

# Complementing Traditional Impact Assessments with Indigenous and Local Knowledge

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***Ambabwi of Dap-ay Malingeb beating his gaklab (shield). Sagada, Mountain Province, 1937.***  
**(Photo credit: National Gallery of Australia.)**

<https://youronevoicecanmakeadifference.files.wordpress.com/2012/04/ambabwi-of-dap-ay-malingeb-beating-his-gaklab-shield-dagtay-ceremony-sagada-mountain-province-1937-photo-credit-national-gallery-of-australia.jpg>



Community leadership is based on personal capabilities. Described as fingers on a hand, each person has a unique talent but they work together for the betterment of the community. The village agrees upon its leadership through discussion rather than a formal election. The elder village leaders work closely with the youth. The customs of Huai Hin Lad Nai are passed down from generations. The community youth group feels a strong sense of responsibility for preserving village beliefs and traditions into the future.



# Mayor Saguiyod-Gattud

<http://fpe.ph/news/the-maeng-women-a-study-in-gender-empowerment/3/0>



[https://en.wikipedia.org/wiki/Karl\\_Marx#/media/File:Karl\\_Marx\\_001.jpg](https://en.wikipedia.org/wiki/Karl_Marx#/media/File:Karl_Marx_001.jpg)

In Huai Hin Lad Nai, the community comes before the individual and villagers share their resources. Each villager is responsible for certain tasks, but they work together in small groups. These groups share produce and products with the community while excess tea, bamboo shoots and honey are sold to nearby villages and visitors. According to recent research, along with being self-sufficient, Huai Hin Lad Nai leaves a small carbon footprint.















[https://file.ejAtlas.org/docs/d\\_\\_\\_IrayaMangyans.jpg](https://file.ejAtlas.org/docs/d___IrayaMangyans.jpg)



[http://jeffshea.org/wp-content/uploads/2013/10/Philippines,\\_Mindoro\\_Oriental,\\_Mangyan%20Man,\\_2011,IMG\\_DSC0648.jpg](http://jeffshea.org/wp-content/uploads/2013/10/Philippines,_Mindoro_Oriental,_Mangyan%20Man,_2011,IMG_DSC0648.jpg)



[http://www.wesaidgotravel.com/wp-content/uploads/2014/04/DSC\\_0105-1024x680.jpg](http://www.wesaidgotravel.com/wp-content/uploads/2014/04/DSC_0105-1024x680.jpg)





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[http://1.bp.blogspot.com/-enIP6sW0big/TuA5\\_8lcEal/AAAAAAAAADd8/ImaHZ-Lf2MI/s400/karenfamilycamp.jpg](http://1.bp.blogspot.com/-enIP6sW0big/TuA5_8lcEal/AAAAAAAAADd8/ImaHZ-Lf2MI/s400/karenfamilycamp.jpg)



