



The Tracker

CULTURE & PUBLIC POLICY



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This monthly Tracker is produced by UNESCO to monitor culture in public policy with regards to the UN Sustainable Development Agenda. It highlights developments within national and regional contexts, as well as emerging debates on culture's contribution to sustainable development. Drawing on a variety of sources, it provides a broad overview of cultural policy trends worldwide at the national, regional and international level and looks at ways in which countries integrate culture into other policy areas.

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AT A GLANCE



The UNESCO World Conference on Cultural Policies and Sustainable Development - MONDIACULT 2022

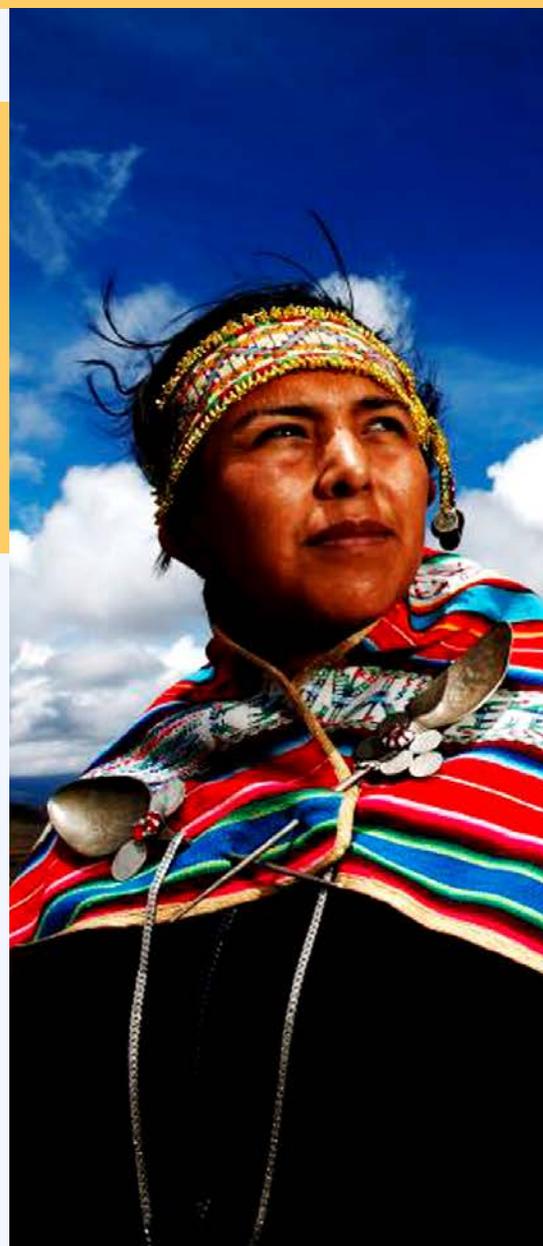
will be hosted from 28 to 30 September 2022 by the Government of Mexico. It foresees a wide, inclusive and participatory consultation across a variety of stakeholders to discuss and identify gaps and critical priorities for cultural policies. The first regional consultation, with ministers of culture and civil society actors has taken place in Europe and North America - find out more in this edition.

The **Cutting Edge** section of this issue explores advances in the recognition of Indigenous knowledge and evolving practices to harness the contribution of Indigenous Peoples to sustainable development while addressing remaining challenges and persistent gaps.

Cultural Policy Highlights contains the latest cultural policy innovations from around the world, whilst the **Regional Perspectives** section includes updates on regional processes.

Culture in the 2030 Agenda highlights Member States' policies related to Indigenous Peoples in Voluntary National Reviews.

Find Out More contains key UNESCO resources on Indigenous peoples.



Of the world's 7,000 existing languages, an estimated....

6,000 are Indigenous languages

40% of all languages are in danger



UNESCO
UN DESA

Andean cosmovision of the Kallawayas, Bolivia (Plurinational State of), Inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity
Yoshi Shimizu*



CULTURAL POLICY HIGHLIGHTS

This section showcases a selection of the latest developments in cultural public policy from UNESCO Member States. Whilst reactive measures to the impact of the COVID-19 pandemic on the cultural sector are leading to adaptations of cultural public policies throughout 2021, there are positive signs that countries and cities are transitioning from recovery measures to longer term strategies to build resilience in their cultural sectors.

Germany has launched an [online portal](#) for museum objects acquired in the colonial era. So far 25 institutions have contributed 8,000 entries; the plan is to expand it and translate it into several languages.

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The government of **Barbados** has launched an initiative to [create a heritage district](#), comprising of a research institute and museum dedicated to the stories of enslavement that will be located next to a burial ground of victims of slavery. It will be the first Caribbean memorial and archive of its kind.

The **Republic of Congo** and the **Democratic Republic of Congo** have jointly adopted a recommendation in favor of the inclusion of [Congolese rumba music in school and university education](#), in order to contribute to its greater visibility and ensure its [preservation](#) and sustainability.



Slim Emcee /Unsplash.com



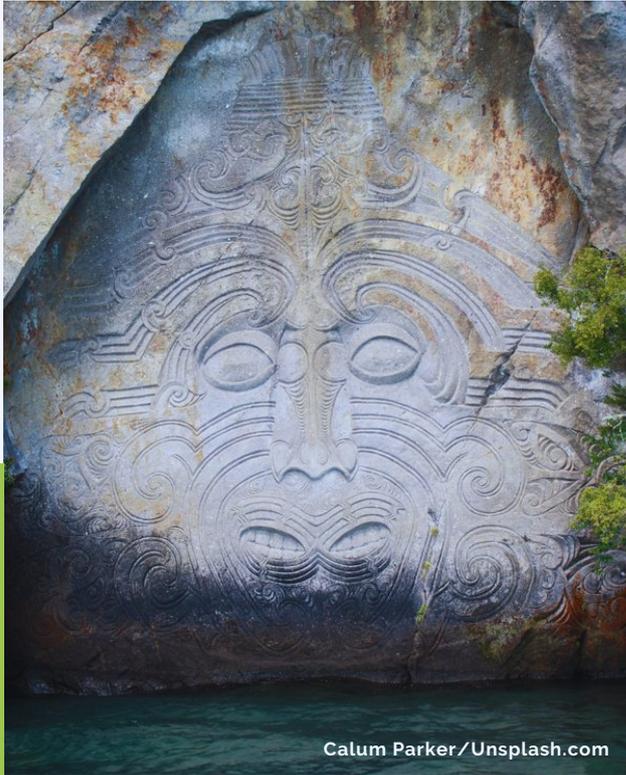
Viet Nam has approved the [Strategy for Cultural Development to 2030](#) that puts a focus on people's spiritual life, narrowing the access gap between rural and urban areas, and supporting vulnerable groups and ethnic minorities.



Qatar has commissioned some [40 new public artworks](#) by local and international artists in celebration of the country hosting the FIFA World Cup 2022.



CULTURAL POLICY HIGHLIGHTS



Calum Parker/Unsplash.com

Manatū Taonga Ministry for Culture and Heritage of **New Zealand** has announced funding grants for 24 community-based history projects, with the highest ever number of kaupapa Māori and Pacific stories funded due to its particular focus on oral histories from diverse communities.



The Minister of Culture and Promotion of Diversity of **Chad** has launched the training of socio-cultural mediators, particularly women, in the framework of the project Cultural Factory of local initiatives, including artistic trainings such as writing and music workshops.



The National Library of **Cabo Verde**, with the support of the Ministry of Culture and Creative Industries, has launched a Book Fair for the promotion of children's books by national and international authors.



The Arts Council of **Ireland** plans to produce a Music Policy and Strategy in 2022 to guide its decision-making in relation to music, and has begun a process of widespread consultation to inform its development.



