit, which has been submitted to the Brazilian Ministry of Education for distribution to elementary schools across the country. In Guatemala, Mayan, Garifuna, and Xinca indigenous participants in IFCD projects were trained in audio-visual production and have since begun producing and distributing their own films.

Annex II: Activities implemented within the framework of the LINKS Programme

In the Solomon Islands, UNESCO, through the LINKS programme and the Open Educational Resources programme, contributed to the development of the Wiki-based website of the publication, *“Reef and Rainforest: An Environmental Encyclopedia of Marovo Lagoon”*, by Edvard Hviding. This comprehensive database, launched in 2010, is fully based on indigenous knowledge of the plants, animals, and local practices of the Marovo Lagoon communities in the Pacific Solomon Islands. Continuous support has been provided to community elders and teachers to build lesson plans and upload them to the Wiki in both the English and local Marovo languages. In early 2014, the wiki and the lesson plans are to be released with an open license allowing users to freely reuse and distribute the materials. The project harnesses the connections between communication and information, education, and cultural and biological diversity, enhancing the capacity of local communities to transmit local environmental knowledge using online communication tools.

In Nicaragua, the LINKS programme and UNESCO’s office in San Jose, supported by the Royal Norwegian Embassy in Guatemala, works to support the appropriate incorporation of indigenous knowledge and languages into the formal education system. After more than six years of community-based, participatory research, the two-volume, 400+ page publication *“Mayangna Knowledge of the Interdependence of People and Nature: Fish and Turtles”* was published in the Spanish and Mayangna languages. UNESCO is now working with Nicaragua’s Ministry of Education, regional education authorities and Mayangna education and knowledge experts to develop primary education materials that will support the classroom use of the publication. It is planned that the materials, in the Mayangna language and emphasising Mayangna knowledge, customs and traditions will be published and teachers will be trained in their use for the 2015 school year.

The LINKS programme supports the Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) in its work on ensuring respect for indigenous knowledge within the Platform. LINKS has prepared a document which was presented at IPBES-1 as “Consideration of initial elements: Recognizing indigenous and local knowledge and building synergies with science” (IPBES/1/INF/5). LINKS, together with the UNU and the IPBES Multidisciplinary Expert Panel convened an international expert workshop on the theme “The contribution of indigenous and local knowledge systems to the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services: building synergies with science” in Tokyo in June 2013. One output of the workshop was the document “Initial elements of an IPBES approach: Towards principles and procedures for working with Indigenous and Local Knowledge (ILK) systems”, which was presented as IPBES/2/INF/1/Add.1 to the Second IPBES Plenary in Antalya, Turkey in December 2013.

Since 2009 and with the support of the Government of Denmark, LINKS has partnered with the Secretariat of the PFII, the Secretariat of the Convention on Biological Diversity, and the OHCHR on the Climate Frontlines project that provides a global platform for indigenous peoples, small islands and vulnerable communities to make their voices heard in global debates on climate change (www.climatefrontlines.org).

The Bridging Indigenous and Scientific Knowledge about global change in the Arctic: adaptation and vulnerability of society & environment (BRISK) project, supported by the Agence National de la Recherche (France), will run from 2014 to 2106. Responding to a need highlighted by the Intergovernmental Panel on Climate Change (IPCC) to broaden global attention beyond climate science to also encompass climate change adaptation, the project will lay foundations for an Integrated Circumpolar Observing System to monitor risks, vulnerabilities and opportunities in a rapidly changing Arctic, which will work with indigenous peoples, policy-makers and scientists to: (a) bridge from the local to the regional; (b) interlink natural and social sciences; and (c) build synergies between indigenous knowledge and science.