Integrating Community Practices and Cultural Voices into the Sustainable Development Discourse

By: *Kariuki Muigua**

Abstract

This paper calls for more efforts towards ensuring that community practices and cultural voices are incorporated and play a more active and influential role in shaping the government's agenda in achieving sustainable development goals. As things stand now, there is little evidence of communities being actively involved in plans, programmes and actions that are geared towards achieving sustainable development goals. This is despite the fact that these groups of persons are equally if not more affected by the ills that bedevil the society such as poverty, environmental degradation and conflicts. While the Kenyan law recognises the place of culture in development, this paper argues that the same has not been translated into action and thus calls for more active integration of the community practices and culture in development plans.

1. Introduction

The United Nations 2030 Agenda for Sustainable Development Goals seeks to not only achieve sustainability under the various aspects of development but also aims at an inclusive society where all voices are heard and considered in the development agenda. As rightly pointed out, everyone is needed to reach these ambitious targets.[1] This is to be achieved through such aspects as public participation in decision making, and the integration of all forms of knowledge, including scientific and traditional forms of knowledge. The process of sustainable development binds in a relationship of interdependence,

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*PhD in Law (Nrb), FCIArb (Chartered Arbitrator), LL. B (Hons) Nrb, LL.M (Environmental Law) Nrb; Dip. In Law (KSL); FCPS (K); Dip. In Arbitration (UK); MKIM; Mediator; Consultant: Lead expert EIA/EA NEMA; BSI ISO/IEC 27001:2005 ISMS Lead Auditor/ Implementer; Advocate of the High Court of Kenya; Senior Lecturer at the University of Nairobi, School of Law; CASELAP [January, 2021].

[1]'Sustainable Development Goals | UNDP in Kenya' (*UNDP*) <https://www.ke.undp.org/content/kenya/en/home/sustainable-development-goals.html> accessed 6 January 2021.

the protection and enhancement of natural resources to the economic, social, in order to meet the needs of the present generation, without compromising the ability of future generations to meet their own needs.[2] It also follows that it would be incompatible with any practice either by private persons or the government that contributes to the degradation of heritage and natural resources, as well as the violation of human dignity and human freedom, poverty and economic decline, and the lack of recognition of the rights and equal opportunities.[3]

The social aspect of sustainable development agenda requires that 'a socially sustainable system must achieve distributional equity, adequate provision of social services including health and education, gender equity, and political accountability and participation'.[4]

Notably, in many African societies, culture and traditions have been at the centre of affairs of rural communities, especially in the conservation of natural sites earmarked as sacred.[5] However, in reality, cultural and traditional forms of knowledge have not received as much attention in the sustainable development debates as the scientific or western forms of knowledge, especially in relation to environmental and natural resources governance and management. As things stand currently in Kenya and many parts of the world, communities seem sidelined in the efforts sustainable development agenda in the country, with the state organs leading the same and communities together with their cultural and traditional expertise especially on environmental

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[2]Nocca F, 'The Role of Cultural Heritage in Sustainable Development: Multidimensional Indicators as Decision-Making Tool' (2017) 9 Sustainability 1882, 2 <https://www.agbs.mu/media/sustainability-09-01882-v3.pdf>accessed 6 January 2021.

[3] *Ibid*, 2.

[4]Harris J, 'Basic Principles of Sustainable Development' (2001).

[5] 'The Place and Voice of Local People, Culture, and Traditions: A Catalyst for Ecotourism Development in Rural Communities in Ghana' (2019) 6 Scientific African e00184.

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matters getting directions on what to do without any meaningful participation or contribution. The frequent evictions from forest areas is one such example.[6] It is against this background that this paper argues for the need for more efforts towards ensuring that the community knowledge and practices as well as cultural voices are incorporated into the sustainable development discourse in Kenya, as a platform for boosting communities' participation in pursuit of the sustainable development agenda.[7] Communities are more likely to embrace the same if they feel like part of it.