Gorodenkoff/Shutterstock.com*

Costa Rica has approved the Law on Film Investments whose objective is to position the country as a filming destination for film and audiovisual companies, generating employment opportunities and foreign investment, as well as fostering talent.





CULTURAL POLICY HIGHLIGHTS

The Minister of Culture of **Egypt** has inaugurated the first outlet of "Your Book Kiosk" to provide publications at affordable prices to encourage different segments of society to read. A total of 333 kiosks are being installed in the villages and hamlets of Egypt.



More than 900 looted and trafficked archaeological and ethnographic objects were officially returned to authorities of **Mali** from the United States of America, in the framework of UNESCO's 1970 Convention on the illicit trafficking of cultural goods.

dieddin/Shutterstock.com*

The Ministry of Youth, Sports and Culture of **Bahamas** has launched a several initiatives to boost the economic potential of the culture and the creative sectors, including capacity building, talent development, data collection, developing international markets and private sector partnerships.



Australia has launched its National Indigenous Visual Arts Action Plan 2021-25 to support Aboriginal and Torres Strait Islander artists, organisations and businesses to define cultural interests, and the evolution of their industry, with a particular focus on building economic opportunities and safeguarding cultural practices in a modern digital environment.

ChameleonsEye/Shutterstock.com*



The **Ukrainian** Cultural Foundation has launched a consultation for the elaboration of the draft Strategy and Roadmap for the development of creative industries. The strategy aims to support design, fashion, folk arts and crafts, concerts and the music industry, and book publishing, which contribute 4% to the national economy.

Monstar Studio/Shutterstock.com*

The Ministry of Culture of **Morocco** has launched the 'Music in Hospital' programme aiming to help patients and their families through art and music.





CULTURAL POLICY HIGHLIGHTS



The Department of Youth and Culture of **Anguilla** has hosted the First Malliouhana Festival, a series of cultural and arts activities that seek to highlight and promote Anguilla's rich cultural and artistic heritage to build a sense of national identity and boost tourism.



Raul Baz/Unsplash.com

The Arts Council **Norway** will map the cultural sector's work with diversity and develop methodology to be used by both the Arts Council and the sector to obtain data on diversity over time.



The **United Arab Emirates'** Ministry of Culture and Youth has announced details of the National Strategy for Cultural and Creative Industries through 40 new initiatives supporting creative professionals and enabling the business environment.

Rasto SK/Shutterstock.com*



The National Office of Handicrafts of **Tunisia**, in partnership with the Rambourg Foundation, has launched a digital platform to promote the craft industry in the country by providing access to a national database of artisans.

The National Assembly of the **Central African Republic** has adopted a law creating the Central African Copyright Office, which aims to boost the arts and culture sector of the country.

The Arts Council of Korea led a discussion on the role of art in the era of climate crisis, exploring the relationship between climate change and the arts, as well as the role of cultural policies in tackling the climate crisis. The event was part of a broader discussion being held in the **Republic of Korea** on development and climate change.



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Indigenous languages: Gateways to the world's cultural diversity



Andean cosmovision of the Kallawayá, Bolivia (Plurinational State of), Inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity
Yoshi Shimizu*

“**L**anguage is inseparable from our way of being, our thoughts, our feelings, our joys and much more. It is through our language that we show who we are. If our language disappears, the whole socio-cultural foundation of our community of speakers is put at risk.” – Maria Virginia Haoa, about the Rapa Nui language.

As we enter the International Decade for Indigenous Languages beginning in 2022, an alarming number of languages – a majority of which are Indigenous languages – are under threat worldwide. A study published in December 2021 by the Australian National University (ANU) raises the alarm on the future of linguistic diversity, underlining that of the world's 7,000 recognized languages – 6,000 of which are Indigenous languages – around half are currently endangered, with 1,500 particularly at risk. Against that landscape, the UNESCO World Atlas of Languages unveiled last November, provides a comprehensive online instrument to monitor linguistic diversity worldwide through multidimensional indicators, track languages in danger and promote multilingualism.

Preserving Indigenous languages – as a reservoir of diversity and an essential component of collective and individual identity – stands as an ethical imperative indissociable from respect for the dignity of the individual. When an Indigenous language is lost, not only does the knowledge accumulated by the community of its speakers fade away, but also the world's cultural and biological diversity is jeopardized. Safeguarding the diversity of languages is crucial to protecting both cultural and biological diversity, as stated by the UNESCO 2001 Universal Declaration on Cultural Diversity, which raised cultural diversity to the level of “the common heritage of humanity”, “as necessary for humankind as biodiversity is for nature”. It is through their language that people transmit cultural values to their children and fully exercise their rights and human dignity.



Inseparable from Indigenous languages, Indigenous cultures – which embody the intrinsic relation between culture and nature – are equally threatened with extinction as put forth by the UN Permanent Forum on Indigenous Issues. The systemic discrimination suffered by many Indigenous communities across history together with the implementation of assimilationist cultural and educational policies in some countries, has hampered the safeguarding of their cultures and languages. The economic and social marginalization of Indigenous communities – who make up 6.2% percent of the global population but 15 percent of the extreme poor – as well as their uneven access to education, and particularly to multilingual education, has disrupted the transmission and continued practice of their sets of knowledge and cultural expressions; reflecting this inequality, 47% of all employed Indigenous Peoples have no education, compared to 17% of their non-Indigenous counterparts. Likewise, loss of access to land, territories, and natural resources – notably related to the insufficient regulation of collective ownership and use of Indigenous lands – has severely impacted Indigenous cultures and identities, which are deeply related to their natural and human environment. The major gap in life expectancy – which is some 20 years lower for Indigenous people worldwide – further testifies to the risk of cultural extinction – a situation particularly exemplified by the passing of many Indigenous elderly due to the COVID-19 pandemic over the past two years, carrying with them the knowledge they could not pass on to younger generations.

Knowledge, know-how and values conveyed by Indigenous languages and cultures are critical to set the world onto a more sustainable path. The contribution of Indigenous knowledge to climate action, biodiversity, food security, land and water management and health is undisputed worldwide and of paramount importance as we enter the final Decade of Action for the implementation of the 2030 Agenda for Sustainable Development. Speaking at the recent launch of the UNESCO Atlas of Languages, United Nations Special Rapporteur on the Rights of Indigenous Peoples, Francisco Cali Tzay, said that “Indigenous languages play an essential role in defining Indigenous relationship with Mother Earth, preserving Indigenous territory, transmitting Indigenous worldviews, science, history, and culture, and eradicating hunger by maintaining the integrity of Indigenous food systems.”





Anchoring Indigenous Peoples' cultural rights across public policies

The creation of the UN Permanent Forum on Indigenous Issues in 2000 as an advisory body to the UN was a milestone for the recognition of Indigenous Peoples and their claims, giving particular importance to culture and education among its six core areas. Mandated to examine Indigenous issues related to economic and social development, culture, environment, education, health and human rights, the Permanent Forum provides expert advice and recommendations to the Economic and Social Council, as well as to programmes, funds and agencies of the United Nations. The Forum has issued a number of culture-related recommendations and reports over the past few years, particularly related to the documentation and repatriation of ceremonial objects and human remains, the need for tailored intellectual property frameworks to protect Indigenous knowledge and related culture-based economic opportunities, as well as the importance of traditional knowledge for resilience and disaster risk reduction.

Culture features prominently in the ILO's 1989 Indigenous and Tribal Peoples Convention (No. 169) and in the Declaration on the Rights of Indigenous Peoples (UNDRIP), both the main international instruments which frame Indigenous Peoples' rights. Adopted by the UN General Assembly in 2007, pursuant to the appointment of a Special Rapporteur on the rights of Indigenous Peoples in 2001 by the Commission on Human Rights, UNDRIP is the most comprehensive statement of the rights of Indigenous Peoples ever developed, giving prominence to collective rights to a degree unprecedented in international human rights law. The UNDRIP has been translated into almost 60 languages, most of which are Indigenous.

