

FWG inputs to the technical assessment of the Global Stocktake

In response to Decision 19/CMA.1 "Matters relating to Article 14 of the Paris Agreement and paragraphs 99-101 of decision 1/CP.21"

Updated version of the initial FWG submission from March 2022

Executive Summary

Decision 1/CP.21 established the Local Communities and Indigenous Peoples Platform (LCIPP), which 2/CP.23 operationalised to promote the exchange of experiences and best practices, build capacity for engagement, and facilitate the integration of diverse knowledge systems, practices, and innovations in designing and implementing climate policies and actions in a manner that respects and promotes the rights and interests of local communities and indigenous peoples. Based on the work under the platform, the Facilitative Working Group submits this report in response to decision 19/CMA.1 paragraph 24.

Decisions 1/CP.26 and 1/CMA.3 emphasized the important role of indigenous peoples' and local communities' culture and knowledge in effective action on climate change and urged Parties to involve indigenous peoples and local communities in designing and implementing climate action¹. Indigenous peoples represent 6.2 percent of the world population and safeguard an estimated 80 percent of the world's remaining biodiversity. Indigenous peoples also traditionally own, manage, use or occupy at least a quarter of the global land area. The Intergovernmental Panel on Climate Change reported that the inclusion of the knowledge of indigenous peoples and local communities can contribute to addressing the combined challenges of climate change, food security, biodiversity conservation, and combating desertification and land degradation, as well as increasing prospects for climate-resilient development.

Key messages:

- In relation to the overall effect of and progress towards nationally determined contributions (36(b)) and to the state of adaptation efforts (36(c)), indigenous peoples and local communities have significant potential to contribute to the development and implementation of NDCs and NAPs, and work under the LCIPP has contributed to the collection of insights and experiences relevant to both mitigation and adaptation. Mapping of existing policies, actions and communications under the Convention indicates wide variation in how indigenous peoples and local communities are considered and/or engaged in national level climate policymaking (see section III).
- In relation to efforts to avert, minimize and address the adverse impacts of climate change (36(e)), these impacts include risks to the culture, knowledge, and ways of life of indigenous peoples, as well as to local knowledge systems. The knowledge and transformative approaches of indigenous peoples can help guide the global community in achieving resilience, such as through holistic ecosystem management practices (see section III).
- In relation to barriers and challenges to means of implementation (36(f)), the need for multi-directional training and capacity building for sustained engagement, the lack of access to climate funds and language barriers persist and can prevent effective scaling up of mitigation and adaptation efforts needed to achieve the objectives of the Paris Agreement. In addition, the adverse impacts of climate change on ecosystems, indigenous cultures and ways of life can further negatively affect indigenous knowledge systems that are intricately tied to the environment (see section IV).

¹ 1/CP.26 paragraph 66, and 1/CMA.3 paragraph 93

- In relation to good practices, experience, and potential opportunities to enhance relevant international cooperation (36(g)), the work of the LCIPP itself presents good practices to replicate, including bringing together indigenous peoples and local communities to work side by side with Parties (see section III).
- Additional opportunities to increase the respectful engagement of indigenous peoples and local communities exist at both the individual and institutional levels (see section IV). It has been recognized that Indigenous peoples and local communities play an important role in addressing climate change (see section II), and there remains scope to strengthen engagement to this end, including through the implementation of the FWG's recommendations on the engagement and input of indigenous peoples and local communities across the UNFCCC process (see Annex III).

Contents

Section I. Background and relevant mandates	4
Global stocktake	4
Facilitative Working Group of the Local Communities and Indigenous Peoples Platform	4-5
Section II. The role of indigenous peoples and local communities in catalysing collective progress towards achieving the objectives of the Convention and the Paris Agreement	5-6
Section III. Contribution of work under the LCIPP initial two-year workplan to collective progress	6-8
The overall effect of nationally determined contributions (19/CMA.1 paragraph 36(b))	6
The state of adaptation efforts (19/CMA.1 paragraph 36(c))	7
Efforts to avert, minimize and address the adverse impacts of climate change (19/CMA.1 paragraph 36(d))	7-8
Good practices, experience and potential opportunities to enhance relevant international cooperation (19/CMA.1 paragraph 36(f))	8-9
Section IV: Barriers and challenges	10-11
Barriers and challenges to means of implementation (19/CMA.1 paragraph 36(e))	10-11
Section V: Opportunities to enhance collective progress	12
Section VI: Conclusion	12-13
Annex I: Examples and case studies	14-18
Annex II: Existing practices for the participation of indigenous peoples and local communities in bodies and processes outside of the UNFCCC, as per activity 7 of the initial two-year workplan of the LCIPP .	19-20
Annex III: Recommendations on the engagement and input of indigenous peoples and local communities across the UNFCCC process	21-22

Section I. Background and relevant mandates

1. This report presents contributions of the Facilitative Working Group (FWG) of the Local Communities and Indigenous Peoples Platform (LCIPP)² to furthering collective progress towards achieving the purpose of the Paris Agreement and its long-term goals. The FWG consists of equal representation from Parties and indigenous peoples organizations. Local communities have yet to self-mobilize and be represented on the LCIPP.
2. The contributions of the FWG contained in this report are based on the work and experiences under the LCIPP, including the implementation of the platform's initial two-year workplan (2020-2021). Responding to decision 19/CMA.1 paragraphs 24 and 36, the FWG offers insights about collective progress related to the overall effect of nationally determined contributions (36(b)), the state of adaptation efforts (36(c)), efforts to avert, minimize and address the adverse impacts of climate change (36(e)), barriers and challenges to means of implementation (36(f)), and good practices, experience, and potential opportunities to enhance relevant international cooperation (36(g)).

Global stocktake

3. The *Conference of the Parties serving as the meeting of the Parties to the Paris Agreement (CMA)* established a technical dialogue as part of the first global stocktake of collective progress towards achieving its purpose and long-term goals of the Paris Agreement.³ CMA invited relevant constituted bodies, through Decision 19/CMA.1 paragraph 24, to prepare information in their areas of expertise for the technical assessment, with the assistance of the secretariat.
4. Decision 19/CMA.1, paragraph 36, indicates the areas of information, as detailed in paragraph 2 above, at a collective level as sources of input for the global stocktake.

Facilitative Working Group of the Local Communities and Indigenous Peoples Platform

5. The Conference of the Parties (COP), at its twenty-first session, recognized the need to strengthen knowledge, technologies, practices, and efforts of local communities and indigenous peoples related to addressing and responding to climate change. In this context, the LCIPP was established for the exchange of experiences and sharing of best practices on mitigation and adaptation in a holistic and integrated manner.⁴
6. The LCIPP was established for the exchange of experiences and sharing of best practices on mitigation and adaptation in a holistic and integrated manner.⁵ The platform does this through three functions.⁶
 - a. **Knowledge:** the platform promotes the exchange of experience and best practices with a view to applying, strengthening, protecting and preserving traditional knowledge, knowledge of indigenous peoples and local knowledge systems, as well as technologies, practices and efforts of local communities and indigenous peoples related to addressing and responding to climate change, taking into account the free, prior and informed consent of the holders of such knowledge, innovations and practices.
 - b. **Capacity for engagement:** The platform builds the capacity of indigenous peoples and local communities to enable their engagement in the UNFCCC process and the capacity of Parties and other relevant stakeholders to engage with the platform and with local communities and indigenous peoples, including in the context of the implementation of the Paris Agreement and other climate change related processes.

