

Indigenous Valuation Systems

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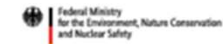


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IPBES Values Assessment: Message B3

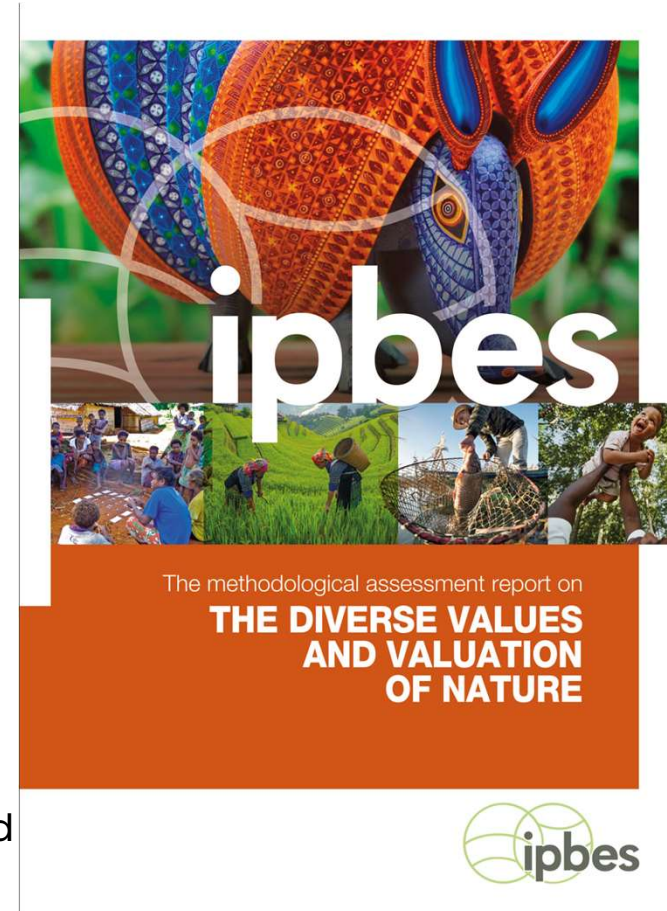
Background

B3. IPLCs undertake valuation of nature in their places and territories in accordance with their own worldviews and applying locally established procedures, which can offer new perspectives to improve and advance valuation processes (*established but incomplete*).

Valuation in the context of IPLCs aims at **supporting collective decisions regarding desirable human-nature relations** by generating information about nature, enhancing collective good quality of life, transmitting and generating local ecological knowledge, and reinforcing cultural identities (*established but incomplete*).

Valuation in these contexts often considers **different sources and types of information** and is undertaken **by diverse expert teams** that often include community members, and can imply consultation with ancestors, non-human species, landscapes and spiritual beings (*established but incomplete*).

Examples of valuation approaches are **patrols of communal territories** conducted to monitor attributes of nature, such as soil quality, pasture conditions, or wildlife abundance.



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IPBES Values Assessment: Message D2

Background

D2. Environmental policy instruments and policy support tools are more likely to foster transformative change for sustainability and justice when they are aligned with nature's diverse values (*well established*).

Different **rights-based approaches** have been found to incorporate the diverse values of nature into local and national laws and constitutions (e.g., rights to a healthy environment, rights of Mother Earth, rights of specific entities like rivers, lakes, mountains).

These are **inspired by IPLCs** and can make the case for biodiversity by stimulating institutional change in accordance with national laws and international principles of national sovereignty over natural



Photo: © Zsolt Molnár



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IPBES Values Assessment: Values-Centred Guidelines

Background

D1. Decision-making that fosters sustainability transitions can be advanced by following six interrelated values-centred guidelines (established but incomplete).

