



附属科学技术咨询机构

第六十届会议

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地方社区和土著人民平台促进工作组的报告

概要

地方社区和土著人民平台促进工作组(促进工作组)编写了本报告，介绍其工作成果以及根据平台 2022-2024 年现行工作计划正在开展的各项活动的进展情况。报告强调了主要成果和成就，如促进工作组努力促进土著人民、地方社区、缔约方和平台其他参与方之间就整体气候解决方案进行合乎道德和公平的知识交流；建设土著人民、地方社区和缔约方有意义地参与《联合国气候变化框架公约》(《气候公约》)进程的能力；促进将不同的观点、知识体系、价值观和世界观纳入气候政策的制定和实施等。报告指出了阻碍土著人民和地方社区充分而有效地参与《气候公约》进程的一些挑战，包括需要采取尊重不同价值观和世界观的整体方法来解决气候问题，克服稀释复杂文化概念和生态知识的语言障碍，消除对土著人民和地方社区属于相同群体的误解，并将气候行动叙事从脆弱性转向领导作用。此外，促进工作组还面临与成员过渡和加入《气候公约》进程方面的业务挑战，以及后勤和资源方面的制约，这些制约限制了加强土著人民和地方社区参与的有效性。

报告提出了应对这些挑战和更广泛地加强平台下工作的建议，其中包括将土著人民和地方社区的概念和术语纳入《气候公约》讨论；承认土著人民和地方社区内部和之间的多样性以及指导他们与自然的互惠关系并为后代考虑的共同价值观；采取基于权利的参与办法；错开促进工作组成员的任期以保持连续性；确保有充足的资源应对语言方面的挑战；使工作计划活动与《气候公约》进程下的关键时间表相一致等。报告还载有平台 2025-2027 年工作计划草案。本报告提请注意土著人民和地方社区在实现转型气候决策和行动的集体努力中发挥的领导作用，以及他们在世代代与大自然母亲的密切关系中形成的丰富、独特的价值观、世界观和知识体系，供附属科学技术咨询机构在缔约方会议第二十九届会议审查促进工作组进行之前进行审议。



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简称和缩略语

COP	缔约方会议	
FWG	促进工作组	
ILO	劳工组织	国际劳工组织
IPCC	气专委	政府间气候变化专门委员会
IPO		土著人民组织
LCIPP		地方社区和土著人民平台
LEG		最不发达国家专家组
NAP		国家适应计划
NDC		国家自主贡献
SBSTA	科技咨询机构	附属科学技术咨询机构
TEC		技术执行委员会
WIM Executive Committee	华沙国际机制执行委员会	气候变化影响相关损失和损害华沙国际机制执行委员会

一. 导言

A. 任务授权

1. 缔约方会议第二十一届会议认识到需要加强地方社区和土著人与处理和应对气候变化相关的知识、技术、做法和努力，设立了地方社区和土著人民平台，¹用于以全面和综合方式交流和分享有关减缓和适应的经验和最佳做法。²
2. 缔约方会议第二十三届会议决定，该平台将履行三项职能，³并指出，作为其第三项职能的一部分，该平台应推动土著人民和地方社区开展更大和更有力的气候行动，从而推动实现相关缔约方的国家自主贡献。缔约方会议第二十四届会议设立了促进工作组，目的是推动该平台进一步投入运作并促进其职能的履行。⁴
3. 地方社区和土著人民平台促进工作组在秘书处支持下编写了本报告，根据任务规定，⁵报告载有促进工作组的成果，包括地方社区和土著人民平台第三个工作计划，即 2025-2027 年工作计划草案(见附件一)，以及在该平台下开展的活动信息(见附件三)。
4. 促进工作组在 2023 年 11 月举行的第 10 次会议上，编制并通过了报告大纲，以及制定地方社区和土著人民平台第三个工作计划草案的大纲和主要考虑因素。

B. 附属科学技术咨询机构可采取的行动

5. 附属科学技术咨询机构(科技咨询机构)第六十届会议不妨审议本报告所载信息，包括 2025-2027 年工作计划草案，并在促进工作组工作的基础上作为建议提出结论草案或决定草案，供缔约方会议第二十九届会议审议和通过。

C. 组织和程序事项

1. 成员

6. 缔约方会议第二十四届会议在设立促进工作组时决定，工作组由 14 名代表组成：7 名缔约方集团代表和 7 名土著人民组织代表(促进工作组成员名单见附件六)。⁶

¹ 有关该平台的更多信息，见 <https://lcipp.unfccc.int>。

² 第 1/CP.21 号决定，第 135 段。

³ 第 2/CP.23 号决定第 6 段列出了这些职能，这些职能转载于附件一第 3 段。

⁴ 第 2/CP.24 号决定，第 1-2 段。

⁵ 第 16/CP.26 号决定，第 11 段。

⁶ 第 2/CP.24 号决定，第 3 段。

7. 缔约方代表由其各自的区域集团和类组委派。来自联合国七个土著社会文化区域的土著人民组织代表由土著人民指定的联络点委派。将向科技咨询机构主席通报委派情况。⁷

8. 缔约方会议第二十四届会议请科技咨询机构在对促进工作组的审查过程中，顾及与地方社区代表性有关的进展情况，考虑额外增加至少三名地方社区代表并审议委派此类代表的程序；并考虑额外增加同等人数的缔约方代表，以便就地方社区在地方社区和土著人民平台中的代表性提出一项决定草案，供缔约方会议第二十七届会议审议和通过。⁸ 然而，由于 2019 年冠状病毒病大流行，在缔约方会议第二十六届会议上对促进工作组进行了审查，缔约方会议决定在 2024 年审查促进工作组期间审议地方社区在地方社区和土著人民平台中的代表性。

9. 为加强土著人民和地方社区在推动制定和实施转型气候政策和行动方面的领导作用，促进工作组通过了一项愿景和战略声明(见附件二)。该声明指导促进工作组按照其任务规定开展工作。

2. 会议

10. 促进工作组每半年举行一次会议，与附属机构届会和缔约方会议届会同时举行。促进工作组不断调整其会议的实际安排和议程，以促进土著人民和地方社区的积极参与和领导。这些调整不仅加强了土著人民和地方社区的直接参与，还将他们的不同见解、观点、价值观和知识体系纳入了应对气候变化和恢复自然完整性的全球努力。

二. 履行地方社区和土著人民平台职能的主要成果

11. 本章所述成果与促进工作组推动该平台进一步投入运作并促进履行其职能的任务直接相关，包括通过正在实施的地方社区和土著人民平台第二个工作计划，即 2022-2024 年工作计划。

A. 加强就整体气候变解决方案进行合乎道德和公平的知识交流

12. 促进工作组采取了各种措施，促进土著人民、地方社区、缔约方和地方社区和土著人民平台其他参与方之间合乎道德和公平的知识交流，并分享旨在以整体和综合的方式处理和应对气候变化的做法。

13. 根据《联合国土著人民权利宣言》所述的自由、事先和知情同意原则，促进工作组为地方社区和土著人民门户网站制定了权利保障措施和规则。⁹ 这些指南促进了关于平台的经验和做法的交流以及平台下的总体工作。

14. 促进工作组遵守土著人民组织提出的原则，包括按照土著人民自己的程序自行选择土著人民代表的原则。¹⁰ 这一原则对促进工作组的工作至关重要，包括委

⁷ 根据第 2/CP.24 号决定，第 5-6 段。

⁸ 第 2/CP.24 号决定，第 4 段。

⁹ 见 <https://lcipp.unfccc.int/rights-safeguards-and-protocols>。

¹⁰ 第 2/CP.23 号决定，第 8 段。

派促进工作组的代表和提名知识持有者参加地方社区和土著人民平台下的授权活动和其他相关活动。这些活动包括 2022 年和 2023 年实施的平台工作计划下的活动，如知识持有者年度集会、区域会议和年度青年圆桌会议。获得资助参加这些活动的土著知识持有者通过土著人民组织类组¹¹ 或区域提名自行选出，并得到了促进工作组的核可。虽然自行选择过程是在联合国土著社会文化区域内进行的，但被提名者的名单在地方社区和土著人民平台门户网站的区域页面上公布，以实现透明度和问责制，并促进今后的可能参与。¹²

15. 在规划和开展地方社区和土著人民平台下的授权活动时，促进工作组作出协调一致的努力，在知识持有者与缔约方、组成机构和其他相关参与方接触之前，为他们提供适当的时间并作出协调安排。对大自然表示感谢和培养具有共同气候目标的群体意识等准备工作，使土著人民和地方社区能够相互熟悉，并为分享知识、经验和相关做法提供了一个安全的空间。

16. 促进工作组将土著人民的价值观和做法以及地方观点纳入其工作。促进工作组会议及地方社区和土著人民平台活动以土著人民的祈祷开始和结束，表达对维持生命要素的感激之情，并在参与者中培养群体意识和共同目标。为更好地扩大土著人民和地方社区的声音，促进工作组的会议形式有所变化，这反映出在经验教训的基础上不断改进的做法。在促进工作组会议期间，分组讨论有助于克服语言障碍，最大限度地有效利用时间并加强积极参与。

17. 促进工作组促进与《气候公约》进程内外实体的合作，以加强地方社区和土著人民平台下各项活动的总体一致性。¹³ 工作组为此专门设立了一个议程项目，在会议期间为土著人民和地方社区提供机会，使他们能够更深入地了解《公约》之下和之外相关机构和进程的工作，从而鼓励他们积极参与这些工作，并加强土著人民和地方社区对《气候公约》进程的参与。

18. 为促进土著人民和地方社区的代表积极参与其会议和《气候公约》进程下的相关届会，促进工作组组织了非正式的虚拟会前参与方简报会。这些简报会作为一个信息交流渠道，受到了广泛欢迎。在缔约方会议第二十八届会议上，促进工作组扩展了这一工作模式，以支持土著知识持有者，在地方社区和土著人民平台授权活动和其他相关活动之前组织现场简报会。促进工作组会议以及平台授权活动如知识持有者年度集会的设计，无论是在计划内容上还是会场的实际布局上，都具有包容性和参与性。例如，在年度集会的第一部分，为知识持有者提供了一个包容性空间，以交流知识和分享应对气候变化的良好做法，同时尊重文化礼仪和知识保障。集会的第二部分是土著人民、地方社区、缔约方和地方社区和土著人民平台其他参与方之间的互动对话。从这些对话中获得的见解通过非正式概要报告和平台参与方参与其他相关活动的方式，被纳入更广泛的气候讨论，从而吸收了不同的观点、价值观和知识体系，丰富了缔约方会议届会的讨论。