² See: <https://lcipp.unfccc.int/>

³ Decision 19/CMA.1 paragraph 6, see <https://unfccc.int/documents/193408>

⁴ Decision 1/CP.21, paragraph 135.

⁵ Decision 1/CP.21, paragraph 135, see <https://unfccc.int/documents/9097#beg>

⁶ Decision 2/CP.23, paragraph 6, see <https://unfccc.int/documents/65126>

- c. **Climate change policies and actions:** the platform facilitates the integration of diverse knowledge systems, practices and innovations in designing and implementing international and national actions, programmes and policies in a manner that respects and promotes the rights and interests of local communities and indigenous peoples. The Platform also facilitates the undertaking of stronger and more ambitious climate action by indigenous peoples and local communities that could contribute to the achievement of the nationally determined contributions of the Parties concerned.
7. At COP 24 in Katowice, the COP established the FWG to further operationalize the LCIPP and facilitate the implementation of its three functions on the basis of consensus.⁷
 8. The FWG is the first constituted body under the UNFCCC to consist of equal representation from Parties and indigenous peoples. This format of work between Parties and indigenous peoples in and of itself represents a step toward collective progress towards achieving the purpose of the Paris Agreement and its long-term goals.

Section II. The role of indigenous peoples and local communities in catalysing collective progress towards achieving the objectives of the Convention and the Paris Agreement

9. The COP and CMA emphasized the important role of indigenous peoples' and local communities' culture and knowledge in effective action on climate change, through decisions 1/CP.26 and 1/CMA.3.⁸ Indigenous peoples traditionally own, manage, use or occupy at least a quarter of the global land area.⁹ Indigenous peoples represent 6.2 percent of the world population¹⁰ and safeguard an estimated 80 percent of the world's remaining biodiversity. The knowledge, innovations, practices, institutions, and values of indigenous peoples and local communities strengthen societal efforts to conserve, restore and steward nature and its contributions to people.¹¹
10. The IPCC Special Report on Land and Climate change noted that the inclusion of the knowledge of indigenous peoples and local communities can contribute to overcoming the combined challenges of climate change, food security, biodiversity conservation, and combating desertification and land degradation.¹² In its subsequent reports, the IPCC also reported with high confidence that the inclusion of indigenous knowledge and local knowledge has benefited climate adaptation efforts,¹³ increases prospects of climate-resilient development, and helps prevent maladaptation.¹⁴
11. To achieve the objectives of the Paris Agreement and reverse biodiversity decline, the practices and experiences with mitigation and adaptation of indigenous peoples and local communities can provide concrete examples of effective action and help reorient how society interacts with nature. Indigenous peoples have distinct knowledge systems accumulated in part through generations of reciprocal relationships with their environments.
12. At COP 26, the COP further recognized the role of local communities and indigenous peoples in relation to the stewardship of and living in harmony with nature,¹⁵ and urged Parties to actively involve indigenous peoples and local communities in designing and implementing climate action.¹⁶

⁷ Decision 2/CP.24, paragraph 1-2.

⁸ Glasgow Climate Pact, paragraph 66 in the COP-decision and paragraph 93 in the CMA-decision, see https://unfccc.int/sites/default/files/resource/cop26_auv_2f_cover_decision.pdf and https://unfccc.int/sites/default/files/resource/cma3_auv_2_cover%20decision.pdf

⁹ IPBES, 2019

¹⁰ ILO, 2020

¹¹ IPCC, 2019

¹² [See footnote 11](#)

¹³ See: <https://www.ipcc.ch/srocc/chapter/summary-for-policymakers/>

¹⁴ IPCC, 2022, see: <https://www.ipcc.ch/report/sixth-assessment-report-working-group-ii/>

¹⁵ See: https://unfccc.int/sites/default/files/resource/cop26_auv_3a_LCIPP_0.pdf

¹⁶ Decisions 1/CP.26 and 1/CMA.3

13. The role of indigenous peoples in catalysing collective progress has been qualified and discussed through several of the meetings and activities under the LCIPP. An essential aspect underpinning this role is the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). This includes the rights related to lands, territories, and resources, and the rights related to indigenous knowledge.
14. The report from a thematic training webinar series under the LCIPP initial two-year workplan pointed out that the “recognition of and respect for the right of indigenous peoples to maintain, control, protect and develop their indigenous knowledge and other intellectual property, as well as the safeguards needed to ensure the ethical and equitable engagement of indigenous knowledge holders and indigenous knowledge, are vital”. Indigenous experts noted that UNDRIP must be at the core of all engagement with indigenous peoples.

Section III. Contribution of work under the LCIPP initial two-year workplan to collective progress

The overall effect and overall progress made towards implementation of nationally determined contributions (19/CMA.1 paragraph 36(b))

15. Mapping of existing policies, actions and communications under the Convention indicates wide variation in how indigenous peoples and local communities are considered and/or engaged in national level climate policymaking.¹⁷ This mapping effort involved reviewing and analysing close to 1000 documents, including nationally determined contributions (NDCs), national adaptation plans (NAPs) and other submissions, as well as 255 responses to a dedicated survey to map how existing policies, actions and communications under the Convention incorporate the consideration and engagement of indigenous peoples and local communities.¹⁸
16. Indigenous peoples have made clear their desire and readiness for providing input to and being involved in the development of national climate policies and actions, including the development and implementation of NDCs and NAPs. At the same time, the mapping results of most documents reviewed did not contain references to the engagement of indigenous peoples and/or local communities. Some sub-regions, including the Pacific islands, indicate a high level of engagement and also that – because in these sub-regions, indigenous peoples make up most of the population— they do not necessarily refer to indigenous peoples, nor local communities in their communications.

The state of adaptation efforts (19/CMA.1 paragraph 36(c))

17. The work under LCIPP has been engaging with indigenous experts to explore the role of place-based curricula, knowledge of indigenous peoples and cultural practices for climate change adaptation, as well as mitigation.¹⁹
 - a. The work under the LCIPP organized a series of webinars to build the capacity of Parties and other stakeholders in engaging with indigenous knowledge. Speakers offered insightful contributions related to indigenous knowledge and adaptation efforts.
 - b. In the webinars²⁰, indigenous knowledge holders from Africa, Australia, and the Pacific shared the importance of cultural values and practices in informing and developing

¹⁷ See: https://lcipp.unfccc.int/sites/default/files/2021-10/Technical%20Paper%20Activity%209_LCIPP.pdf

¹⁸ Activity 9 of the LCIPP initial two-year workplan mapped existing policies, actions and communications under the Convention with respect to whether and how they incorporate the consideration and engagement of indigenous peoples and local communities. The results are presented in a technical paper and a complementary database. See <https://lcipp.unfccc.int/lcipp-background/2020-2021-workplan>.