These guiding principles apply to all the stages of the policy cycle (from setting agendas to evaluating policies) and can be summarized as follows (established but incomplete):

1. *Contextualize* the decision-making process by recognizing the diverse worldviews and values of nature that underpin different social-ecological contexts.
2. *Design* decision-making processes considering the conditions and functions of ecosystems and biodiversity, the capacities, knowledge and perspectives of stakeholders through participatory, empowering, deliberative and conflict management approaches.
3. *Represent* meaningfully and respectfully the diverse worldviews, broad and specific values held by stakeholders, rights-holders and knowledge-holders involved in decisions about nature.



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IPBES Values Assessment: Background

D1. Continued

4. *Engage* interactively with specific actors to promote dialogue, long-term collaboration and co-creation of solutions to conserve and sustainably use nature.
5. *Legitimize* decisions and their impacts by instilling a sense of co-ownership over the valuation process and its results by all actors who take part in nature management.
6. *Reflect* to ensure that decisions impacting nature and its contributions to people are aligned with the values and actions that can foster transformative change towards sustainability.



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IPBES Values Assessment: Example from Canada

Background

Box SPM.4. Operationalizing the six guidelines to embed nature's values into environmental decisions: an example from Canada

The Canadian Nuclear Waste Management Organization has addressed the lack of public support for scientifically designed waste disposal options with reduced impacts on society and biodiversity and induced deep transformations in decision-making.

Over a 20-year period, the organization has promoted opportunities for collaboration, co-learning, and reflection with Indigenous knowledge holders. Public consultation processes helped contextualize the local knowledge and value systems and weave them with scientific knowledge and technical expertise.

Decision-making processes at the disposal sites were then designed in an open and transparent way, assessing environmental, social and economic impacts, as well as involving the voluntarily expressed interest of local community members. Stakeholder engagement was promoted through an independent advisory body, including Indigenous elders and youths from across Canada.

In all these steps, different stakeholders' worldviews, knowledge and values about nature were voiced and represented, leading to improved public support and legitimacy, and a lasting impact on institutional structures and the policy process.

