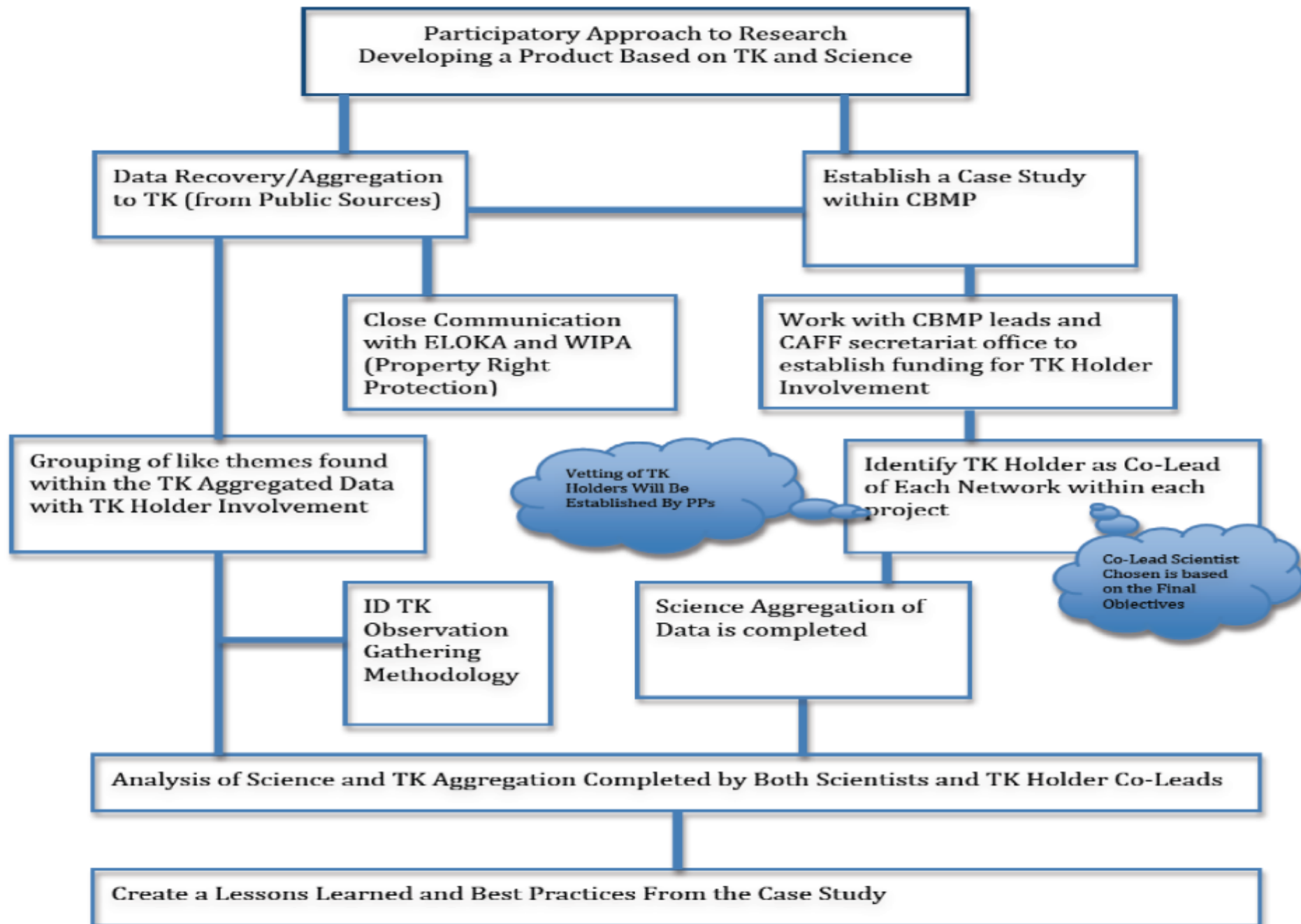
The background image shows a rural village scene. In the foreground, there is a grassy field with a long, narrow boat or canoe lying on its side. Several people are visible in the middle ground, some sitting on the grass and others standing near the boat. In the background, there are traditional wooden houses with thatched roofs, and a mountain range is visible in the distance. The overall scene suggests a traditional, rural community.