¹⁹ See <https://lcipp.unfccc.int/ensuring-indigenous-perspectives-education-and-curriculum>

²⁰ View the recordings from the webinar series at <https://www.youtube.com/playlist?list=PLBcZ22cUY9RJ5r1M06DliKuNjyztWbyh>

indigenous knowledge. The knowledge of indigenous peoples is adaptive, collective, intergenerational, dynamic, and not static.

- c. Indigenous knowledge holders also shared experiences on the revitalization of land management, for example through traditional Aboriginal knowledge around fire management and controlled burning. Indigenous leadership of such processes catalyses discussions with indigenous peoples on how they want to apply and revitalize their knowledge. Through such examples, indigenous experts explained that cultural practices embody the responsibilities that indigenous peoples have to their communities and their lands.
18. As part of the LCIPP initial two-year workplan, indigenous experts from all seven UN indigenous sociocultural regions gathered to share their experiences about adaptation to climate change.
 - a. In dialogue with indigenous knowledge holders, authors in the IPCC sixth assessment cycle highlighted the engagement of indigenous experts in the development of its special report on ocean and cryosphere. Such interaction has helped channel relevant expertise about social and ecological adaptation and resilience benefits from appropriate engagement with indigenous peoples and local knowledge systems.
 - b. Other examples of adaptation practice gathered by the FWG are included in annex I.

Efforts to avert, minimize and address the adverse impacts of climate change (19/CMA.1 paragraph 36(e))

19. Parties acknowledged the important role of indigenous peoples and local communities in averting, minimizing and addressing the adverse impacts of climate change.²¹
20. The adverse impacts of climate change on ecosystems and their services put the lives and livelihoods of people across the world at risk. The loss of ecosystems and their services has cascading and long-term impacts on people globally, especially on the livelihoods of indigenous peoples and local communities.²² Adverse climate change impacts threaten indigenous peoples whose cultural integrity and ways of life depend on their close relationship with the environment, including potentially rapid and irreversible loss of the knowledge of indigenous peoples and local knowledge systems.²³
21. Indigenous insights and approaches could help guide other communities to build resilience, including through holistic ecosystem management practices and climate actions. This is illustrated in work to support and maintain indigenous knowledge systems and languages, some of which have been highlighted on the LCIPP web portal.²⁴

Good practices, experience and potential opportunities to enhance relevant international cooperation (19/CMA.1 paragraph 36(g))

22. The dedicated LCIPP web portal offers ways for Parties, indigenous peoples, local communities and other relevant stakeholders to exchange experiences, good practices, and events.²⁵ The content available on the web portal can help build an understanding of how best to support and bring together diverse ways of knowing to inform climate policies and actions towards achieving the objectives of the Paris Agreement. It also offers indigenous peoples around the world a user-friendly way to meet their regional FWG representatives, through the web portal's sub-regional pages.²⁶
23. Steps taken to design and develop the LCIPP web portal may serve as a model to engage indigenous peoples and local communities in the global effort to address and respond to climate change. These steps include:

²¹ Decision 1/CP.26, paragraph 38

²² IPCC, 2022, see: https://report.ipcc.ch/ar6wg2/pdf/IPCC_AR6_WGII_SummaryForPolicymakers.pdf

²³ IPCC, 2019, see https://www.ipcc.ch/site/assets/uploads/sites/3/2019/11/03_SROCC_SPM_FINAL.pdf

²⁴ See the report on ethical and equitable engagement from the Inuit Circumpolar Council on the web portal at <https://lcipp.unfccc.int/about-lcipp/un-indigenous-sociocultural-regions/arctic>

²⁵ See <https://lcipp.unfccc.int/get-involved>

²⁶ See <https://lcipp.unfccc.int/about-lcipp/un-indigenous-sociocultural-regions/africa>

- a. Convening virtual consultation sessions to discuss appropriate knowledge-sharing, usability, accessibility, and upholding the principles of free, prior and informed consent (FPIC);
 - b. Engaging indigenous peoples as equal partners in the development of the web portal, including through the establishment of a subcommittee, consisting of both indigenous organization representatives and party representatives that met over the course of two years and provided input and guidance on the design of the portal including how content would be organized and displayed. This included detailed guidance and direction around specific aspects such as the regional pages, the resource hub, ensuring rights-based language and appropriate engagement with indigenous knowledge, and drafting the safeguard statement that guides the use of the portal (see point (c) below);²⁷
 - c. Acting on guidance from the portal sub-committee and the FWG related to rights safeguards and protocols, pertaining to knowledge sharing via the LCIPP web portal;²⁸
 - d. Making available specific, user-friendly ways to collaborate, through the work of the LCIPP.²⁹
24. The compilation of information on existing rights of indigenous peoples related to the exchange and safeguarding of traditional knowledge,³⁰ under the LCIPP initial two-year workplan, may also serve as an important tool for ethical and equitable engagement of indigenous peoples in the global effort to address climate change.
25. Constituted bodies, other bodies, and work programmes under the UNFCCC, Paris Agreement and Kyoto Protocol engage with the knowledge and perspectives of indigenous peoples and local communities in their respective work, including through the LCIPP. Other constituted bodies engage with the FWG and experts from indigenous peoples and local communities through their meetings, thematic work, joint events, and expert groups, in accordance with their mandates and procedures.
26. Bodies and work programmes under the UNFCCC, Paris Agreement and Kyoto Protocol that engage with indigenous peoples and local communities include:
- a The Paris Committee on Capacity-building (PCCB) has invited the Co-Chair of the FWG to serve on its thematic working group on cross-cutting issues, including gender, human rights, knowledge of indigenous peoples, and youth engagement.
 - b The Adaptation Committee (AC) convened a joint workshop with the NWP on available tools for the use of indigenous and traditional knowledge and practices for adaptation, the needs of local and indigenous communities and the application of gender-sensitive approaches and tools for adaptation.
 - c The environmental and social policy of the Adaptation Fund states that “the Fund shall not support projects/programmes that are inconsistent with the rights and responsibilities set forth in the UN Declaration on the Rights of Indigenous Peoples and other applicable international instruments relating to indigenous peoples”.
 - d The Nairobi Work Programme (NWP) has engaged indigenous experts in its expert group on biodiversity³¹ and regularly engages with the IPO constituency and organizations such as the Indigenous Peoples of Africa Co-ordinating Committee (IPACC) and Centre for World Indigenous Studies (CWIS).
 - e The Least Developed Countries Expert Group (LEG) engaged with representatives from the IPACC in its 2014 workshop for African francophone developing countries.
 - f The Technology Executive Committee (TEC) is “enabling environment and capacity-building” including “harnessing indigenous knowledge” and encouraging Parties “to acknowledge and

²⁷ see <https://unfccc.int/documents/200102>

²⁸ See <https://lcipp.unfccc.int/rights-safeguards-and-protocols>

²⁹ see <https://lcipp.unfccc.int/get-involved>

³⁰ See: <https://lcipp.unfccc.int/lcipp-background/2020-2021-workplan>

³¹ See <https://www4.unfccc.int/sites/NWPStaging/Pages/Biodiversity.aspx>

- protect indigenous and local knowledge and technologies and incorporate them in their national innovation systems,” to enhance the implementation of NDCs, NAPs and mid-century strategies.
- g The Executive Committee of the Warsaw International Mechanism (WIM Excom) for Loss and Damage WIM Excom has engaged an indigenous expert as part of its expert group on non-economic losses (NELs). NELs, in this context, refer to a broad range of losses that are not in financial terms and not commonly traded in markets. They may impact individuals (e.g. loss of life, health, mobility), society (e.g. loss of territory, cultural heritage, indigenous or local knowledge, societal and cultural identity) or the environment (e.g. loss of biodiversity, ecosystem services).³² A current member of the FWG represents the body and brings the perspectives of indigenous peoples to the work of the WIM Excom NELs expert group.
27. The work under the LCIPP has mapped existing policies and practices for the participation of indigenous peoples and local communities in climate change related bodies and processes under and outside the Convention.³³ The mapping results present opportunities both at the individual and institutional levels to enhance the participation of indigenous peoples and local communities. Such opportunities include the development of dedicated spaces and policies, international forums, advisory groups, expert groups, fellowship initiatives, regional collaborations and resource mobilizations. Annex II provides a table containing some of these policies and practices.

Section IV: Barriers and challenges

28. The Paris Agreement noted the importance of ensuring the integrity of all ecosystems. Indigenous peoples and local communities are recognized for their stewardship of and living in harmony with nature.³⁴ At the same time, indigenous peoples and local communities face many barriers and challenges to engage in the climate policymaking process.
29. Some of these challenges faced by representatives of indigenous peoples include a lack of accessible information related to the process of developing climate policies and actions; a lack of opportunity for participation; limited or lack of internet connectivity which is increasingly important as people work remotely in the context of COVID-19 pandemic; and limited or a lack of access to UNFCCC meetings.
30. In addition, climate change impacts on ecosystems and their services significantly challenge indigenous cultural integrity and ways of life that depend on their lands, territories, and resources. This has negative implications for indigenous knowledge systems that are intricately tied to the environment.³⁵
31. Language barriers impose another formidable challenge to meaningfully engaging indigenous peoples and local communities in the international and national climate policymaking processes. The knowledge of indigenous peoples is encoded in and transmitted through diverse oral traditions and languages.
32. Policymaking approaches often fail to incorporate values related to nature, society, and future generations, including indigenous values, while narrowly focusing on economic and technical priorities.³⁶
33. There is a need to cultivate complementarity and co-production between different knowledge systems. Indigenous knowledge systems cannot be removed from the environment in which they are cultivated, including the social, governance, spiritual, and legal environment. These systems are often

³² See <https://unfccc.int/wim-excom/areas-of-work/non-economic-losses>

³³ See: https://lcipp.unfccc.int/sites/default/files/2021-08/Technical%20paper_LCIPP%20Activity%207_Final.pdf

³⁴ Decision 16/CP.26

³⁵ See https://collections.unu.edu/eserv/UNU:1511/Weathering-Uncertainty_FINAL_12-6-2012.pdf

³⁶ Per regional input from the Arctic

embedded within indigenous languages, ceremonies, and cultural practices.³⁷ Climate policies and actions need to be based on and guided by the ethical and equitable engagement of diverse knowledge systems.

Barriers and challenges to means of implementation (19/CMA.1 paragraph 36(f))

34. Under the LCIPP initial two-year workplan, a mapping effort was carried out to focus on existing funding opportunities for the participation of indigenous peoples and local communities from all regions in relation to climate change policies and actions.³⁸ The exercise provided a snapshot of the current situation, and may not be comprehensive, and also indicated barriers related to access, including direct access to existing climate funds for mitigation and adaptation action by indigenous peoples and local communities. The process to access existing funding opportunities is rigorous and often involves multiple stages and different entities. The funding landscape can be challenging for indigenous peoples organizations and representatives from local communities to navigate.
35. The distinction between developing and developed countries in funding eligibility criteria restricts access for indigenous peoples living in developed countries, though often in circumstances and facing socioeconomic situations similar to some developing countries.
36. Related to capacity as a means of implementation, an analysis of gaps in existing policies, actions and communications under the Convention in relation to the engagement of indigenous peoples and local communities indicates a strong call from parties for capacity building for indigenous peoples and local communities. The analysis also shows a similar call for capacity building for decision-makers on how to engage meaningfully with indigenous peoples.³⁹
37. Further, the mapping of how existing policies, actions and communications under the Convention incorporate the consideration and engagement of indigenous peoples and local communities⁴⁰ in the climate policymaking process revealed challenges, which included:
 - a. Rather than sustained engagement with indigenous peoples and local communities, current practice tends to be one-off engagement;
 - b. Training and capacity building efforts tend to be one-way at the moment, and there is a need for multi-directional training that considers respective rights and builds greater capacity for engagement;
 - c. Mention of engagement of indigenous peoples and local communities in policy documents suggests much current practice does not yet span throughout the project/process;
 - d. The engagement with indigenous peoples and/or local communities is commonly conceptualized as a resource, rather than as a process of partnership which is considered a challenge to meaningful engagement;
 - e. Policies tend not yet to feature collaboration and partnership with different knowledge holders;
 - f. Lack of evidence of supporting infrastructure to facilitate repeated engagement with indigenous peoples and local communities, and with knowledge of indigenous peoples, traditional knowledge and local knowledge;

³⁷ To understand more, please refer to the outcomes of the LCIPP webinar series at <https://www.youtube.com/playlist?list=PLBcZ22cUY9RJ5r1M06DliKuNjyzntWbyh>

³⁸ See: https://lcipp.unfccc.int/sites/default/files/2021-07/Synthesis%20document%20Activity%2011_7%20July%202021.pdf

³⁹ LCIPP (2020) see <https://lcipp.unfccc.int/lcipp-background/2020-2021-workplan>

⁴⁰ Activity 9 of the LCIPP initial two-year workplan mapped existing policies, actions and communications under the Convention with respect to whether and how they incorporate the consideration and engagement of indigenous peoples and local communities. The results are presented in a technical paper and a complementary database. See <https://lcipp.unfccc.int/lcipp-background/2020-2021-workplan>.

- g. Limited reflection of the participation of indigenous peoples in national climate policies and programmes, and also found few references to indigenous peoples practices and technologies; limited consideration of gender and youth in relation to indigenous peoples and local communities;
- h. Limited consideration to date of the ways of life of indigenous peoples, including considerations of languages.

Section V: Opportunities to enhance collective progress

38. Building on the insights and lessons learned from implementing the initial two-year workplan of the LCIPP, the FWG made recommendations in its fifth meeting report on enhancing the engagement of indigenous peoples and local communities across the UNFCCC processes.⁴¹ The FWG recommended Parties to increase engagement and collaboration with indigenous peoples and local communities at the national level including through formal, ongoing participation in the development and implementation of the NDCs, NAPS and all types of climate actions, programs, and policies. The FWG also recommended Parties to strengthen the engagement of indigenous peoples and local communities in the design and implementation of climate policies, actions and communications under the Convention. Annex III of this report contains the full list of recommendations that the Facilitative Working Group put forward to the Subsidiary Body for Scientific and Technological Advice on the engagement and input of indigenous peoples and local communities across the UNFCCC process.
39. The mapping of existing policies and practices for the participation of indigenous peoples and local communities in climate change related bodies and processes under and outside the Convention revealed opportunities to increase the respectful engagement of indigenous peoples and local communities exist both at the individual and institutional levels. These include the development of dedicated spaces and policies, international indigenous peoples forums, indigenous peoples advisory groups, expert group membership, fellowship initiatives, regional collaborations and resource mobilization. Gaps also exist in the understanding of what constitutes participation and whether such participation is at the individual or institutional level. Clarity on such understandings can help safeguard engagement and help align resource mobilization needs with existing funding opportunities and strengthen resource mobilization.
40. The work under the LCIPP convened a series of webinars⁴² designed to build the capacity of Parties and relevant entities towards understanding, respecting, recognizing and increasing their engagement of indigenous knowledge in the context of climate change mitigation and adaptation. Indigenous experts from all seven socio-cultural regions provided capacity building training for Parties and relevant entities. The new workplan of the LCIPP contains dedicated capacity building activities to continue to meet the calls as referred to in paragraph 35 above.
41. The FWG has dedicated an activity under the LCIPP second three-year workplan (2022 – 2024) to identify diverse communication channels, in addition to the LCIPP web portal, to exchange experiences and good practices. The use of diverse communication channels and different formats of communications such as storytelling, photo stories, and videos can help overcome language barriers and contribute towards collective progress through harnessing the power of diverse ways of knowing.

VI. Conclusions

42. At its twenty-sixth session, the Conference of the Parties recognized the role of the Facilitative Working Group in fostering full and effective participation of indigenous peoples and local communities in achieving the objective of the Paris Agreement.

⁴¹ https://unfccc.int/sites/default/files/resource/sbsta2021_01E.pdf

⁴² See: <https://lcipp.unfccc.int/calendar-of-events>

43. Regarding climate mitigation, the Glasgow Climate Pact highlighted the importance of protecting, conserving and restoring ecosystems to deliver crucial services, including acting as reservoirs of greenhouse gases.
44. Regarding climate adaptation, Article 7 of the Paris Agreement acknowledges that adaptation action should be based on and guided by the best available science and, as appropriate, traditional knowledge, knowledge of indigenous peoples and local knowledge systems.⁴³ The knowledge and values of indigenous peoples and local communities can help assess the state and effectiveness of adaptation efforts at the biome, landscape and other transboundary spatial scales. National level processes for the formulation and implementation of national adaptation plans can benefit from the inclusion of the knowledge and perspectives of indigenous peoples and local communities, through using diverse formats of communications, including audio and video formats, and other ways to convey experiences and practices for stewarding nature.
45. At its 26th session in Glasgow, the COP welcomed the second three-year workplan of the LCIPP for 2022–2024 and recommended that the activities under that workplan facilitate the exchange of experience between indigenous peoples and local communities and Parties of approaches to managing all ecosystems, which are key to achieving the objectives of the Convention and the Paris Agreement, in order to enhance national climate policy, including nationally determined contributions.
46. The knowledge and values of indigenous peoples and local knowledge systems help shape effective climate action and collective stewardship of nature, through meaningful engagement in climate policymaking processes and actions at all levels. The FWG strives to continue its important work in the spirit of partnership to facilitate the exchange of experiences and good practices, build capacity for engagement, and integrate diverse ways of knowing to elevate collective progress towards achieving the purpose of the Paris Agreement and its long-term goals.

⁴³ Article 7 of Paris Agreement

Annex I: Examples and case studies⁴⁴

The FWG has included this annex to highlight good practices and the impact of the ethical and equitable engagement of the knowledge, values and technologies of indigenous peoples, and local knowledge systems, in addressing and responding to climate change.

Climate Mitigation

Enhancing the engagement of indigenous peoples and local communities in contributing towards the design and implementation of national climate policies and actions, including NAPs, NDCs, national communications, as well as national plans and actions related to the SDGs:

- Indigenous peoples traditionally own, manage, use, or occupy at least a quarter of the global land area,⁴⁵ which represents significant carbon storage and contributes to global climate mitigation efforts.
- In Russia, the Sakha Yakutia region became the first in the country to pass a permafrost protection law on May 22, 2018. The law calls for the monitoring and prevention of irreversible loss of permafrost and identifies measures to be taken to protect the population in emergency situations that pose a threat to the life and health of local people.
- In the Pacific a key strategy to mitigate climate change is the active revitalization of traditional technologies connected to agriculture, aquaculture, and natural resource management. In Hawai‘i, there is a strong effort to restore the sustainable *loko i‘a* or fishpond system to replace extractive and unstable commercial fishing. As food production systems, *loko i‘a* have the potential to produce thousands of pounds of sustainable protein annually while mitigating coral bleaching, reef death, beach erosion, fish population overkills, and other imbalances in the marine ecosystem. The Native Hawaiian community has recently created a streamlined permitting process to make the restoration of ponds more viable and achievable by the native community.
- Throughout the Pacific indigenous communities are making strong efforts to mitigate the climate crises through restoring eroded environments caused by colonial agriculture and ranching systems, invasive species, and climate-change induced weather patterns, including drought. By restoring traditional resource management systems, reintegrating native species, and restabilising native forests, exposed and eroded environments are being used productively to feed communities, while coastal runoff, topsoil loss, and water table depletion are all mitigated.
- With the majority of needed goods in the Pacific being shipped in on barges, there are several concentrated efforts throughout the region to increase local and sustainable food production as a way to end the reliance on outside shipping and reduce the number of shipments globally.
- Several Pacific communities, including and not limited to Hawai‘i, Tahiti, Fiji, and Samoa, have started efforts to manage tourism, which actively contributes to climate change, by pushing for sustainable tourism in limited numbers that focuses on the preservation of natural and cultural resources rather than extracting them for the pleasure of temporary guests.
- In Hawai‘i there are several efforts to end corporate stream diversion, which has jeopardized and exhausted several aquifers on every major island in the archipelago. The Native Hawaiian community is working to restore natural stream flow and create policies that ensure no entity can divert streams to their private property or disrupt the flow.

⁴⁴ The examples included in this annex are generated from implementing the workplans of the LCIPP or submitted by the FWG members and LCIPP contributors, upholding the principles of free, prior and informed consent.

⁴⁵ IPBES, 2019

- Indigenous peoples in Bolivia use eco-tourism that's based on the conservation of the Tacana territory with the traditional knowledge and practices, to diversify economic development and steward nature.
- Indigenous peoples in Asia practice collective and sustainable stewardship of forests, which contributes to global efforts to mitigate climate change. In Nepal, native tree plantation helps store carbon and promotes cultural values associated with forest stewardship.⁴⁶ In Bangladesh, community-managed natural forests, also known as village common forests, provide vital services to meet the daily needs of community members and help conserve local biodiversity.⁴⁷ In Indonesia, indigenous peoples observe sustainable farming and agricultural practices, and revere forests as “places of worship”. The knowledge and values of indigenous peoples are shaped by and rooted in their harmonious interactions with nature.
- Submission from the UN regional group Eastern Europe highlighted climate mitigation practices in Russia that consider the interests of indigenous peoples and local communities. For example, the first Russian climate efficiency rating contains the “Just Transition” section and considers the interests of stakeholders in developing corporate decarbonization strategies.

Climate Adaptation

- In the Arctic indigenous communities observe changes in the local ecosystem as the climate warms. Traditional fisherfolk have observed an increase in pink salmon (*Oncorhynchus gorbuscha*) and learned to adapt their practices accordingly. In Nordic countries, with the example of Finland, existing climate policies and practices engage indigenous peoples and learn from their observations and adaptive practices. The Finnish government is working to reform its Climate Change Act and strengthen the engagement of the Sami people through including creating a Sami climate council.
- In the Arctic, indigenous communities observe changes in the local ecosystem as the climate warms. Impacts on snow, sea ice, and permafrost impact traditional practices of reindeer herding, hunting, and fishing, all practices that indigenous communities rely on for cultural wellbeing, food security, and livelihoods.
- In Nordic countries, with the example of Finland, existing climate policies and practices engage indigenous peoples and learn from their observations and adaptive practices. The Finnish government is working to reform its Climate Change Act and strengthen the engagement of the Sami people through including creating a Sami climate council.
- Mexico published the law of the National Institute of Indigenous Peoples (2016), recognizing indigenous and Afro-descendant peoples as fundamental actors in public decision-making processes, particularly addressing the relationship between indigenous peoples and the State.
- Peru passed its framework law on climate change, which acknowledges the role of indigenous peoples in responding to climate change. Peru has also ratified the ILO Convention No. 169, and has a dedicated vice-ministry responsible for indigenous peoples affairs and a working group on indigenous policies.

⁴⁶ Submission from the Centre for Indigenous Peoples Research and Development (CIPRED), see <https://www.cipred.org.np/>

⁴⁷ Submission from indigenous peoples in Bangladesh through FWG indigenous member from the Asia region.

- Brazil created a national policy for territorial and environmental management of indigenous land. The Brazilian policy was developed for “ensuring and promoting the protection, recovery, conservation and sustainable use of natural resources in indigenous territories and lands.”⁴⁸
- In Sweden, the government circulated “consultation on matters concerning the Sami People” for comment and a draft bill was under preparation. The government aims to put a Government Bill before the Swedish Parliament (the Riksdag), proposing a new Consultation Act during 2020.⁴⁹
- Parties, including Mexico, Canada, and Sweden, also engage indigenous peoples (and local communities where applicable) in their respective national delegations to the UNFCCC and the CBD. These Parties consult with indigenous peoples and local communities on issues that affect their lives.⁵⁰
- Vanuatu’s National Advisory Board on Climate Change and Disaster Risk Reduction (2013) adopted a national approach to including indigenous and traditional knowledge towards improved seasonal forecasts and adaptation.
- Local municipalities in Nepal have passed the Local Forest Act, recognizing the customary governance system of indigenous peoples and its key role in the conservation of forests, ecosystems and biodiversity. The legal recognition of the customary governance system of indigenous peoples has built a sense of ownership and accountability among the community members, which further contributes to the resilience of ecosystems;⁵¹
- Disaggregated data of locally observed climate change impacts among indigenous peoples in Nepal provides a foundation for community-based climate change adaptation measures and natural resource conservation;⁵²
- Traditional healers, also known as *Amchi* in the Mustang district in the upper Himalayan region in Nepal use different herbs to cure people over generations. The traditional knowledge of Amchi is playing a significant role in climate change adaptation through identifying the climate change

⁴⁸ Per submission from Amazonian Cooperation Network, see also <https://www.gov.br/funai/pt-br/arquivos/conteudo/cggam/pdf/2017/decreto-pngati-versao-em-ingles.pdf>

⁴⁹ The mentioned Consultation Act was passed by the Swedish Parliament on the 26th January 2022 and will enter into force on 1st March 2022.

⁵⁰ mapping under the LCIPP initial two-year workplan, see: https://lcipp.unfccc.int/sites/default/files/2021-08/Technical%20paper_LCIPP%20Activity%207_Final.pdf

⁵¹ See footnote 45

⁵² See footnote 45

impacts on medicinal plants and helping inform the development of effective climate adaptation plans;⁵³

- In Fiji and Tonga, several communities are moving inland to avoid sea-level rise. The changes in coastline have led to immeasurable losses, including the loss of burial sites, fishing resources, freshwater wells, homes, and agricultural lands. Indigenous communities in Fiji have been relocating due to climate change since 2014.
- Across the Pacific indigenous communities have noticed drastic depletion in native fish populations. As such, indigenous fishermen in the Pacific are adapting fishing practices, seasons, and harvest cycles to help population levels regrow. The use of finfish hatcheries is a common adaptation as ocean resources become depleted with ocean temperatures warming.
- The Fijian government currently spends over \$50 million annually to combat rising tides caused by the climate crisis.
- Farming communities in Rapa Nui, Samoa, Fiji, Tonga, and Hawai‘i have relocated longstanding agricultural areas that have been impacted by coastal flooding. In Fiji and Tonga, indigenous farmers rely on rafts to transport goods in heavily flooded areas that just a decade ago were dry.
- An increase in cyclones and storms has caused several indigenous communities in Fiji, Samoa, Tahiti, and Tonga to reinforce homes and other structures so they can withstand the harsh weather, which is ever-growing in intensity.
- The ability to predict the weather is one of the most crucial elements of indigenous traditional knowledge and one of the major conditions for sustainable traditional natural resource management. Given the ability to understand local climate and forecast weather, indigenous communities have been able to adapt to extreme climatic conditions.
- In the Russian North, specific measures are being taken to preserve indigenous settlements and life support infrastructure. Almost all houses in the region are built on piles, as a result of the thawing of permafrost many buildings are in “critical condition” across Russia's North. To enhance stability and strengthen the foundations of houses, the construction standards have been changed: whereas the average length of piles was 5-7 m in the 1990s, today it has been increased to 15m. Also, the necessary initiatives (dredging operations, building dams, tanker installation) are being taken to reduce coastal erosion in northern communities. The heat and power supply system for villages has been modernized with the mandatory availability of backup diesel engines and boilers. In relation to traditional economies, measures include mandatory weather reporting in reindeer breeding, state support for the preservation of the traditional way of life, including through subsidies and grants for the construction of reindeer camps, corrals, fences, veterinary and zoo engineering work, provision of modern transport equipment, strengthening of material and technical base, etc. New technologies are also being introduced including GPS tracking collars and chips to track lost deer, drones and small aircraft to monitor pastures, etc. In order to cross rivers before ice freeze-up reindeer herders shift the dates of migrations; hunters and fishermen adapt their schedules as well.
- Indigenous peoples in Bangladesh use innovative agroforestry practices, based on indigenous knowledge passed down through many generations, to maintain sustainable livelihood and steward ecosystems. The livelihood of Khasia, also called Khasi, indigenous people cultivate betel leaves

⁵³ See footnote 45

(also known as *pan punji*). The farmers preserve natural forests to support the climbing betel vines and sustain soil fertility over time.⁵⁴

- Indigenous Peoples in Bangladesh have customs, spiritual beliefs, rituals, taboos and sanctions, which are integral parts of their sustainable use of natural resources and conservation. There are cultural taboos, for example, during mating seasons, they do not hunt animals; on the full moon or the day of the new moon, they do not fish from the river; when practicing jum (shifting) cultivation, they do not fell the big trees. All such taboos and practices are integral to their natural resource management systems.
- Indigenous peoples in Asia use crop diversification, change of hunting and gathering periods, food preservation methods including seed banking and exchange networks among the communities, multi-cropping, conservation of forest and watershed, and awareness-raising and solidarity actions to ensure food security and adapt to climate change.
- The Maasai pastoralists in Kenya apply indigenous knowledge to determine a wide range of plant seasonality, nutritional value, toxicity, and medicinal properties for both humans and the different livestock/animals they keep. They have common property regimes where access to pastures and water is negotiated and dependent on flexible and reciprocal arrangements such as herd

⁵⁴ See footnote 45.

accumulation, keeping multispecies herds, tree fodder during the dry season, olokeri/olopololi and intra community mechanisms to mitigate and adapt to climate change.⁵⁵

- Submission from the Arctic region emphasizes the Sámi people's struggle to adapt to climate change as environmental shifts, land fragmentation, and land-use competition limit their ability to preserve traditional livelihoods, such as reindeer husbandry. Reindeer grazing serves as a crucial climate adaptation strategy, counteracting climate-induced shrubification and maintaining open tundra landscapes. However, the Sámi face ongoing land loss and socio-political barriers, which undermine their participation in land use planning and integration of their indigenous knowledge for effective climate adaptation.
- Indigenous peoples in the Pacific are cultivating native plants along the waterways to enhance soil stabilization, thereby mitigating the effects of flooding and storm surges. This practice also helps prevent contamination of waterways from the accumulation of sediment.

Averting, minimizing and addressing adverse climate change impacts

Climate change's adverse impacts on ecosystems and biodiversity pose an urgent and growing threat to the knowledge base, cultural heritage, and way of life of indigenous peoples and local communities worldwide. As the stewards of biodiversity and ecosystems, indigenous peoples and local communities hold diverse knowledge systems and cultural values that enrich global approach to climate change. However, the escalating loss and damage associated with climate impacts, including extreme weather events, altered landscapes, and disrupted ecosystems, are challenging their ability to adapt and maintain their traditional livelihoods.

- In the North, traditional weather forecasting relies on wind direction and strength, the color of the sky, star-moon alignment, and animal behavior. However, this knowledge struggles to adapt rapidly to shifting climatic conditions, causing indigenous beliefs and understandings to diverge from observed realities. Indigenous elders find it difficult to predict weather using traditional knowledge as practiced traditionally, especially long-term forecasts.
- The Russian region is among the first to experience an unprecedented rise in air temperature, extensive melting of permafrost, catastrophic floods and widespread wildfires. The adverse impacts of climate change result in the loss and damage of indigenous peoples' rights to access food, health, fishing, and hunting, as well as their right to maintain and strengthen their distinctive spiritual connections with their traditionally occupied lands and resources and maintain traditional knowledge, values, and practices.
- Indigenous peoples from the UN indigenous sociocultural region of North America shared that familiar seasons are changing, with the weather becoming more extreme and unpredictable. Climate change has introduced new animals, insects, fish, plants and birds into their areas, some of which are invasive, displace native species, destroy original biodiversity and forests, and spread disease. At the same time, many of their traditional resources are disappearing. They are experiencing droughts, floods, forest fires, rising sea levels and melting ice, which threaten their lands, waters, and food resources' productivity and life cycles. Rivers and lakes are drying up, rendering water undrinkable. The resulting loss and damage, both economic and non-economic, severely impact their knowledge systems and ways of life. Although they acknowledge that no monetary value can compensate for their losses and threats, they believe adequate, direct financial resources would significantly help indigenous communities adapt, restore what is possible, and enhance the resilience of what remains.
- The rising sea level causes water-logged land and high salinity in streams, causing loss and damage to the water supply and crop production of indigenous peoples and local communities in Bangladesh. To address this, indigenous peoples clean water streams and jointly create small water channels (also known as MALEYA in Chakma language), for effective management and equal distribution of water resources.
- Climate change has profound impacts on the cultural heritage of indigenous peoples and local communities, especially in small island countries in the Pacific. Rising sea levels, increased storm intensity, and other climate change-related events contribute to forced displacement. This results in the loss of cultural practices and rituals, thereby threatening the cultural identity of these communities.

Cross-cutting

The following examples and case stories may be best captured in a cross-cutting section, as they are relevant to all three themes included in Annex I of this document: climate mitigation, adaptation, and loss and damage associated with the adverse impacts of climate change. The values and knowledge systems of indigenous peoples and local knowledge systems often open new conceptual doors and enrich efforts to address climate change and build enduring resilience for all.

- In 2008, Ecuador became the first country to grant constitutional rights to nature to “exist, flourish and evolve”. The Ecuadorian Constitution celebrated nature, the Pachamama (Mother Earth), of which we are a part and which is virtual to our existence. By providing legal protection to the rights of nature, Ecuador set a precedent for other nations to follow suit, helping to ensure the preservation of biodiversity and long-term resilience to climate change. This approach acknowledges the critical need for ecological balance and the interdependence between humans and nature in tackling the climate crisis.
- In 2012, Bolivia passed a Framework Law 300 of Mother Earth and Integral Development for Living Well (Ley Marco de la Madre Tierra y Desarrollo Integral para Vivir Bien). This Framework Law represents a significant shift towards holistic and sustainable development, prioritizing harmony with nature and the responsible use of resources. It promotes climate mitigation and adaptation measures by integrating traditional indigenous knowledge with modern scientific approaches, addressing the underlying drivers of environmental degradation, and fostering climate-resilient communities.
- In 2014, New Zealand granted legal personhood to the Whanganui River, the country's third-longest river. This is another transformational decision, acknowledging the inherent value of the river and its surrounding ecosystems, effectively safeguarding them from degradation and promoting their long-term health. The legal recognition of the Whanganui River as a living entity in many ways reflect the Maori concept of Kaitiakitanga, recognizing nature and its lifeworld as cosmological kin. This approach encourages a holistic view of nature, reminding us that the protection and preservation of our environment are integral to addressing the climate crisis and ensuring a sustainable future for all.

⁵⁵ Case study from Indigenous Livelihoods Enhancement Partners, 2021.

Annex II: Existing practices for the participation of indigenous peoples and local communities in bodies and processes outside of the UNFCCC, as per activity 7 of the initial two-year workplan of the LCIPP

Relevant bodies and processes outside the UNFCCC	Existing policies and practices for the participation of indigenous peoples and local communities
Arctic Council	<p>Ottawa Declaration (1996),⁵⁶ the Council’s founding document, welcomed three IPOs as permanent participants in the Arctic Council. Additional three IPOs have become permanent participants in the Council, since 1996. The six IPOs are Aleut International Association, Arctic Athabaskan Council, Gwich’in Council International, Inuit Circumpolar Conference, Saami Council, and Russian Association of Indigenous Peoples of the North.</p> <p>The Reykjavík Declaration 2021 “recognize[s] the rights and the special circumstances of indigenous peoples and the unique role of the Permanent Participants within the Arctic Council and not[es] the United Nations Declaration on the Rights of Indigenous Peoples.”⁵⁷</p> <p>The Arctic Council Strategic Plan 2021 to 2030 “envision[s] the Arctic to remain a region of peace, stability and constructive cooperation, that is a vibrant, prosperous, sustainable and secure home for all its inhabitants, including indigenous peoples, where their rights and wellbeing are respected.” The Arctic Council will “strengthen cooperation that improves the health, safety and long-term well-being of Arctic inhabitants in general and of its Indigenous Peoples in particular, and integrate social considerations into all relevant activities,” according to the Council’s Strategic Plan.⁵⁸</p>
CBD	<p>The Working Group on Article 8(j) and related provisions (WG8J) under CBD, which address issues related to indigenous peoples and local communities;</p> <p>The Conference of the Parties to the CBD established a voluntary funding mechanism to facilitate the participation of indigenous and local communities;⁵⁹</p>
UNESCO	<p>Global Task Force for making a decade of action for indigenous languages;</p> <p>The International Indigenous Peoples Forum on World Heritage was created at the 41st session of the UNESCO World Heritage Committee in Krakow, Poland, in July 2017. The forum promotes full respect for indigenous rights within World Heritage Conventions and processes.</p>
ILO	<p>Indigenous and Tribal Peoples Convention (1989);</p> <p>Strategy on indigenous people's rights for inclusive and sustainable development (2015);</p>
IFAD	<p>The global meeting of the indigenous peoples forum, which IFAD convenes every second February in connection with the Governing Council;</p> <p>Policy brief: Partnering with indigenous peoples for the SDGs (2019);</p> <p>Indigenous Peoples Assistance Facility;</p> <p>How to do: Seeking free, prior and informed consent in IFAD investment projects (2015);</p>
FAO	

⁵⁶ Ottawa Declaration (1996), see <https://oaarchive.arctic-council.org/handle/11374/85>

⁵⁷ Reykjavik declaration (2021), see <https://oaarchive.arctic-council.org/handle/11374/2600>

⁵⁸ Arctic Council Strategic Plan (2021-2030), see <https://oaarchive.arctic-council.org/handle/11374/2601>

⁵⁹ UNEP/CBD/COP/DEC/VII/16, paragraph 10

	FAO's Global Campaign for the Empowerment of Indigenous Women for Zero Hunger;
	Internship for indigenous youth;
OHCHR	Fellowship for indigenous peoples;
	Voluntary fund for indigenous peoples;
GEF	The Small Grant Programme of the GEF;
	Indigenous peoples advisory group (2012);
GCF	Indigenous peoples specialist;
	Indigenous peoples advisory group (to be established), per GCF indigenous peoples policy 2018;
IUCN	IUCN adopted a landmark decision in 2016 to create a new category of IUCN membership for indigenous peoples organizations, strengthening the recognition of their rights, participation, voice and role in the organization;
UNEP	UNEP and indigenous peoples: A partnership in caring for the environment. Policy guidance (2012);
UNDP	UNDP Small Grant Programme;
UN Women	Strategy for inclusion and visibility of indigenous women (2016);
WHO	Policy on Ethnicity and Health (2017);
	Strategy and Plan of Action on Ethnicity and Health (2019-2025).

Annex III: Recommendations on the engagement and input of indigenous peoples and local communities across the UNFCCC process

Recommendations of the Facilitative Working Group to the Subsidiary Body for Scientific and Technological Advice, as contained in the report of the fifth meeting of the Facilitative Working Group.

Recommends that Parties:

- (i) Increase engagement and collaboration with indigenous peoples and local communities at the national level, including through formal ongoing participation in the development and implementation of NDCs, NAPs and all types of climate action, programmes and policies;
- (ii) Strengthen the engagement of indigenous peoples and local communities in the design and implementation of climate policies, actions and communications under the Convention, such as NDCs, NAPs and other communications;
- (iii) Identify and promote good practices for the participation of indigenous peoples and local communities in national climate policymaking;
- (iv) Build their capacity to strengthen effective, respectful and consistent collaboration with indigenous peoples and local communities in the development and implementation of national policies, programmes and climate action;
- (v) Include representatives of indigenous peoples and local communities as members of Party delegations and enhance their capacity to effectively participate as full members of these delegations without prejudicing the recognition and standing of indigenous peoples or local communities that are participating independently in the UNFCCC process;

Recommends that relevant bodies and entities involved in processes under the Convention:

- (i) Consider how activities and decisions may affect the rights, knowledge systems, practices and ways of life of indigenous peoples and the practices and interests of local communities;
- (ii) Provide opportunities for consistent and ongoing participation of indigenous peoples and local communities, including by providing translation of materials and interpretation during meetings into the six official languages of the United Nations, as necessary and appropriate;
- (iii) Strengthen engagement with work under the LCIPP, including activities to build capacity for respectful, ethical and equitable engagement with the knowledge of indigenous peoples and local knowledge systems;
- (iv) Increase time allocation for the participation of indigenous peoples during UNFCCC sessions, including by providing opportunities for representatives of the United Nations indigenous sociocultural regions to speak;

Recommends that all relevant bodies and processes under and outside the Convention and Parties:

- (i) Respect, promote and consider their respective obligations on human rights and the rights of indigenous peoples and local communities when taking action to address climate change;
- (ii) Uphold the principle of free, prior and informed consent when engaging with traditional knowledge, knowledge and values of indigenous peoples, and local knowledge systems;

Recommends that relevant bodies and processes outside the Convention collaborate with the FWG in order to, among other things, exchange experience and good practices pertaining to the engagement

and input of indigenous peoples and local communities in relation to climate change related policies and actions;

Recommends that relevant entities, including financial entities:

- (i) Enhance financial support for the participation of indigenous peoples and local communities in climate change related bodies and processes under and outside the Convention;
- (ii) Provide support for projects led by indigenous peoples and local communities to protect the knowledge systems and cultural practices of indigenous peoples and the practices and knowledge of local communities that contribute to mitigation and adaptation;
- (iii) Engage representatives of the FWG and indigenous experts in their events and proceedings and disseminate relevant financial information, including calls for proposals and project templates via the LCIPP web portal;
- (iv) Provide targeted training sessions, including e-learning opportunities and in person workshops, to facilitate and enhance access of indigenous peoples and local communities to funding opportunities.