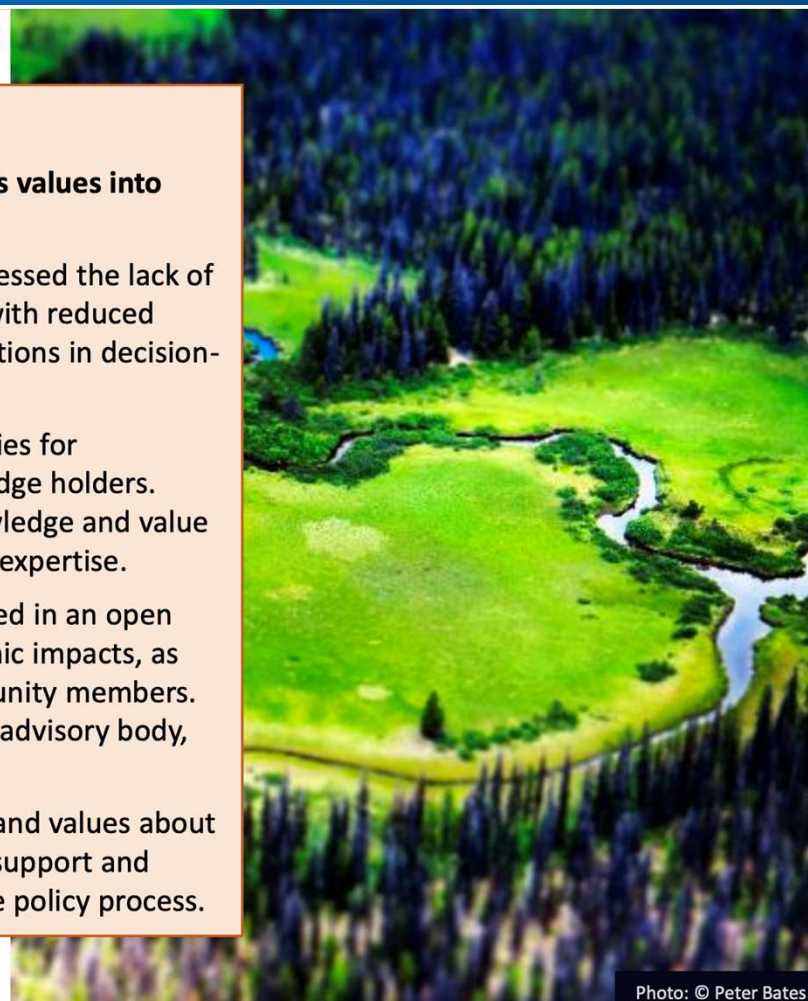


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IPBES Values Assessment: Valuation Methodologies

More than **50 valuation methods and approaches**, originating from diverse disciplines and knowledge systems, are available to date to assess nature's values.

4 main valuation method families:

- Nature-based valuation
- Statement-based valuation
- Behaviour-based valuation
- Integrated valuation

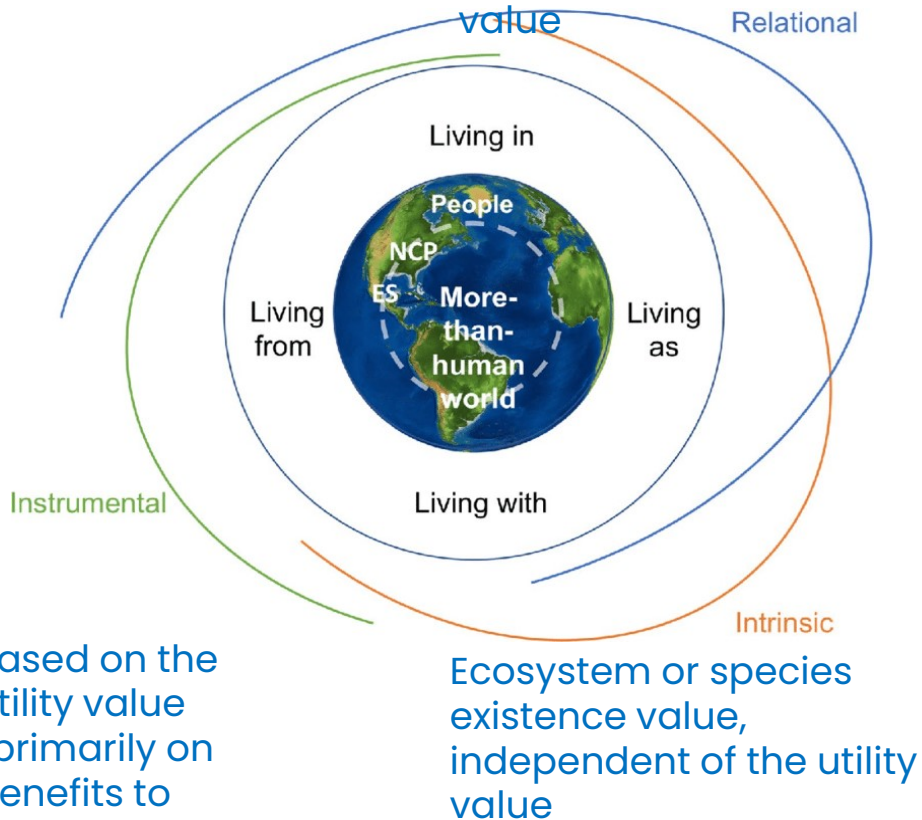
Always taking into account considerations for valuation by IPLCs, co-producing valuation undertaking FPIC and full engagement of IPLCs