Traditional Knowledge is a systematic way of thinking and knowing that is elaborated and applied to phenomena across biological, physical, cultural and linguistic systems. Traditional Knowledge is owned by the holders of that knowledge, often collectively, and is uniquely expressed and transmitted through indigenous languages. It is a body of knowledge generated through cultural practices, lived experiences including extensive and multigenerational observations, lessons and skills. It has been developed and verified over millennia and is still developing in a living process, including knowledge acquired today and in the future, and it is passed on from generation to generation.



# A Multiple Evidence Base approach to connecting indigenous, local and scientific knowledge systems in an equal, transparent and useful way: Potential and Challenges

-Presentation prepared by:

Maria Tengö, Pernilla Malmer and Miriam Huitric



# Multiple Evidence Base (MEB) approach – A point of departure

- Indigenous, local and scientific knowledge systems are different manifestations of valid and useful knowledge systems...



...which generate complementary evidence for interpreting conditions, change, trajectories, and causal relationships relevant to the sustainable governance of ecosystems and biodiversity.

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# Ambition:

- How can we explore **synergies and complementarity** between knowledge systems to move towards more sustainable futures, while also respecting the rights and worldviews of knowledge holders?
- Legitimate, transparent, useful



“The Guna Yala dialogue”

# Knowledge for the 21st Century

Indigenous knowledge, traditional knowledge, science and connecting diverse knowledge systems

Usdub, Guna Yala, Panama 10 – 13 April 2012



Topics:

- Validation
- Documentation
- Sharing of knowledge
- Co-production of knowledge



## Guna Yala dialogue – key factors for successful exchange

### Essential attitudes:

- Trust
- Respect
- Reciprocity
- Equity
- Transparency



# Where is it being adopted? MEB in policy

## CBD:

- Strong support for MEB in multiple documents
- Reports from WG8(j) and subssta recommends CBMIS and MEB....



## IPBES:

- .... and forwards the recommendation to IPBES
- Material for the IPBES II recommends MEB
- Side event together with MEB and CBD, UNESCO, IPBES and Forest Peoples Programme





# Three general approaches to exchange between knowledge systems

## **“Integration”:**

Components of one knowledge system is incorporated into another through a validation process

## **Parallel approaches:**

Placing knowledge systems next to each other, using separate validation mechanisms and assessing insights

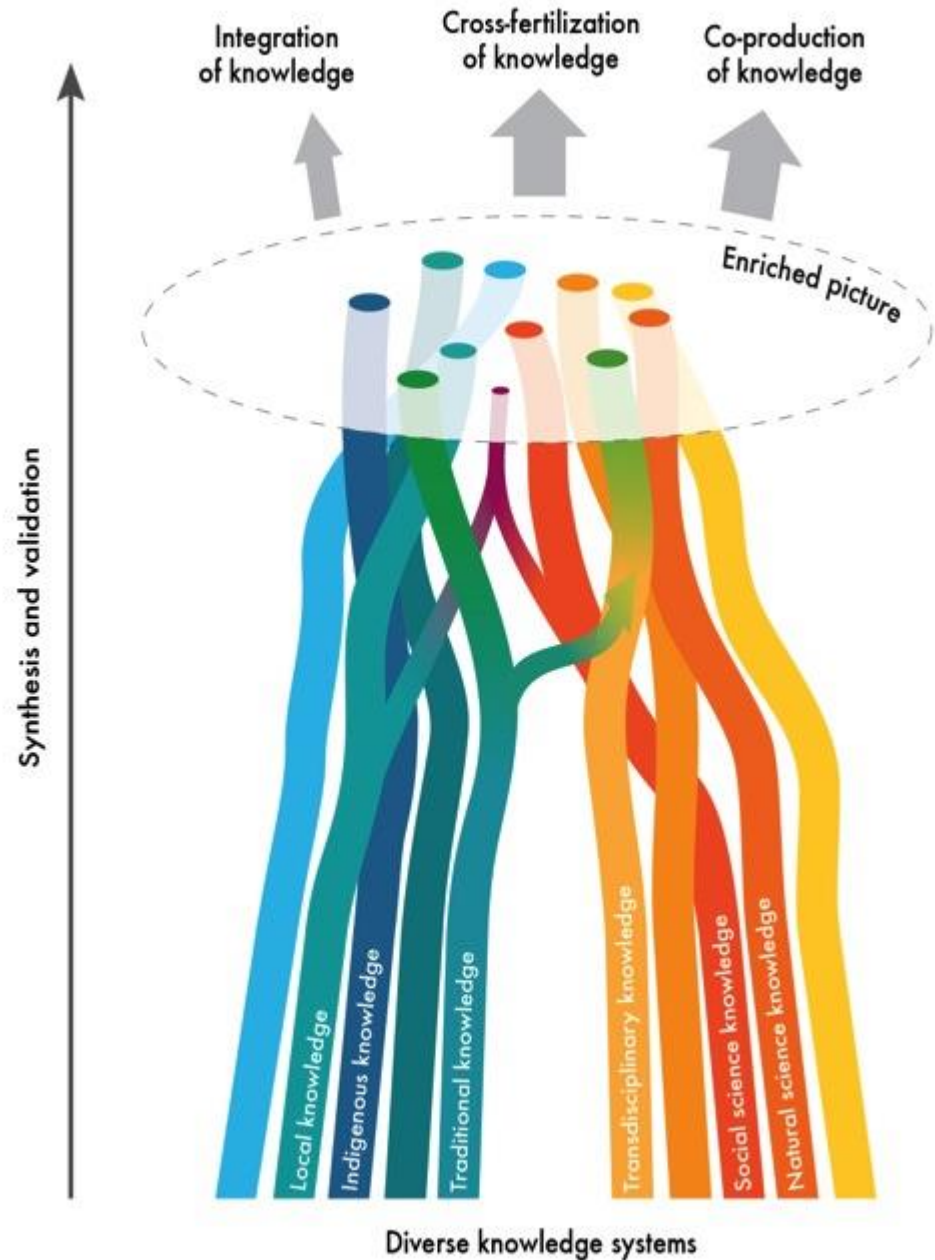
## **Co-production of knowledge:**

Engaging in mutual processes of knowledge generation



## Multiple Evidence Base approach emphasize:

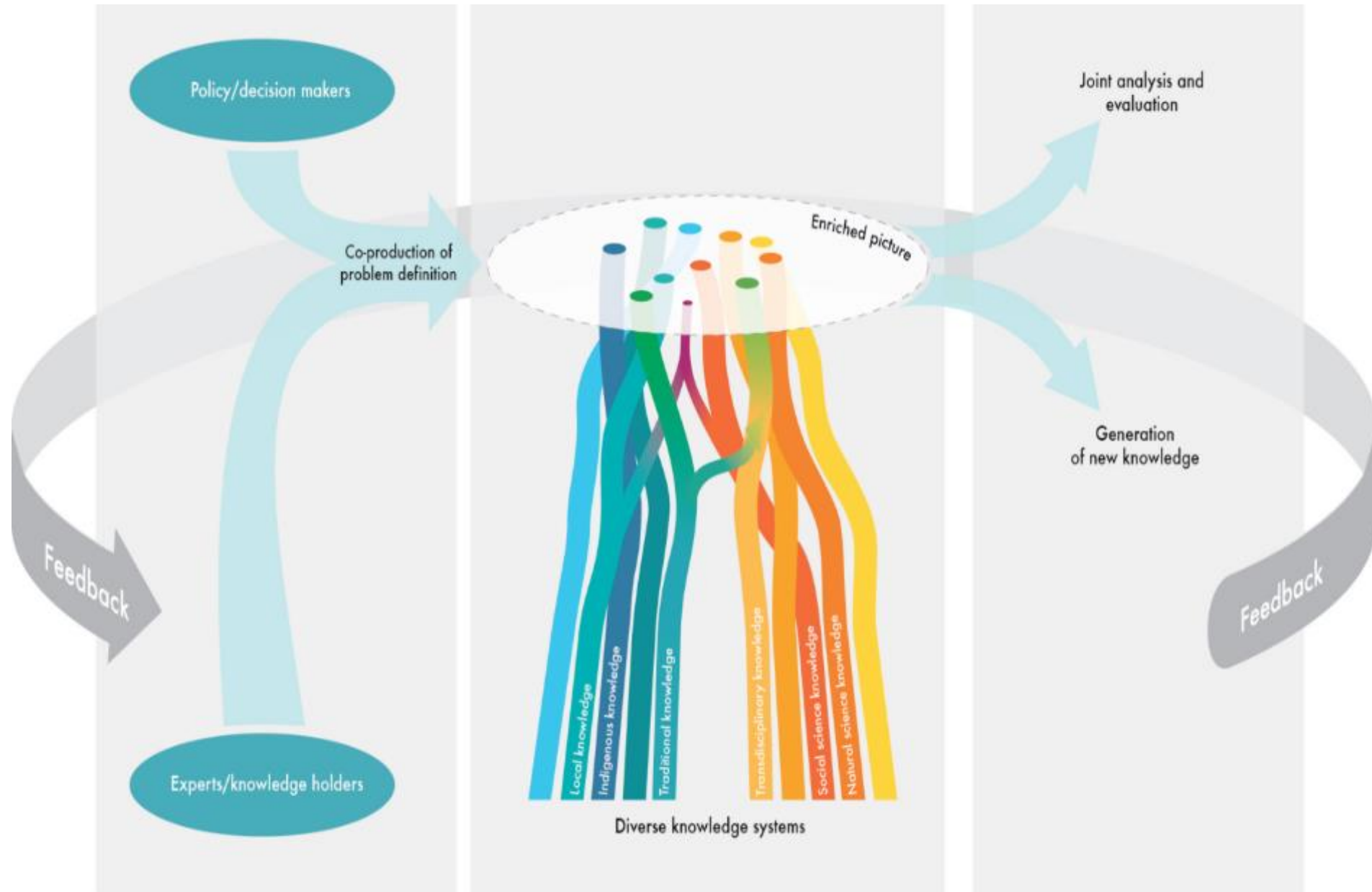
- Complementarity of knowledge systems
- Letting each knowledge system speak for itself
- Respecting mechanisms within each system to evaluate knowledge



## Phase 1

## Phase 2

## Phase 3





# Reindeer herding as an indicator for Sápmi cultural landscape

Collaborative study between Swedish Biodiversity Centre and the Saami Parliament 2013

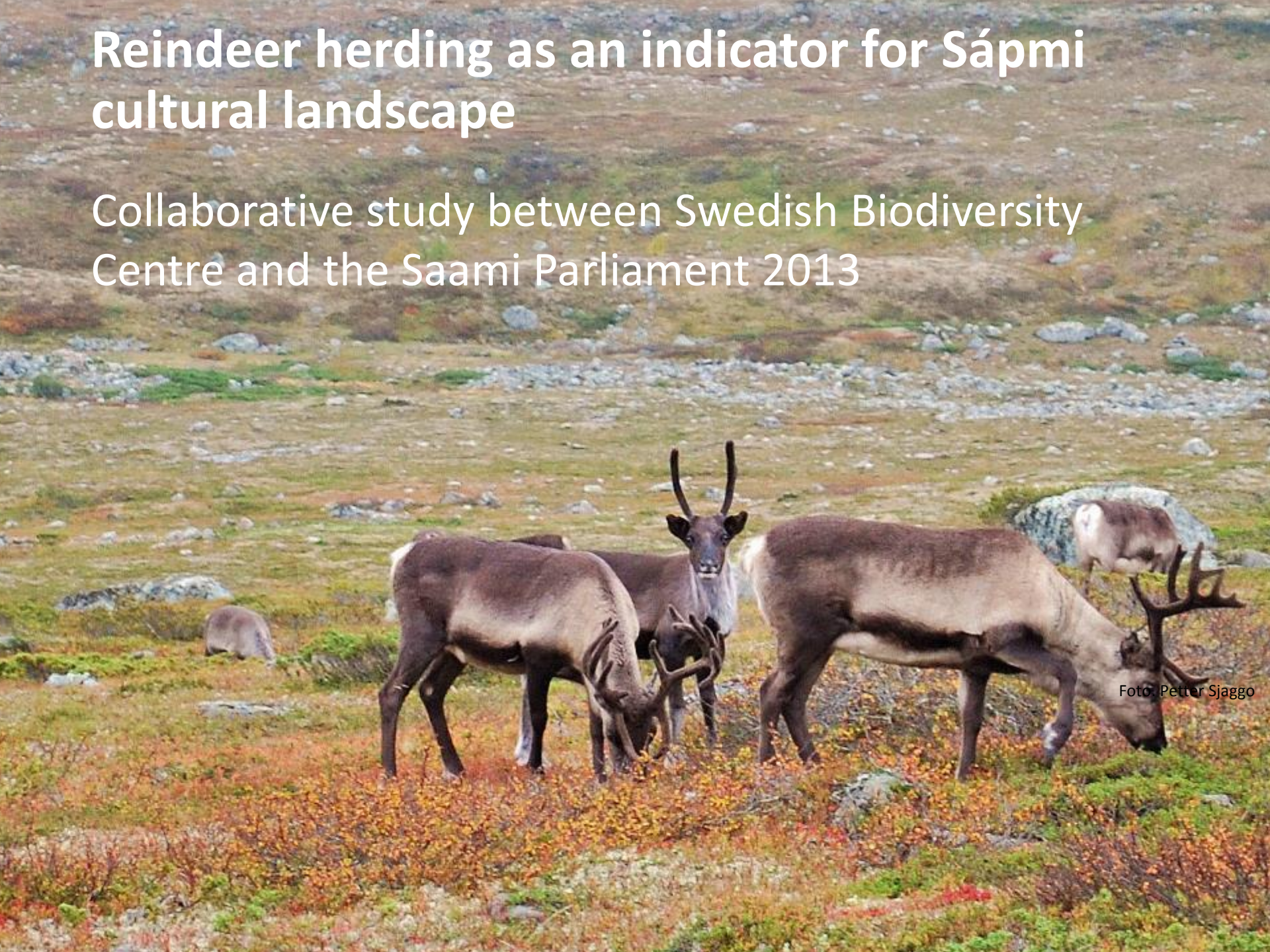


Foto: Petter Sjaggo



Landscape

Dictates

Reindeer and  
the herder

Influences

Biotopes,  
Habitats and  
grazing-ground

Form together



# Reindeer grazing increases biodiversity

- Grazing is variable in time and space
- Area of shrubs and bushes is increasing due to less grazing and trampling of reindeer
- Grazing can lower the alpine tree-line
- Grazing gives less competitive organisms the opportunity to establish and survive on mountain meadows or grass heaths



# Spheres of knowledge about the reindeer and its landscape

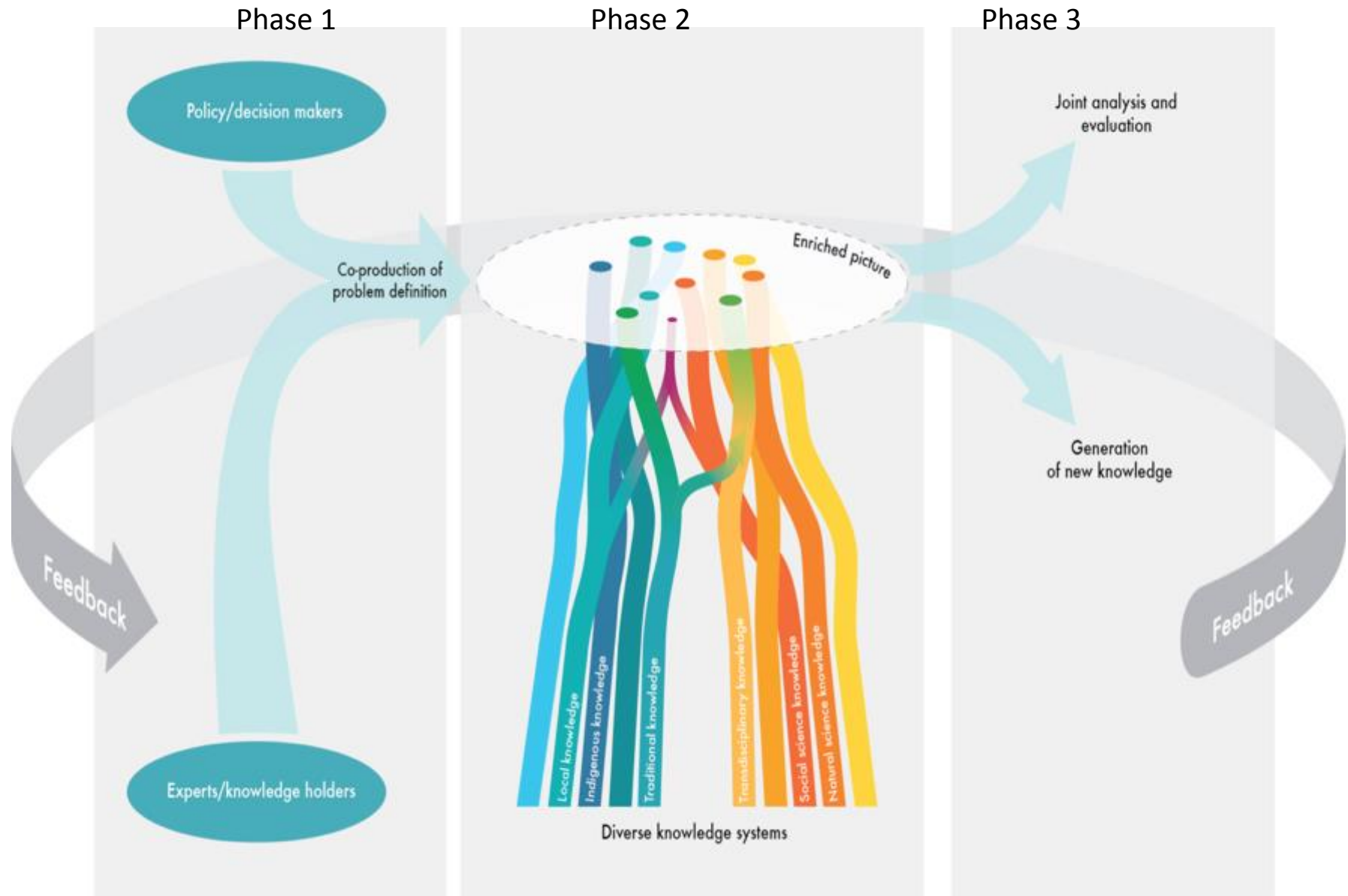


Academics and  
Universities

The Saami  
communities  
and  
knowledge  
holders

Government  
Practitioners

# The Multiple Evidence Base in an assessment process connecting indigenous, local and scientific knowledge systems



# Multiple Evidence Base - outcomes

- Enriched understanding
- Triangulation across knowledge systems
- A learning platform



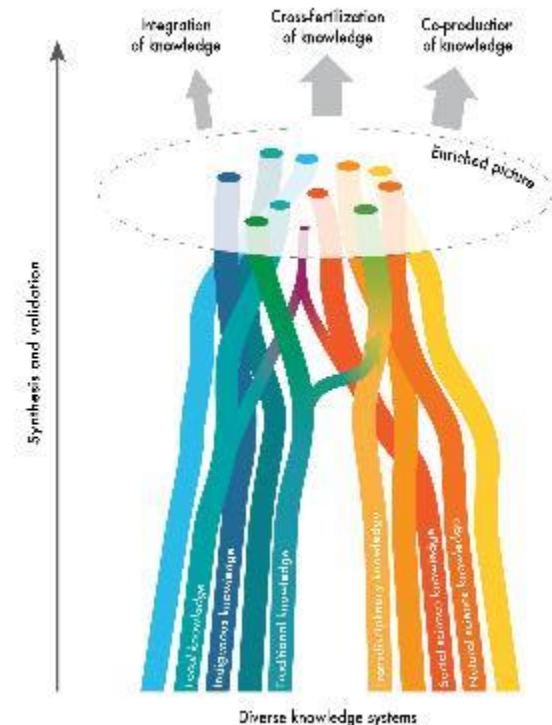


## Next steps (1):

- Implementing the MEB in practice
- Implications for resilience and for creating agency for positive change

→ Dialogue process in a community of practice

→ Strengthening collaboration with organization working directly with communities/knowledge holders



## Next steps (2):

Implementing MEB in pilot case studies, led by local organisations:

- MELCA-Ethiopia
- Tebtebba foundation, Philippines
- Institute for Culture and Ecology (ICE), Kenya
- Pgakenyaw Association for Sustainable Development (PASD), Thailand

Agency and constructive change emerging from working with local knowledge



# Conclusions

→ We need a diversity of knowledge, and *knowledge systems* for resilience and sustainable futures

→ We need to move from the 'integration of knowledge forms' to the 'mobilisation of knowledge actors'



(Tabara and Heras)





For more information on:

The Guna Yala Dialogue please visit:

<http://www.stockholmresilience.org/21/policy--practice/swedbio/dialogues/guna-yala-dialogue/multiple-evidence-base.html>

For a fact sheet on the MEB please visit:

<http://www.stockholmresilience.org/download/18.3110ee8c1495db744321641/1415346253123/meb+fact+sheet+140916.pdf>

# Thank you!

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# A continuing dialogue process

- Jokkmokk June 2011
- Guna Yala dialogue April 2012
- CBD COP 11 2012
- Sub-Global Assessment Network meeting, Stellenbosch South Africa November 2012
- Community based monitoring and Information Systems(CBMIS) workshops in the Phillipines and Bonn spring 2013
- Vilm workshop on connecting knowledge systems in IPBES, April 2013
- World Indigenous Network Conference, Australia, May 2013
- CBD WG 8(j) 8 and SBSTTA17 in Montreal, October 2013