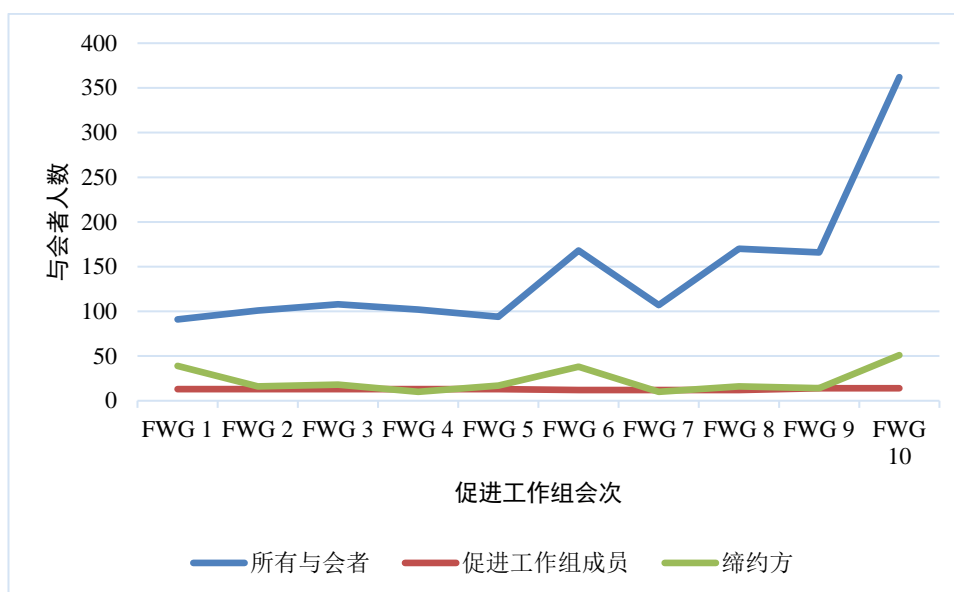
¹¹ 欲了解更多关于《气候公约》下非政府组织类组的信息，见 https://unfccc.int/sites/default/files/resource/constituencies_and_you.pdf。

¹² 地方社区和土著人民平台门户网站上的区域页面可在 <https://lcipp.unfccc.int> 的“About LCIPP”项下访问。

¹³ 根据第 2/CP.24 号决定，第 20 段。

19. 促进工作组会议组织工作的不断改进所产生的影响体现在会议参与度的提高上(见下图¹⁴)。新的参加者——包括缔约方——的数量有所增加，但他们对地方社区和土著人民平台下工作的参与还有待进一步加强。促进工作组改进了参与战略，这也促进了土著人民和地方社区更多地参与《气候公约》进程的相关工作并为之作出贡献。促进工作组成员注意到，对地方社区和土著人民平台活动的大力参与是土著人民推动的，这些活动大多集中于将土著人民的权利、知识和价值观融入气候政策和行动。工作组承认将地方社区的观点纳入地方社区和土著人民平台下的工作是其任务的一个组成部分，并鼓励地方社区代表参与这项工作和作出贡献。

地方社区和土著人民平台促进工作组会议的参与情况，2019-2023 年



20. 地方社区和土著人民平台已成为一个包容性平台，让土著人民、地方社区、缔约方和平台的其他参与方参与共同努力，将不同的观点、价值观和知识体系纳入应对气候变化的集体努力。在回顾与北极理事会联合举办的地方社区和土著人民平台北极区域会议时，代表联合国北极土著社会文化区域土著人民组织的促进工作组成员强调了该会议的影响：“我们在 Girkonjarga-Kirkenes 进行的讨论和丰富的交流无疑将指导和塑造我们今后共同的气候变化倡议。《气候公约》下的地方社区和土著人民平台为分享这些成果提供了一个包容性的空间。它是一讨论气候变化对我们的生活和北极的影响，确定需求，并调整对自然和气候变化采取的全球办法的平台。”

B. 加强有意义地参与《气候公约》进程的能力

21. 促进工作组在秘书处支持下，采用了各种战略，开展多方面和有重点的能力建设和学习。其中包括虚拟和现场培训讲习班(2022-2024 年工作计划¹⁵ 活动 4 和 5)、区域会议和促进工作组会议上的讨论、在附属机构和缔约方会议的届会上与

¹⁴ 该图是根据登记和参加促进工作组会议的现有数据得出的估计数。

¹⁵ FCCC/SBSTA/2021/1, 附件四。

《气候公约》机构的合作和在《气候公约》工作流程下的合作，以及与《气候公约》进程之外相关机构的互动。

22. 作为地方社区和土著人民平台 2022-2024 年工作计划的一部分，促进工作组举办了一系列虚拟模块能力建设讲习班，涵盖国家适应计划、损失和损害融资、公正转型、应对措施、全球盘点、全球适应目标和气候赋权行动等主题。¹⁶ 促进工作组就今后培训班的主题征求了土著人民和地方社区的反馈意见，并确定了能力建设的优先领域。

23. 促进工作组的持续努力加强了土著人民和地方社区为《气候公约》进程作出贡献的能力，包括通过地方社区和土著人民平台、区域代表、国家联络点和区域合作中心作出贡献。这些努力还使缔约方和地方社区和土著人民平台的其他参与方能够更深入地了解 and 认识土著人民和地方社区的不同价值观、世界观和观点。

24. 促进工作组确保地方社区和土著人民平台下的工作，包括授权活动，能促进多方面的能力建设。这种能力建设对土著人民、地方社区、缔约方和地方社区和土著人民平台的其他参与方有益，同时也为现在和将来继续并加强对《气候公约》进程的参与创造有利环境。这方面的成就实例包括：¹⁷

(a) **区域和双区域会议**，包括向土著知识持有者和地方社区代表简要介绍与《气候公约》进程和参与机会有关的主题会议。参加这些会议的一些土著知识持有者得以参加随后在缔约方会议届会上举行的授权活动，这表明区域和双区域会议上的能力建设促进了他们对《气候公约》进程的参与。这些会议还使缔约方能够更深入地了解气候变化影响土著人民和地方社区的复杂方式——既有直接影响，如极端事件和缓发事件，也有间接影响，如应对措施的实施。区域和双区域会议通过与土著人民和地方社区的做法、价值观和世界观接触，丰富了建设复原力和保护自然免受气候变化影响的全球努力；

(b) **年度青年圆桌会议**，召集土著青年和地方社区青年以及缔约方和其他利害关系方，就气候变化问题进行直接对话。在缔约方会议届会之前举行的虚拟青年磋商为土著青年和地方社区青年提供了一个空间，使他们能够为年度青年圆桌会议的设计提供投入，从而提高其有效性。这两个论坛都增强了青年(他们尤其受到日益严重的气候变化影响)的权能，使他们能够表达自己的关切、观点和建设，从而加强所有参与者之间的相互理解。厄瓜多尔 Kichwa de Serena 社区中克丘亚族的年轻领导人 María José Andrade 强调了地方社区和土著人民平台的重要性：¹⁸ “对我们土著人民而言，确保一代代人过渡到一个更可持续的世界非常重要。我们的长辈、父母、子女和子女的子女需要了解和利用《气候公约》下的平台和机制。这对土著妇女和女童尤为重要”。年度青年圆桌会议促进了知识交流，使决策者和青年领导人具备了代际考虑和团结所需的洞察力；

(c) **一年两次的促进工作组会议**，这些会议为不同参与者的持续、多方面能力建设提供了有效、包容的空间，有助于他们了解在地方社区和土著人民平台

¹⁶ 见 <https://lcipp.unfccc.int/events/advancing-meaningful-participation-indigenous-peoples-and-local-communities-unfccc-virtual-training> 和 <https://lcipp.unfccc.int/events/workshop-advancing-meaningful-participation-indigenous-peoples-and-local-communities-unfccc-process>。

¹⁷ 另见附件四。

¹⁸ 见 <https://unfccc.int/news/indigenous-youth-can-boost-the-transition-to-a-more-sustainable-world>。

下开展的促进土著人民和地方社区更多参与《气候公约》进程的工作。会议还为区域间和代际审议与合作提供了包容性空间，加强了气候行动方面的集体努力；

(d) **促进工作组的成员**，促进工作组作为其成员的一个动态能力建设平台，提供了以不同代表身份与相关机构和进程接触，并向《公约》之下和之外的相关机构和进程学习的机会。促进工作组成员作为会议和活动的积极参与者，获得了对其他组成机构和 workflows 的宝贵见解。一年两次的促进工作组会议促进了工作组成员之间以及工作组成员与其他利害关系方的互动，并促进了合作和知识交流。工作组成员在专题小组和咨询小组中担任不同的角色，包括共同主席和代表，从而提高他们的专门知识和领导技能。这些成员代表工作组与地方社区和土著人民平台的实体，如绿色气候基金和政府间气候变化专门委员会(气专委)进行对话，使他们能够强调土著人民和地方社区的权利和利益。此外，促进工作组成员还建立联系，促进合作机会，将不同的价值观和知识体系融入相关进程，并经常在任期结束后继续为各机构和倡议作出贡献，从而确保促进工作组及地方社区和土著人民平台的持续影响。促进工作组的缔约方代表能够分享他们在区域集团内和与其他缔约方的谈判中获得的知识，推动进一步的能力建设，并促进对以合乎道德和公平的方式与土著人民和地方社区进行接触的更广泛了解。

25. 作为《气候公约》的一个组成机构，促进工作组的独特之处在于其成员包括缔约方和非缔约方利害关系方，所有利害关系方都有平等的发言权。促进工作组与代表联合国所有七个土著社会文化区域的土著人民组织类组密切合作。通过土著人民组织代表在促进工作组和该类组中的积极参与和领导，促进工作组和土著人民组织类组之间的思想交流和工作互补得到了加强。培养这种合作关系对于促进工作组作为技术机构的工作、为土著人民及其网络更多地参与地方社区和土著人民平台的活动铺平道路以及扩大该平台的范围和影响至关重要。

C. 进一步将不同的知识体系、价值观、做法和创新纳入气候政策和行动的制定与实施

26. 促进工作组促进将土著人民的价值观和知识体系以及地方知识体系充分有效地纳入各级应对气候变化的努力。

27. 越来越多《气候公约》进程之下和之外的机构和 workflows 与地方社区和土著人民平台下的工作合作，以加强这种纳入。截至本报告编写之时，促进工作组与 16 个组成机构中的 11 个机构(占 68.8%)开展了合作。¹⁹ 促进工作组还与外部实体进行了接触，包括联合国机构、气专委、区域土著人民组织和金融机构。

28. 在全球一级，这些合作促进了来自所有七个联合国土著社会文化区域的土著知识持有者直接参与地方社区和土著人民平台的授权活动和缔约方会议上两届会议的其他相关论坛，并分享他们的不同观点、世界观和知识体系。促进工作组在为实现《巴黎协定》宗旨和目标的集体进展情况全球盘点提供的材料中，举例说明了气候变化对生态系统及土著人民和地方社区生计的影响。²⁰ 促进工作组成员还参加了 2023 年第一次全球盘点技术对话第三次会议期间的世界咖啡馆互动讨

¹⁹ 见 <https://unfccc.int/process-and-meetings/bodies/constituted-bodies>。

²⁰ 促进工作组对全球盘点技术评估的投入可查阅 https://icipp.unfccc.int/sites/default/files/2022-06/FWG%20input%20to%20the%20GST%20process_version%20March%202022_final.pdf。

论。²¹ 此外，土著知识持有者和促进工作组成员参加了格拉斯哥—沙姆沙伊赫全球适应目标工作方案下的第五次研讨会，²² 知识持有者在会上强调了将一个健康和可再生的自然置于全球适应目标核心的重要性。他们进一步指出，为确保人类和地球的复原力和福祉，国际社会需要超越以人为中心的系统和人造系统的思维方式。

29. 在区域一级，促进工作组协助组织了地方社区和土著人民平台区域会议，使土著人民、地方社区、缔约方和地方社区和土著人民平台的其他参与方聚集一堂，分享他们在气候变化影响方面的经验和见解，以及他们应对气候变化的方法。与会者回顾了为太平洋举行的区域会议，²³ 就会议期间计划的文化沉浸和社区访问发表了意见，互动活动和文化体验加深了对整个太平洋区域土著人民面临的重要气候问题的理解。

30. 在国家一级，促进工作组促进了让土著人民和地方社区参与气候政策和行动的制定、实施和宣传方面良好做法的交流。土著人民和地方社区平台下的工作突出了正在制定和实施的包容性国家政策。²⁴

31. 代表土著人民和地方社区的专家在《气候公约》进程下的专题专家组、咨询组和工作组中越来越多地发挥领导作用，其中包括华沙国际机制执行委员会的非经济损失问题专家组、²⁵ 国家适应计划工作队²⁶ 和最不发达国家专家组的咨询小组。²⁷

32. 促进工作组的工作和地方社区和土著人民平台下的活动有助于建立一种环境，使土著人民和地方社区能够更多地参与应对气候变化的集体努力。2019年，联合国大会扩大了联合国土著人民自愿基金的任务范围，将为土著人民代表参与《气候公约》进程，包括参与地方社区和土著人民平台促进工作组的会议提供财政支持纳入其中。²⁸ 国际农业发展基金将其土著人民援助机制的第六个周期专门用于气候变化。

33. 土著人民和地方社区参与《气候公约》进程的程度不断提高。例如，在缔约方会议第二十八届会议期间，地方社区和土著人民平台下的工作促进在 2023 年地球信息日举行的世界咖啡馆会议和气候赋权行动对话上为土著人民提供了专门席位。2024 年 3 月，该平台下的工作还促进联合国非洲、太平洋和北极土著社会

²¹ 见 <https://unfccc.int/event/gst-td-world-cafe>。

²² 见 <https://unfccc.int/event/5th-workshop-glasgow-sharm-el-sheikh-wp-gga>。

²³ 见 <https://lcipp.unfccc.int/events/lcipp-pacific-regional-gathering>。

²⁴ 见在地方社区和土著人民平台第一个两年期工作计划活动 7 下编写的技术文件，可查阅 https://lcipp.unfccc.int/sites/default/files/2021-08/Technical%20paper_LCIPP%20Activity%207_Final.pdf。

²⁵ 见 <https://unfccc.int/process/bodies/constituted-bodies/WIMExCom/NELs/membership>。

²⁶ 见 <https://unfccc.int/process-and-meetings/bodies/constituted-bodies/adaptation-committee-ac/AC-NAPTF>。

²⁷ 最不发达国家专家组主席邀请促进工作组参加将根据第 3/CP.26 号决定第 3(d)段举行的专家会议咨询小组。

²⁸ 联合国大会 A/RES/74/135 号文件。

文化区域的知识持有者参与了华沙国际机制执行委员会第 20 次会议的一个专门议程项目，重点是传统知识和土著人民的知识如何为决策提供信息。²⁹

D. 加强土著人民和地方社区对更大和更有力的气候行动的贡献

34. 根据地方社区和土著人民平台的第三项职能，促进工作组继续促进土著人民和地方社区采取更大和更有力的气候行动，承认他们在支持实现本国国家自主贡献方面的潜力。根据地方社区和土著人民平台第一个工作计划，即 2020-2021 年工作计划开展的摸底调查³⁰ 突出表明了国家自主贡献对实现《巴黎协定》长期目标的重要性。另外还突出表明需将各种知识体系纳入气候行动。

35. 《巴黎协定》在序言中强调，缔约方在采取行动处理气候变化问题时，应当尊重、促进和考虑它们各自对人权、健康权以及土著人民、地方社区、移民、儿童、残疾人和弱势群体权利的义务。在这方面，鼓励缔约方制定促进性别平等、基于权利并酌情纳入土著人民的知识、传统知识和地方知识体系的国家自主贡献、国家适应计划和国家信息通报。

36. 促进工作组促进以合乎道德和公平的方式将土著人民的价值观和知识体系及地方知识体系纳入气候政策和行动，以加强各级气候政策和行动的制定和实施，以及实施进展情况的跟踪和报告，同时反映土著人民和地方知识体系的不同价值观和知识体系，从而促进实现《巴黎协定》下的国家自主贡献。

37. 地方社区和土著人民平台下的持续努力为缔约方与土著人民和地方社区之间的互动提供了支持，使不同的知识体系和做法能够融入气候政策。这些互动带来了富有见地的看法，因纽特人和萨米人关于冰雪的知识就是一例。在北极区域会议期间，知识持有者分享说，该区域的土著人民使用多种术语来描述冰雪，反映了冰雪的质地、季节性、形成和相关事件。同样，北极和太平洋地区的土著人民有许多术语来描述洋流，其中考虑到洋流的方向、速度、物理特征以及与特定地点和海洋生态系统的相互作用等方面。这表明了对土著人民环境深刻、细致的了解。气候变化对雪、冰和水体的影响不仅影响土著人民的生活方式，还影响他们的健康、语言和文化遗产。在区域和双区域会议上获得的见解突出表明，必须让土著人民直接参与气候政策和行动的制定和实施。

38. 促进工作组在继续促进履行地方社区和土著人民平台职能的过程中认识到，需要加强对平台活动影响的监测和分析。有强有力的证据表明，土著人民和地方社区正在为国家一级更大、更有力的气候行动作出贡献，如地方社区和土著人民平台下的集会和其他活动中分享的例子所突出表明的那样。为满足公认的进行更严格监测和分析的需要，工作组建议如地方社区和土著人民平台 2025-2027 年工作计划草案所述(见附件一)，在 2025 年和 2027 年每年年初举行一次确定优先事项的会议。

²⁹ 见 <https://unfccc.int/event/WIMExCom20>。

³⁰ 摸底工作的结果载于一份技术文件，可查阅 <https://lcipp.unfccc.int/sites/default/files/2021-12/Technical%20Paper%20Activity%209.pdf>。

三. 挑战

39. 采取全面、相互关联的视角，并承认和学习土著人民和地方社区独特和多样的价值观和世界观，将有益于全球社会应对气候变化和恢复自然完整性的集体努力。然而，土著人民和地方社区在加强以合乎道德和公平的方式参与《气候公约》进程方面遇到了挑战。促进工作组也面临着战略和资源方面的挑战。本章所述的挑战是通过促进工作组的工作和土著人民和地方社区平台下开展的活动确定的。

40. 一个关键的挑战在于当前应对气候变化的全球办法与土著人民和地方社区对气候变化的看法之间根本的不一致。应对气候变化的全球战略主要是一种重点狭窄的战略，即通过从数量上减少温室气体来减缓气候变化的基于指标的方法。这种方法固然重要，但却忽视了大自然母亲更广泛的、相互关联的方面及其与人类的关系。在缔约方会议二十八届会议上，土著知识持有者、Mary Lyons 老奶奶说：“我们必须做好的看护人，而不是坏地主。这不只是土著人民的问题，也是全人类的问题。这涉及所有的植物，所有的水体，我们在天上的亲人。我们都是息息相关的”。同样，知识持有者在缔约方会议第二十七届会议期间的地方社区和土著人民平台年度会议上指出，“人类在与自然界互动时，需要更加谦卑。我们无法阻止日出或日落，也无法影响冬天或狂风。我们需要避免人类例外论，不再忽视自然，自然的法则比人类的法则更强大”。³¹ 土著人民和地方社区对大自然母亲采取一种整体、相互关联的方法，这种方法告诉他们如何看待气候迅速变化的原因。他们的观点深深植根于与大自然保持神圣的平衡(见附件五的案例)。他们不仅看到环境的物质方面，还看到其精神、文化和社会方面。土著人民认为自己与大自然是互惠的关系，并强调尊重和照顾集体福祉的重要性。

41. 语言障碍不仅仅是翻译方面的挑战，对土著人民和地方社区而言尤其如此。对英语等主导语言的依赖可能会无意中简化复杂的生态知识和文化价值观。过度的简化将细致入微的土著术语译为基本的英语对应词，降低了所传递的知识和智慧的深度。这不仅影响人们对气候对生态系统和生计影响的理解，还有可能丢失土著人民和地方社区价值观和世界观中固有的重要概念和术语。例如，毛利人的 kaitiakitanga 和尼什那比人的 mino-bimaadiziwin 等术语分别指对大自然的守护和管理以及“过上美好的生活”，它们包含了与环境的深刻联系。一些对于理解土著人观点及其与自然的互惠关系至关重要的概念往往无法充分翻译，这突出表明需要采取细致的方法来促进对不同价值观、世界观和知识体系共同理解和交流。附件五载有案例汇编，展示了土著人民和地方社区深深植根于其独特价值观和与自然的互惠关系的做法。

42. 土著人民和地方社区往往被错误地视为相同的群体。在为土著人民参与《气候公约》进程分配时间和空间时，往往忽视了他们不同的生活方式、知识体系、文化价值观和世界观，以及土著人民的独特地位和权利。劳工组织 2019 年发布的一份报告估计，全球有 4.766 亿土著人民，占全球人口的 6.2%，具有“基于与

³¹ 见 <https://lcipp.unfccc.int/events/lcipp-annual-gathering-knowledge-holders-part-i-exchange-amongst-knowledge-holders>。

自然的密切关系的丰富多样的文化、传统和生活方式”。³² 促进工作组在其 2021 年报告³³ 中强调了土著人民的多样性，建议为他们参与缔约方会议的届会分配更多的时间，并为联合国不同土著社会文化区域的代表提供有意义地参与《气候公约》进程的机会。

43. 尽管人们日益认识到土著人民和地方社区在应对气候变化方面的关键作用，但他们往往**主要被视为弱势群体**。这种认识在缔约方会议的决定中得到体现。³⁴ 对脆弱性的关注掩盖了土著人民和地方社区在世世代代与大自然的密切关系中形成的丰富知识体系、文化价值观和做法，也掩盖了导致他们脆弱性的结构性决定因素。

44. 另一个主要挑战由以下因素造成：促进工作组的成员**过渡缺乏战略一致性**；缔约方会议通过科技咨询机构对促进工作组，包括地方社区和土著人民平台工作计划下的活动进行的审查，包括审查结果；以及新的工作计划的制定。促进工作组成员任期三年，不能立即连任。³⁵ 促进工作组的任务是报告其成果以及地方社区和土著人民平台的活动，并在现任成员的任期结束前一年，在现有工作计划仍在执行的同时，制定地方社区和土著人民平台的下一个工作计划草案。这样的时间安排妨碍了工作组全面评价其成果和考虑如何利用评价结果来制定下一个工作计划的能力。成员过渡的时间安排使这一挑战更加复杂，因为新成员加入工作组时，多年期工作计划正在执行。

45. 促进工作组每两到三年报告一次其成果及地方社区和土著人民平台的活动，这反映了对其进行审查的时间间隔和该平台工作计划的时间框架。这种**时断时续的正式报告限制了地方社区和土著人民平台下工作的范围和影响，也限制了缔约方考虑报告中分享的观点和见解的能力**，包括年度和区域会议非正式概要报告中分享的观点和见解、着重介绍气候对联合国七个土著社会文化区域生态系统和生计影响的案例汇编、以及实施地方社区和土著人民平台工作计划所产生的建议。

46. **促进工作组非缔约方成员的参加问题依然存在**，特别是在参加附属机构和缔约方会议届会期间的相关会议和活动方面。代表七个联合国土著社会文化区域土著人民组织的促进工作组成员通常无法参加促进工作组会议以外的活动，分配给其各自被接纳的观察员组织的参会证数量不足。这限制了他们与缔约方代表、组成机构和其他主要利害关系方互动的能力，妨碍了他们对届会期间讨论的贡献。

47. **地方社区对地方社区和土著人民平台下工作的参与仍然有限**。促进工作组在履行推动该平台进一步投入运作并促进其职能的履行这一任务方面面临挑战。由于缺乏普遍接受的“地方社区”定义，导致地方社区对该平台各种活动的参与面临挑战。此外，目前促进工作组的成员仅包括缔约方和土著人民组织代表。地方社区和土著人民平台中的地方社区代表性问题将在审查促进工作组时予以考虑。³⁶

³² 劳工组织，2019 年，《执行劳工组织第 169 号土著和部落人民公约：建设一个包容、可持续和公正的未来》。日内瓦：劳工组织，第 32 页。可查阅 https://www.ilo.org/global/publications/books/WCMS_735607/lang--en/index.htm。

³³ 见 FCCC/SBSTA/2021/1 号文件中的促进工作组报告附件五。

³⁴ 包括在第 1/CP.26 号、第 16/CP.26 号、第 1/CMA.3 号和第 2/CMA.5 号决定中具体提及。

³⁵ 第 2/CP.24 号决定，第 8 段。

³⁶ 第 2/CP.24 号决定，第 27 段，以及第 16/CP.26 号决定，第 12 段。

48. 资源限制阻碍了加强土著人民和地方社区参与《气候公约》进程的努力，而这这对包容性和有效的气候行动至关重要。在过去两年中，人们强烈地感受到为实施工作计划提供充分支持方面的资源限制。随着 2019 年冠状病毒病大流行后现场活动的恢复，支持土著人民和地方社区参与的资源明显不足。地方社区和土著人民平台的第一个(2020-2021 年)和第二个(2022-2024 年)工作计划都雄心勃勃，但第二个工作计划的活动大幅增加：第二个工作计划中的授权活动数量比第一个增加了 380%，书面产出增加了 140%。然而，资源并没有因这一雄心而相应增加。如果有充足的资源，联合国不同土著社会文化区域的土著人民和地方社区参与平台活动的情况本可以更具包容性。充足的资源还将使促进工作组成员能够参加组成机构的重要现场会议，包括附属机构和缔约方会议届会期间的会议。

49. 组织经授权的地方社区和土著人民平台区域会议的一个重大挑战是**进行法律安排需要大量时间**。虽然这些法律安排确保了参与者的安全并符合联合国规程，但它们非常复杂，即使在最佳条件下，也没有多少时间进行方案编制和后勤规划。区域会议的目的是让土著知识持有者和地方社区代表参与进来，他们往往来自生活方式与环境 and 气候变化密切相关的地区，充分的筹备工作对于确保各区域土著人民和地方社区的全面代表性至关重要。此外，促进有意义的交流和充分有效地参与会议也需要有准备时间。

50. **缺乏为口译提供支持的任务授权**是一项长期挑战。地方社区和土著人民平台下的工作汇集了来自世界各地的土著人民、地方社区、缔约方及该平台的其他参与方，其中许多人不会讲英语或英语不是他们的母语。由于促进工作组和联合国的工作语言一般是英语，缺乏相关、可靠的同声传译服务阻碍了上述利害关系方和促进工作组成员有意义的参与。

51. **将土著人民的各种价值观和知识以及地方知识体系持续纳入《气候公约》进程的挑战来自资源限制和体制障碍**。例如，尽管促进工作组制定了作为地方社区和土著人民平台 2020-2021 年第一个工作计划成果的建议，但后续行动受到资源限制以及采纳和实施这些建议所需的复杂机构文化调整的制约。同样，根据第一个工作计划开展的摸底工作的后续行动也不够，³⁷ 包括对土著人民和地方社区参与气候变化相关机构和进程的现有政策和做法进行的摸底。这种缺乏连续性的情况妨碍了土著人民和地方社区平台下工作的范围和影响。

52. 此外，与区域提名的知识持有者的接触，以及对在促进工作组会议上、授权活动中和通过地方社区和土著人民平台门户网站分享的案例和良好做法范例采取的后续行动都很有有限。从这种参与和案例中获得的见解，加上适当的后续行动，可以丰富应对气候变化的全球办法，并使人们认识到，与气候变化有关的挑战不是孤立存在的，可能需要作出协调一致的努力来应对每一个挑战，并有效地提供适当的解决方案。

³⁷ 见 https://lcipp.unfccc.int/sites/default/files/2021-08/Technical%20paper_LCIPP%20Activity%207_Final.pdf 和 <https://lcipp.unfccc.int/sites/default/files/2021-12/Technical%20Paper%20Activity%209.pdf> 上的文件。

四. 建议

53. 考虑到上文第三章指出的挑战，土著人民和地方社区平台的持续成功以及土著人民和地方社区对《气候公约》进程的充分和有效参与显然取决于对平台下工作的战略指导和加强，主要是通过促进工作组的努力。为此，促进工作组请缔约方考虑本章提出的建议。

54. 受将“地球母亲”写入《巴黎协定》的启发，通过将不同的价值观、世界观和知识体系纳入《气候公约》进程，转变应对气候变化的全球办法。这需要有意识地采用土著人民和地方社区的概念和术语，以反映他们的价值观及其与自然的关系，并承认土著知识不同于地方知识。土著知识指导对万事万物的理解以及与万事万物的关系，并包含其验证和审查系统。土著知识与特性、价值观、精神信仰和世界观不可分割。在全球社会共同努力实现《阿拉伯联合酋长国全球气候韧性框架》和《昆明—蒙特利尔全球生物多样性框架》中概述的目标时，有独特的机会将土著人民的不同价值观和知识体系及地方知识体系纳入气候政策和行动，以保持土著人民和地方社区观点的完整性和复杂性，并促进他们直接参与和领导《气候公约》进程。

55. 承认并接受多样性。这涉及在《气候公约》进程下，重视和实施考虑到土著人民和地方社区多样性及其知识体系和文化价值观的战略。其中包括在《气候公约》进程下的会议和活动中，为知识持有者和土著人民及地方社区的代表分配足够的时间和空间表达他们的观点，以反映他们丰富的多样性。

56. 将有关土著人民和地方社区的叙述从脆弱性转向自然管理和气候领导。这包括承认在世世代代与大自然可持续和相互尊重的互动中形成的丰富的文化价值观、做法和知识体系，并将其纳入气候政策和行动。

57. 坚持以基于权利的办法应对气候变化，并以合乎道德和公平的方式将土著人民的知识和价值观及地方知识体系纳入气候政策和行动。这需要承认土著人民和地方社区知识体系之间的差异(见上文第 54 段)，并承认土著人民和地方社区在应对气候变化、让自然再生和恢复生态系统完整性的全球努力中发挥领导作用和直接参与的重要性。在土著人民分享其价值观和知识体系时，必须坚持《联合国土著人民权利宣言》所述的自由、事先和知情同意原则。作为应对气候变化和恢复大自然完整性的集体努力的一部分，为以合乎道德和公平的方式进行关于不同知识体系、价值观和观点的对话创造空间至关重要。

58. 利用地方社区和土著人民平台的体制安排，包括通过促进工作组的工作，促进和支持制定相关机制和道德规范，以合乎道德和公平的方式纳入土著人民的价值观和知识以及地方知识体系。这包括从现有做法中汲取灵感并加以借鉴，例如北极理事会及其长期参与方的做法，以及促进工作组关于权利保障和规则的指导意见。³⁸

59. 允许促进工作组成员错开任期。这将确保机构知识的连续性和成员的平稳过渡，并将减少入职所需的时间，因为新成员可以直接向现任成员学习。

³⁸ 见 <https://lcipp.unfccc.int/rights-safeguards-and-protocols>。

60. 提供充足的财政支持，以便为促进工作组会议、地方社区和土著人民平台授权活动和重要的闭会期间活动提供高质量的同声传译服务。这将使土著人民和地方社区的代表以及知识持有者，无论其语言背景如何，都能有意义地参与《气候公约》进程并作出切实贡献。

61. 加强在《气候公约》进程下提交材料的模式，并使之多样化。允许提交照片、音乐和其他媒介，将有助于提升土著人民和地方社区在对待自然和气候变化方面的价值观、知识和做法。³⁹ 限制以英文提交书面材料，会妨碍就土著人民通过口头交流世代相传的良好做法和方法进行丰富的交流。

62. 鼓励相关组成机构和工作方案与促进工作组合作，并促进《气候公约》方案下的合作。相关实体和工作流程包括《阿拉伯联合酋长国全球气候韧性框架》、全球适应目标和实现该目标的总体进展情况审查、阿拉伯联合酋长国公正转型工作方案和下一轮全球盘点。合作将有助于与关键里程碑和时间表保持一致，包括报告和提交时间表、重要活动的规划和交付以及具体工作方案的时间表，以便将不同的知识体系和价值观纳入应对气候变化和自然再生的集体努力。

63. 进一步加强缔约方对地方社区和土著人民平台下工作的参与，包括与其在促进工作组中的代表的接触。缔约方会议第二十六届会议认识到地方社区和土著人民平台在汇集缔约方、土著人民和地方社区以共同努力实现《公约》和《巴黎协定》目标方面的重要作用。⁴⁰ 缔约方会议第二十六届会议和作为《巴黎协定》缔约方会议的《公约》缔约方会议第三届会议都敦促缔约方让土著人民和地方社区积极参与制定和实施气候行动，并参与第二个工作计划下的活动。⁴¹

64. 采取重点突出的战略方针，实施和报告地方社区和土著人民平台工作计划下的活动。这包括酌情使地方社区和土著人民平台下的活动与《气候公约》进程之下和之外相关工作的时间表和里程碑保持一致。例如，在地方社区和土著人民平台下开展的活动可以促进经验和做法的交流，并建设与缔约方更新其国家自主贡献、执行《阿拉伯联合酋长国全球气候韧性框架》和作出适应努力有关的多方面能力。这将促进土著人民和地方社区有效参与《气候公约》进程，进而促进为了集体福祉而采取转型气候行动。

65. 探讨如何支持地方社区参与地方社区和土著人民平台下的工作。这可包括在该平台下的活动基础上，将旨在加强地方社区参与《气候公约》进程的有针对性的活动纳入相关组成机构和工作流程的工作计划。在这方面，秘书处组织了一次关于加强地方社区参与地方社区和土著人民平台的会期专题研讨会，⁴² 今后加强地方社区参与的努力可借鉴这次研讨会的成果。⁴³

³⁹ 见 https://lcipp.unfccc.int/sites/default/files/2023-06/FWG%20Working%20Modalities_ver%2031%20May%202023.pdf。

⁴⁰ 第 16/CP.26 号决定，序言部分。

⁴¹ 第 1/CP.26 号决定，第 66 段，以及第 1/CMA.3 号决定，第 93 段。

⁴² 第 2/CP.24 号决定，第 22 段。

⁴³ 见 <https://lcipp.unfccc.int/session-thematic-workshop-local-communities-and-indigenous-peoples-platform>。

五. 结论

66. 促进工作组为推动地方社区和土著人民平台进一步投入运作并促进其职能的履行而在开展的工作为将土著人民和地方社区的观点和做法纳入《气候公约》进程提供了机会，为转型气候政策和行动铺平了包容性的道路。本报告着重指出了迄今在促进以合乎道德和公平的方式将土著人民的知识体系和地方知识体系纳入《气候公约》进程方面所取得的成就和仍然存在的挑战。报告还提出了应对这些挑战的建议。将多样、丰富的价值观和世界观纳入应对气候变化的全球集体努力，不仅对制定更有效的气候解决方案十分重要，对促进人与自然之间更深入、更全面的关系也很重要。

附件一

地方社区和土著人民平台 2025-2027 年工作计划草案

1. 促进工作组在协商一致的基础上编制了地方社区和土著人民平台 2025-2027 年工作计划草案。¹

2. 本工作计划将结合《巴黎协定》、第 1/CP.21 号、第 2/CP.23 号、第 2/CP.24 号 and 第 16/CP.26 号决定、科技咨询机构第六十届会议的结论以及今后的相关决定加以实施。

3. 通过实施本工作计划，促进工作组将推动地方社区和土著人民平台进一步投入运作，并促进平台三项职能的履行：²

(a) 知识：平台将推动交流经验和最佳做法，以应用、加强、保护和保存传统知识、土著人民的知识、地方知识体系以及地方社区和土著人民处理和应对气候变化的技术、实践和努力，同时考虑到要获得此类知识、创新和实践所有者事先作出的自由和知情的同意；

(b) 参与的能力：平台应培养土著人民和地方社区的能力，使之能够参与《气候公约》进程。平台也应建设缔约方和其他相关利害关系方参与平台并让地方社区和土著人民参与进来的能力，包括参与实施《巴黎协定》和其他气候变化相关进程；

(c) 气候变化政策和行动：平台应推动在以尊重和促进地方社区和土著人民权利和利益的方式设计和实施国际和国内行动、方案和政策时融合不同的知识体系、实践和创新。平台也应推动土著人民和地方社区开展更大和更有力的气候行动，从而推动实现相关缔约方的国家自主贡献。

4. 在实施工作计划时，促进工作组将继续采用已证明有效的方法，促进土著人民和地方社区参与《气候公约》进程和作出贡献，并提供一个空间，使他们能够以跨领域的方式与缔约方、组成机构和地方社区和土著人民平台其他参与方进行有意义的接触。

(a) 考虑到土著人民和地方社区在地方、国家、区域和国际各级处理和应对气候变化方面的知识、技术、创新、做法和努力；

(b) 以促进性别平等、承认土著人民的权利和知识、传统知识和地方知识的方式，让土著人民和地方社区，包括妇女、青年和知识持有者，参与《气候公约》进程和其他进程；

(c) 建设土著人民、地方社区和缔约方实现《巴黎协定》目标的能力，包括继续努力将气温升幅限制在工业化前水平以上 1.5°C 之内，纳入基于土著人民价值观、世界观和知识体系以及地方知识的政策和行动，并且提供支持此类政策和行动的执行手段，包括资金、技术和能力建设；

¹ 第 16/CP.26 号决定，第 11 段。

² 第 2/CP.23 号决定，第 6 段。

(d) 采取行动，补充和借鉴《公约》之下和之外其他机构的工作，并让这些机构参与地方社区和土著人民平台下的工作。

5. 在制定工作计划时，促进工作组借鉴了工作组第 10 次会议通过的主要考虑因素，³ 以及来自不同背景的参与方的经验和投入。工作计划的总体结构和活动与促进工作组第 9 次会议通过的愿景和战略(见本文件附件二)相一致，目的是促进达成共识，即生命共同体的复原力和长期福祉最终取决于自然的再生，确保健康的生态系统和生物多样性。

6. 编制工作计划所用的“集体办法”旨在以互补的方式促进地方社区和土著人民平台的三项职能。

7. 促进工作组将在每年年初举行的优先事项确定会议上确定年度主题，该主题将指导作为各项工作计划活动一部分的重点领域和讨论议题。在选定的主题基础上，促进工作组将酌情与相关组成机构、联合国机构和其他参与实体进行接触。

8. 通过实施本工作计划，促进工作组希望为转变全球气候政策和行动作出贡献，包括纳入体现土著人民知识、价值观和世界观的概念和术语，并分享地方社区的观点。

³ 载于工作计划规划文件，可查阅 https://lcipp.unfccc.int/sites/default/files/2024-02/LCIPP%20Third%20Three%20Year%20Work%20Plan%20Planning%20Doc_v%20091223_clean.pdf。

参与和交流(活动)	提升(可交付成果)	整合(成果)
集体办法 1: 知识持有者集会		
1.1 召开知识持有者年度集会，分享与气候行动有关的经验、世界观、事例和做法。	1.4 编写一份简要报告，记录年度集会和年度对话的讨论情况，包括建议和进一步参与的机会。	改变《气候公约》进程下的全球气候变化讨论，纳入土著人民的价值观、世界观、代际智慧和知识以及地方社区的知识，从而促进与自然的深刻联系。
1.2 为土著人民、地方社区、缔约方、组成机构和地方社区和土著人民平台其他参与方举行年度对话，重点是整合不同的知识体系和价值观，以加强对气候变化的集体应对和恢复自然的完整性。(将在对话中介绍活动 1.1 的成果。)	1.5 根据相关组成机构和《气候公约》相关工作流程各自的任务授权，酌情汇编各种形式的案例，为这些机构和 workflows 的工作提供资料。	通过提升土著人民和地方社区的建议、实例和见解，加强全球气候行动，强调他们的气候领导力和自然管理能力。
1.3 举行非正式的参与方简报会，以建设土著人民和地方社区代表参与缔约方会议届会的能力。	1.6 根据促进工作组选定的年度主题，将建议和具体实例(来自可交付成果 1.4-1.5)纳入主要组成机构和《气候公约》工作流程的相关工作。	
集体办法 2: 区域参与		
2.1 每年至少召开两次与促进工作组选定的年度主题有关的区域(或双区域)会议，在不同的联合国土著社会文化区域或联合国区域举办，并让每个区域的长者、从业人员、知识持有者、妇女和青年直接参与这些会议的规划和实施。	2.4 编写简要报告，记录区域(或双区域)会议和区域对话的讨论情况，包括建议和进一步参与的机会。	扩大各区域所有土著人民和地方社区在《气候公约》进程中的参与，以支持根据促进工作组的愿景和战略重新定位区域气候叙事。
2.2 为土著人民、地方社区、缔约方、组成机构、区域土著人民组织和地方社区和土著人民平台其他参与方举行区域对话，重点是将不同的知识体系、价值观	2.5 根据相关组成机构和《气候公约》工作流程各自的任务授权，酌情汇编各种形式的案例，为这些机构和 workflows 的工作提供资料。	
	2.6 根据促进工作组选定的年度主题，将建议和具体实例(来自可交付成果 2.4-2.5)纳入主要	

参与和交流(活动)	提升(可交付成果)	整合(成果)
<p>和做法纳入应对气候变化的区域努力。(将在本次对话中介绍活动 2.1 的成果。)</p> <p>2.3 每年至少参加一次现有的区域一级接触活动(如国家适应计划展览)和/或为之作出贡献。</p>	<p>组成机构和《气候公约》工作流程的相关工作。</p>	
集体办法 3: 第七代圆桌会议		
<p>3.1 以第七代原则为基础和指导, 举办年度圆桌会议, 促进代际对话, 并强调土著青年和地方社区青年在后代集体福祉中的作用。</p> <p>3.2 召开一次土著青年和地方社区青年虚拟在线会议, 以确保第七代圆桌会议的议程和讨论代表联合国各土著社会文化区域, 并培养青年在缔约方会议届会期间有效参与的能力。</p> <p>3.3 为土著人民、地方社区、缔约方、组成机构和地方社区和土著人民平台其他参与方举行年度对话, 重点是代际知识交流, 以将不同的知识体系和价值观纳入气候政策和行动, 同时确保后世后代的福祉。(将在本次对话中介绍活动 3.1 的成果。)</p>	<p>3.4 编写一份简要报告, 记录第七代圆桌会议和年度对话的讨论情况, 包括建议和进一步参与的机会。</p> <p>3.5 与相关组成机构和《气候公约》工作流程分享关于如何确保后世后代福祉的建议。</p> <p>3.6 根据相关组成机构和《气候公约》相关工作流程各自的任务授权, 酌情汇编各种形式的案例, 为这些机构和 workflows 的工作提供资料。</p>	<p>提高土著青年和地方社区青年在《气候公约》进程中的声音, 从而支持应对气候变化和恢复自然完整性的代际承诺和全球承诺。</p>

参与和交流(活动)	提升(可交付成果)	整合(成果)
集体办法 4: 与组成机构的合作和《气候公约》工作流程下的合作		
<p>4.1 加强土著人民和地方社区以合乎道德和公平的方式，根据相关组成机构和《气候公约》工作流程各自的任务授权，酌情参与其会议和论坛及其技术文件的制定，以实现《公约》目标和《巴黎协定》的目标。</p> <p>4.2 根据相关组成机构和《气候公约》工作流程各自的任务授权，借助参加促进工作组会议和地方社区和土著人民平台活动的土著人民和地方社区的贡献，以尊重和促进基于权利的办法的方式，酌情为这些机构和 workflows 的工作提供书面投入，包括在响应提交材料呼吁和全球盘点背景下提供书面投入。</p>	<p>4.3 与土著人民组织类组和地方社区代表合作，让知识持有者根据组成机构技术专家组和工作组各自的任务授权，酌情参与它们的工作。</p>	<p>进一步加强制定、实施和宣传气候政策和行动的参与性进程，以充分接受不同的价值观和世界观，并使之通过各种知识体系得到丰富。</p>
集体办法 5: 加强与缔约方的接触		
<p>5.1 对国家联络点开展有针对性的外联活动并为之接触，包括但不限于《气候公约》国家联络点、损失和损害联络点、适应联络点、国家性别和气候变化联络点以及国家气候赋权行动联络点。</p> <p>5.2 为土著人民、地方社区和缔约方举行年度对话，促进以合乎道德和公平的方式，将土著人民的价值观和知识体系及地方知识体系纳入国家适应计划、国家</p>	<p>5.3 制定关于最佳做法的建议和指导意见，确保以合乎道德和公平的方式纳入、保护和传统知识、土著人民的知识和地方知识体系，包括在土著人民和地方社区的直接参与下制定道德规范，并在知识持有者会议、区域(或双区域)会议和第七代圆桌会议上使用。</p> <p>5.4 加强土著人民和地方社区对《气候公约》进程的参与，优先考虑包括青年和妇女在内的土著人民和地方社区直接参与相关组成机构</p>	<p>促进国家一级气候行动的规划和实施，包括制定越来越多地反映土著人民的价值观、世界观、知识体系和优先事项以及当地知识的政策和方案。</p>

参与和交流(活动)	提升(可交付成果)	整合(成果)
自主贡献和国家信息通报的制定和实施。	<p>和《气候公约》工作流程的培训班和研讨会，以促进他们为制定、实施和宣传气候政策和行动的进程作出贡献。</p> <p>5.5 在促进工作组第 15 次会议之前制定一份道德规范草案，并在全年加强土著人民和地方社区对《气候公约》进程的参与。</p>	
集体办法 6: 总体战略规划		
6.1 召开年度优先事项确定会议，选定年度主题	<p>6.2 通过定期更新和维护，增强地方社区和土著人民平台门户网站的功能。</p> <p>6.3 每年更新最初根据第一个工作计划制定的外联和传播计划以及优先事项。</p>	通过促进各项活动之间的协同作用，并确保其与《气候公约》进程之下和之外的关键时间表和里程碑保持一致，加强工作计划下的集体办法以及整个工作计划的影响力和有效性。

附件二

地方社区和土著人民平台促进工作组的愿景和战略声明

1. 地方社区和土著人民平台促进工作组第 9 次会议通过了以下愿景和战略声明。¹
2. 促进工作组在履行平台的三项职能时，通过以下方式，努力提升土著人民和地方社区在实现气候政策和行动转型的集体努力中的领导作用：
 - (a) 坚持基于权利的办法；
 - (b) 以合乎道德和公平的方式纳入土著价值观和世界观(如管理地球母亲并与之和谐共处，以确保地球母亲对现在和将来所有生命形式而言的持久完整性)以及地方社区的观点；
 - (c) 促进土著人民和地方社区充分而有效地参与实现《公约》、《京都议定书》和《巴黎协定》的目标。

¹ 共同主席概述促进工作组第 9 次会议各项决定的说明以及愿景和战略声明可查阅 <https://lcipp.unfccc.int/events/9th-meeting-facilitative-working-group-fwg-9>。

附件三

地方社区和土著人民平台第二个工作计划，即 2022-2024 年
工作计划的执行进展情况

[English only]

1. COP 26 requested the FWG to report on its outcomes and the activities under the LCIPP.¹ This annex provides a detailed overview of the achievements and outputs, lessons learned and good practices, and recommendations by the FWG for future activities from the ongoing implementation of each of the nine activities under the second workplan of the LCIPP, for 2022–2024.

I. Annual gathering of knowledge holders

A. Achievements and outputs

2. The third annual gathering of knowledge holders under the LCIPP² was held at the United Nations Climate Change Conference in the United Arab Emirates, building on the success of the gatherings held at the Glasgow Conference³ and Sharm el-Sheikh Conference.⁴ These annual gatherings have brought together knowledge holders nominated in accordance with Indigenous Peoples' procedures⁵ from all seven United Nations Indigenous sociocultural regions.⁶ The focus has been on sharing experience, values, perspectives and practices in responding to climate change. To foster gender balance and youth engagement, the FWG recommends that each region nominate at least one Indigenous woman and one youth representative for these annual gatherings.

3. The first part of each gathering provides an inclusive space for the knowledge holders to exchange knowledge and share good practices related to addressing climate change while respecting cultural protocols and knowledge safeguards. Discussions at the three gatherings were organized into four round tables and were focused on a different theme each year in the broader context of adaptation, mitigation, the interconnectedness of food, water and energy, or another topic. During these discussions, knowledge holders underscored that Indigenous knowledge is intrinsically linked with Indigenous Peoples' approach to nature, which is transmitted collectively and intergenerationally through oral traditions. They emphasized the importance of a collective and holistic approach to addressing climate change and restoring the integrity of nature.

4. The second part of each gathering facilitates an interactive dialogue among Indigenous Peoples, local communities, Parties and other LCIPP contributors, to enrich the wider climate discussions at sessions of the COP through sharing diverse perspectives, knowledge systems and values and through sharing recommendations to integrate these into climate policies and actions.

¹ Decision 16/CP.26, para. 11.

² See <https://lcipp.unfccc.int/events/lcipp-third-annual-gathering-knowledge-holders-exchange-amongst-knowledge-holders-coordination>.

³ For information on the first annual gathering of knowledge holders, held at COP 26, including summaries of discussions by activity co-leads, see <https://lcipp.unfccc.int/events/first-annual-gathering-knowledge-holders>.

⁴ For information on the second annual gathering of knowledge holders, held at COP 27, including summaries of discussions by activity co-leads, see <https://lcipp.unfccc.int/events/lcipp-annual-gathering-knowledge-holders-part-i-exchange-amongst-knowledge-holders>.

⁵ Decision 2/CP.23, para. 8.

⁶ The regional pages on the LCIPP web portal (<https://lcipp.unfccc.int>) house a list of knowledge holders nominated by their respective regions to participate in mandated LCIPP events.

5. The participation of Parties and constituted bodies at the second part of the annual gatherings has been increasing, demonstrating their keen interest in the contributions and recommendations shared by Indigenous knowledge holders.

B. Lessons learned and good practices

6. Under the overall guidance of the FWG, the gatherings of knowledge holders, held in conjunction with sessions of the COP, have increasingly become formal inclusive spaces for engaging with diverse perspectives and knowledge systems, upholding the rights of Indigenous Peoples and promoting the leadership of Indigenous Peoples and local communities. With careful attention to programmatic design and physical set-up, they have also become a comfortable space for sharing knowledge, experience and relevant practices.

7. Efforts to streamline coordination, such as centralizing accommodation for the knowledge holders and providing pre-session briefings, have not only enhanced the logistical aspects of the gatherings over time but also fostered a cohesive, collaborative environment for the participants.

8. At the gatherings, Indigenous knowledge holders expressed some challenges in incorporating their recommendations and proposals into the prevailing narrative of climate action under the UNFCCC process, including in the thematic areas of climate mitigation, adaptation, and loss and damage.

9. They also shared that the accelerated impacts of climate change on ecosystems and people's livelihoods are challenging their communities' abilities to adapt, and that they are encountering new, sometimes invasive, species that disrupt their ways of life.

10. The knowledge holders shared many climate solutions, including the role of reciprocal knowledge-sharing across regions to support Indigenous Peoples' and local communities' abilities to address climate change and build resilience. Shifts in species' range and composition necessitate new knowledge to inform reciprocal interactions with nature.

11. Indigenous knowledge, derived from reciprocal interactions with nature over generations, faces challenges not only from extreme and slow onset events but also from the indirect impacts of response measures, including the commodification and commercialization of nature.

12. Weaving the profound worldviews, values and knowledge systems of Indigenous Peoples and local knowledge into global efforts to address climate change, enhance food security and reverse biodiversity decline enriches these efforts while also mitigating the risk of maladaptation. This approach highlights the important role of Indigenous Peoples and local communities in shaping transformational climate solutions.

13. By combining operational improvements with substantive content contributions, the knowledge holder gatherings have both enriched the broader climate discussions at the sessions of the COP and advanced the integration of the unique insights and values of Indigenous Peoples and local communities into the collective effort to address climate change and restore the health of nature.

C. Recommendations for future activities

14. Members of the FWG and LCIPP contributors call for the inclusion of these annual gatherings of knowledge holders in future workplans of the LCIPP. Future gatherings will build on the experience of previous ones and strengthen their impacts by further integrating the recommendations, reflections and insights of knowledge holders into the UNFCCC process. Similarly, there is a strong call for greater involvement of Parties and constituted bodies to facilitate the integration of diverse knowledge systems and worldviews into the collective effort to address climate change, and to respond to the recommendations shared by knowledge holders.

II. Regional gatherings

A. Achievements and outputs

15. Three gatherings have been organized and held thus far: one biregional gathering for Asia and Africa,⁷ one regional gathering for the Arctic⁸ and one regional gathering for the Pacific.⁹ These gatherings provide formal inclusive spaces for Indigenous Peoples and local communities to share – among one another and with Parties – their experience and insights related to the impacts of climate change on their ecosystems and livelihoods, as well as strategies and techniques to address climate change and build resilience.

16. During the annual gathering of knowledge holders at COP 28, the FWG member representing the Arctic United Nations Indigenous sociocultural region elaborated on the ubiquitous interconnectedness highlighted during the gathering for the Arctic: “The Arctic regional gathering illustrated the critical interconnectedness of water, energy and food systems with Indigenous communities throughout the Arctic. The sharing during the regional gathering highlighted how changing water patterns from heavy snowfalls to diminishing ice and melting permafrost are significantly impacting Arctic flora and fauna, including fish, moose, caribou and reindeer. These shifts directly affect Indigenous food systems, underscoring the urgency for climate change solutions that incorporate Indigenous perspectives”.¹⁰

17. The regional gatherings, with the direct involvement of IPOs, have facilitated knowledge exchange and multidirectional capacity-building. They have provided Indigenous Peoples and local communities with an in-depth understanding of the LCIPP and the broader UNFCCC process, while Parties and other LCIPP contributors have gained a deeper appreciation for the perspectives, values and knowledge systems of Indigenous Peoples and local communities. This mutual capacity- and relationship-building has been one of the key achievements of the gatherings, according to FWG members and LCIPP contributors.

B. Lessons learned and good practices

18. The regional gatherings have fostered connection and collaboration among Indigenous Peoples and local communities across United Nations Indigenous sociocultural regions and they have facilitated the engagement of other key stakeholders, including relevant United Nations agencies. The gatherings have also fostered the sharing of experience and insights to enhance the integration of Indigenous Peoples’ values and knowledge systems, and local knowledge systems, into the IPCC assessment cycles – possible ways to strengthen this involvement include the nomination by Parties of Indigenous experts and experts from local communities as lead authors, the promotion of ethical and equitable knowledge co-production, the commission of special reports on Indigenous Peoples’ values and knowledge, and the facilitation of active input to IPCC assessment reports through dialogues and expert review of draft reports.

C. Recommendations for future activities

19. A key challenge identified in organizing these gatherings relates to the necessary yet complex and time-consuming process of putting legal agreements and logistical arrangements in place to ensure participants’ safety and security. Feedback from LCIPP contributors highlights that this lengthy process detracts from content design and outreach work, limiting the potential impact of the gatherings. To address this, LCIPP contributors have suggested initiating necessary preparations as early as possible. They have also

⁷ See <https://lcipp.unfccc.int/events/biregional-gathering-local-people-communities-and-indigenous-peoples-platform>.

⁸ See <https://lcipp.unfccc.int/events/lcipp-arctic-regional-gathering>.

⁹ See <https://lcipp.unfccc.int/events/lcipp-pacific-regional-gathering>.

¹⁰ See <https://lcipp.unfccc.int/events/lcipp-arctic-regional-gathering>.

suggested exploring innovative ways to streamline these processes without compromising participants' safety and security, and adhering to standard procedures and protocols, including Indigenous Peoples' protocols. This proactive approach will strengthen the effectiveness and impact of future regional gatherings.

III. Indigenous curricula and educational materials

A. Achievements and outputs

20. The FWG, with the support of the secretariat, has conducted annual round tables that have brought together Indigenous Peoples, knowledge holders, Parties, academic institutions, LCIPP contributors and other potential partners to discuss the development of curricula and educational materials, including guidelines on the ethical and equitable use of such materials, to promote greater understanding of Indigenous knowledge and its importance in assessing the impacts of and responding to climate change. The FWG has also issued a call for submissions on the development and use of curricula and materials that incorporate Indigenous knowledge in formal and informal education systems.¹¹

21. The annual round tables¹² have facilitated the exchange of relevant examples, such as legislation in the Russian Federation that recognizes the need for nomadic education that reflects the nomadic way of life such as education on reindeer herding; and the transmission of Indigenous knowledge among Pacific Indigenous Peoples at gatherings using song, dance and the recitation of chants.

22. A key achievement of this activity is the establishment of a master's course on Indigenous education and development at Kathmandu University, which marks a significant advance in the integration of Indigenous knowledge into higher education.

B. Lessons learned and good practices

23. During the round-table discussions, knowledge holders shared challenges faced by Indigenous Peoples and local communities, particularly the historical injustices of forced assimilation and cultural erosion in residential schools. They expressed concerns about the impacts of Indigenous children attending mainstream schools with formal education systems, which results in threats to the continuation of Indigenous Peoples' knowledge systems, culture and collective approach to nature.

C. Recommendations for future activities

24. Knowledge holders recommend that the FWG facilitate increased exchange among relevant contributors and institutions, which might lead to the development of a course such as at the Kathmandu University, in order to further weave Indigenous knowledge into formal education systems and promote the establishment of educational programmes that engage students with Indigenous language, culture and connection to nature. A related recommendation is to strengthen international collaboration and scholarship opportunities to support Indigenous-led research and education, which is an approach intended to foster a global network relevant to the development of curricula and educational materials that incorporate diverse knowledge systems, including the knowledge and values of Indigenous Peoples, and can be used as part of the collective effort to address climate change.

¹¹ Visit the submission portal at <https://www4.unfccc.int/sites/submissionsstaging/Pages/Home.aspx> (search for "Local Communities and Indigenous Peoples Platform") to view submissions or respond to the call for submissions, for which the deadline is 31 October 2024.

¹² For information on the LCIPP indigenous curricula and materials round table dialogue held in 2023, see <https://unfccc.int/event/lcipp-indigenous-curricula-and-materials-round-table-dialogue-in-collaboration-with-nwp-mandated-0>.

25. Linking the capacity-building aspect of this activity, and under the LCIPP in general, with related efforts, such as those under the Paris Committee on Capacity-building, various United Nations agencies and the IPO constituency, offers a significant opportunity yet to be fully utilized. To ensure the relevance and usefulness of any training content, it is important to establish and maintain a formal and efficient feedback system with participants. Customizing content to accommodate the diverse knowledge levels and experience of Indigenous Peoples and local communities is vital and inviting submissions on potential training session topics could help tailor capacity-building efforts to better meet their needs.

IV. Capacity-building for Indigenous Peoples and local communities

A. Achievements and outputs

26. The second function of the LCIPP emphasizes multidirectional capacity-building to foster the engagement of Indigenous Peoples and local communities in the UNFCCC process. To build their capacity to participate in the process, a series of training workshops was organized. These workshops covered a broad range of topics, including the UNFCCC process, the Paris Agreement, subsidiary body sessions, COP sessions, procedures for obtaining observer status, and thematic work of the constituted bodies.