	VALUATION METHOD FAMILIES				Considerations for valuation by indigenous peoples and local communities
	Nature-based valuation	Statement-based valuation	Behaviour-based valuation	Integrated valuation	
What is assessed? What is the source of information?	Nature, physical or ecological components of nature and nature's contributions to people	What people say or express when asked about the importance of nature and nature's contributions to people	What people do in nature, for nature, with nature, to nature or nature's contributions to people	Different outputs from one or more methods to support decision-making	Indigenous peoples and local communities gauge nature and its interdependencies with people by also gathering information from ancestors, future generations, non-human beings, the cosmos and the spiritual world.
Examples of methods and approaches	Biodiversity inventory, ecosystem services mapping, Delphi method, participatory mapping of ecological values	Group discussions, Q-methodology, contingent valuation, choice experiments, deliberative methods	Participant observation, travel cost method, cost-based methods, hedonic pricing, livelihood dependence, photo-series analysis	Ecosystem service valuation, cost-benefit analysis, multi-criteria decision analysis, integrated modelling, scenario building, deliberative decision methods	Information gathering through territory patrols, natural resources monitoring or communal assemblies can entail rituals and ceremonies undertaken by specialized traditional experts.
How is information about values generated?	Directly measuring nature, remote sensing, consulting experts Consulting users/experts/local communities as knowledge holders	Asking people questions (interviews, surveys), undertaking activities with people (e.g., discussions, games, art), analyzing narratives (e.g., Twitter posts)	Observing people, assessing records of people's behaviors (e.g., park visits, house purchases), assessing records of policy choices, assessing (non-) market exchanges	Synthesizing, comparing, contrasting, deliberating, consolidating or aggregating multiple values for decision-making or decision support	Valuation is often a collective process that considers all members of a community (including children or those who are not visibly present), as legitimate generators of information.
"Specific values" elicited and examples of value indicators	Mainly intrinsic and instrumental values Species counts, carbon stored, ecological health indicators	Instrumental, intrinsic and relational values Subjective well-being indicators, narratives of human-nature relationships, willingness to accept compensation for setting aside land, willingness to pay for access to nature	Mostly instrumental values Time spent, share of household income, prevalence of disease, price of a hectare of land, use of indigenous plants	Instrumental, intrinsic and relational values Strength of support or objections to policy options, welfare gains or losses from projects of indigenous plants	Understanding the richness and depth of indigenous peoples' and local communities' valuation approaches implies deconstructing disciplinary definitions of methods and concepts such as "evidence" and recognizing that integration of knowledge systems is not always possible, desirable or necessary.
Type of stakeholder inclusion	Inclusive methods exist (e.g., community monitoring of biodiversity) but most methods do not include stakeholders	All methods include stakeholders to some extent (e.g., surveys) and inclusion is often integral to the methodology (e.g., deliberative valuation)	Most methods have limited or no stakeholder inclusion (e.g., analysis of market accounts), but encompass observations of diverse stakeholders	Some methods can be non-inclusive (e.g., desktop multi-criteria decision analysis), but often inclusion is key to the decision support aspect (e.g., participatory scenario building)	



What is Indigenous Valuation?

Non substitutable relations between nature and people. IPLCs often have strong relational value



Indigenous valuation entails using methods emerging from Indigenous ways of knowing, ethics, and cultural paradigms (IPBES, 2022).

Intrinsic Values: Nature has value in its own right, independent of human uses. Nature has value even if it does not directly or indirectly benefit humans (Pascual et al., 2017)

- IPLCs may see themselves as part of nature or in terms of *living as nature*, perceiving it as a physical, mental, spiritual part of themselves
- IPLCs undertake valuation in their territories based on their worldviews (IPBES, 2022)

Concepts and philosophies of Indigenous Valuation

Clear stance on values: Whom am I? How I see the world?

Indigenous cosmovisions/worldviews elicit a holistic view of nature in which humans are part of it and not detached from it (Cajete, 2014, Lajo, 2021, Huambachano, 2020).

Relationality: spirituality and cultural identity

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Indigenous philosophies of good living are firmly rooted in cosmovision: a collectivistic, holistic, and spiritual approach to all beings, humans and non-humans (sea, mountains, and rivers), interconnected with the natural world (Huambachano, 2024).



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Indigenous Philosophies: Examples



Painting “Our lives are in the land” by Christi Belcourt
(Métis Artist)

ALLIN/SUMAQ KAWSAY: SOUTH AMERICA
UBUNTU: AFRICA
MINO-BIMAADIZIWIN: NORTH AMERICA
SABAI, SANUK AND SUAY: South East Asia

Indigenous notions of “Living well” more broadly refers to a concept that summarizes **Indigenous worldviews or cosmovisions**, and **how we ought to live well.**”

Sometimes just translated to “Living well” but it has a much **deeper meaning**, these philosophies hold **social, political, economic** frameworks that govern the way diverse people within the nation relate to one another, with members of other clans and Indigenous nations, and with their non-human kin. (Huambachano, 2020).



Key Considerations in Indigenous Valuation

Points of consideration

- Indigenous Worldviews
- Ethics
- Values: Respect, trust and responsibility
- Relationships are central
- Methodologies

Despite the diversity of nature's values, most policymaking approaches have prioritized a *narrow* set of values at the expense of both nature and society, as well as of future generations, and have *often ignored values* associated with Indigenous peoples' and local communities' worldviews.

For example, gross domestic product does not adequately reflect changes in quality of life. These indicators do not account for the over-exploitation of nature and its ecosystems and biodiversity and the impact on long-term sustainability.

Valuation demand that you share power with Indigenous and Local Communities

So, we need to think of ways to share power: Determining, Designing, and Doing Evaluation



Why Apply Indigenous Valuation in NEAs

Integrating Indigenous and local knowledge with scientific knowledge leads to more just and sustainable social and ecological outcomes.

The diversity of cultural expressions is an extraordinary opportunity to understand how biodiversity is perceived across the globe, learn from each other and to imagine solutions.

Making peace with nature is a matter of behavioral change, ethics and values (IPBES 2022).



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Indigenous Valuation Methodologies & Approaches

Oceania:

- Kaupapa Māori Evaluation Aotearoa New Zealand
- Khipu Model
- The Talanoa Research Methodology

The Americas

- The tree life – Maya
- The Medicine Wheel
- Khipu Model

Africa

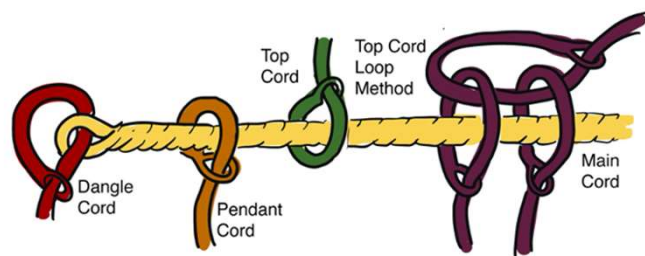
- Becoming Muntu
- BaYaka holistic valuation of the forest