The Declaration frames in particular the notion of Indigenous Peoples' cultural rights, both individual and collective. Cultural rights include notably the principles of non-discrimination and cultural self-determination; the right for communities to practice and transmit their traditions and languages, as well as to protect, and repatriate as necessary, their heritage and objects, including objects of worship and human remains; the protection of intellectual property over their traditional knowledge and cultural expressions; the right not to suffer forced assimilation and to access their lands and cultural sites; as well as the right to maintain cross-border cultural cooperation within communities. Seventeen of the forty-five articles of the Declaration address Indigenous culture and how to protect and promote it. Indigenous Peoples' relationship to their lands, territories and resources is at the heart of their identity, well-being and culture, and is the subject of the latest volume of The State of the World's Indigenous Peoples. Culture is understood as inseparable from nature and related social practices and is a pillar of Indigenous people's rights.





However, national policy frameworks have not systematically integrated international instruments that encompass Indigenous Peoples' cultural rights, including multilingualism. For example, only about 15 per cent of Indigenous Peoples live in the 23 countries that have ratified the ILO Indigenous and Tribal Peoples Convention (No. 169), meaning that a majority of Indigenous Peoples continue to fall outside the protection it provides. The constitutional recognition of Indigenous Peoples' linguistic and cultural rights is uneven, although strong institutional models do exist. In Mexico, Indigenous Peoples' cultural and linguistic rights are explicitly recognized not only in the national constitution but also in the regional constitutions of 28 of the 32 federal states. Likewise, the constitutions of the Plurinational State of Bolivia (2009) and Ecuador (2008) do not just recognize Indigenous Peoples but aim to build a State based on the values of all nations present in its territory. They introduce several Indigenous principles, such as "sumak kawsay" (good way of living, Ecuador) and the Bolivian constitution recognises 36 official Indigenous languages. Peru institutionalized to a significant extent the participation of Indigenous Peoples in public policy decision-making, including cultural policies, through the General Consultation Law. In Europe, the Sami people one part of the few Indigenous Peoples that have their own parliament recognized the Governments of Sweden, Finland and Norway, which also covers cultural policies.

The Asia and Pacific region has the highest proportion of Indigenous Peoples (70.5 per cent), followed by Africa (16.3 per cent), Latin America and the Caribbean (11.5 per cent), Northern America (1.6 per cent) and Europe and Central Asia (0.1 per cent).

Implementing the ILO Indigenous and Tribal Peoples Convention No. 169: Towards an inclusive, sustainable and just future (2020)

In many countries, laws and policies addressing Indigenous Peoples' cultures and languages are fragmented over several institutions, meaning that there is little impact for and limited participation of Indigenous Peoples. Just this year, Canada adopted the United Nations Declaration on the Rights of Indigenous Peoples Act as "as a key step in renewing the Government of Canada's relationship with Indigenous Peoples." Some Latin American countries have recently strengthened their institutional model including through the Mexican National Institute of Indigenous Peoples, established in 2018, and Chile's has presented a bill to establish a Ministry. Meanwhile, Uganda took steps forward through the recently-enacted Code of Cultural Policies on sovereign rights.



Los Muertos Crew/Pexels.com



Language and traditional knowledge: inextricably linked

Despite some incremental progress in realising Indigenous Peoples' cultural rights, a 2012 study by the Expert Mechanism on the Rights of Indigenous Peoples – which provides the Human Rights Council with expertise and advice on the rights of Indigenous Peoples – lamented the “dismal state of Indigenous Peoples' languages”, citing, for example, the loss or near extinction of some 205 of the 250 languages that existed in Australia prior to European settlement 300 years ago. It is estimated that one of the world's languages disappears every two weeks, which means a whole worldview and an entire system of knowledge, practices and know-how vanishes. Indigenous Peoples' languages are usually spoken by a minority of individuals within a country and have been, historically and today, subject to assimilationist policies. Often there is a close relationship between Indigenous Peoples' cultures and languages and their physical and spiritual environments. Furthermore, urbanization resulting from economic pressures or forced displacement can separate Indigenous Peoples from the lands where their languages and cultures are practiced. Whilst some examples exist – such as the 1987 New Zealand Maori Language Act, the 2011 Moroccan Constitution which recognises the Tamazight language as an official language alongside Arabic, the Canadian 2019 Indigenous Languages Act and Peru's 2021 National Policy on Native Languages, Oral Tradition and Interculturality to 2040 which enshrine the notion of intercultural bilingual education – Indigenous languages are often not officially recognized in legislation and policy, or insufficient funding is available for language revitalization. The use of mainstream or national languages in education systems also hinders the transmission of Indigenous languages in schools.

The UNESCO-led International Decade for Indigenous Languages is an opportunity to step up mainstreaming cultural and linguistic diversity into sustainable development efforts. Following the advances made during the 2019 International Year for Indigenous Languages, the UN General Assembly has invited UNESCO – building on its multidisciplinary mandate – to lead this decade of action, in cooperation with the UN system, particularly the United Nations Department of Economic and Social Affairs and the Office of High Commissioner for Human Rights. The Organization's work is guided by its 2017 Policy on Engaging with Indigenous Peoples that aligns with UNDRIP. The decade aims to ensure Indigenous Peoples' right to preserve, revitalize and promote their languages – notably through policy development and multistakeholder dialogue – but also to enhance the transmission and safeguarding of Indigenous cultures. The strategic directions, thematic considerations and implementation guidelines for the decade are reflected in the Los Pinos Declaration, endorsed in February 2020 in Mexico City upon the impetus of Mexico, and in the Global Action Plan.





Indigenous languages and related knowledge are intrinsically linked to the preservation of biological and cultural diversity, as they are conducive to a systemic approach to culture and nature. Many Indigenous worldviews transcend the distinctions between science and culture, or eschew the boundaries between cultural heritage, natural heritage and intangible cultural heritage. For example, in the Lakota language of North America, the word “Mitákuye Oyás’iŋ” means “all is related” or “all my relatives” – both human and non-human. These knowledge systems, on par with scientific disciplines, are critical to sustainable development. Echoing this recognition, the UNESCO Local and Indigenous Knowledge Programme has worked for the past 20 years to integrate such knowledge into international contemporary science-policy-society fora on issues such as biodiversity, climate change and disaster preparedness. Likewise, the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage recognizes the rich diversity of living heritage, and the contribution of this heritage to the vitality, strength and wellbeing of communities, also allowing Indigenous Peoples to shape the international heritage discourse and to have their experiences and needs recognized.



“The major influence on the sorry state of their languages is the fact that Indigenous peoples are threatened themselves

Right activist Minnie Degawan (Kankanaey-Igorot, Philippines)

Having a say: Indigenous languages in the classroom and cultural spaces

Education is at the heart of ensuring the preservation of Indigenous languages and traditional knowledge, as well as being a fundamental human right. Indigenous Peoples are entitled to rights related to education as enshrined in the UNDRIP, the 1989 UN Convention of the Rights of the Child and the UNESCO 1960 Convention against Discrimination in Education. The development of bilingual intercultural education programmes or training manuals is essential to allow systemic transmission of knowledge and safeguard Indigenous cultures. The importance of multicultural and multilingual education is expected to be further underlined as part of the ongoing revision of the UNESCO 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms. Research has demonstrated that teaching children Indigenous knowledge in traditional ways conserves the communities' cultures, reduces school drop-out rates, helps with disciplinary problems and leads to economic growth. Indigenous education takes a holistic approach to ensuring that children can adapt and respond to the challenges and demands of the world today.



UNESCO promotes the right to education and particularly education in mother tongue, including Indigenous languages, as well as the intergenerational transmission of intangible cultural heritage through formal and non-formal education. The Expert Mechanism on the Rights of Indigenous Peoples states that quality education for Indigenous Peoples means “education that is well resourced, culturally sensitive, respectful of heritage and that takes into account history, cultural security and integrity, encompasses human rights, community and individual development.” This has unfortunately rarely been the case. Positive examples include Paraguay’s 1994 national policy of bilingual teaching, and language nests – which operate like a nursery, with older community members providing childcare while speaking their language. Other examples can be found in New Zealand, Canada, the United States of America, Australia, Finland, and the Russian Federation. In Nicaragua, UNESCO supported Mayangna communities in the Bosawás Biosphere Reserve, using intercultural bilingual education for Indigenous Peoples to adapt curriculum to their cultural context by developing classroom materials in their language and teaching their knowledge of the environment while also building social and cultural capital. The Xtaxkgakget Makgkaxtlawana: the Centre for Indigenous Arts of the Totonac people of Veracruz, Mexico passes on traditional knowledge of pottery, textiles, paintings, art of healing, traditional dance, music, theatre and cuisine, in the Totonec language.



Sufian Alashger/Shutterstock.com*

Museums are also key spaces for education and dialogue, both for actively engaging Indigenous Peoples in cultural institutions and for displaying Indigenous artefacts, with a view to promote an appreciation of Indigenous cultural heritage. For example, the National Museum of the American Indian displays original copies of treaties signed between the United States of America and Indigenous Peoples, whilst the Sámi Museum Siida, Finland, is an example of how museums that are managed by or in close collaboration with Indigenous Peoples play a key role in the safeguarding and transmission of cultural heritage. UNESCO is also supporting the creation of an underwater cultural heritage museum in Titicaca Lake, located in the Andes mountains between Bolivia and Peru, in benefit and cooperation with local Indigenous populations, that unveils civilizations whose vestiges are now underwater.



evgenii mitroshin/Shutterstock.com*

Museums are increasingly called to be on the frontline in tackling misappropriation of indigenous cultural heritage. Unfortunately, several museums, both private and public, hold and display indigenous cultural heritage without the consent of the peoples concerned. The UNESCO 2015 Recommendation concerning the protection and promotion of Museums and collections, their diversity and their Role in society urges Member states, when appropriate, to engage in dialogues concerning the management and possible return of heritage which can be initiated between Indigenous Peoples and museums in possession of collections relating to them. The UNESCO 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property makes reference to "tribal and Indigenous Peoples" and the 1995 UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects reinforces these provisions. In reality, it is often difficult for Indigenous Peoples to receive protection and reparation when their cultural heritage, particularly intangible heritage, is misappropriated, as noted by the Expert Mechanism. Yet in 2020 the National Museum of Finland announced the return of 28 funeral objects and human remains to four Indigenous communities in the United States under the aegis of the UNESCO 1970 Convention.

Overall, engaging Indigenous Peoples in the cultural sector in more systemic ways is critical in shaping a more comprehensive narrative and build inclusive societies. Efforts are being undertaken to engage Indigenous communities in the management of cultural sites and museums and, more broadly, the design and implementation of cultural policies, as well as to ensure equitable representation of Indigenous cultures through mainstream cultural industries. For example, Mexican actress and UNESCO Goodwill Ambassador for Indigenous Peoples, Yalitza Aparicio, won great acclaim for her role in Alfonso Cuarón's film Roma. Some Indigenous groups are becoming more vocal, stressing that their cultures should not be viewed as relics of the past but instead be understood as living and dynamic.



A number of initiatives at national or local level are intended to revitalize indigenous cultural practices. As part of the EU funded initiative on Governance for Culture in Developing Countries, within the UNESCO 2005 Convention for the Protection and Promotion of the Diversity of Cultural Expressions, a project is being developed by Mexico to adapt public policies to support Indigenous and Community Media and incorporate indigenous content into public and commercial media. UNESCO's International Fund for Cultural Diversity has financed projects to support Indigenous Peoples' creative expressions, from training youth in the steel pan art in Saint Lucia and budding filmmakers in Guatemala, to supporting musicians from Namibia's San community to access global markets and strengthening Indigenous e-books in Brazil. Furthermore, media and information technology can provide effective tools for the revitalisation of Indigenous languages. The Google search engine in the Māori language of New Zealand and the online Cree Dictionary project in Canada are among the positive examples. Recognizing the importance of community radio, UNESCO's International Programme for the Development of Communication (IPDC) has funded approximately thirty Indigenous people's projects, since 2000. In addition, two year budget period, UNESCO supports, on average, fifty community radio stations.

Earth's unsung environmental stewards

Indigenous Peoples are on the front lines of climate change, as well as its counterpart, biodiversity loss, as its irreparable damage to the natural environment has a devastating impact on their way of life. Both issues are alarming, with a 2021 Intergovernmental Panel on Climate Change (IPCC) report sounding a "code red for humanity," and a 2019 UNESCO Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) report signalling that around 1 million animal and plant species are now threatened with extinction, many within decades. Indigenous Peoples, in particular those who live on small islands, in deserts or in the Arctic region, have been severely affected by climate change. The 2015 Paris Agreement recognises that climate action must "be based on and guided by [...] knowledge of Indigenous Peoples and local knowledge systems" whilst the 1992 Convention on Biological Diversity calls on States Parties to "respect, preserve and maintain knowledge, innovations and practices of Indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity". There is a recognition, however, that implementation is patchy.

Traditional knowledge understood as a living body of knowledge that is developed, sustained and passed on within a community, forms an integral part of Indigenous cultural and spiritual identity. It encompasses knowhow, skills, innovations and practices, as well as traditional cultural expressions, including dances, songs, handicrafts, designs, ceremonies, tales.

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The nomadic Fulani pastoralists in the Sahel region of Chad observe the weather and flowering plants to predict the rains and to know where to move with their herds, whilst for centuries, Indigenous Andean farmers have successfully forecasted the forthcoming rainy season and El Niño conditions by observing the Pleiades star cluster. Traditional knowledge continues to innovate and adapt – the hallmarks of vibrant, living cultures. For example, fishermen in Vanuatu have incorporated nylon nets into traditional fishing techniques whilst traditional gothi tree canoes of fishermen in Solomon Islands now use a motor. Meanwhile, the Siã Shanenawa people in the Brazilian Amazon are using drones and artificial intelligence to tackle deforestation.

Indigenous Peoples are often better positioned than traditional science to observe and understand ecosystems and provide information on local biodiversity and climatic change. For example, the Vanua Navakavu in the Fiji Islands documented the vernacular names for over 1,000 species over a 50-year period. Since 1999 Mongolian pastoralists observing the “torgnii hee boroo” (silk embroidery rains) have reported the degradation of pastures due to changes in rain quality and distribution where scientific data show no significant change for the same area and period. Tongan farmers use their traditional calendar to decide when to plant and harvest and their observations of weather change are crucial for understanding climate change impacts and policy responses. In Siberia, Nenets reindeer herders have collaborated with NASA to study weather conditions: NASA provided satellite imagery, while herders provided observations of weather and pasture conditions. The ancestral voyaging knowledge of the Pacific and tradition fish weirs (stone-wall traps that rely on tides) are also being mobilized for ocean biodiversity and climate change monitoring, particularly in the context of the UN Decade for Ocean Science, whose implementation is entrusted to UNESCO. To bridge the Decades for Ocean Science and Indigenous Languages, the Pacific Community (SPC) advocates for the role of Indigenous languages in transmitting ocean knowledge as part of the Pacific Community Centre for Ocean Science – a knowledge hub on ocean science for governments and communities – and through policy advice to the Office of the Pacific Ocean Commissioner.



Indigenous Peoples represent 5% of the world's population, occupy approximately 25% of the world's surface, which is home to 80% of the world's biodiversity.

United Nations Environment
Programme: Protected Planet
Report 2016

Indigenous Peoples own, occupy, or use a quarter of the world's surface area, and it is estimated that at least 1.65 billion Indigenous Peoples and members of local communities live in important biodiversity conservation areas, home to 80% of the world's remaining biodiversity. A report from the Food and Agriculture Organization (FAO) and the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC) showed that about 45% of the intact forests in the Amazon Basin were in Indigenous territories. Within the first draft of the Convention on Biological Diversity's (CBD) Post-2020 Global Biodiversity Framework, human rights groups emphasize that the target to safeguard 30% of the world's biodiversity by 2030 should not lead to the displacement of local communities.

Liang Lif/Shutterstock.com*



There is an expanding body of knowledge that demonstrates the contributions of Indigenous Peoples in managing land. The Dayek people of Borneo, Indonesia and the Karen of Thailand have used traditional rotational farming practices to regenerate large tracts of forest affected by commercial logging. A 2017 joint UNESCO publication Knowing our Lands and Resources also documents examples of Indigenous management of land in Asia, including the begnas ritual system of Sagada, Northern Philippines, forest conservation by the Kaani Indigenous community of Kanyakumari forests, India, Indigenous knowledge of Qanats (aqueducts) in the Tangsayad-Sabzkouh biosphere reserve, Iran and pastureland management in the Kailash sacred landscape, Nepal. A ruling by Panama's Supreme Court of Justice in November 2020 led to the official creation of a comarca, or protected Indigenous territory, for the Naso Tjër Di people, a decision resting in part on evidence of the role that Indigenous groups play in protecting the environment. The 2018 UNESCO publication Indigenous knowledge and climate change documents other experiences.

Indigenous communities are increasingly central in the sustainable management of natural, cultural or mixed World Heritage sites. The inclusion of cultural landscapes as a new category of World Heritage properties back in 1992 expanded conceptions of heritage, as illustrated by the renomination of New Zealand's "Tongariro National Park" in 1993 and Australia's "Uluru-Kata Tjuta National Park" in 1994 for their cultural values, according to the wishes of the traditional Aboriginal owners. In 2018, UNESCO launched the International Indigenous Peoples' Forum on World Heritage to strengthen dialogue with Indigenous Peoples and ensure policies respect their rights. Respect for Indigenous people's rights is increasingly embedded in the management plans of World Heritage sites, such as the site of the Megalithic Circles in Wanar, Senegal or the Okapi Wildlife Reserve, Democratic Republic of the Congo. A recent partnership was also enacted at France's Lagoons of New Caledonia World Heritage site as part of the Resilient Reefs Initiative, in which the customaries of eight chiefdoms across the island committed to using sustainable methods of turtle fishing, in line with their customs but preserving the species threatened with extinction.

Traditional knowledge also contributes to the resilience – particularly food security – of Indigenous communities in the face of environmental degradation, as documented in a 2012 UNESCO study Weathering Uncertainty: Traditional Knowledge for Climate Change Assessment and Adaptation. The publication showed that local and indigenous farmers in Bolivia, China and Kenya who, over the centuries, have maintained different varieties of crops were able to switch to more wind-, pest- and drought-resistant varieties when the impacts from climate change began affecting their yields. The FAO Globally Important Agricultural Heritage Systems promote the importance of traditional management and use of resources to ensure food and livelihood security in the face of climatic variability and natural hazards. Andean agriculture in Peru is an interesting example of the adaptation and knowledge of farmers to their environment for more than 5000 years, intrinsically linked to their strong social organization with their own norms and cultural rituals as the tribute to the "Pachamama" (mother earth) and the "apus" (local gods represented by hills, mountains, rivers and atmospheric phenomena).



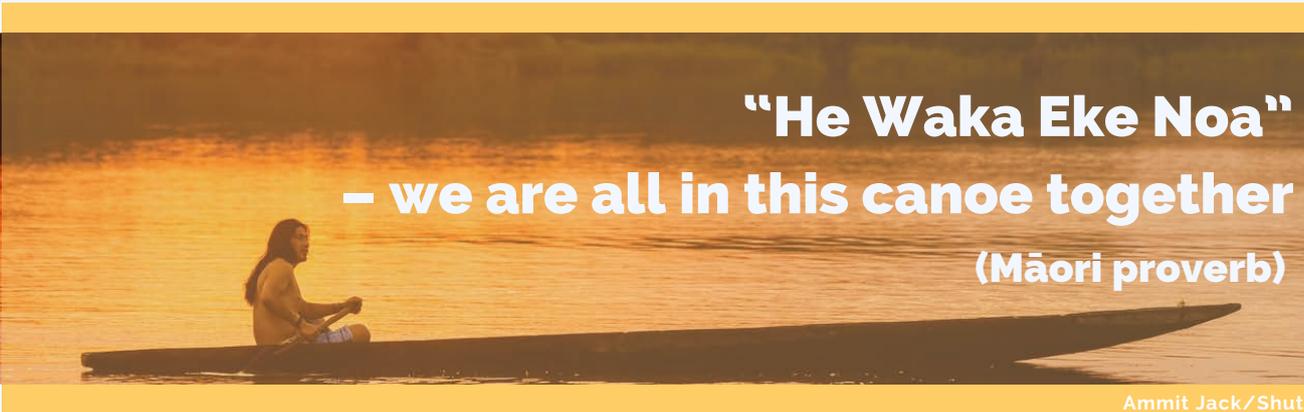
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The World Health Organization (WHO) as well as international health studies are increasingly recognizing traditional health care and its contribution to SDG 3 (health). During the pandemic, Indigenous communities, many without access to health centres, have addressed COVID-19 symptoms with traditional medicine. In Latin America, for example, Indigenous healers often combine an extensive pharmacopeia with ritual practices to jointly restore bodily and spiritual balance, as noted by the UNESCO International Bioethics Committee in a 2013 report on the ethics of traditional medicine. The Yanomamĩ of Venezuela, have names for 50 types of bees that provide honey for food or medicine. The Jambi Huasi (Health House) in Otavalo, Ecuador, provides such services in the Quechua language, whilst the pharmaceutical knowledge of some 980 species of the Kallawayá itinerant male healers who practice ancestral medical techniques in Bolivia is one of the richest in the world. The inscription on the UNESCO Lists of Intangible Cultural Heritage of yoga (India), Taijiquan (China), the acupuncture and moxibustion of traditional Chinese medicine or the traditions and practices associated with the Kayas (Kenya) also testify to a growing recognition of traditional health care systems.

Securing intellectual property frameworks, both individual and collective, remains critical to avoid misuse or misappropriation of Indigenous knowledge, as testified by the increasing records of exploitation of such knowledge without the consent of or benefit to the knowledge bearers, notably by the tourism, fashion, food or pharmaceutical industries. This issue was already enshrined in the UNDRIP, which states that Indigenous Peoples have the right to maintain, control, protect and develop their intellectual property over cultural heritage, traditional knowledge, and traditional cultural expressions. The Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, established in 2000 by the World Intellectual Property Organization (WIPO), has served as a forum to discuss intellectual property issues arising in the context of access to genetic resources and benefit-sharing, and protection of traditional knowledge and traditional cultural expressions; a related international legal instrument is currently being negotiated. However, while this legal instrument does recognize Indigenous intellectual property, it focuses on individual intellectual property and product-related patents, rather than community-owned collective property. Tailored regulatory frameworks are needed to encompass the specificity of Indigenous cultures and tackle misappropriation. The UNESCO 2003 Convention for the Safeguarding of Intangible Cultural Heritage, whose concepts and operational tools focus on bearers and communities, explicitly promotes the communities' ownership of their cultural expressions.



Indigenous Peoples – as repositories of knowledge, practices, worldviews, wisdom, and heritage – play a fundamental role in sustainable development as guardians of vast swathes of biological and cultural diversity. But they can only do so when their rights are protected. The UNDRIP calls for Indigenous Peoples' participation in all decisions that will affect their lives through their "free, prior and informed consent", for States to provide effective measures to combat and eliminate discrimination against Indigenous Peoples, as well as their right to remain distinct and to pursue their own visions of economic and social development, thus safeguarding their cultures.



