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**Some Aspects on Integrating Indigenous Perspectives into
works on Traditional Knowledge**

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1. First of all, it should be recognized that, in many countries, regions and peoples, traditional knowledge, overall, are at peril. Not rarely, in serious danger of disappearance, along with indigenous languages, or rapid erosion and abrupt change in what we can apply the meaning of *traditional*.
2. If we narrow our scope to situations where integrity of traditional knowledge (TK) are considered not endangered, maybe our effectiveness will be not fulfilled on advocating and protecting rights related to indigenous peoples in a global and overall view.
3. Who are the real bearers, managers and protectors, keepers, of what we call traditional knowledge in most indigenous and tribal societies living under situation of fragile rights effectiveness, land security and subsistence? If the answer points to the elder or middle ages men and women, then we should assure empowerment of these particular people in integrated and harmonic ways with other inexorable processes of change, exchange and interactions, including cultural and technological, with modern world.
4. This points out for a role to be attributed to youth and younger generations generally speaking in several aspects involving the TK issues, including these presumed harmonization need. Special strategies should be considered by all on the role of youth and children on protecting and promoting TK in their communities and ethnic groups.
5. Often, the IPOs (Indigenous Peoples Organizations), as in the case of some Latin American countries, are organized by new generation indigenous with some formal education and some livelihood in urban and non-indigenous environments. They have been very much successful in struggle for indigenous peoples rights, in representing indigenous peoples, in general or by ethnic aspects, before the States, non-indigenous society and on International scenario. They built up a rich experience and methods in dealing *tete a tete* with, generally, the main political and physical menaces to their peoples. But maybe, mainly where struggle for land and against crude discrimination is still crucial in their political agenda, they did not succeeded to developed as well procedures and methods of protecting and affirming traditional knowledge at community or ethnic group levels, although they surely would like to. Happily, there are more and more IPOs coping with these complementary challenges in many places, but there is a real problem of self-protection and sustainability of traditional knowledge in the practical grassroots level for o large number of indigenous peoples.
6. So, the Indigenous Movement world wide and those that stand by their side and on side of acclaimed national and international rights of indigenous peoples, should put a sharper focus and practical awareness on bearing, keeping, protecting, assuring generation transmission, raising local (community level) awareness of its importance as intangible patrimony, and managing of TK as a process in broader scenarios and dynamics.
7. Maybe besides the empowerment of federation like IPOs on this specific theme, also some action of empowerment should be addressed to traditional political structures of ethnic communities and its local (village level) forms of political organization or local IPOs. That's a challenge, and no strategies should be designed without direct and

meaningful participation of indigenous leadership at the several levels and particularities.

8. Also should be considered the support to trustful NGOs, Indigenous or non-Indigenous, that works with TK, indigenous intellectual property rights and related issues as important themes, so they can play a broader role, where is the case, in raising awareness and empowering IPOs and institutional mechanisms dealing with TK in different levels.

9. As we have heterogeneous situations, acclaimed methods of open and participatory processes of decision making and consultation by and with indigenous peoples should be put in practice in the works on traditional knowledge.

10. Where indigenous protagonists lack mechanisms or structure to work more effectively on TK issues, capacity-building projects or programs, preferably addressed by indigenous experts, and based on best practices, should be turned feasible.

11. The identification of best practices and successful experiences of IPOs on TK, including neutralization of erosion of loss risk processes, and their propagation to areas and situations where indigenous peoples and their organizations (traditional or “contemporary”) are having difficulties in assuring protection and enhancement to TK.

12. UN system, specially UNESCO, States, NGOs, private sector, indigenous communities and IPOs should discuss and establish strategies and practical measures, where appropriate, on roles effective indigenous or intercultural education should eventually play on protecting and assuring generation pass over of TK at ethnic group or community levels.

13. An emphasis on disseminated promotion of decentralized specific meetings of indigenous organizations on TK should be put by all involved with this issue world wide. This increase and enlargement in discussion, from community to upper federated IPOs levels, should fructify in integrating more and more indigenous perspective, in its rich diversified scope, into a works on TK on international, regional and national levels.

14. In a integrated effort, UN agencies involved with indigenous people’s TK issues should consider the elaboration, side by side with IPOs, States and other interested parts, of a comprehensive world map, or atlas, and data base on the situation of TK, emphasizing endangerments, rights protection, relation with general indigenous rights situation, specially rights on land and natural resources. This systematization of information on the matter is expected to help raising awareness and respect world wide with indigenous people’s rich wisdom patrimony.

15. The announced International Declaration of the Rights of Indigenous Peoples, the Panamerican Declaration and other such documents should be explicit on defense and promotion of TK.

16. Recommendations by UN Permanent Forum on Indigenous Issues, as well as papers from other international fora, have given important settings that can be revised and help systematization of practical guidelines on future works on TK.

17. Last but not least, its crucial that indigenous peoples’ traditional knowledge be treated on human rights based perspective, as an tremendously important asset of humanity in its plural diversity and difference respect need, and so as a significant tool

in development efforts broadly viewed as a diversified and equal rights process, what means that it is also essential in achieving present Millennium Development Goals.

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