The Khiphu Model

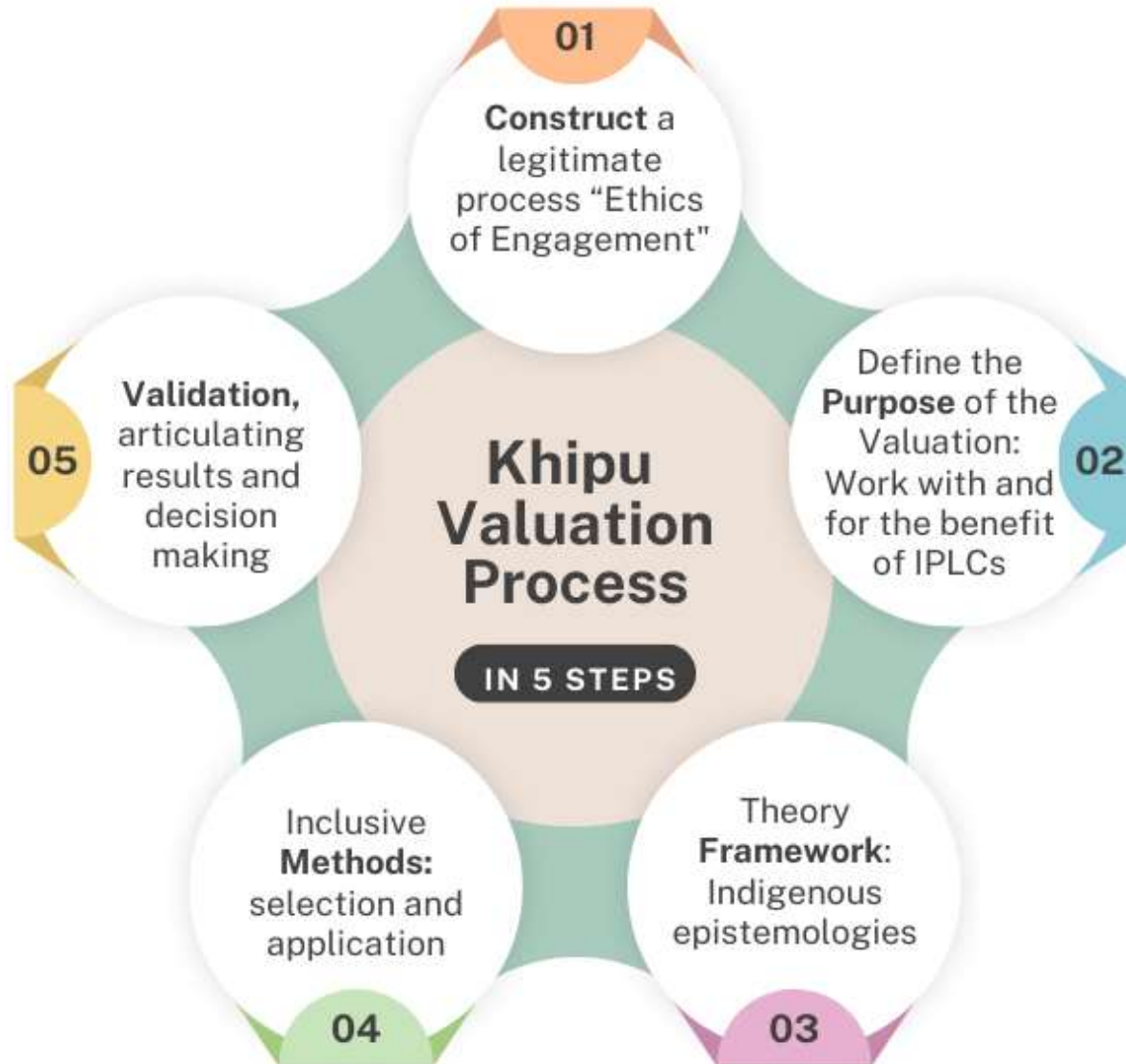
An Indigenous/Ethnic-Based Research Methodology

Developed by
Mariaelena Huambachano



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Whipu Model: Valuation Process Step by Step



Intrinsic ILK Valuation Systems



Indigenous cosmovisions and knowledge systems

Indigenous Languages matter:
Notorious gaps in the literature on IPLC valuation.

Partnership is key: Co-valuation of nature with IPLCs.

In union there is strength: Kinship, relationality, values, and philosophies of life/well-being.



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Application Khipu Model: Food Justice/Sovereignty

The Use of the Khipu Model for Research on Food Justice/Sovereignty

- **Ethics** of engagement in research
- Explicit **Theoretical Framework** outlining how and why people value nature
- **Value of getting info:** Informs procedure for data collection
- **Values Articulation:** Data analysis, data interpretation
- **Validation with** Indigenous communities





RECOVERING OUR ANCESTRAL FOODWAYS

Indigenous Traditions as a Recipe for Living Well

MARIAELENA HUAMBACHANO





Thank you



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