**“He Waka Eke Noa”
– we are all in this canoe together
(Māori proverb)**

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The protection and promotion of Indigenous Peoples' languages and cultures requires States to fully engage them, and recognize them in their constitutions, laws and policies. At the national level, addressing cultural policies for the benefit of and together with Indigenous Peoples requires a comprehensive and multi-layered approach, encompassing a broad spectrum of dimensions, from the preservation and use of Indigenous languages to the safeguarding of living heritage practices, the protection of Indigenous cultural heritage (including territories and artefacts) to the promotion of Indigenous cultural expressions. While some regions have made progress, recognising cultural and ethnic diversity within countries, including through harmonizing legal and institutional frameworks, policies are still lagging behind to adequately address policy concerns with regard to the safeguarding of Indigenous cultures, which is detrimental to the sustainable development of these communities. Participatory approaches should be developed to support cultural self-determination, notably by including Indigenous practices, protocols and ethical standards in heritage safeguarding mechanisms, supporting participatory inventories of cultural heritage, as well as cross-border cooperation within the same community.

There is an urgent need to enhance the intergenerational transmission of Indigenous knowledge, alongside and within formal education through more systemic educational systems and instruments. Efforts are being made to bring Indigenous language and knowledge into school curricula, as well as to move learning back into the community, thus reaffirming the importance of transmission. Effectively including Indigenous Peoples' knowledge, holistic worldviews and cultures in the development of education policies, programmes, projects and practices and promoting their perspectives, would provide meaningful learning opportunities that are equally accessible and appropriate for all Indigenous people, as advocated in the recently-launched UNESCO [Futures of Education](#) report. Particular attention should be given to priority groups that are critical for transmission, particularly women, youth and the elderly.



Indigenous Peoples have expressed concerns over existing international intellectual property mechanisms as being inadequate to protect Indigenous knowledge and cultural expressions from over-commercialization, misuse and appropriation, including in the digital environment. Concerns identified include the fact that intellectual property systems are focused on protecting the intellectual property of individuals rather than collectives, the view that intellectual property as alienable, and that they are not consistent with Indigenous Peoples' customary laws and policies related to their knowledge. An expanded view of intellectual property protection could make it possible to protect indigenous cultures against misappropriation and enable communities to control and benefit collectively from its commercial exploitation.

UNESCO Culture Conventions should be further harnessed to support the effective recognition and contribution of Indigenous cultures and languages within their national legal and policy frameworks. As recommended at the webinar on Cultural policies and Indigenous Peoples organised on 30 November 2021 by UNESCO, Culture Conventions should provide a platform to enhance dialogue between Member States and Indigenous Peoples, on the example of the International Indigenous Peoples' Forum on World Heritage, established in 2018. Specific provisions focusing on Indigenous peoples' participation, as already introduced in the 1972 and 2003 UNESCO Conventions, may also be strengthened within other Conventions. The impact of the Culture Conventions on Indigenous Peoples and cultures should be further assessed, notably as regards intellectual property, forced displacement, systematic consultation and participation.

The International Decade of Indigenous Languages is also the occasion to strengthen UNESCO's work, to reinforce the rights of Indigenous Peoples, particularly cultural rights. Thirty years after being awarded the Nobel Peace Prize, the words of K'iche' Maya (Guatemala) human rights activist, Rigoberta Menchú continue to ring true: "Peace cannot exist without justice, justice cannot exist without fairness, fairness cannot exist without development, development cannot exist without democracy, democracy cannot exist without respect for the identity and worth of cultures and peoples." This includes the precious identity and rich cultures of all Indigenous Peoples.

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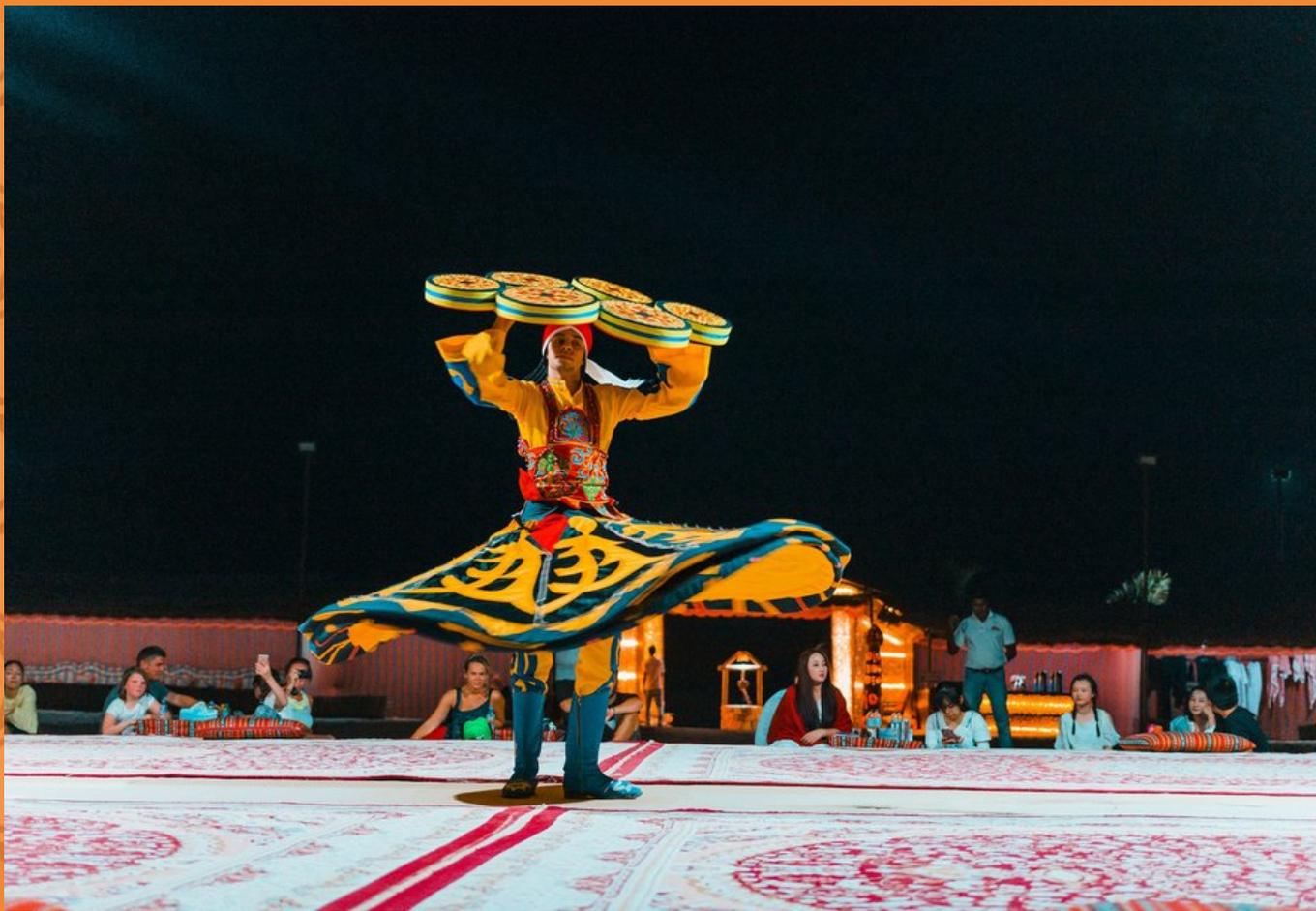
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A Final Declaration was adopted at the closing ceremony of the second edition of the Biennale of Luanda - Pan-African Forum for the Culture of Peace from 27 to 30 November 2021. The Alliance of Partners for a Culture of Peace and Non-Violence in Africa, a mechanism developed to be the main tool for building multi-stakeholder and cross-sectoral partnership, was also launched. This Alliance will support the scaling up of successful flagship initiatives at the local or sub-regional level in Africa.

The Continental Experts' Workshop on the Restitution of Cultural Property and Heritage was held at the Museum of Black Civilization in Dakar, Senegal from 30 November to 2nd December. Organized by the African Union Commission, in collaboration with the Government of Senegal and the Open Society Initiative for West Africa. The key objective of the workshop was to develop a strong Common African Position Paper on the Restitution of Cultural Property and Heritage and to produce a Framework for Action on the Negotiations for the Return/Restitution of Illicitly Trafficked Cultural Property from the Continent. The Draft Common African Position Paper on the Restitution of Cultural Property and Heritage, once finalized, will be presented to the African Union (AU) policy organs for endorsement and dissemination in the AU Member States.



With a view to support research and documentation of traditional knowledge systems, UNESCO has published case studies on living heritage and climate change in East Africa, featuring seven case studies carried-out in 2021 linked to biodiversity conservation, climate change and disaster risk reduction. The case studies draw on UNESCO's Intangible Cultural Heritage Convention and Local and Indigenous Knowledge Systems Programme.



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Ministers of Education of the Arab Educational, Cultural and Scientific Organization (ALESCO) have endorsed a strategy for the development of theatre in schools across the Arab region. The Arab Theatre Authority is tasked with implementing a strategy for school theatre in line with the needs of each country, as per the recommendation of the ministerial meeting that took place November 23-25. Whilst the Arab Theatre Authority has worked with some education ministries for several years, this move will deepen cooperation to incorporate theatre into the curriculum.



The 4th Arab Digital Content Forum was held in October resulting in a set of recommendations to boost the presence of Arabic language online. Among key recommendations were: the promotion of Arabic domains for easier access to Arabic content, as well as join efforts to support innovative projects to boost online content in Arabic.

The Islamic World Educational, Scientific and Cultural Organization ICESCO has proclaimed Cairo as Capital of Culture in Islamic World for 2022, during a press conference held at the Cairo Opera House on 7 December, just prior to the 14th Session of ICESCO's General Conference, hosted also by Egypt.



ASIA AND THE PACIFIC



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The inaugural e-exhibition of the [ASEAN Cultural Heritage Digital Archive](#) website was unveiled on 26 November at an event "[Forging History: Metals in the Crucible of ASEAN's Transformation](#)", which aspires to promote ASEAN's rich and diverse cultural heritage to a wider audience through engaging storytelling, while also inspiring museums, galleries, and libraries to explore innovative ways to present their collections using digital technology. To date, 267 cultural assets from Cambodia, Indonesia, Malaysia, Myanmar, and Thailand are available to the public.

At the meeting of the Council of Heads of Government of the Commonwealth of Independent States (CIS) held on November 12, an Action Plan was validated for the [Year of Folk Art and Cultural Heritage](#) in 2022, including about ninety events to preserve the traditions of folk art, historical and cultural heritage, cultural heritage in the field of arts, literature, as well as in the field of sports and tourism. In late October CIS countries also gathered to discuss a multi-year program of [museum cooperation](#), covering topics from decorative arts to the use of the Russian language in the museums. Separately, film studios of CIS Member States intend to expand mutually beneficial cooperation, as discussed at a meeting of the heads of [national film studios](#) held on November 22. Furthermore, the VI International Congress "[World Heritage of the CIS countries](#)" brought together more than 60 experts from CIS countries and Russia to discuss the process of nominating cultural heritage sites to the UNESCO World Heritage List in the context of new requirements for research work and new trends in the selection of relevant sites, including transnational serial nominations, as well as cultural landscapes.



The Pacific Community adopted its [10-year strategic plan](#) during its Meeting of the Committee of Representatives of Governments and Administrations held in 30 November - 2 December. Pacific indigenous languages have been incorporated for the first time in an SPC strategic plan through the values that will guide the organization: aroha (care); kaitiakitanga (stewardship); enginkelap (generosity); and gida gaituvwa (unity). In the meeting, Food systems were highlighted by the SPC Director-General as an example of how the new strategy would guide the organization toward more integrated ways of working that respond to member needs. Finally, the Asia Pacific Economic Council held a meeting on 12 November, during which the host New Zealand particularly advocated for the [needs of all the 270 million indigenous peoples](#) across the Asia-Pacific region.



EUROPE AND NORTH AMERICA



Dubrovnik, Croatia
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The Council of Europe and the United Nations World Tourism Organisation (UNWTO) will work together to develop the opportunities tourism offers to local communities and to enhance the tourist experience along the European region's Cultural Routes. Launched by the Council of Europe in 1987, the Cultural Routes demonstrate how the heritage of the different countries and cultures of Europe contributes to a shared and living cultural heritage, while supporting sustainable tourism and dialogue.

The European Union (EU) held a High Level Conference on "Rebuilding Europe with Culture" on 8 December, gathering EU and national decision-makers to discuss Europe's response to the urgent needs of the culture sector, roughly one year after the EU launched its unprecedented historical financial plan for the recovery of European economy after the COVID-19 pandemic.

A European partnership gathering cultural networks, organisations and a region has won a grant from the European Commission to carry out a study on the linkages between culture and health in Europe, carry out pilot projects and make a set of policy recommendations to improve opportunities for actors in the field.

Culture Action Europe has just published Culture in the EU's National Recovery and Resilience Plans. It offers an overview of the place of culture in the National Recovery and Resilience Plans (NRRPs) of EU Member States and also follows up on the call by the European cultural and creative sectors, and backed by the European Parliament, to specifically earmark at the very least 2% of each NRRP for culture.



MONDIACULT 2022 | The Regional Consultation on Cultural Policies for Europe and North America was held on 13 December 2021

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**Mondiacult 2022
México**





LATIN AMERICA AND THE CARIBBEAN



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Work is underway to implement the Ibero-American General Secretariat (SEGIB) initiative to establish an Ibero-American Institute of Indigenous Languages. Approved earlier this year at the XXVII Ibero-American Summit of Heads of State and Government, The new institute aims to promote the use, preservation and development of the indigenous languages spoken in Latin America and the Caribbean. There are more than 100 indigenous languages that constitute shared or cross-border languages. This initiative brings together nine Ibero-American countries: Bolivia, Ecuador, Paraguay, Panama, Mexico, Colombia, Nicaragua, Guatemala and Peru. The initiative recognises the importance of indigenous languages for social cohesion and inclusion, cultural rights, health and justice, as well the usefulness of Indigenous languages for sustainable development and the preservation of biological diversity, as it involves ancestral and traditional knowledge that links humanity with nature. In the same vein, it insists on the rights of Indigenous Peoples to education in their mother tongue and to participate in public life using their languages.

The recovery of the culture and creative industries from the devastating impact of the COVID-19 pandemic, featured prominently when the Regional Cultural Committee of The Caribbean Community (CARICOM) met for its 29th Meeting from 2-3 December. Participants - including the Caribbean Development Bank, Caribbean Export, the University of the West Indies and UNESCO – also discussed issues pertaining to the future of the Caribbean Festival of Arts (CARIFESTA), financing the regional cultural agenda, implementing a regional strategic framework for the development of the sector, and the Region's continuing pursuit of Reparations for Native Genocide and Slavery.



On 3 December 2021, UNESCO, together with the Ministry of Cultures, Arts and Heritage of the Government of Chile, launched the Spanish version of the Tracker Culture & Public Policy at the National Network of Creative Territories of Chile event.

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CULTURE IN THE VOLUNTARY NATIONAL REVIEWS



Social inclusion is at the heart of the 2030 Agenda, which includes Indigenous Peoples. As such, all of the 17 Sustainable Development Goals and targets are relevant to the empowerment, inclusion and engagement of indigenous peoples. However, there are also six direct references to Indigenous Peoples in the 2030 Agenda, including related to Goal 2 on agricultural output of Indigenous small-scale farmers, and Goal 4 on equal access to education for Indigenous children.

In their Voluntary National Reviews (VNRs), several Member States highlight their efforts in providing legal protection to Indigenous communities within specialized laws or Constitutions whilst others cite initiatives related to SDG4 (education), such as scholarships and Indigenous curricula in national schools. Several references in VNRs are made to Indigenous People's relations to land, resources and agricultural production, as well as language protection programmes, whether in relation to education or social inclusion. A final set of policies refer to their economic empowerment, or opportunities for youth and women.

LEGAL INSTRUMENTS FOR INDIGENOUS RIGHTS

India cites explicit mentions to indigenous rights in its Constitution, which relate to prohibiting discrimination whilst **Guatemala** highlights its Law Against Racial Discrimination for indigenous rights. **Mexico's** VNR highlights the constitutional reform for the recognition of Afro-Mexican peoples and Indigenous communities, and the Law for the Safeguarding of the Knowledge, Culture and Identity of Indigenous and Afro-Mexican Peoples and Communities (2021). It also acknowledges the financing of Indigenous schools in musical education and training, as part of its sectorial programme on culture. Both **Sweden** and **Norway** mention several efforts for strengthening the rights of indigenous Sami people, the latter also aiming to harmonize such initiatives with the SDGs through standards and ethical guidelines and mentioning the national duty to consult Indigenous Peoples in decision-making processes that affect their rights. **Paraguay** also mentions the Indigenous Women Articulation programme for the involvement of Indigenous women in public institutions and in national and international organization, to defend the rights of the communities they represent.





Paraguay's VNR acknowledges how the Constitution grants indigenous groups rights to their land whilst **Guatemala** cites its Indigenous Rural Women Policy for land and resource access for their social and economic empowerment. **India** highlights its Recognition of Forest Rights Act for land ownership, access, and resource collection whilst **Sweden** underscores its International Land and Forest Tenure Facility, which supports the inclusion of Indigenous Peoples in the management of land, ecosystem services and biodiversity. Furthermore, **Norway** stresses the importance of Indigenous land and resource knowledge for combatting climate change, such as solidarity, community, and natural adaptation strategies. **Australia's** VNR recognizes aboriginal knowledge in land and sea resources, as well as biodiversity, through native title rights recognition and specific Acts for the protection of aboriginal heritage sites.



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INCLUSION OF INDIGENOUS COMMUNITIES THROUGH EDUCATION

Both **Nepal** and **India** highlight sectorial programmes for education grants and scholarships for Indigenous groups. As part of its National Plan for Indigenous Peoples, **Paraguay** cites the establishment of the General Directorate for Indigenous School Education. **Costa Rica's** VNR also features educational programmes for the inclusion of new curricula for Indigenous language and culture implemented in more than 60 schools. Furthermore, **Viet Nam** cites its support to 184 Village Children's Reading Clubs, in which ethnic minority mothers assist in reading practices, a programme that has significantly contributed to the improvement in reading comprehension of about 5,682 children and has been mainstreamed into the national education system.



LANGUAGE PROTECTION AT THE HEART OF INDIGENOUS POLICIES

Algeria mentions their translation of the 2030 Agenda into the Amazigh language so as to involve all citizens in the Sustainable Development Goals. Both **Tunisia** and **Micronesia** highlight Indigenous languages as integral and fundamental parts of the identity of the countries, Amazigh for the former and seventeen official indigenous languages in the latter. Moreover, the **Russian Federation's** VNR emphasizes a special-purpose fund for the research and study of native languages and culture, and the development of manuals and textbooks on native languages. Meanwhile, **Guatemala** points to its exercise of mapping the country's Indigenous languages, as a first step to their official recognition.



POLICIES FOR INCLUSION: ECONOMIC EMPOWERMENT, YOUTH AND GENDER

The **Russian Federation's** VNR mentions support to local production of Indigenous agricultural products like reindeer and Siberian red deer livestock for jobs and revenue (SDG 2), while **Bolivia's** Social and Economic Development Plan for 2025 prioritizes small-scale Indigenous farmers to support food security and economy. Moreover, **South Africa** acknowledges the fundamental role of indigenous knowledge with a benefit-sharing agreement for the commercialization of indigenous medicinal plants. **Guyana** notes the Hinterland Employment Youth Service venture programme for Indigenous youth entrepreneurship, while **Venezuela** points out several financial efforts for stimulating handicraft production of Indigenous women. Finally, the **Democratic Republic of the Congo's** VNR acknowledges the implementation of several plans and programmes for Indigenous inclusion at school, access to health, sanitation, land and resources, financial institutions, and for the defence of their cultural identity.

UNESCO INTERAGENCY PLATFORM ON CULTURE FOR SUSTAINABLE DEVELOPMENT



The second workshop of the UNESCO Inter-Agency Platform on Culture for Sustainable Development was held on the 7 December 2021 on the theme of **Culture for Dialogue and Peace**.

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INDIGENOUS PEOPLES: KEY UNESCO RESOURCES

WORLD HERITAGE REVIEW SPECIAL EDITION (2012)

A special edition of the World Heritage Review on World Heritage and Indigenous Peoples

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THE UNESCO COURIER (JANUARY-MARCH EDITION 2019)

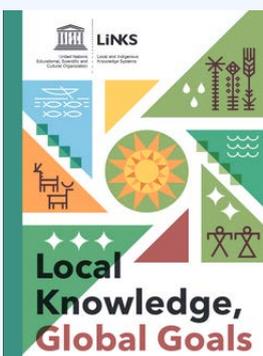
A Special edition of The UNESCO Courier designated to Indigenous languages and knowledge, published at the opening of the International Year of Indigenous Languages, 2019 .

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THE INTERNATIONAL YEAR OF INDIGENOUS LANGUAGES (2021)

This report The International Year of Indigenous Languages: mobilizing the international community to preserve, revitalize and promote indigenous languages highlights the main achievements of the International Year.

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LOCAL KNOWLEDGE, GLOBAL GOALS (2017)

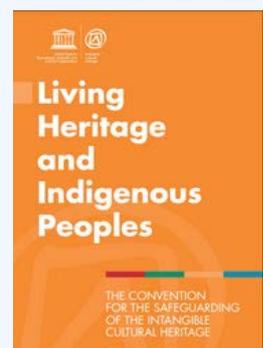
A reflection on Indigenous and local knowledge systems, and their interactions with science and policy, today and in the future.

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LIVING HERITAGE AND INDIGENOUS PEOPLES (2019)

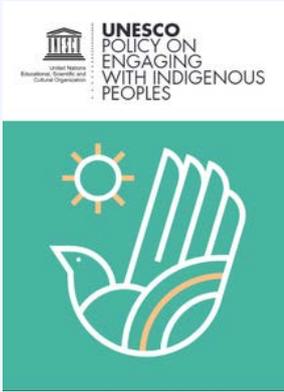
Indigenous peoples hold a rich diversity of living heritage, including practices, representations, expressions, knowledge and skills that continue that contribute to the vitality, strength and wellbeing of communities.

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INDIGENOUS PEOPLES: KEY UNESCO RESOURCES



UNESCO POLICY ON ENGAGING WITH INDIGENOUS PEOPLES (2017)

The UNESCO policy on engaging with Indigenous Peoples guides the Organization's work, in all areas of its mandate, that involve or are relevant for indigenous peoples and of potential benefit or risk to them. It ensures that the Organization's policies, planning, programming and implementation uphold the UNDRIP.

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Global Action Plan of the International Decade of Indigenous Languages

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UNESCO intersectoral programme

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Indigenous Peoples and the 2003 Convention on living heritage

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