27. Furthermore, a joint dialogue on advancing the leadership and highlighting the solutions of Indigenous women and women from local communities in climate policy and action was co-organized under the LCIPP workplan and the UNFCCC gender action plan and held at COP 27. The dialogue resulted in several key messages and action points¹³ concerning practices that could advance the leadership of women from local communities and of Indigenous women in the UNFCCC process. Participants in the dialogue shared examples from their communities and emphasized that Indigenous women and women from local communities should continue to take the lead in climate policy development and implementation at the local, national and international level. While often disproportionately affected by climate change, these women continuously demonstrate their resilience and their ability to use their knowledge and worldviews to find solutions to the climate crisis.

28. This activity calls for the development of guidance and for an evaluation of the implementation of the recommendations of the FWG to the SBSTA on the engagement and input of Indigenous Peoples and local communities across the UNFCCC process.¹⁴ The activity also calls for updating the mapping of existing policies, actions and communications under the Convention (whether and how they incorporate consideration and engagement of Indigenous Peoples and local communities) and 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.¹⁵ The FWG will continue work on this activity in 2024 to complete these deliverables.

B. Lessons learned and good practices

29. The training workshops have equipped Indigenous Peoples and local communities with important, timely information that assists them in effectively participating in the UNFCCC process. The workshops not only complement but also enhance the impact of other activities under the LCIPP and the UNFCCC process in general, including FWG meetings, LCIPP regional gatherings and the work of relevant constituted bodies.

¹³ Contained in document FCCC/SBI/2023/4, which is the report on the dialogue.

¹⁴ Contained in document FCCC/SBSTA/2021/1, annex V.

¹⁵ See the technical papers on the mappings available at <https://lcipp.unfccc.int/sites/default/files/2021-12/Technical%20Paper%20Activity%209.pdf> and https://lcipp.unfccc.int/sites/default/files/2021-08/Technical%20paper_LCIPP%20Activity%207_Final.pdf respectively.

C. Recommendations for future activities

30. It is recommended that this activity be better aligned with other training opportunities under the work of relevant bodies and processes, in order to maximize the engagement of Indigenous Peoples and local communities. This training modality could be more effectively integrated into capacity-building processes under and external to the Convention. Future workshops should continue to build on the capacity built in previous workshops but should also be customized to accommodate varying levels of understanding and experience with the UNFCCC process. In addition, participants could benefit from the workshop materials incorporating more diverse methods of communication, such as storytelling and audiovisual content.

31. The strategic selection of themes and scheduling of the training workshops is important to ensuring their overall efficacy and impact. In order to effectively implement the second function of the LCIPP, it is recommended that the training workshops be aligned with key timelines and milestones within and external to the workstreams in the UNFCCC process.

V. Capacity-building for Parties and other relevant entities

A. Achievements and outputs

32. The second function of the LCIPP calls for enhancing the capacity of Parties and other stakeholders to engage with the Platform as well as with Indigenous Peoples and local communities, including in the context of the implementation of the Paris Agreement and other climate change related processes. Capacity-building efforts targeted at Parties, constituted bodies and other LCIPP contributors have been constructive in strengthening their understanding of the knowledge systems of Indigenous Peoples and avoiding tokenization. The FWG, with the support of the secretariat, has organized annual training workshops on various topics, including on transforming climate action through engaging Indigenous Peoples and local communities.¹⁶

33. This activity also calls for updating and utilizing the technical paper on the analysis of policies, actions and communications under the Convention and whether and how they incorporate consideration and engagement of Indigenous Peoples and local communities.¹⁷ Furthermore, it calls for the development of guidance and recommendations based on the updated paper, training workshops, and a call for submissions on the rights-based participation of Indigenous Peoples and local communities in national climate policies, with special attention to future generations, youth and women's involvement.

B. Lessons learned and good practices

34. The annual training workshops have been scheduled to take place in conjunction with the midyear sessions of the subsidiary bodies with the aim of maximizing stakeholder participation. Nevertheless, there is a recognized need to strengthen Party engagement in LCIPP efforts to weave Indigenous Peoples' worldviews, values and knowledge, and local knowledge systems, into the collective effort to address climate change.

35. Parties' engagement in work under the LCIPP has been increasing (see figure 1 in this document), reflecting their growing interest to enhance their capacity for engaging with Indigenous Peoples and local communities, an area where the FWG plays a key facilitating role. However, there is a need for enhanced communication with Parties to better inform them of available capacity-building opportunities.

¹⁶ See <https://lcipp.unfccc.int/events/workshop-parties-and-constituted-bodies-transforming-climate-action-through-engaging-indigenous>.

¹⁷ Available at <https://lcipp.unfccc.int/sites/default/files/2021-12/Technical%20Paper%20Activity%209.pdf>.

C. Recommendations for future activities

36. To strengthen Party engagement in the ongoing implementation of the second function of the LCIPP, the FWG should take advantage of opportunities to collaborate with various constituted bodies, continue to hold meetings that serve as a platform to enhance dialogue with Parties, engage with national focal points for various entities and processes, and engage with the United Nations Indigenous sociocultural regions and regional groups the FWG members represent.

VI. Collaboration with relevant bodies and processes

A. Achievements and outputs

37. The COP encouraged the FWG to collaborate with various bodies under and outside the Convention to enhance the coherence of work under the LCIPP. Activity 6 of the second workplan focuses on advancing and enhancing the contributions and participation of Indigenous Peoples and local communities in relation to the work of constituted bodies towards achieving the objectives of the Convention and the Paris Agreement. This includes promoting collaboration across the UNFCCC process and inviting constituted bodies such as the Adaptation Committee, the Consultative Group of Experts, the LEG and the WIM Executive Committee to collaborate with the FWG. The activity also calls for the FWG to contribute to the technical dialogues of the global stocktake and to facilitate the inclusion of Indigenous Peoples' and local communities' perspectives in discussions on the global goal on adaptation.

38. The engagement of the FWG with constituted bodies, including the Adaptation Committee, the Consultative Group of Experts, the Katowice Committee of Experts on the Impacts of the Implementation of Response Measures, the LEG, the TEC and the WIM Executive Committee, comprises participation in regular meetings and in events and contribution to technical forums and documentation. These collaborations have led to meaningful contributions and enhanced integration of the knowledge and values of Indigenous Peoples and the perspectives of local communities into relevant work across the UNFCCC process.

39. Two representatives of the FWG attended the 18th meeting of the WIM Executive Committee. They emphasized mandates from the COP, such as the Glasgow Climate Pact, that acknowledge the important role of Indigenous Peoples and local communities in averting, minimizing and addressing loss and damage associated with the adverse effects of climate change. The FWG invited the WIM Executive Committee to engage experts from Indigenous Peoples and local communities in its expert groups, as relevant, for example the expert group on non-economic losses. The second five-year rolling workplan of the WIM Executive Committee includes several activities calling for the engagement of Indigenous Peoples and local communities.¹⁸

40. Two FWG members represented the FWG and made presentations at the 27th meeting of the TEC, sharing updates on the design of the LCIPP annual multi-stakeholder dialogue, which creates a space for sharing information on Indigenous technology, science and innovation as part of the work of the TEC.

41. At the fifth workshop under the Glasgow–Sharm el-Sheikh work programme on the global goal on adaptation, the two FWG members who participated urged reimagining humanity's relationship with nature, a shift in perspective in climate policymaking processes to reposition humans within rather than above nature, and the adoption of an approach that emphasizes the importance of Indigenous Peoples' values, particularly their reciprocal relationship with nature and intergenerational consideration. Also at the workshop, one of the FWG members highlighted the need for a systems-thinking approach that places natural systems at the core of the global goal on adaptation, moving beyond human-centric views.

¹⁸ Contained in document FCCC/SB/2022/2/Add.2, annex I.

B. Lessons learned and good practices

42. The participation of Indigenous Peoples and local communities in relevant UNFCCC constituted bodies has increased, especially in the workplan activities under the LCIPP, indicating the important role of Indigenous Peoples' values and knowledge, and local knowledge systems, in effective climate action. The work of the FWG has highlighted the importance of creating a dedicated component of the workplans of relevant constituted bodies and work programmes under the UNFCCC focused on ensuring the sustained engagement of Indigenous Peoples and local communities in their activities. The contributions of Indigenous Peoples and local communities to relevant documentation, through their response to calls for submissions or participation in relevant forums, serve as effective ways to weave diverse values and knowledge systems into the collective effort to address climate change.

C. Recommendations for future activities

43. FWG members serve as focal points for other relevant constituted bodies, which further enhances inter-body collaboration. However, FWG members have stressed the importance of being supported in these roles through receiving capacity-building support in the different work areas and to attend meetings of other constituted bodies. It is also important to ensure that invitations from relevant constituted bodies will result in collaborative work that aligns with the vision and strategy of the FWG.

VII. In-session multi-stakeholder dialogue

A. Achievements and outputs

44. The engagement of Indigenous Peoples and local communities in the UNFCCC process, including the ethical and equitable treatment of Indigenous knowledge and local knowledge, is a common thread linking together the multi-stakeholder dialogues held at the United Nations Climate Change Conferences in Sharm el-Sheikh¹⁹ and in the United Arab Emirates.²⁰ These dialogues embraced a participatory approach to climate action, aligning closely with the goals of the Paris Agreement in promoting climate action that is based on and guided by the best available science and, as appropriate, traditional knowledge, knowledge of Indigenous Peoples and local knowledge systems (Article 7, para. 5).

45. The first part of the dialogue held in conjunction with COP 27 provided examples of existing climate policies and practices that strengthened the engagement of Indigenous Peoples and local communities in their design and implementation. The second part offered tangible examples of the ethical and equitable treatment of traditional knowledge, knowledge of Indigenous Peoples and local knowledge in research and scientific processes related to climate change, such as the ethical treatment of Maasai knowledge in meteorological monitoring systems.

46. The dialogue held in conjunction with COP 28 was organized in partnership with the TEC, and the aim was to highlight the role of Indigenous technologies and technologies from local communities in transformative climate action. Two sessions dedicated to adaptation and mitigation solutions showcased traditional knowledge systems from different United Nations Indigenous sociocultural regions.

B. