



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

REPORT TO THE FOURTEENTH SESSION OF THE UN
PERMANENT FORUM ON INDIGENOUS ISSUES: 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. The Organization's participation in the high-level Plenary known as the World Conference on Indigenous Peoples, as well as its involvement in the process to define the post-2015 development agenda, in particular its contribution in the thematic areas of education and culture, is summarized. Some recommendations to improve collaboration between the Organization and the Permanent Forum are made. Finally, some of the Organization's 2014 and 2015 activities, programmes and meetings of relevance to indigenous peoples are reported.

INTRODUCTION

Question 1. Please provide information on how your agency is working with the following issues: (a) Outcome of the high-level plenary also known as the World Conference on Indigenous Peoples; (b) Post-2015 Development Agenda; (c) Youth, self-harm and suicide. Where possible, please include information on the situation of indigenous women in your responses.

(a) The outcome of the high level Plenary known as the World Conference on Indigenous Peoples

UNESCO contributed to the high level Plenary known as the World Conference on Indigenous Peoples in several ways. In its capacity as chair of Chile's UN Interagency Group on Indigenous Issues, UNESCO supported the *Coordinadora Indígena de Chile* (Chile's Indigenous coordinator) to coordinate a series of local and national meetings to gather inputs and recommendations for the WCIP. Twenty-four local meetings were held throughout Chile during 2014, followed by two national meetings with representatives from all Chile's indigenous peoples. These national meetings permitted the development of a unified input by the indigenous peoples of Chile. The Interagency Group also assisted the *Coordinadora Indígena* to develop a national position document to be presented by the Chilean government during the course of the WCIP.

UNESCO also organized, in partnership with the Secretariat of the Convention on Biological Diversity and the United Nations University Traditional Knowledge Initiative, the side event "Building Indigenous Knowledge into Climate Change Assessment and Adaptation" that aimed to bring science and indigenous knowledge together in an effective and appropriate manner to better assess and minimize the impacts of climate change.¹

As the high level Plenary only took place in September 2014, UNESCO is still planning its response. In the first instance, it will contribute through its involvement with the Interagency Support Group on Indigenous Issues, which is preparing a draft System-wide Action Plan (as called for in Article 31 of the outcome document)². The plan for preparation of the draft involves consultation with Indigenous Peoples, including the discussion of the first draft at the Fourteenth Session of the Permanent Forum.

Several of the Articles in the outcome document relate to themes that fall within UNESCO's mandate areas and to which UNESCO is already contributing. Of particular relevance to UNESCO's work are Article 11 (on equal access to high-quality education); Article 14 (on the right of indigenous children to enjoy their culture, religion and language); and Articles 22, 35 and 36 (on indigenous peoples knowledge, innovations and practices, their contributions to ecosystem management and their strategies to sustain their environment, including in relation to climate change). For more information on on-going UNESCO activities that contribute to these articles, please see Annex I.

¹ For more information, see http://www.unesco.org/new/en/natural-sciences/priority-areas/links/single-view-indigenous-peoples/news/building_indigenous_knowledge_into_climate_action/#.VLjWM6_wtaQ

² A/69/1.1

(b) The Post-2015 Development Agenda

UNESCO is closely involved in the development of the post-2015 development agenda in two thematic areas: education and culture. Underpinned by its rights-based approach and its strong concerns with equity and inclusion, UNESCO continues to facilitate the education debate for the post-2015 period among governments and development partners at country, regional and international levels and supports the stocktaking of progress through national Education for All (EFA) reviews. These efforts led to the adoption of the Muscat Agreement at the Global Education for All (EFA) Meeting held on 12 - 14 May 2014, by which representatives of government and partners “affirm that the post-2015 education agenda should be rights-based and reflect a perspective based on equity and inclusion... must continue to promote sustainable development and active and effective global and local citizenship, contribute to strengthening democracy and peace, and foster respect for cultural and linguistic diversity”³. The seven education goals included in the Muscat Agreement will be brought to the Global Education Conference to be hosted by the Republic of Korea on 19-22 May 2015 during which a set of recommendations on the post-2015 education agenda and its related “framework for action” will be decided as a common position of the education community. These recommendations will feed into the discussion of a Heads of State and Governments (HoSG) Summit to be held in September 2015 during which the global post-2015 development agenda will be determined.

As regards 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 within the Millennium Development Goals (MDGs).

In December 2013, the UN General assembly adopted a third resolution on Culture and Sustainable Development⁴ 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.

(c) Youth, self-harm and suicide

Although UNESCO is not working directly on the themes of self-harm and suicide, a number of UNESCO’s programmes prioritize youth participation in activities that can empower them, strengthen their identity and thereby decrease the likelihood that they will engage in high risk behaviours, including self-harm,

³ Paragraph 8 of the Muscat Agreement: <http://unesdoc.unesco.org/images/0022/002281/228122E.pdf>

⁴ A/C.2/68/L.69

substance abuse and suicide.⁵ One UNESCO project which targets indigenous youth is **The Canoe Is the People**, in which educational materials and curriculum content have been developed that honour and explore the knowledge and skills involved in traditional ocean navigation in the Pacific. The CD-ROM and related educational package serve as an educational tool illustrating the vitality of indigenous knowledge, know-how, and identity in meaningful ways for indigenous peoples in the Pacific region.⁶

Question 2. With respect to the implementation of the recommendations of the Permanent Forum addressed specifically to your agency:

(i) *What are some of the obstacles your agency has encountered in implementing the recommendations of the Permanent Forum, including those addressed specifically to your agency?*

Within the Organization, there are several barriers to implementation of the recommendations of the Permanent Forum. These include: low awareness of the recommendations; a mismatch between UNESCO's planning and programming cycles and the Permanent Forum's recommendation and reporting cycles; and, perhaps, low awareness on the part of the Permanent Forum of UNESCO's mandate and programmes.

In relation to the first point, continued maintenance of the Permanent Forum's recommendation database would assist UNESCO's focal point network to disseminate the recommendation, as would more frequent high level communications from the Permanent Forum to UNESCO.

In relation to the other two points, more consultation between the Permanent Forum and UNESCO's focal point team could ensure the formulation of recommendations that fall within UNESCO's mandate in a timely manner and programme of work. UNESCO operates on a four-year planning cycle, therefore, unless the recommendation speaks directly to an already approved activity, it would not be implemented for at least four to eight years from the time of the recommendation.

At the country level, it can be difficult for UNESCO staff to identify legitimate indigenous peoples' representatives, either organizations or individuals, with which to engage in developing and implementing initiatives which respond to the Permanent Forum's recommendations, especially where there are conflicting claims to legitimacy by different organizations, peoples or individuals.

In some cases, the legal and political framework in place in UNESCO's Member States can hinder implementation of the recommendations. As UNESCO, like all UN Agencies, must work with the host country in the implementation of its programmes, the lack of formal recognition of indigenous peoples by some countries can make implementation of activities with them difficult.

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

⁵ See for example, the sections on American Indian and Native Alaskan youth suicide in the review paper: Goldston *et al.* (2008), "Cultural Considerations in Adolescent Suicide Prevention and Psychosocial Treatment," *American Psychology* **63**(1): 14-31.

⁶ <http://www.unesco.org/new/en/natural-sciences/priority-areas/links/knowledge-transmission/publications/multimedia/canoe-is-the-people/>

The recommendations database enables easy identification and dissemination of the recommendations to relevant units within the Organization. Another important factor that facilitates the implementation of the recommendations is effective and regular participation of indigenous peoples in relevant intergovernmental global, regional and national processes and mechanisms. This helps to raise high level awareness of the special status of indigenous peoples within the UN-system, which in turn can lead to the development and implementation of relevant activities.

Question 3. Given the Forum's recommendation for the adoption of policies on indigenous peoples' issues, please specify whether your agency has:

(i) *A policy or other similar tool on indigenous peoples' issues;*

In its Medium-Term Strategy for 2014-2021, UNESCO states its commitment to implement the UNDRIP. In order to effectively do so, it has committed to developing a house-wide policy on engaging with indigenous peoples. As part of that process, workshops with representatives of indigenous organizations and indigenous experts in UNESCO's areas of expertise were held in Santiago, Chile; Luanda, Angola; Chiang-Mai, Thailand; and Paris, France in 2012 and 2013. These meetings provided important opportunities for dialogue with indigenous peoples' representatives, awareness-raising with staff and have highlighted key issues to be incorporated into the policy. An in-house task-team including specialists in all of UNESCO's core mandate areas and its two global priorities of gender equality and Africa has now begun drafting the policy.

(ii) *Recent programmes on indigenous peoples' issues;*

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.

UNESCO has promoted the "fruitful diversity of cultures" since the creation of its Constitution in 1945. Its mandate was reaffirmed in the 2002 Universal Declaration on Cultural Diversity.⁷ Cultural diversity is stated "as necessary for humankind as biodiversity is for nature" (Article 1). This principle should be understood not only in terms of economic growth but also as a means to achieve a more satisfactory

⁷ <http://unesdoc.unesco.org/images/0012/001271/127162e.pdf>

intellectual, emotional, moral and spiritual existence (Article 3). It also implies a commitment to Human Rights and Fundamental Freedom, in particular those of Indigenous Peoples. (Article 4). To favor cultural diversity UNESCO has developed various standards that offer spaces to promote indigenous peoples' cultural rights and foster direct engagement with them. Of particular interest are:

- The Convention on the Protection and Promotion of the Diversity of Cultural Expressions, 2005
- The Convention on Safeguarding of the Intangible Cultural Heritage, 2003
- The Convention on the Protection of the World Cultural and Natural Heritage, 1972

Another domain of strategic importance is linguistic diversity and multilingualism, which UNESCO promotes in all fields of its mandate, through an interdisciplinary approach involving all programme sectors: education, culture, science, communication and information and social and human sciences.

There is growing awareness that languages play a vital role in development, not only in ensuring cultural diversity and intercultural dialogue, but also in attaining quality education for all and strengthening cooperation, in building inclusive knowledge societies and preserving cultural heritage, and in mobilizing political will for applying the benefits of science and technology to sustainable development.

UNESCO is thus taking action to encourage broad and international commitment to promoting multilingualism and linguistic diversity, including the safeguarding of endangered languages.

A number of programmes operate at the regional or national levels. For instance, the programme **Sustainable Loliondo** in Tanzania, which works with the Maasai people in Loliondo and Ngorongoro Divisions. Activities within this programme include:

- *Community art space, a tool for local development*, an EU-funded project conducted by UNESCO in partnership with the local NGO IrkiRamat and the Mombasa-based Centre for Heritage and Development. It focuses on a group of Maasai communities living in a traditional manner near the conservation areas of Serengeti National Park, Maasai Mara and the National Conservation Area (NCA) in the north of the Ngorongoro District (Arusha Region) in Tanzania. These communities are concerned about the threat to their identity and livelihoods due to encroaching development, in particular, through the construction of a road, while tourism and conservation have not benefitted them. The project uses tradition and creativity, indigenous art and architecture as tools for development. The Community Art Space will serve multiple purposes as a meeting place for the creation, production, promotion, performance and sale of art and cultural products.
- *UNESCO-Samsung digital village*: Samsung donated solar powered equipment for education and health to UNESCO. The equipment includes a container classroom, computers, tablets and a mobile health service centre. This project will target Maasai youth and adults. Content and activities that UNESCO provides nomadic education through e- and mobile learning, a health service with an HIV awareness element, pre-natal care and other e-health elements from the WHO and the Tanzanian government. The education programme will include livelihood skills based on indigenous peoples' culture, economy and knowledge. E-commerce and marketing of tourism and traditional production through linking community radio, digital village equipment and internet will be also implemented. Project partners include the Tanzanian Institution of Education, the Ministry of Education and Vocational Training, the Ministry of Health and Social Welfare, the Ministry of Information, Youth and Sports, the Ministry of Communication, Science and Technology, and the Prime Minister's Office.
- *Empowering girls from pastoralists' communities in Ngorongoro through education and awareness programmes*: This project focusses on indigenous girls' education to improve their social status through: 1) establishing a comprehensive community multimedia centre serving the

girls in 14 pastoralist communities in Ngorongoro district (total population of 70,000 people), which seeks to raise awareness on girls education and at the same time serve local development needs such as HIV/AIDS awareness, best practices in animal husbandry; 2) empowering girls who are in selected primary and secondary public schools to improve their performance and retention in school and the provision of quality and comprehensive sexuality education that is gender transformative, evidence informed, age and culturally appropriate and; 3) awareness raising amongst young pastoralist women and girls on the importance of education, including a focus on the negative impact of harmful traditional beliefs, as well as improving their economic status through the production of cultural goods. Project partners include the Ministry of Education and Vocational Training and is funded by the government of Azerbaijan.

- *Enhancing adolescent girls' performance and retention at ordinary secondary school level in Tanzania:* The project focuses on reduction of girls' dropout rates in secondary school due to pregnancy and early marriage. The project will be implemented in five districts including Loliondo. The specific objectives of the project are to: 1) empower girls to be agents of their own transformative process in identified 'high risk' areas; 2) establish inclusive and gender-responsive learning approaches and environments in schools; 3) empower parents, particularly mothers, to make the right choices of investing in girls' education; 4) document proven good practices and achievements to develop gender responsive and inclusive strategies and guidelines for improved learning outcomes and retention of adolescent girls in schools.
- *Establishment of a dialogue regarding land management in indigenous peoples' cultural and environmental knowledge in Ngorongoro:* This activity will increase the awareness of the importance of indigenous peoples' culture and their human rights. The dialogue will raise awareness about the value of indigenous peoples' traditional livelihoods, innovations, practices and knowledge, such as traditional medicine and environment management. Due to the fact that Loliondo area is near a UNESCO World Heritage site and Biosphere Reserve, the area is important for tourism and boasts many natural and cultural resources, which could contribute to the improvement of both the tourism industry and indigenous peoples' socioeconomic status. However, the indigenous communities and peoples in this area have not greatly benefitted from tourism. Therefore, it is necessary to raising-awareness of the value that indigenous peoples can and do bring to the area. The dialogue will include the University of Dar es Salaam, government organizations related to environment and culture, and international NGOs, such as IUCN.

(iii) *Budgetary allocations for indigenous peoples' issues;*

Budgetary allocations for indigenous peoples' issues are not available.

(iv) *Projects/activities on indigenous peoples' issues;*

UNESCO has a wide range of projects and activities on indigenous peoples' issues in its mandate areas of culture, education, the sciences (including indigenous knowledge) and communication and information. See Annex I for updates on some relevant activities.

Question 4. Does your agency have regular or ad hoc capacity-building 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, UNESCO has no regular capacity-building programmes. Although some ad-hoc activities occur in conjunction with other activities (for instance, the capacity of some staff has been built by virtue of participation in the process of developing a policy on engaging with indigenous peoples issues). It is anticipated that a plan for capacity-building will be part of the developing policy.

Question 5. Does your agency have a focal point on indigenous peoples' issues? If so, please provide the name and contact information of this person.

Mr. Douglas Nakashima, Chief, Small Islands and Indigenous Knowledge Section (d.nakashima@unesco.org).

Question 6. Please provide a list of conferences and other meetings organized or supported by your agency on indigenous peoples' issues for 2014 and 2015.

- As regards the 2003 Convention on the Safeguarding of the Intangible Cultural Heritage, several meetings have been held/are planned during the period:⁸
 - 4-8 June 2014: The Fifth Session of the General Assembly of States Parties to the Convention.
 - 29 September to 1 October 2014: Expert Meeting on Safeguarding Intangible Cultural Heritage and Sustainable Development at the National Level, Istanbul, Turkey;
 - 24-28 November 2014: the Ninth Session of the Intergovernmental Committee;
 - 30 November-4 December 2014: the Tenth session of the Intergovernmental Committee;
- Several meetings on education are scheduled for the period:
 - 28-30 January 2015: Second UNESCO Global Forum on global citizenship education, Paris;
 - 19-22 May 2015: World Education Forum, Incheon, Republic of Korea.
- May 2015 (exact date TBC): "Ngorongoro Dialogue". Co-hosted by UNESCO, through its Dar es Salam office, the Government of Tanzania, the Ngorongoro Conservation Area Authority, IUCN and other partners, Arusha (see Annex I for more details on the project *People and Wildlife: Dialogue Process in Ngorongoro Conservation Area*).
- The Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) Task Force on Local and Indigenous Knowledge Systems, with UNESCO serving in its capacity as Technical Support Unit is organizing a number of meetings during 2014 and 2015:
 - 16-20 June 2014: First Meeting of the IPBES Task Force on Indigenous and Local Knowledge Systems, Paris.
 - 1-5 December 2014: the "Global Dialogue Workshop: Indigenous and Local Knowledge of Pollination and Pollinators associated with Food Production" in Panama City. The meeting was held in collaboration with the IPBES Expert Group for the Assessment on

⁸ For more information, see the Intangible Cultural Heritage web site: <http://en.unesco.org/themes/intangible-cultural-heritage>

Pollination and Pollinators associated with Food Production with support from the United States Department of Agriculture, the Smithsonian Tropical Research Institute and the UN Food and Agriculture Organization.

- 20-26 April 2015: Second meeting of the IPBES Task Force on Indigenous and Local Knowledge Systems, Bonn
- 21-27 September 2015 (TBC): Third meeting of the IPBES Task Force on Indigenous and Local Knowledge Systems (venue TBC)
- Other upcoming UNESCO meetings that may be of interest include:
 - 8-12 June 2015: the 27th Session of the International Co-ordinating Council (ICC) of the Man and Biosphere Programme, Paris
 - 28 June – 8 July 2015: The 39th Session of the World Heritage Committee, Bonn
 - 4-7 Nov 2015: The 7th World Science Forum, Budapest
 - 10 – 25 Nov 2015: The 38th Session of the UNESCO General Conference, Paris

ANNEX I: RECENT AND FORTHCOMING ACTIVITIES OF RELEVANCE TO INDIGENOUS PEOPLES

UNESCO implements activities at the global level, often through its Paris Headquarters, but also implements regional and national activities, mainly through its network of field offices. Below are updates on some of UNESCO's activities of relevance to indigenous peoples.

Global activities related to education:

- **Equitable access to quality lifelong learning:** With the 2015 target date for the Education for All (EFA) goals and the Millennium Development goals (MDGs) just around the corner, it is broadly recognized that meeting these goals requires more time as well as effective and intensified efforts. The educational progress made by the international community since 2000 is remarkable, particularly that on access and gender parity at primary level. The progress, however, has been uneven across areas of education, countries and populations. In 2014, therefore, UNESCO stepped up its efforts to promote inclusive education to ensure the inclusion of all children, young people and adults in the process of meaningful learning, going beyond its efforts towards equitable access. On 19-20 June 2014, UNESCO convened an international expert meeting on “Moving towards inclusive approaches to learning: Addressing learners’ diverse expectations and needs” to discuss how to further develop and implement inclusive teaching and learning practices that accommodate and respond to the diverse abilities, needs, motivations and interests of a heterogeneous learner population⁹. As a follow up to the expert meeting, a case study will be carried out on effective implementation of inclusive practices for indigenous people.
- Inclusion has also been promoted through mother-tongue based and multilingual education, teaching and learning approaches that recognize and value indigenous cultures, knowledge, life styles, and challenges as well as the promotion of second chance learning opportunities that focus on highly disadvantaged populations including indigenous peoples. The UNESCO Institute for Lifelong Learning (UIL), for instance, has promoted **participatory action-research to improve the quality and the ownership of youth and adult literacy education in multilingual contexts**. In the framework of its technical assistance to the Mexican National Institute of Adult Education (INEA), the UNESCO Institute for Lifelong Learning (UIL) has proposed a monitoring and evaluation system for the National Literacy Campaign in Mexico (2014-2018) that is sensitive and responsive to the specific needs and circumstances of the majority of indigenous learners. Further, UIL has been publishing research studies on effective literacy & numeracy programmes for indigenous peoples provided in different countries (e.g. Bolivia, Colombia, Ecuador, Guatemala, Mexico, Peru, Australia, Cambodia, Indonesia, Philippines, Thailand) online¹⁰ and is currently preparing a compilation of programmes that target indigenous peoples and ethnic and linguistic minorities.
- The US-funded UNESCO project “**Teaching Respect for All**”, launched jointly with the USA and Brazil in January 2012 to counteract discrimination both in and through education. In 2014, a comprehensive guide ‘*Teaching Respect for All: Implementation Guide*’ was produced for policy-makers, headteachers, educators, school staff, students, parents and communities¹¹ and has been piloted in Brazil; Côte d’Ivoire; Guatemala; Indonesia; Kenya and South Africa. The guide is meant to allow users to analyze and confront the biases which permeate their lives and also to strengthen

⁹ <http://en.unesco.org/events/moving-towards-inclusive-approaches-learning-addressing-learners-diverse-expectations-and>

¹⁰ <http://www.unesco.org/uil/litbase/?menu=8&theme=13>

¹¹ <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/human-rights-education/resources/projects/teaching-respect-for-all/>

existing education mechanisms and initiatives of the country. The key concepts of tolerance and respect for all people advanced by this guide touches upon issues relevant to indigenous peoples, such as language and curricula. For instance, the guide makes reference to Article 14 of the UNDRIP¹² and states that, “Indigenous groups have the right to an education in their mother tongue and this is critical for indigenous peoples’ development with full respect for their culture and identity. Mother tongue educational instruction must be paired with a bilingual or multilingual education, however, so that indigenous groups still have access to information available to the rest of society. Curricular content can also be a barrier to indigenous groups if the curriculum is not organized in such a way as to enhance awareness about the cultural contribution of indigenous peoples to sustainable development.”¹³

- **Monitoring the right to education:** UNESCO continued to monitor the implementation of the right to education of indigenous peoples through regular consultations with Member States and examination of periodical reports on the implementation of the UNESCO Convention against Discrimination in Education (1960) and other normative instruments. The latest consultation on this instrument (8th consultation) was conducted between 2011 and 2013 and its results were presented to the UNESCO governing bodies at the end of 2013. Fifty-nine Member States submitted national reports, ten¹⁴ of which reported on measures taken with respect to reinforcement of inclusive education relevant to indigenous peoples, including enhancement of national legal frameworks to counteract any form of discrimination. Specific measures taken by those ten States include: constitutional provisions (Panama, Philippines); specific legal provisions (Argentina, Chile, Nauru, Norway, Panama, Philippines); educational policies, programmes, plans (Australia, Argentina, Bangladesh, Chile, Iran, Nigeria, Norway, Panama, Philippines), for instance education action plan identifying national, systemic and local actions in various related domains (Australia), or the learning of indigenous languages (Chile, Norway); specialised Council for advising public institutions on the related issues (Australia) or centres (Philippines); Regional and international instruments (Philippines).
- As part of its efforts for the promotion of a human rights-based approach to education for indigenous people and reinforce its monitoring, UNESCO launched in 2014 a **global database on the right to education**.¹⁵ This database provides documentation and information concerning the implementation of the right to education at every level of education, under constitutional, legislative and policy frameworks and covering various areas relating to this right in a country, including those specific to indigenous peoples. Although there is no specific sub-theme in the database on indigenous peoples, indigenous peoples’ issues are part of the educational policies related to the sub-theme on inclusive education.
- In addition, UNESCO recently developed ‘**Guidelines for reviewing national legal and policy frameworks regarding the right to education**’¹⁶ to assist countries wishing to assess the compatibility of their national education laws and policies with international standard-setting instruments on the right to education. It aims to assist countries in: assessing the status of the right to education at country level and its compatibility with international and regional human rights instruments; identifying gaps in education norms and policies; and making recommendations for the

¹² “Art 14 of DRIP states that indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning” (UNESCO, 2014, *Teaching Respect for All: Implementation Guide*. Paris: UNESCO, pg. 57 [<http://unesdoc.unesco.org/images/0022/002279/227983e.pdf>]).

¹³ *Ibid*, pg. 28

¹⁴ Australia, Argentina, Bangladesh, Chile, Iran, Nauru, Nigeria, Norway, Panama, Philippines

¹⁵ <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/right-to-education/database/>

¹⁶ <http://unesdoc.unesco.org/images/0022/002284/228491e.pdf>

full alignment of national constitutions, legislations and policies with international standards and provisions. The indicators contained in these guidelines to be used for the revision indicate explicitly indigenous peoples in the context of developing more inclusive education systems, for instance regarding constitutional guarantees or public support and management of education. The pilot-testing phase of these Guidelines has started.

- **Knowledge management, advocacy and awareness-raising:** UNESCO contributed to the construction of a knowledge base and the dissemination of knowledge and information to serve as a basis for advocacy and managing cycles of education policies and programmes. The Education for All (EFA) Global Monitoring Reports, for instance, provides evidence on the state of education and learning of indigenous people and share good practices. The 2013/2014 EFA Global Monitoring Report “*Teaching and Learning: Achieving quality for all*”,¹⁷ for instance, highlighted cases from countries such as Australia, Cambodia, Guatemala, and Peru of issues related to indigenous peoples, such as language, teachers, and national policy focus, which affect learning outcomes and learning experiences of indigenous peoples.
- The **UNESCO International Literacy Prizes** have been awarded to over 460 outstanding and innovative programs of institutions, organizations and individuals that promote literacy and literate environments across the world since their inception in 1967. Currently, two prizes, namely the UNESCO King Sejong Literacy Prize and UNESCO Confucius Prize for Literacy, are awarded annually, a number of which include a component for enhancing learning of indigenous peoples. In 2014, the programme managed by the Ministry of Education, Ecuador, ‘Proyecto de Educación Básica de Jóvenes y Adultos’ (“Basic Education for Youth and Adults Project”) was awarded the Confucius Prize for its outreach to almost 325,000 beneficiaries since 2011, including indigenous peoples. Their literacy programme is carried out in the mother tongue and the methodology is based on indigenous peoples own cosmovisions. By organizing the prize awards ceremony in conjunction with the celebration of International Literacy Day (8 September), UNESCO created a space for the prizewinning programme to be known by participants of the international event¹⁸.
- Regarding **indigenous and local knowledge**, which is a key resource for communities in understanding the environment, sustainably using its resources, and assessing climate change impacts and adapting to them, UNESCO promoted its recognition and inclusion in educational programmes and curricula. For instance, the Organization’s activities to promote education for sustainable development (ESD) aim to build on students’ own knowledge and their cultures and value systems to better anchor ESD in local realities and to find local, realistic and affordable solutions for adaptation. It also continued to highlight cultural expression and lived culture which can play an important role in the teaching of issues related to sustainable development. Such expressions, whether photography, music, dance, painting, poetry, video production or other forms of expression, can be an effective means through which to engage populations on climate change issues.

Global activities related to culture:

- At the **Expert Meeting on safeguarding intangible cultural heritage and sustainable development at the national level** (see pg. 8), UNESCO prepared a first draft of a new chapter of Operational Directives for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage, which were discussed at the ninth session of the Intergovernmental

¹⁷ <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/efareport/reports/2013/>

¹⁸ <http://www.unesco.org/new/en/unesco/events/prizes-and-celebrations/celebrations/international-days/literacy-day/>

Committee for the Safeguarding of the Intangible Cultural Heritage (November 2014). They will be further revised on the basis of its debates and submitted for adoption to the sixth session of the General Assembly of States Parties to the Convention (June 2016).¹⁹

- Thirty seven elements of intangible cultural heritage were inscribed on the **Lists of intangible cultural heritage**, several of which pertain to indigenous peoples.²⁰
- In 2014, UNESCO continued to implement projects in 42 countries to **build national capacities for safeguarding intangible cultural heritage**. The projects mobilize all stakeholders (government, civil society and communities) in the decision-making, administration and practical aspects of safeguarding intangible cultural heritage. The trainings are explicit about indigenous peoples. Indeed, while the Convention for the Safeguarding of the Intangible Cultural Heritage asserts no rights unique to indigenous communities, it affords them the same rights vis-à-vis their intangible cultural heritage as any other communities – as those who “recognize [certain phenomena] as part of their cultural heritage” (Article 2.1) and as those who “create, maintain and transmit such heritage” (Article 15).
- Two projects benefitting indigenous peoples were implemented in 2014 through UNESCO’s **International Fund for Cultural Diversity (IFCD)** under the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. The IFCD promotes sustainable development and poverty reduction by supporting projects in developing countries that aim to foster the emergence of a dynamic cultural sector. In Brazil, the “**Indigenous E-books – Cultural Entrepreneurship, Indigenous Creators and Digital Culture**” project empowered indigenous creators from eight different communities through workshops in narrative techniques, illustration, graphic design, as well as web application programming to allow participants to learn how to produce and distribute an e-book and to set up their own companies. In Guatemala, the “**INCREA LAB: Opportunities for indigenous cultural entrepreneurs**” project promoted indigenous grassroots micro-initiatives in the audiovisual sector. Young indigenous cultural entrepreneurs received training and mentoring in the design and management of audiovisual productions and enterprises. Internship opportunities and professional experience for young indigenous people were also facilitated with TV Maya, a local public television channel in Guatemala.

Global activities related to local and indigenous knowledge, the environment and climate change

UNESCO, through its LINKS programme, coordinates or contributes to a range of activities related to local and indigenous knowledge of the environment, biodiversity and climate change. Some LINKS activities include:

- UNESCO serves as the **Technical Support Unit for the Task Force on Indigenous and Local Knowledge Systems for the Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES)**. The ILK Task Force supports IPBES’ Multidisciplinary Expert Panel to implement IPBES deliverable 1(c): Procedures, approaches and participatory processes for working with indigenous and local knowledge systems.²¹
- UNESCO’s project, **Bridging Indigenous and Scientific Knowledge about global change in the Arctic (BRISK)** works to lay foundations for an integrated monitor risks, vulnerabilities and opportunities related to climate change in the Arctic, with a particular focus on community-based monitoring of snow and ice regimes, collaborative data collection and the building of

¹⁹ http://www.unesco.org/culture/ich/index.php?meeting_id=00454

²⁰ <http://www.unesco.org/culture/ich/en/lists/>

²¹ <http://www.ipbes.net/work-programme/objective-1/45-work-programme/453-deliverable-1c.html>

synergies among indigenous communities, social scientists and natural scientists. The project is supported by funds from the French National Research Agency and hosted a workshop entitled “Climate Change Assessments and the ‘Best Available Knowledge’: the challenge of bridging disciplines and knowledge systems” (Paris, 3 November 2014).

- 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). In 2014, Climate Frontlines held a number of events on indigenous knowledge and climate change, including as a side event alongside the World Conference on Indigenous Peoples and the UN Secretary General Summit on Climate Change in October and in conjunction with the abovementioned BRISK meeting on indigenous knowledge and climate change in the Arctic. The outcomes of these events will be compiled into a report that will be made available to the UNFCCC, IPCC and the Global Framework for Climate Services (GFCS) for the 21st Conference of the Parties (CoP21) to the UNFCCC to be held in Paris in December 2015.

Projects in Africa

UNESCO implements several projects related to indigenous peoples and local communities living in and near World Heritage Sites in Africa:

- The World Heritage Centre has been working with the African World Heritage Fund (UNESCO Category II Centre based in Midrand, South Africa) to carry-out the **“Implementation Programme of the Second Cycle of Periodic Reporting in the Africa Region”**. As part of this programme, we have engaged experts across Africa to carry-out ongoing research on traditional management systems at World Heritage properties in Africa. A validation workshop on this research was held in Harare, Zimbabwe, 5-7 November 2014. As part of this same Programme, three entrepreneurship training workshops have been carried-out in 2014, which pair local community representatives and World Heritage site managers to develop business proposals and entrepreneurial activities to bring direct economic benefits to local/traditional communities, including indigenous peoples.
- The African World Heritage Fund and the UNESCO Office in Rabat organized a Seminar on **“Experiences of World Heritage in Africa”** from 14 to 16 October 2014 in Marrakesh, Morocco, which included interventions addressing indigenous peoples at World Heritage properties.
- The project **“Biodiversity Conservation in Regions of Armed Conflict: Protecting World Heritage in the Democratic Republic of the Congo”** has components focusing on indigenous peoples local communities in three World Heritage sites: Kahuzi Biega National Park, Virunga National Park and Okapis Wildlife Reserve. The DR Congo is currently revising its national strategy for community conservation (Guide de Conservation Communautaire). Through funds provided by the Spanish Government, the World Heritage Centre has purchased equipment (vehicle, solar panels, etc...) for the villages surrounding Garamba National Park aiming to enhance the livelihoods of indigenous peoples and local communities.

UNESCO, through its office in Dar es Salam, implements a range of activities of relevance in Tanzania, including the **Sustainable Loliondo** programme mentioned above, but also:

- Programme on **People and Wildlife: Past, Present and Future (Connecting Wildlife Management and the Sustainable Development of Communities in Ngorongoro Conservation Area World Heritage Site)** is a joint activity of UNESCO, the Ministry of Natural Resources and

Tourism, and the Government of Tanzania, in close cooperation with the Ngorongoro Conservation Area Authority and other partners. The project sets out to develop a renewed approach to multiple land-uses balancing the sustainable livelihoods of the Maasai, Datoga and Hadzabe peoples, with the goals of wildlife protection, ecosystem management and a thriving tourism sector, including new methods for community participation, joint management and benefit sharing. It works through a process of dialogue and capacity-building to build a joint understanding of the site and its problems and develop cooperation between the diverse stakeholder groups.

- A cross-thematic programme which currently focuses on the Maasai in Northern Tanzania, in and around the World Heritage sites of Serengeti National Park and Ngorongoro Conservation Area, one of which is also a Biosphere Reserve. This area is culturally and environmentally important and the main source of income from tourism in Tanzania. However, the livelihood of communities stands in stark contrast to the tourism revenues, and benefit-sharing is limited. Communities are living in a very traditional manner, maintaining their culture and traditions.

Projects in Latin America and the Caribbean

UNESCO, through its Mexico office implements a number of relevant projects:

- **Teacher training for innovation in literacy with intercultural approach for indigenous communities of Mexico:** The program aims to promote the processes of literacy and long life learning of Mexico's indigenous peoples through the development of innovative tools constructed according to the needs of educators that work in intercultural contexts. The program will be developed through a partnership with the National Adult Education Institute (INEA by its Spanish initials) and includes: a consultation phase with the target peoples; the participatory development of lifelong learning materials through the work of a group of national experts; the validation of the educational materials; and a capacity building strategy.
- **Sustainable development of the beekeeping sector in Campeche:** This project aims to reinforce traditional bee-keeping and honey production by Mayan people in the State of Campeche, and to establish regulations and criteria to allow the product to benefit from being produced in a UNESCO Biosphere Reserve and World Heritage Site. The conservation of this valuable tradition also promotes an inclusive social development as it reinforces the maintenance and transmission of the relevant cultural traditions and indigenous knowledge, and is a key factor of social cohesion.
- **UNESCO Indicators of Culture for Development:** UNESCO Office in Mexico aims to foster Culture as a key element for development in Mexico through the development of the UNESCO Culture for Development Indicators (CDIS) at national level.²² The CDIS establishes a common ground for culture and development actors to better integrate culture in development policies and strategies, contributing to the implementation of the Convention on the Protection and Promotion of the Diversity of Cultural Expression.

UNESCO, through its Santiago office assists the Government of Chile in developing national public policies to promote and protect cultural diversity, including of indigenous peoples. In particular, the **Tesoros Humanos Vivos** programme (the Living Human Treasures programme) which recognizes people or communities who hold rare knowledge or elements of intangible cultural heritage which may be in

²² <http://www.unesco.org/new/en/culture/themes/cultural-diversity/cultural-expressions/programmes/culture-for-development-indicators/>

danger of disappearing. It aims to establish a system of recognition and support to key people and communities who hold Chile's intangible cultural heritage.²³

UNESCO Brasilia is currently implementing a project on **“Documentation of Brazilian Indigenous Languages and Cultures”**. The project aims to carry out the documentation of about 20 endangered indigenous languages and cultures to support efforts to safeguard them.

²³ <http://www.cultura.gob.cl/patrimonio/tesoros-humanos-vivos/>