2. The Place of Community Practices and Cultural Voices in International and Domestic Laws

1.1 Community Practices and Cultural Voices under International Law

Principle 22 of the *1992 Rio Declaration on Environment and Development* states that indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. In light of this, States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development.

It has been argued that many, if not all of the planet's environmental problems and certainly all of its social and economic problems, have cultural activity and decisions – people and human actions – at their roots.[8] As such, solutions are likely to be also culturally-based, and the existing models of sustainable development forged from economic or environmental concern are unlikely to

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[6]'Kenya: Abusive Evictions in Mau Forest' (*Human Rights Watch*, 20 September 2019) <https://www.hrw.org/news/2019/09/20/kenya-abusive-evictions-mau-forest> accessed 6 January 2021.

[7]'Kenya: Sustainable Development Knowledge Platform'
 <https://sustainabledevelopment.un.org/memberstates/kenya> accessed 6 January 2021.

[8]Dessein, J. et al (ed), 'Culture in, for and as Sustainable Development: Conclusions from the COST Action IS1007 Investigating Cultural Sustainability,' (University of Jyväskylä, Finland, 2015), p. 14.
Available at *http://www.culturalsustainability.eu/conclusions.pdf* accessed 6 January 2021.

be successful without cultural considerations.[9] Culture in this context, has been
defined as: culture as the general process of intellectual, spiritual or aesthetic
development; culture as a particular way of life, whether of people, period or
group; and culture as works and intellectual artistic activity.[10]

The United Nations Educational, Scientific and Cultural Organization
(UNESCO) asserts that 'culture is who we are and what shapes our identity.
No development can be sustainable without including culture.'[11] The Agenda
2030 for Sustainable Development captures the states' pledge to foster
intercultural understanding, tolerance, mutual respect and an ethic of global
citizenship and shared responsibility, and their acknowledgement of the
natural and cultural diversity of the world and recognition that all cultures and
civilizations can contribute to, and are crucial enablers of, sustainable
development.[12]

African States and other stakeholders, in the *Ngorongoro Declaration[13]* have
acknowledged that Sustainable development can ensure that appropriate
efforts are deployed to protect and conserve the cultural and natural resources
of a region faced with the challenges of climate change, natural and human-
made disasters, population growth, rapid urbanization, destruction of heritage,
and environmental degradation for present and future generations.[14] As such,
they declared that on the one hand, African heritage is central to preserving
and promoting African cultures thereby uplifting identity and dignity for
present and future generations in an increasingly globalised world, and on the
other hand, heritage, including World Heritage properties, is a driver of

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[9] *Ibid*, p.14.
[10] *Ibid*, p. 21.
[11] United Nations Educational, Scientific and Cultural Organization (UNESCO),
'Culture for Sustainable Development,' available at
http://en.unesco.org/themes/culture-sustainable-development
Accessed 6 January 2021.
[12] United Nations, *Transforming our world: the 2030 Agenda for Sustainable
Development*, A/RES/70/1, Resolution adopted by the General Assembly on 25
September 2015, para. 36.
[13] The Ngorongoro Declaration on Safeguarding African World Heritage as a Driver
of Sustainable Development, adopted in Ngorongoro, Tanzania on 4 June 2016.
[14] *Ibid*, p.2.

sustainable development and critical for achieving regional socio-economic benefits, environmental protection, sustainable urbanization, social cohesion and peace.[15]

3.   Community Practices and Cultural Voices under Kenyan Law: Prospects and Challenges

The Constitution of Kenya 2010 recognises culture as the foundation of the nation and as the cumulative civilization of the Kenyan people and nation.[16] In light of this, it obligates the State to, inter alia, promote all forms of national and cultural expression through literature, the arts, traditional celebrations, science, communication, information, mass media, publications, libraries and other cultural heritage; recognise the role of science and indigenous technologies in the development of the nation; and promote the intellectual property rights of the people of Kenya.[17]

Parliament is also obligated to enact legislation to: ensure that communities receive compensation or royalties for the use of their cultures and cultural heritage; andrecognise and protect the ownership of indigenous seeds and plant varieties, their genetic and diverse characteristics and their use by the communities of Kenya.[18]

The Ministry of Sports, Culture and Heritage was established through the Executive Order No. 2 "Organization of the Government of the Republic of Kenya dated May 2013" and comprises of departments of Sports, Office of the Sports Registrar, Culture, Permanent Presidential Music Commission, Kenya National Archives and Documentation Services, Library Services, Records Management, The Arts Services.[19] Part of their mandate includes 'developing, promoting and coordinating research, copyrights and conservation of Culture' and to 'develop, promote & coordinate the national culture policy, heritage policy and its management'.[20] Notably, the core functions of the Department

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[15] *Ibid*, p. 3.

[16] Article 11 (1), Constitution of Kenya, 2010.

[17] *Ibid*, Article 11 (2).

[18]*Ibid*, Article 11 (3).

[19] 'The Ministry' (*The Ministry of Sports, Culture and Heritage*)
 <http://sportsheritage.go.ke/the-ministry/> accessed 6 January 2021.
[20]*Ibid*.

of Culture under the Ministry are: the promotion, revitalization and development of all aspects of culture- including performing, visual arts, languages indigenous health, nutrition, environment, and oral traditions; and, education, information and research on all aspects of the tangible and intangible cultural heritage.[21]

The Department's core mandate includes, to: advise the government on cultural matters; set policy standards to guide the development of cultural programmes; develop national cultural infrastructure and actively engage in the promotion, preservation and development of culture, in collaboration with other likeminded government agencies, County governments, and local communities based on the principles of Free Prior and Informed Consent; coordinate the documentation of national cultural inventories, and support cultural programmes and events; promote the use of Kiswahili, sign and indigenous languages in Kenya; coordinate safeguarding of Kenya's intangible cultural heritage and promotion of the diversity of cultural expressions; conduct capacity building for county governments, and disseminating cultural information; coordinate and facilitate cultural exchange programmes for groups and individuals; liaise with cultural offices and Offer technical support for cultural development programmes; and register cultural groups, associations and agencies.[22]

Notably, the Department of Culture acknowledges that 'while it has been playing some of the key roles in promotion of cultural integration, formulation of policies and standards that will guide the development of culture, Kenyan identity and social cohesion, both at the national and international levels, little information has been available to the Kenyan public'.[23] However, while the Department, in line with its constitutional mandate, seeks to use its website to disseminate information, and open up an online forum, where all Kenyans can contribute towards realisation of our shared dreams and aspirations; our pride in ethnic, cultural, and religious diversity, and the determination to live in

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[21] 'Department of Culture' (*The Ministry of Sports, Culture and Heritage*) <http://sportsheritage.go.ke/culture-heritage/department-of-culture/> accessed 6 January 2021.
[22] *Ibid.*
[23]*Ibid.*

peace and unity, as one indivisible and sovereign nation, there are challenges that come with this. Arguably, most of the custodians of the cultural practices and knowledge of Kenyan communities are either not able to access the internet due to infrastructure challenges or do not simply have the formal education required to enable them do so. This therefore means that the Department's initiative, however well meaning, will either not reach a large section of the target group or will not benefit from added knowledge that would be gained from the input of elders from the villages. There may therefore, be a need for the Department to organize physical forums where they can meet the communities' elders and leaders and share their dream with them in a bid to enrich their cultural knowledge database. The only way that the Department of culture and heritage can effectively achieve their mandate of advising the government on cultural matters, dissemination of cultural information, conducting capacity building for county governments, coordination and facilitate cultural exchange programmes for groups and individuals, offering technical support for cultural development programmes and registering cultural groups, associations and agencies would be through organizing forums where communities, without the limitation of technology or distance would come forward and share what they have with the Department. This cannot certainly be the online platform. Physical meetings should thus be organized at the grassroots level. Through such forums, the Department can collaborate with the other stakeholders especially in matters that are relevant to the sustainable development agenda in order to tap into the communities' knowledge and practices where such can help in promoting sustainability.

Some of the main challenges that have been identified especially in relation to the implementation of the *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*[24] in Kenya, in the past include; Lack of a coordinated national framework on implementation of the Convention; Lack of official cultural statistics that has negatively affected fiscal and political decisions; Inadequate legislative and institutional framework to promote the cultural and creative cultural sector; Inadequate cultural infrastructure and

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[24]Convention on the Protection and Promotion of the Diversity of Cultural Expressions 2005, Paris, 20 October 2005.

spaces for cultural expression; and Lack of awareness and non-appreciation on the role of culture in development by key policy makers.[25]

Cultural expressions, services, goods and heritage sites can contribute to inclusive and sustainable economic development, thus making a vital contribution to eradication of poverty as envisaged under sustainable development goal 1 of the 2030 Agenda on Sustainable Development Goals.[26] This is because the natural and environmental resources form the basis of the 2030 SDGs Agenda for provision of the resources required for eradication of poverty. These resources however require conservation for the sake of the current and future generations. It is also true that conservation principles and practices evolve and adapt to the cultural, political, social and economic environments in which they take place.[27] It is for this reason that cultural practices of communities become critical in giving communities a chance to participate in sustainable development discourse. It has been observed that conservation practices are intimately linked to codes of ethics dictated by local and/or international systems of values. In turn, these values are inscribed in legal frameworks or they comply with legal texts.[28] Arguably, it is not enough for the laws in Kenya to acknowledge the place of communities' cultural practices; there is a need to actually implement and incorporate these practices in environmental management and conservation measures through engaging communities in national plans and strategies geared towards the realisation of the sustainable development goals. Notably, while Kenya has been making progress towards realisation of the SDGs, if a 2017 Report by the Ministry of Devolution dubbed '*Implementation of the Agenda 2030 for Sustainable Development in Kenya* is anything to go by, there is little evidence of

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[25] 'The Convention on the Protection and Promotion of the Diversity of Cultural Expressions' (*Diversity of Cultural Expressions*, 15 February 2018) <https://en.unesco.org/creativity/convention> accessed 6 January 2021.

[26] Cities U and Governments L, *Culture in the Sustainable Development Goals: a Guide for Local Action* (Academic Press 2015) <https://www.uclg.org/sites/default/files/culture_in_the_sdgs.pdf> accessed 3 January 2021.

[27] Anne-Marie Deisser and Mugwima Njuguna, *Conservation of Cultural and Natural Heritage in Kenya* (2016) 1 <http://www.jstor.org/stable/10.2307/j.ctt1gxxpc6> accessed 6 January 2021.

[28] *Ibid*, 3.

incorporation of communities' practices and indigenous knowledge in tackling the challenges that are likely to derail the realisation of the Agenda 2030. The process seems to be state-led, with communities playing a peripheral role. They only seem to be included in making peace, which in itself is critical for development, but that is just about all. The farthest the Report has gone in demonstrating communities' inclusion is 'the Government putting in place mechanisms to foster peace among warring communities through initiatives like joint Cultural Festivals, and signing treaties on cultural exchange programmes with 51 countries hosting Kenya Missions' in pursuit of SDG Goal 16 on 'promoting peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all level'.[29] Thus, while there are admittedly policy, legal and institutional frameworks meant to promote the utilization of cultural and traditional community knowledge in national development, there is little evidence that the same is actively being pursued.

4. Community Practices and Cultural Voices under the Sustainable Development Goals

Sustainable development is one of the national values and principles of governance that binds all State organs, State officers, public officers and all persons whenever any of them—applies or interprets this Constitution; enacts, applies or interprets any law; or makes or implements public policy decisions.[30] This is in addition to democracy and participation of the people; human dignity, equity, social justice, inclusiveness, equality, human rights, non-discrimination and protection of the marginalised; and good governance, integrity, transparency and accountability.[31] Arguably, this should include participation of communities and their cultural knowledge especially in matters related to the sustainable development agenda.[32]

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[29] Republic of Kenya, *Implementation of the Agenda 2030 For Sustainable Development In Kenya*, June, 2017, 45 https://www.un.int/kenya/sites/www.un.int/files/Kenya/vnr_report_for_kenya.pdf accessed 6 January 2021.
[30] Article 10, Constitution of Kenya 2010.
[31] Article 10(2), Constitution of Kenya 2010.
[32] Nocca F, 'The Role of Cultural Heritage in Sustainable Development: Multidimensional Indicators as Decision-Making Tool' (2017) 9 Sustainability 1882.

Target 11.4 of the 2030 Agenda on Sustainable Development Goals seeks to, inter alia, "strengthen efforts to protect and safeguard the world's cultural and natural heritage". It has however been argued that this is a weak reference because it is not specific on cultural heritage, but it is mentioned together with natural one; furthermore, this specific target deals only with the protection and safeguard of cultural heritage.[33]

Arguably, culture has received insufficient attention as an intrinsic component of sustainable development and must be translated and embedded in national and local development.[34] Indeed, some commentators have argued that culture, sustainability and sustainable development are complicated concepts that are not always easy for scientists, policy makers or practitioners to grasp or apply.[35]

Culture can play a significant role in the attainment of the Sustainable Development Goals (SDGs), especially those related to quality education, sustainable cities, the environment, economic growth, sustainable consumption and production patterns, peaceful and inclusive societies, gender equality and food security.[36] According to UNESCO, from cultural heritage to cultural and creative industries, culture is both an enabler and a driver of the economic, social and environmental dimensions of sustainable development.[37] This is due to its potential to have community-wide social, economic and environmental impacts.[38]

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[33]*Ibid*, 3.

[34]Energy and Resources Institute, *Global Sustainable Development Report 2019: The Future Is Now : Science for Achieving Sustainable Development.* (2019) 117.

[35]Dessein, J., Soini, K., Fairclough, G. and Horlings, L. (eds) 2015. Culture in, for and as Sustainable Development. Conclusions from the COST Action IS1007 Investigating Cultural Sustainability. University of Jyväskylä, Finland, 8 <https://jyx.jyu.fi/bitstream/handle/123456789/50452/1/978-951-39-6177-0.pdf> accessed 5 January 2021.

[36] UNESCO, 'Culture for Sustainable Development' (*UNESCO*, 15 May 2013) <https://en.unesco.org/themes/culture-sustainable-development> accessed 5 January 2021.

[37] *Ibid*.

[38]UNESCO. "Culture: A driver and an enabler of sustainable development." *Thematic Think Piece. UN System Task Team on the Post-2015 UN Development Agenda* (2012), 3.

Notably, traditional knowledge can and should be used to contribute to the realization of sustainable development agenda, where most indigenous and local communities' contribution can go beyond conservation and sustainable use of biological diversity to include their skills and techniques which provide valuable information to the global community and a useful model for biodiversity policies.[39] Furthermore, as on-site communities with extensive knowledge of local environments, indigenous and local communities are most directly involved with conservation and sustainable use.[40]The relevance of this traditional knowledge in the sustainable development debate is premised on the fact that it is based on the experience, often tested over centuries of use, adapted to local culture and environment, dynamic and changing especially in relation to knowledge and skills on how to grow food and to survive in difficult environments, what varieties of crops to plant, when to sow and weed, which plants are poisonous, which can be used for control of diseases in plants, livestock and human beings.[41]

SDG Goal 2 seeks to end hunger, achieve food security and improved nutrition and promote sustainable agriculture. As also acknowledged under the Constitution of Kenya, traditional knowledge related to the preservation of existing genetic resources, including the genetic diversity of seeds, should be recognized and maintained, and the fair sharing of the relevant benefits should be promoted.[42] However, for effectiveness, it has been recommended that there should be integration of cultural factors, including the knowledge, traditions and practices of all people and communities, into local strategies on environmental sustainability.[43] The indigenous knowledge based on cultural

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[39]Unit B, 'Introduction' (6 October 2011)
 <https://www.cbd.int/traditional/intro.shtml> accessed 3 January 2021.
[40] *Ibid*.
[41] CN Atoma, 'The Relevance of Indigenous Knowledge to Sustainable Development in Sub-Saharan Africa' (2011) 5 International Journal of Tropical Agriculture and Food Systems 72.
[42]Cities U and Governments L, *Culture in the Sustainable Development Goals: A Guide For Local Action* (Academic Press
2015)<https://www.uclg.org/sites/default/files/culture_in_the_sdgs.pdf>accessed   3 January 2021.
[43] *Ibid*.

practices should be utilized in achieving such goals as SDG Goal 2 on food security.

Thus, while there is little by way of mention in the 2030 Agenda on SDGs on the role of culture and communities' traditional knowledge in achieving sustainable development goals, practically, these communities have a lot to contribute in tackling the challenges that face the world today, ranging from food insecurity, poverty, and environmental degradation, among others. The global community cannot therefore afford to ignore their role in the same.

5. Development from the Global South Perspective

The 'Global South' is a term used to refer to less economically developed countries and these comprise a variety of states with diverse levels of economic, cultural, and political influence in the international order.[44] It has rightly been pointed out that 'when major global events are told from a Western perspective, the voices of the colonised and oppressed often go missing, which leads to a different basis for theorising'.[45] It is thus it is important to incorporate non-Western actors and non-Western thinking in order to explore the ways in which different actors challenge, support, and shape global and regional orders.[46]

While the term 'development' carries different connotations to different people, more so those in the developing world, it is worth pointing out that development is not purely an economic phenomenon but rather a multi-dimensional process involving reorganization and reorientation of entire economic and social system.[47] In addition, development is process of improving the quality of all human lives with three equally important aspects, namely: raising peoples' living levels, that is, incomes and consumption, levels of food, medical services, and education through relevant growth

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[44] 'Global South Perspectives on International Relations Theory' (*E-International Relations*, 19 November 2017) <https://www.e-ir.info/2017/11/19/global-south-perspectives-on-international-relations-theory/> accessed 6 January 2021.
[45] *Ibid.*
[46] *Ibid.*
[47]Abyu G, *Concept of Development* (2020)<https://www.researchgate.net/publication/340127781_Concept_of_Development/link/5e7a0844299bf1b2b9ac2b0b/download> accessed 3 January 2021.

processes; creating conditions conducive to the growth of peoples' self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect and increasing peoples' freedom to choose by enlarging the range of their choice variables, such as varieties of goods and services.[48]

It has been argued that indigenous knowledge builds on long-term understanding and practices of socio-ecological systems of various societies across the world. It is a social learning process by which practices and behaviours are adjusted towards embracing better uses of the surrounding environment and contributing to the well-being at individual, communal and societal levels.[49] If these communities are to overcome the challenges that face them in their day to day lives, western and scientific notions of development will not help; they must be meaningfully involved in the development plans to not only enable them appreciate the same but to also ensure that these challenges are addressed using local solutions, where possible. Sometimes, all they need is the support of the government and other stakeholders to enable them come up with suitable solutions.

6. Integrating Community Practices and Cultural Voices into the Sustainable Development Discourse: Way Forward

6.1 Call for Diversity in Development Voices

People-centred development is inclusive and participatory and rooted in local culture and heritage.[50]

While the national government should continually strengthen efforts to implement policies/legislation aimed at addressing cultural practices such as female genital mutilation and child marriage, which slow access to

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[48]'GEO 260 - Third World Development'
<http://www.uky.edu/AS/Courses/GEO260/glossary_development.html> accessed 6 January 2021.
[49]Energy and Resources Institute, *Global Sustainable Development Report 2019: The Future Is Now : Science for Achieving Sustainable Development.* (2019) 120.
[50]Energy and Resources Institute, *Global Sustainable Development Report 2019: The Future Is Now : Science for Achieving Sustainable Development.* (2019) 92.

education and affect attainment of gender equality and equity, the positive aspects of culture should be tapped into especially in relation to natural resources management.[51]

SDG Goal 17 calls for countries to 'strengthen the means of implementation and revitalize the global partnership for sustainable development'. One of the targets under this goal is tackling systemic issues which include countries respecting each country's policy space and leadership to establish and implement policies for poverty eradication and sustainable development, and encouraging and promoting effective public, public-private and civil society partnerships, building on the experience and resourcing strategies of partnerships.[52] The Global South should tap into all available knowledge including traditional knowledge to tackle the unique problems that may exist in their territories. Communities are more likely to identify and offer plausible solutions to the problems found within their localities better than the scientific or western knowledge would do.

6.2 Equitable Access of Resources by Communities and Fair Benefit Sharing

Communities should tap into the available resources, enjoy equitable access, to enable them utilize these resources to achieve tangible development within their regions. The government should thus continually look for ways through which this can be achieved. This would give these communities incentives to not only participate in the sustainable development of resources but also to proffer solutions to degradation challenges where they feel that their traditional knowledge can be utilized.[53]

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[51] SDGs Kenya Forum, 'The Third Progress Report on Implementation of SDGs in Kenya,' 2020 <https://sdgkenyaforum.org/content/uploads/documents/8b832986477dddbd.pdf>accessed 6 January 2021.

[52] '#Envision2030 Goal 17: Partnerships for the Goals | United Nations Enable' <https://www.un.org/development/desa/disabilities/envision2030-goal17.html> accessed 6 January 2021.

[53] 'Indigenous Peoples and the Nature They Protect' (*UN Environment*, 8 June 2020) <http://www.unenvironment.org/fr/node/27724> accessed 8 January 2021.

The law should therefore not be used to limit communities' access and enjoyment of the accruing benefits from natural resources but should instead be used to guarantee the same.[54]

The cultural and creative industries have been rated among the fastest growing sectors in the world, with an estimated global worth of 4.3 trillion USD per year, accounting for 6.1% of the global economy and nearly 30 million jobs worldwide, employing more people aged 15 to 29 than any other sector.[55] Thus, cultural and creative industries are considered to be essential for inclusive economic growth, reducing inequalities and achieving the goals set out in the 2030 Sustainable Development Agenda.[56]

There is a need for the government to rise to the occasion and promote a conducive environment for communities to benefit from the intellectual property of their indigenous knowledge for economic advancement and achievement of sustainable development agenda.[57]

6.3 Guaranteed Cultural Security

While the phrase "cultural security" is used to mean different things in different regions of the world, in Australia, the phrase is used when speaking about how modernization threatens to change the way of life of Aborigines,

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[54] Elisa Morgera, 'The Need for an International Legal Concept of Fair and Equitable Benefit Sharing' (2016) 27 European Journal of International Law 353; Norfolk, Simon. "Examining access to natural resources and linkages to sustainable livelihoods." *A case study of Mozambique. FAO Livelihood support programme Working Paper* 17 (2004): 69; 'Managing Natural Resources for Development in Africa: A Resource Book' <https://www.idrc.ca/sites/default/files/openebooks/506-9/index.html> accessed 8 January 2021; Yolanda T Chekera and Vincent O Nmehielle, 'The International Law Principle of Permanent Sovereignty over Natural Resources as an Instrument for Development: The Case of Zimbabwean Diamonds' (2013) 6 African Journal of Legal Studies 69; 'Tenure, Governance, and Natural Resource Management' (*LandLinks*) <https://land-links.org/issue-brief/tenure-governance-and-natural-resource-management/> accessed 8 January 2021;.

[55] 'The Convention on the Protection and Promotion of the Diversity of Cultural Expressions' (*Diversity of Cultural Expressions*, 15 February 2018) <https://en.unesco.org/creativity/convention> accessed 6 January 2021.

[56] *Ibid*.

[57] See Protection of Traditional Knowledge and Cultural Expressions Act, 2016 (No. 33 of 2016), Laws of Kenya.

while in Africa, leaders have applied the phrase in voicing concerns over the impact of development on local traditions.[58] While modernization is desirable, the constitutional safeguards against erosion of culture should be upheld and used to ensure that communities are afforded a chance to celebrate their culture and meaningfully participate in the development agenda through the use of the beneficial aspects of their culture.[59] It should not only be a source of pride for them but also a source of livelihood where possible, through the support of the government.[60] They should be involved in what is referred to as Primary Environmental Care (PEC), 'a process by which local groups or communities organise themselves with varying degrees of outside support so as to apply their skills and knowledge to the care of natural resources and environment while satisfying livelihood needs'.[61]

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[58]Nemeth E, 'What Is Cultural Security? Different Perspectives on the Role of Culture in International Affairs' (23 April 2016).

[59] Rivière, François, ed. *Investing in cultural diversity and intercultural dialogue*. Vol. 2. Unesco, 2009; 'Kenya's New Constitution Benefits Indigenous Peoples' <http://www.culturalsurvival.org/news/kenyas-new-constitution-benefits-indigenous-peoples> accessed 8 January 2021; EO Wahab, SO Odunsi and OE Ajiboye, 'Causes and Consequences of Rapid Erosion of Cultural Values in a Traditional African Society' (*Journal of Anthropology*, 5 July 2012) <https://www.hindawi.com/journals/janthro/2012/327061/> accessed 8 January 2021; Campese, Jessica. *Rights-based approaches: Exploring issues and opportunities for conservation*. CIFOR, 2009; Bockstael, Erika, and Krushil Watene. "Indigenous peoples and the capability approach: taking stock." *Oxford Development Studies* 44, no. 3 (2016): 265-270; Kanyinga, Karuti. "Kenya: Democracy and political participation." (2014).

[60]'2. Cultural Characteristics Of Small-Scale Fishing Communities'<http://www.fao.org/3/y1290e05.htm> accessed 8 January 2021; Daskon, Chandima Dilhani. "Cultural resilience—the roles of cultural traditions in sustaining rural livelihoods: a case study from rural Kandyan villages in Central Sri Lanka." *Sustainability* 2, no. 4 (2010): 1080-1100; Soh, Mazlan Bin Che, and Siti Korota'aini Omar. "Small is big: The charms of indigenous knowledge for sustainable livelihood." *Procedia-Social and Behavioral Sciences* 36 (2012): 602-610.

[61]Melissa Leach, Robin Mearns and Ian Scoones, 'Challenges to Community-Based Sustainable Development: Dynamics, Entitlements, Institutions' (1997) 28 IDS Bulletin 4, 5, <https://www.researchgate.net/publication/227736698_Challenges_to_Community-Based_Sustainable_Development_Dynamics_Entitlements_Institutions>accessed 6 January 2021.

7. Conclusion

The paper has highlighted some of the initiatives or areas of collaboration that reflect the existing relationship between culture and sustainable development, thus affirming the fact that cultural issues cannot be wished away in the discussion and efforts towards achieving sustainable development in Kenya and the world over.[62] This is, however, not to say that there are no cultural practices that are counterproductive in their effect as far as development and sustainability are concerned. Such retrogressive practices ought to be shunned while embracing the ones that are compatible with progress and sustainable development goals.[63]

If the sustainable development goals are to be accomplished in a way that leaves no one behind, there is a need for the stakeholders to adopt a bottom-up approach that includes traditional and cultural institutions and the associated knowledge in tackling the problems that afflict the society.
Integrating Community Practices and Cultural Voices into the Sustainable Development Discourse is indeed a step in the right direction.

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[62] See also Muigua, K., *Nurturing Our Environment for Sustainable Development,* Glenwood Publishers, Nairobi – 2016), chapter Eleven, for the full discussion.
[63] See 'Cultural Practices That Hinder Children's Rights among the Digo Community - Msambweni District, Kwale County - Kenya' (*Resource Centre*) <https://resourcecentre.savethechildren.net/node/7573/pdf/report_on_cultural_practi ces_-_mswambweni1.pdf> accessed 6 January 2021.

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