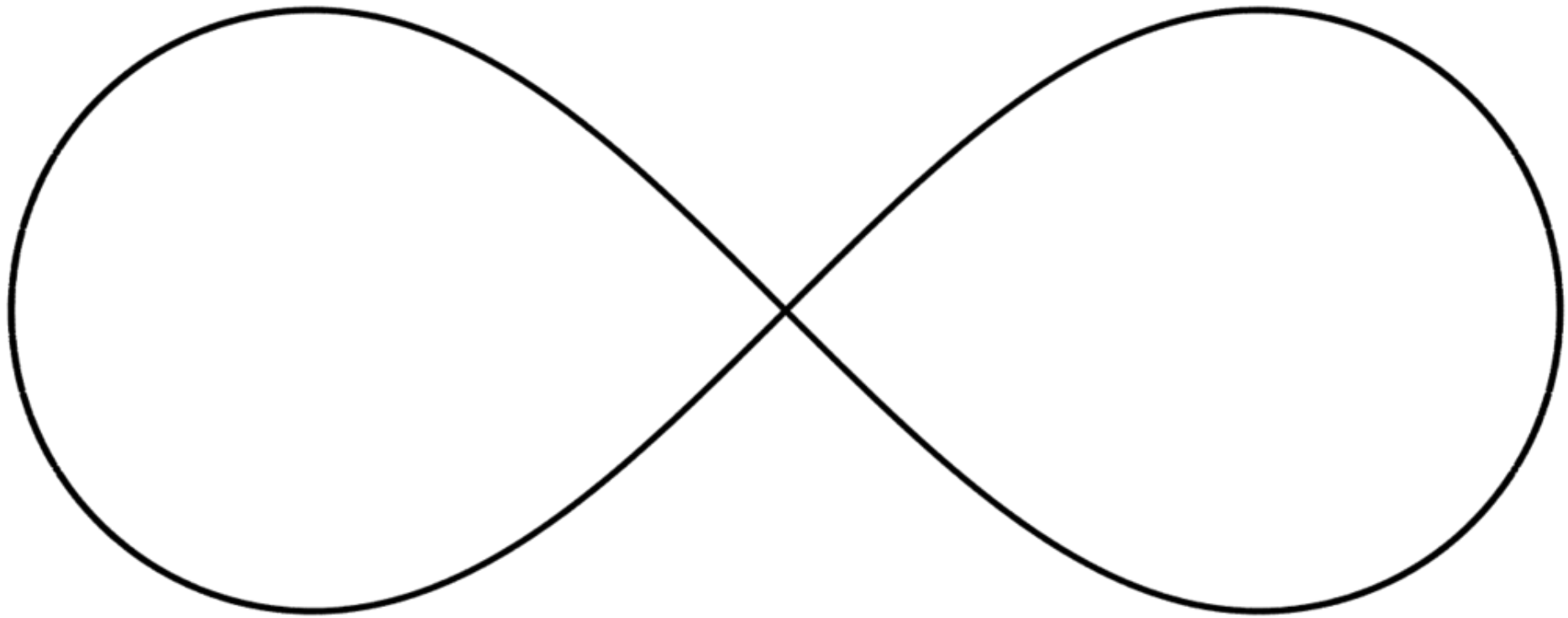






The forest is not a resource for us, it is life itself. It is the only place for us to live.

— *Evaristo Nugkuag* —







# Traditional IA with ILK: Currents Practices, Gaps and Issues (1/2)

- Numerous initiatives have recorded a variety indigenous and local knowledge
- Global organizations have advocated ILK and IP rights
- Indigenous knowledge integrated and present in disaster risk reduction and management, ecosystem services identification, political and governance frameworks, etc. documented
  - Participatory methods involving local and indigenous peoples in various stages of impact assessment are (somewhat / should be) already standard practice

# Traditional IA with ILK: Current Practices, Gaps and Issues (2/2)

- Concerns on IP and local peoples participation in IA already written
- Interdisciplinarity is encouraged in IA (but probably not enough)
- Issues on power (among indigenous/local people representatives, IA practitioners, governments, project proponents), in terms of knowledge, economy, influence, etc. are existing.
- Other gaps and issues, as well as success stories not included in this paper presentation

# Kayashima station Osaka, Japan

<http://www.studioohana.com/blog/wp-content/uploads/2015/06/%E8%90%B1%E5%B3%B6%E7%A5%9E%E7%A4%BE.jpg>







***Onça Puma Nickel Mine – State of Pará***

(Inglez de Souza and Giannini, 2005).

A young boy with short, dark hair and a serious expression is holding a white protest sign. He is wearing a yellow t-shirt with black stripes on the sleeves. The background is a colorful, abstract mural with large patches of orange, green, yellow, and black. The sign he is holding has bold, black, sans-serif text.

**UPHOLD INDIGENOUS  
PEOPLES' RIGHT  
TO LAND AND LIFE!**

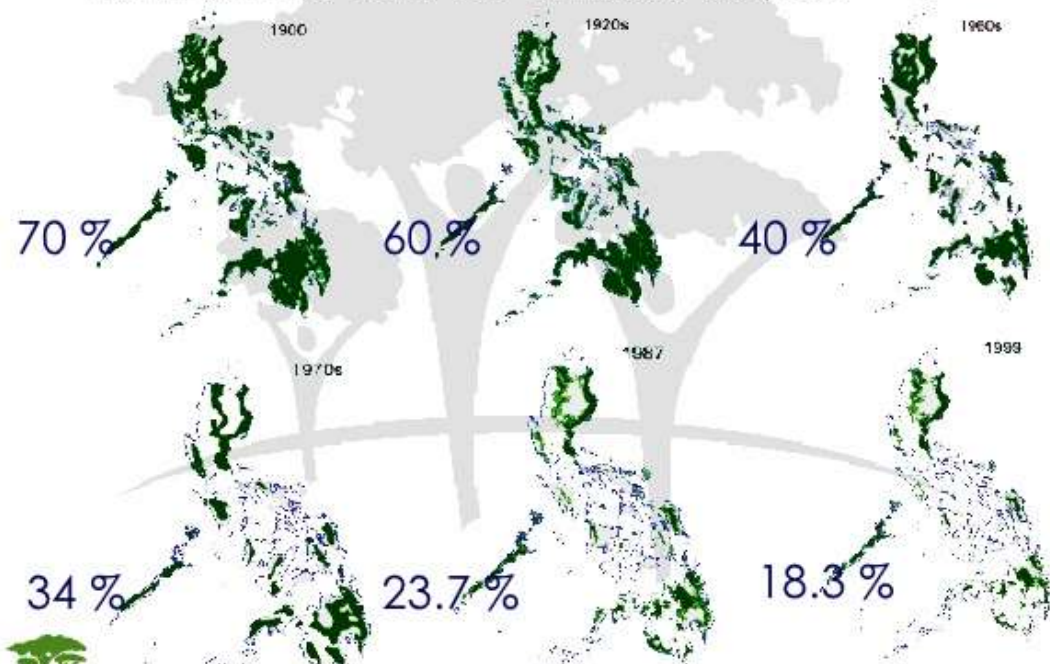






## The vanishing Philippine forests...

Extent of Forest Cover Loss for the last 100 years



Source: Dolom, 2006; Adapted from Environmental Science for Social Change, 1999



<http://newsinfo.inquirer.net/files/2017/02/gina-lopez2.jpg>

**S000.....**



**WHAT'S UP?**



# Integrating IA & ILK (1/3)

- In addition to cross-cultural engagement skills (Hanna et al. 2014), IA practitioners need:
  - Personality assessments
  - Value building for high moral and ethical standards
  - Skills training for interpersonal interaction



[https://www.fjackets.com/product\\_images/uploaded\\_images/superhero-costumes-for-men.jpg](https://www.fjackets.com/product_images/uploaded_images/superhero-costumes-for-men.jpg)

# Integrating IA & ILK (2/3)

- Greater need for the anthropological and sociological procedures in conducting impact assessments
- More interdisciplinarity and integration needed:
  - EIA, SEA, SIA, HIA, Feasibility studies... (Us/We) need to see Impact Assessment as a unified exercise and framework, not a deconstructed/reduced set of assessments
  - Philosophers as important members of the IA team (refer to Raymond et al.'s (2010) paper, "Integrating Local and Scientific Knowledge for Environmental Management" and Micheal Polanyi's (1958) "Personal Knowledge: Towards a Post-Critical Philosophy.")

# Integrating IA & ILK (3/3)

- Policy measures for allowing independence of IA practice with proponents of interventions (since: consultants hired by project proponents)
- Overcoming the “veto”:
  - Contextual, dependent on various spatial and temporal contexts/scales
  - Requires conflict resolution to alternative interventions to outright termination of project

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