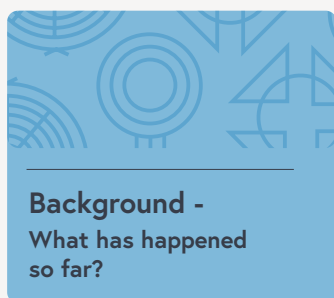


Local and traditional knowledge regarding biodiversity and sustainable customary practices – Sweden's present and future work

The Sami Parliament has been given the government mandate to accomplish parts of the Swedish implementation of the UN Convention on Biological Diversity (CBD). Sweden's signature to the Convention means that Swedish public authorities must respect and preserve traditional knowledge related to biodiversity and protect and encourage sustainable customary land and water practices.

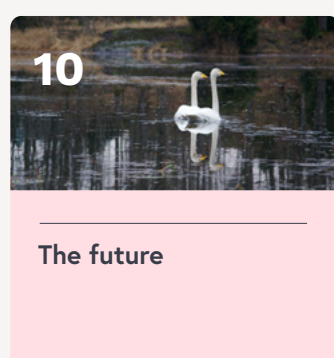
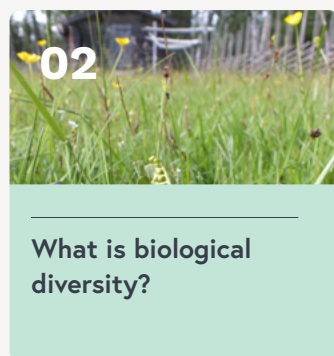
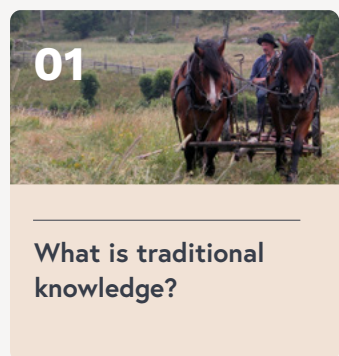
The Government has assigned the Sami Parliament to serve as the thematic focal point for Articles 8(j) and 10(c) of the CBD. This means that the Sami Parliament is responsible for the national coordination of work on these issues. The mandate concerns traditional knowledge and sustainable customs throughout the country, which can provide knowledge and guidance also for the continued, future use of natural resources by humankind in the sustainable management of biodiversity - all that lives and grows.



Introduction

The Convention on Biological Diversity is abbreviated CBD. To date, 197 countries have signed and ratified the UN Convention on Biological Diversity. Countries will work together to conserve species, use resources sustainably and share the benefits of genetic resources equitably.

Sweden signed the Convention in 1992 during the Earth Summit in Rio de Janeiro. Since 1997, the Convention's objectives have been incorporated into Sweden's environmental objectives work.



Partners



CENTRUM FÖR
BIOLOGISK MÅNGFALD

The Sami Parliament

Åsa Labba, Focal Point Coordinator for Sami Traditional Knowledge
Phone: +46 (0)63-15 08 70
asa.labba@sametinget.se

About the mandate - The role of the Sami Parliament

The Sami Parliament's government mandate

The Sami Parliament will be the focal point for Articles 8(j) and 10(c) of the Convention on Biological Diversity (CBD) and will involve other public authorities and actors who have knowledge and can play a role in the implementation of these articles in Sweden.

Focal point

Serving as a thematic focal point means being the contact point for a specific issue and responsible for national coordination, in this case for Sweden's implementation of Articles 8(j) and 10(c) covering traditional knowledge and customary sustainable use linked to biodiversity.

Matilda Månsson, the Sami Parliament's lawyer for international affairs, has been appointed by the Ministry of the Environment as Sweden's national thematic focal point for Article 8(j) and related articles.

The Sami Parliament and the SLU Swedish Biodiversity Centre are working together on the mandate

The Sami Parliament is the administrative authority in the area of reindeer husbandry and Sami culture, which sets the framework for the Sami Parliament's implementation of the mandate. In practice, the framework of the administrative responsibility of the Sami Parliament means that coordination of other knowledge traditions than those of the Sami, pursuant to the focal point mandate, should be placed

outside the Sami Parliament. Therefore, the Sami Parliament has chosen to cooperate with the SLU Swedish Biodiversity Centre (CBM), which assists in the work, especially with knowledge traditions other than those of the Sami.

SLU Swedish Biodiversity Centre (CBM)

CBM is a competence centre at the Swedish University of Agricultural Sciences, established in 1994 by mandate of the Swedish Parliament to contribute to Sweden's implementation of the Convention. CBM carries out research, collaboration, expert studies and communications activities.

Working methods

The Sami Parliament and CBM have chosen to closely collaborate in order to benefit from our respective experiences, networks and competences to achieve success, which we see as a strength vis-a-vis implementation. As many of the issues are common to the knowledge holders and the public authorities that are target groups for the mandate, cooperation is necessary if we are to make the best use of resources.

Target groups

The target groups of the mandate are authorities and knowledge holders via their interest groups or similar. A large part of the activities will consist of awareness-raising and dialogue with public authorities and knowledge holders to inventory and visualise needs and together develop models and working methods for the practical implementation of Articles 8(j) and 10(c).

Want to delve deeper?

- **Read more on the Sami Parliament's website**
Focal point responsibility for Articles 8(j) and 10(c) of the Convention on Biological Diversity (CBD).
- **What is the Sami Parliament?**
A film describing how the Sami Parliament works and the role of the Sami Parliament in democracy.
[Link to movie \(in Sami, Swedish subtitles\)](#)

Background - What has happened so far?

The UN Convention on Biological Diversity (CBD)

Negotiated during the Earth Summit in Rio de Janeiro in 1992, when it was also signed by Sweden.

Article 8(j) inquiry

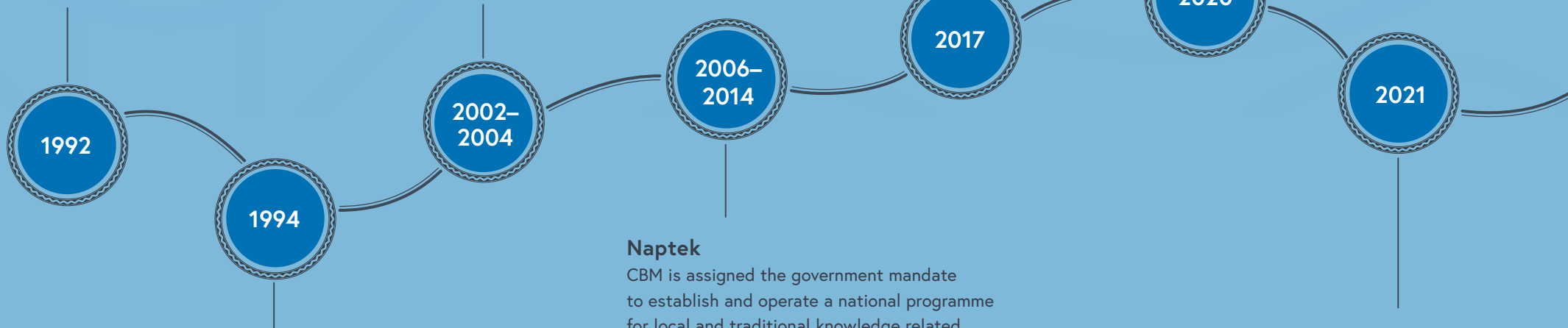
The government assigns CBM the mandate to investigate how Sweden should manage implementation of Article 8(j) of the Convention on Biological Diversity.

The Sami Parliament and the Swedish Environmental Protection Agency

The government instructs the Sami Parliament and the Swedish Environmental Protection Agency to propose measures to ensure that Articles 8(j) and 10(c) of the Convention on Biological Diversity (CBD) are implemented in Sweden in the long term. The mandate will be presented in a joint report in 2018.

Official letter from the Sami Parliament

In 2020, the Ministry of Environment will organise a hearing on the joint report with stakeholders. Subsequently, the Sami Parliament submits an official letter to the Ministry of the Environment requesting that the Sami Parliament be assigned focal point responsibility.



SLU Swedish Biodiversity Centre (CBM)

The Government mandates the Swedish University of Agricultural Sciences and Uppsala University to establish a Biodiversity Centre in response to Sweden's signing of the Convention on Biological Diversity.

Naptek

CBM is assigned the government mandate to establish and operate a national programme for local and traditional knowledge related to the conservation and sustainable use of biodiversity (Naptek).

The Sami Parliament as thematic focal point

The Sami Parliament is assigned the government mandate to be the thematic focal point for Articles 8(j) and 10(c) of the Convention on Biological Diversity.

Glossary - Explanation of terms

Árbediehtu

Sami traditional knowledge is usually referred to as *árbediehtu*, which is a North Sami word.

Eallinbiras

The Sami Parliament's programme for a sustainable living environment.

Ecosystem services

Ecosystem services, also known as nature's benefits, arise when nature or the ecosystem contributes things that we humans benefit from or otherwise value. For example, the ecosystem's production of timber, game, fish, berries and mushrooms, or its ability to prevent flooding or drought. These may also be spiritual or cultural values that create quality of life and coherence. Nature's values and services for both body and soul, but also for its own sake as some ecosystem services, often referred to as *regulating* or *usupporting ecosystem services*, help to create functioning ecosystems that deliver other ecosystem services.

UN Convention on Biological Diversity (CBD)

The *UN Convention on Biological Diversity* – is a convention to encourage the conservation of biological diversity, the sustainable use of its components and the fair and equitable sharing of the benefits arising from the use of genetic resources.

Focal point

A designated contact person or contact organisation with coordinating responsibility for a specific issue is called a focal point. This is illustrated by the concept from the field of optics, where the focal point (locus) is where rays (information)

gather and radiate out again. In this case, it is about national information to the CBD internationally and from the international work to local actors. The Sami Parliament has the mandate to serve as the thematic focal point for issues related to traditional knowledge, Article 8(j), and customary practices, Article 10(c).

Genetic resource

Genetic resources are any material of plant, animal, microorganism or other origin that contains genetic material and has actual or potential value.

Convention

A convention is an international agreement to which states can become signatories. By signing and ratifying a convention, the country commits itself to the contents and the convention becomes legally binding. Most conventions require countries to report on implementation and compliance vis-a-vis the content of the convention.

Knowledge holder

Knowledge holder – is a word that describes someone who helps to pass on knowledge regarding a particular activity or land management practice, for example older reindeer herders or archipelago fishermen who pass on their experience to younger generations.

Naptek

National programme for local and traditional knowledge related to the conservation and sustainable use of biodiversity. A government mandate assigned to CBM between 2006-2014.



Custom

Custom or customary practice is doing something according to tradition, i.e., the way it has “always” been done. In law, the term customary law is used to describe a legal rule that is based on established custom even if it is not enshrined in law. Customary sustainable use is a use of local resources that is based on tradition in both form and content and thus falls under Article 10(c) of the CBD.

SLU Swedish Biodiversity Centre (CBM)

A centre at the Swedish University of Agricultural Sciences. CBM was established with government support in 1994 as a joint body of the Swedish University of Agricultural Sciences and Uppsala University in order to accomplish Sweden’s work on the UN Convention on Biological Diversity.

Traditional knowledge

A concept that describes experience-based folk knowledge, but knowledge also includes values and attitudes. This means that it includes practical methods of land use as well as spiritual aspects regarding what one may and may not do. The need for holistic thinking about the interconnectedness of everything is often emphasised.



Glossary - Abbreviations

CBD

UN Convention on Biological Diversity.

CBM

SLU Swedish Biodiversity Centre.

COP

The Conference of the Parties (designation of decision-making meetings for implementation of the Convention, in this context the COP to the CBD).

IPBES

The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services.

SBI

Subsidiary Body on Implementation, monitors and works to strengthen the implementation of the CBD.

SBSTTA

The Subsidiary Body on Scientific, Technical and Technological Advice (SBSTTA), prepares documentation for COP decisions.

SLU

Swedish University of Agricultural Sciences.

WG8j

Working Group on Article 8(j) and Related Provisions of the Convention on Biological Diversity, working group on traditional knowledge and customary practice, prepares documentation for COP decisions.

UNDRIP

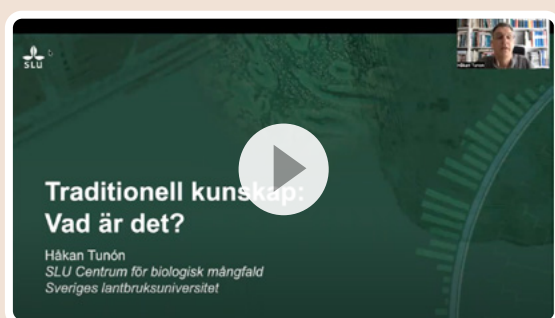
UN Declaration on the rights of indigenous peoples.

UNDROP

UN Declaration on the rights of peasants and other people working in rural areas.

01 What is traditional knowledge?

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Håkan Tunón, Senior Research Officer at SLU CBM, talks about traditional knowledge.

[Link to movie, in Swedish. \(Change to English subtitles using cc-button at lower right\)](#)

Traditional knowledge describes practical folk knowledge passed from generation to generation. It remains in a state of constant change as an adaptation to the surrounding conditions. Terms such as traditional ecological knowledge, action-based knowledge and experiential knowledge are often used, as well as indigenous knowledge in the case of indigenous peoples. The definition that has had the most impact was formulated by the Canadian professor Fikret Berkes: *A cumulative body of knowledge, practice and belief, evolving by adaptive processes and handed down through generations by cultural*



Anna Skarin, Professor of Reindeer Husbandry at SLU. Reindeer husbandry - an industry based on traditional knowledge and the natural adaptation of reindeer to the environment.

[Link to movie \(in Swedish\)](#)

transmission, about the relation of living beings (including humans) with one another and with their environment.

The same definition is also often used today to describe the term indigenous knowledge. CBD describes traditional knowledge, innovations and practices as: *Traditional knowledge refers to the knowledge, innovations and practices of indigenous and local communities around the world. Developed from experience gained over the centuries and adapted to the local culture and environment, traditional knowledge is*





Image: Carl-Johan Utsi

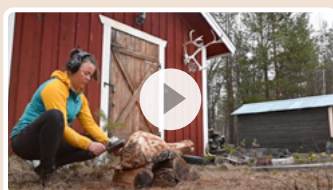
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transmitted orally from generation to generation. It tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices, including the development of plant species and animal breeds. Sometimes it is referred to as an oral traditional for it is practiced, sung, danced, painted, carved, chanted and performed down through millennia. Traditional knowledge is mainly of a practical nature, particularly in such fields as agriculture, fisheries, health, horticulture, forestry and environmental management in general.

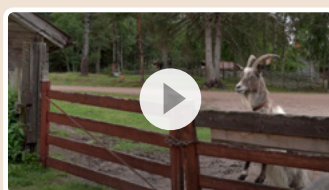
The concept has been criticised because it implicitly assumes that the knowledge holder is rooted in only one knowledge tradition, although most of us today possess knowledge from several different contexts. Some from family, some from school and some from things you've read.

Good examples - Hearing from knowledge holders

Films describing the link between traditional knowledge and biodiversity.



Julia Rensberg, craftswoman.
[Link to movie \(In Swedish with English subtitles\)](#)



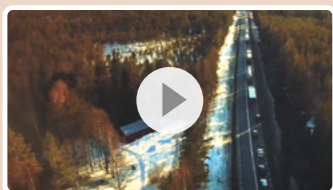
Transhumance in Sweden.
[Link to movie, in Swedish. \(Change to English subtitles using cc-button at lower right\)](#)





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Want to delve deeper?



Examples of how public authorities can consider traditional knowledge in decision-making.

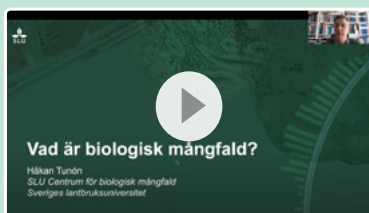
[Link to movie \(in Swedish\)](#)

Selected book chapters and texts about:

- **Samisk traditionell kunskap** – Laila Öberg Ben Ammar och Håkan Tunón
Håkan Tunón & Klas Sandell (ed.) *Biologisk mångfald, naturnyttor, ekosystemtjänster. Svenska perspektiv på livsviktiga framtidsfrågor. CBM's publication series 121, SLU Swedish Biodiversity Centre, Uppsala & Swedish Environmental Protection Agency, Stockholm. 2021*
- **Lokalt naturbruk, folklig kunskap och förhållandet till mångfalden** – Håkan Tunón
Håkan Tunón & Klas Sandell (ed.) *Biologisk mångfald, naturnyttor, ekosystemtjänster. Svenska perspektiv på livsviktiga framtidsfrågor. CBM's publication series 121, SLU Swedish Biodiversity Centre, Uppsala & Swedish Environmental Protection Agency, Stockholm. 2021*
- **Árbediehtu** – Samisk traditionell kunskap
- **Sametingets policydokument för traditionell kunskap** – Árbediehtu
- **Eallinbiras** – The Sami Living Environment Programme (in English)
- **Lokal och traditionell kunskap – goda exempel på tillämpning** – Håkan Tunón
CBM publication series 59, Naptek, Naptek, Swedsh Biodiversity Centre, Uppsala. 2012

02 What is biological diversity?

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Håkan Tunón, Senior Research Officer at SLU CBM, talks about biodiversity.

[Link to movie, in Swedish. \(Change to English subtitles using cc-button at lower right\)](#)

Biodiversity is a term that encompasses many different things in people's minds. In simple terms, we can say that: All life on earth is included in the concept of biodiversity. We also mean something very specific when we talk about it: the web of genes, species and ecosystems that surrounds us humans, and on which we depend entirely for our survival.

The CBD explains that biodiversity is: *The variability among living organisms from all sources including, inter alia, terrestrial, marine and other aquatic ecosystems and the ecological complexes of which they are part; this includes diversity within species, between species and of ecosystems.*

Genetic resources are any material of plant, animal, microorganism or other origin that contains functional units of heredity, and has actual or potential value.



Torbjörn Ebenhard, Director of the SLU Centre for Biodiversity. Lecture at the 2021 Diversity Conference. [Link to movie \(in Swedish\)](#)

Biodiversity is thus not just about rare animals and plants, but about those on which we depend for our life and livelihood. The conservation and sustainable use of biodiversity is managed in Sweden within the framework of the national environmental quality objectives system. Sweden has a generational goal ("to hand over to the next generation a society in which the major environmental problems have been solved, without causing increased environmental and health problems beyond Sweden's borders") and 16 environmental quality objectives that aim to define what needs to be achieved in Swedish environmental and nature conservation. The system was adopted by the Swedish Parliament in 1999 and development has so far been positive for two objectives, negative for five and neutral for the others. It has been pointed out that traditional knowledge can be an important element in creating a sustainable future.





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Want to delve deeper?

- [Read more on the SLU CBM website](#) – Fler aspekter om biologisk mångfald (in Swedish)

Selected book chapters about:

- **Ekosystemtjänster och naturnyttor** – Henrik G. Smith & Marie Stenseke
Håkan Tunón & Klas Sandell (ed.) *Biologisk mångfald, naturnyttor, ekosystemtjänster. Svenska perspektiv på livsviktiga framtidsfrågor. CBM's publication series 121, SLU Swedish Biodiversity Centre, Uppsala & Swedish Environmental Protection Agency, Stockholm. 2021*
- **Vad är biologisk mångfald i ett biologiskt perspektiv** – Bengt Gunnar Jonsson
Håkan Tunón & Klas Sandell (ed.) *Biologisk mångfald, naturnyttor, ekosystemtjänster. Svenska perspektiv på livsviktiga framtidsfrågor. CBM's publication series 121, SLU Swedish Biodiversity Centre, Uppsala & Swedish Environmental Protection Agency, Stockholm. 2021*
- **A million species are at risk of extinction!** – Torbjörn Ebenhard
Håkan Tunón & Klas Sandell (ed.) *Biologisk mångfald, naturnyttor, ekosystemtjänster. Svenska perspektiv på livsviktiga framtidsfrågor. CBM's publication series 121, SLU Swedish Biodiversity Centre, Uppsala & Swedish Environmental Protection Agency, Stockholm. 2021*
- **Antologi om biologisk mångfald** – Håkan Tunón & Klas Sandell (red.)
Håkan Tunón & Klas Sandell (ed.) *Biologisk mångfald, naturnyttor, ekosystemtjänster. Svenska perspektiv på livsviktiga framtidsfrågor. CBM's publication series 121, SLU Swedish Biodiversity Centre, Uppsala & Swedish Environmental Protection Agency, Stockholm. 2021*

03 UN Convention on Biological Diversity

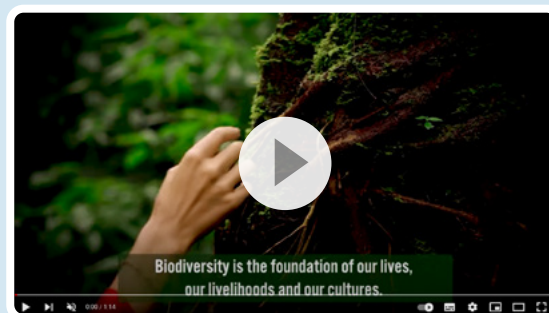
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Håkan Tunón, Head of Research at SLU CBM, discusses the Convention on Biological Diversity (CBD) and Articles 8(j) and 10(c), which deal with traditional knowledge and sustainable customary practice.

[Link to movie, in Swedish. \(Change to English subtitles using cc-button at lower right\)](#)

The CBD (UN Convention on Biological Diversity) was negotiated during the Earth Summit in Rio de Janeiro, 1992. Article 1 of the Convention reads: *The objectives of this Convention, to be pursued in accordance with its relevant provisions, are the conservation of biological diversity, the sustainable use of its components and the fair and equitable sharing of the benefits arising out of the utilization of genetic resources, including by appropriate access to genetic resources and by appropriate transfer of relevant technologies, taking into account all rights over those resources and to technologies, and by appropriate funding.*



The Post-2020 Global Biodiversity Framework
[Link to movie](#)

The Convention is thus not only a nature conservation convention, but also touches on all uses of biodiversity and the landscape, including issues of equitable sharing of benefits. It is signed by every country in the world except the United States and the Vatican City State. The Convention is both a document from 1992 and an ongoing process of evolving interpretation and application.

The Convention's decisions are legally binding for the states that are parties to the Convention, and not for their citizens, companies or local public authorities. What the parties to CBD





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achieve therefore depends entirely on what states do in their own countries after the negotiation meetings. At the national level, this may involve writing new laws and regulations or initiating and stimulating activities to implement what has been agreed.

Convention bodies

The work of the Convention includes a number of different fora to develop tools and recommendations for parties to implement the Convention nationally. The highest decision-making body is the Conference of the Parties (COP), which holds international negotiations every two years. To prepare the decisions, there is, inter alia, the Subsidiary Body for Scientific and Technological Advice (SBSTTA), the Subsidiary Body on Implementation (SBI) and a specific working group on traditional knowledge and practices,

Ad Hoc Open-ended Working Group on Article 8(j) and Related Provisions (WG8j). There is also a separate Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) which provides advice to policy makers based on science and traditional knowledge. It can be seen as the equivalent of the UN Intergovernmental Panel on Climate Change (IPCC), but for biodiversity and ecosystem services. The Convention also has a secretariat in Montreal that prepares documents, draft decisions and recommendations for the various meetings and processes of the Convention. The work of the Convention is therefore very much alive after thirty years.

Want to delve deeper?

- **En introduktion till konventionen** – Torbjörn Ebenhard
Håkan Tunón & Klas Sandell (ed.) *Biologisk mångfald, naturnyttor, ekosystemtjänster. Svenska perspektiv på livsviktiga framtidsfrågor. CBM's publication series 121, SLU Swedish Biodiversity Centre, Uppsala & Swedish Environmental Protection Agency, Stockholm. 2021*
- **Read more on the Convention's website** – UN Convention on Biological Diversity (CBD)

04 Article 8(j) of the Convention on Biological Diversity

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One of the CBD's sub-articles that has received the most attention is Article 8(j). The overall title of Article 8 is *In-situ Conservation*, where *in situ* means in its proper environment, where it has evolved (as opposed to *ex situ* which includes conservation in zoos and botanical gardens).

Article 8(j) reads: *Each Contracting Party shall, as far as possible and as appropriate, subject to its national legislation, 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 and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices.*

The article and further negotiations concerning it focus very much on participatory processes and how to include indigenous peoples and local communities in conservation and management of the landscape and biological resources in an ethical,

equitable and fair way. Within the Convention, a variety of guidelines have been developed to help states implement these intentions at the national level, but none of these are currently applied in Sweden.

Based on the CBD Programme of Work on the Implementation of Article 8(j) and Related Provisions of the Convention on Biological Diversity, this should be interpreted as including small-scale, non-industrial, local natural resource users in planning and decisions that are likely to affect their local environment and land management.

Working group (WG 8j)

The fourth Conference of the Parties established an open-ended working group to work on Article 8(j) and related issues. The aim was to develop tools for countries to implement the intentions of the Convention with regard to traditional knowledge and indigenous and local communities. This working group also prepared a programme of work for national implementation which was adopted by the Conference of the Parties in 2000.





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The introductory part of the work programme sets out five general principles that should characterise the work both internationally and nationally:

- 1. Full and effective participation of indigenous and local communities in all stages of the identification and implementation of the elements of the programme of work. Full and effective participation of women of indigenous and local communities in all activities of the programme of work.*
- 2. Traditional knowledge should be valued, given the same respect and considered as useful and necessary as other forms of knowledge.*
- 3. A holistic approach consistent with the spiritual and cultural values and customary practices of the indigenous and local communities and their rights to have control over their traditional knowledge, innovations and practices.*
- 4. The ecosystem approach is a strategy for the integrated management of land, water and living resources that promotes conservation and sustainable use of biological diversity in an equitable way.*
- 5. Access to traditional knowledge, innovations and practices of indigenous and local communities should be subject to prior informed consent or prior informed approval from the holders of such knowledge, innovations and practices.*

Want to delve deeper?

- [Read more on the CBD website about the work with Article 8\(j\)](#)
- [The CBD Programme of Work on Article 8\(j\) and related provisions](#)
- [The CBD Plan of Action on Customary Sustainable Use, Article 10\(c\)](#)



05 Indigenous peoples and local communities in the Convention on Biological Diversity

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The CBD is the first convention to include indigenous peoples and local communities in its work, recognising the importance of local and traditional knowledge to provide a solid knowledge base, together with scientific knowledge, for the implementation of the Convention. This is laid down in Articles 8(j) and 10(c) of the Convention.

The Convention on Biological Diversity does not define the terms “indigenous and local communities” or “indigenous peoples and local communities”. The Glossary of Relevant Key Terms and Concepts within the Context of Article 8(j) and Related Provisions does not recommend a definition but refers to other sources for advice, where self-identification is a fundamental criterion.

In ILO Convention 169 indigenous peoples are defined as “peoples in independent countries who are regarded as indigenous on account of their

descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present State boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.” (ILO 169, Article 1b).

The Sami fit the ILO 169 definition of what constitutes an indigenous people and identify themselves as indigenous. In 1977, the Swedish Parliament confirmed that the Sami are an indigenous people, which is also stated in the Swedish Constitution. The fact that the Sami are an indigenous people means, among other things, that Sweden has special obligations under international law towards the Sami people. For example, to promote their ability to maintain and develop their own cultural and social life.





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Who is included in the term *local communities* in the Convention is often considered more difficult to determine. The Convention stresses that it is about “indigenous peoples and local communities embodying traditional lifestyles” relevant to biodiversity. Advice on how to define local communities in the context of article 8(j) is available in decision XI/14, paragraphs 17-21 on local communities, and the report of the Expert Group Meeting of Local Community Representatives within the Context of Article 8(j) and Related Provisions of the Convention on Biological Diversity (UNEP/CBD/WG8J/7/8/Add.1). Twenty-four different characteristics that may define local communities are provided in the annex to this report, the first of which is self-identification as a local community.

In this context, particular attention should be paid to groups of small-scale, non-industrial land managers. Twenty-four different characteristics that may define local communities are provided in the annex to this report, the first of which is self-identification as a local community. In this context, particular attention should be paid to groups of small-scale, non-industrial land managers.

Want to delve deeper?

- [The Sami](#) – An indigenous people (in Swedish)
- [Read more on the CBD website](#) – CBD work programme in original

06

Who holds traditional knowledge?

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As stated in the Environmental Objectives Bill approved by the Swedish Riksdag 1995: *Examples of local and traditional knowledge in a Swedish context are the traditional knowledge passed down from generation to generation regarding how to manage different local meadow systems to achieve long-term yields, or the Sami knowledge of reindeer husbandry, hunting and fishing. Groups that may have this knowledge in Sweden are, for example, farmers and foresters, the Sami, fäbod [transhumant] farmers, archipelago, mountain and forest farmers, archipelago and inland fishers, hunters and craftspeople.*

*Svenska miljömål: ett gemensamt uppdrag
(Swedish environmental objectives: A shared mandate)
(Govt. bill 2004/05:150), p.225.*

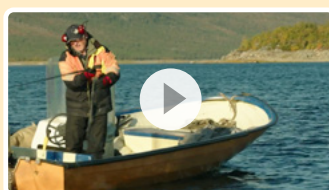
These provisions were included in the decision adopted by the Swedish Parliament in November 2005 to establish the sixteenth environmental objective.

Good examples - Hearing from knowledge holders

Films describing the link between traditional knowledge and biodiversity.



Lena Viltok, craftswoman.
[Link to movie \(In Swedish with English subtitles\)](#)



Nikke Nutti, traditional fishing.
[Link to movie \(In Swedish with English subtitles\)](#)



07 Article 10(c) of the Convention on Biological Diversity

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Article 10(c). The overall title of Article 10 is "Sustainable Use of Components of Biological Diversity".

Article 10(c) reads: *Each Contracting Party shall, as far as possible and as appropriate, protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements.*

The article is about enabling traditional land and resource use to ensure the livelihood of local communities and to manage resources locally for the long term. Many traditional land-use systems contribute to the maintenance of a certain kind of biodiversity, e.g., traditional meadow management, pollarding of trees, forest grazing. Reindeer husbandry, transhumance, farming in archipelagos, hunting and small-scale fishing based on traditional methods may be examples of customary use in accordance with Article 10(c).

08

Swedish implementation of Articles 8(j) and 10(c) in CBD

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During the first decade of the CBD, functions were developed to nationally implement parts of the commitments that came with the signing. In Sweden, the implementation of the CBD has so far been done mainly through the national environmental quality objectives system. The SLU Swedish Biodiversity Centre (CBM) was established in 1994 to serve as a tool for Sweden's implementation. In 1997, a project was initiated to survey the practical and cultural benefits of biodiversity in Sweden throughout history and into the future. CBM also received a government mandate in 2002 to investigate how Article 8(j) could be implemented in Sweden and which groups could be considered relevant for its application. The result was *Traditionell kunskap och lokalsamhällen: artikel 8j i Sverige* (Traditional Knowledge and Local Communities: Article 8(j) in Sweden) (2004). This formed the basis for parts of the bill *Svenska miljömål: ett gemensamt uppdrag* (Swedish environmental objectives: A shared mandate) (Govt. bill 2004/ 05: 150).

Swedish bills dealing with local and traditional knowledge

Swedish environmental objectives: A shared mandate (Govt. bill 2004/05:150) is the first Swedish bill to highlight traditional knowledge and its relevance to the environmental objectives system.

It states inter alia:

- "Traditional and local knowledge about biodiversity and its use is preserved and used where appropriate."
- "Several horizontal aspects related to biodiversity are weakly or not at all incorporated in the milestone targets. This includes knowledge building, including traditional knowledge, and the area of communication, education, awareness and understanding."
- "Local ownership and governance that takes into account local and traditional knowledge can benefit both biodiversity and long-term economic development. The local and traditional knowledge is part of a cultural and local identity that can contribute new innovations to create a sustainable society, can promote local products important for rural development and can preserve traditional land use."

Naptek

In 2005, the government decided, on the basis of Govt. bill 2004/05:150, that the SLU Swedish Biodiversity Centre develop and run a national programme to help raise awareness of issues relating to Articles 8(j) and 10(c).



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The programme was to include the following elements:

1. *Surveying and documentation.*
2. *Measures to maintain local and traditional knowledge.*
3. *Dissemination of local and traditional knowledge to specific target groups such as users of biological resources and public authorities.*
4. *Stimulate research.*

The programme worked through collaboration with various stakeholders such as public authorities, industry and other relevant organisations and actors. Furthermore, international exchange was included, including participation in the processes of the Convention on Biological Diversity on these issues.

A diversity of activities were carried out targeting a number of different local communities and small-scale activities to provide a basis for the continued national implementation of the articles. The work was done in cooperation with a variety of actors and in close collaboration with the Sami Parliament on issues related to Sami culture and traditions. The mandate lasted from 2006 to 2012. In 2010, a comprehensive survey of the situation of traditional knowledge in

Sweden was carried out, which was presented in the report: *Investigation of the status and trends of local and traditional knowledge in Sweden (in Swedish).*

As an extension of the Naptek assignment, CBM carried out two in-depth inquiries in 2013 and 2014 pursuant to a mandate from the Swedish Environmental Protection Agency into the responsibilities of various public authorities for the national implementation of Articles 8(j) and 10(c):

- *How should Sweden implement Articles 8(j) and 10(c) in order to achieve Aichi Target 18 of the UN Convention on Biological Diversity?*
- *Ways forward for some national authorities in implementing the Convention on Biological Diversity and local and traditional knowledge relevant to biodiversity (both in Swedish).*

The following goals related to Article 8(j) are stated in Sweden's strategy for biodiversity and ecosystem services (Govt. Bill 2013/14:141), inter alia:

- *That traditional and local knowledge of the direct and indirect contribution of ecosystems to human well-being is respected and integrated into decision-making, etc.*





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- That the conditions for including different stakeholders in order to, inter alia, embrace and integrate traditional and local knowledge need to be clarified.
- That methods are needed to bring together knowledge about the use of ecosystem services from local knowledge holders and to relate different knowledge systems and descriptions of reality to each other.

The strategy also aims for Sweden to play a leading role in the recognition of traditional knowledge and indigenous peoples' rights.

Inquiry regarding the implementation of Articles 8(j) and 10(c)

In March 2017, the Swedish Environmental Protection Agency and the Sami Parliament were assigned to propose measures to ensure that Articles 8(j) and 10(c) of the CBD are implemented in Sweden in the long term. The assignment was presented in a joint report which included the following proposals:

- To strengthen the preservation and dissemination of traditional knowledge through a pilot project to make it accessible and through measures in the Rural Development Programme.

- To increase respect for traditional knowledge and improve the participation of knowledge holders through an analysis of relevant regulations, a strengthening of the role of the Sami Parliament in the environmental objectives system, further development of the reindeer husbandry plans and also the use of the model in fäbodbruket, the Swedish transhumance system.
- To enable monitoring of implementation by developing a new interim target in the environmental objectives system and introducing a reporting requirement for the relevant public authorities in their annual ministerial directives.
- That the Sami Parliament be assigned a thematic focal point responsibility for Sami knowledge tradition.





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Want to delve deeper?

- **Traditionell kunskap och lokalsamhällen: artikel 8j i Sverige** – Håkan Tunón
CBM publication series 10, Swedish Biodiversity Centre, Uppsala. 2004
- **Utredning av status och trender rörande lokal och traditionell kunskap i Sverige** – Håkan Tunón
CBM publication series 39, Naptek, Swedish Biodiversity Centre, Uppsala. 2010
- **Hur bör Sverige genomföra artiklarna 8j och 10c i syfte att uppnå Aichi-mål 18 i FN:s Konvention om biologisk mångfald?** – Håkan Tunón, Marie Kvarnström, Weronika Axelsson Linkowski & Anna Westin
CBM publication series 83, Naptek, Swedish Biodiversity Centre, Uppsala. 2014
- **Vägar framåt för några nationella myndigheters implementering av konventionen om biologisk mångfald och lokal och traditionell kunskap av betydelse för biologisk mångfald** – Håkan Tunón, Tuija Hilding-Rydevik, Weronika Axelsson Linkowski, Maria Forsberg, Marie Kvarnström, Charlotta Warmark & Anna Westin
Naptek, Swedish Biodiversity Centre, Uppsala. 2015
- **Traditionell kunskap för bevarande och hållbart nyttjande av biologisk mångfald** – Rapport
Swedish Environmental Protection Agency & Sami Parliament. 2018

09 Traditional knowledge in the Convention's strategic plan

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At the 2010 Conference of the Parties, the parties to the CBD adopted a strategic plan for biodiversity 2011-2020 with its 20 Aichi Biodiversity Targets. The eighteenth target (Aichi 18) deals with the needed work of the parties to implement Articles 8(j) and 10(c).

Aichi Target 18 reads: By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels.

In their national reports on implementation of the CBD, few states considered themselves to have succeeded to any major extent in meeting Aichi Target 18. For example, Sweden does not consider that we have reached the target. The Parties to the Convention are currently negotiating a new global framework to guide actions worldwide through 2030.

In the new framework, respect and recognition of the traditional knowledge and contribution of indigenous peoples and local communities to biodiversity are important elements. Work has been delayed due to the pandemic, but the new framework is expected to be accepted at the Conference of the Parties in December 2022.

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The future

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Issues of indigenous and local communities' traditional knowledge, customary practices, rights and participation in decision-making and implementation of the Convention have always been a transverse/integrated issue within the Convention but have gained a stronger position in recent years. Further, they are expected to increase in importance with the Convention's continued work on indigenous and local community issues through a new programme of work on traditional knowledge and practices and a new framework of action targets. This also implies an increased focus on the work and implementation of these issues at a national level.

Internationally, it is also relevant to highlight the UN Declaration on the rights of indigenous peoples (UNDRIP), adopted in 2007, and the UN Declaration on the rights of peasants and other people working in rural areas (UNDROP), adopted in 2018. Sweden and seven other states voted against the UN General Assembly adopting the UNDROP.

The role of the Sami Parliament as Sweden's thematic focal point will play an important role in Sweden's continued work in cooperation with a variety of actors.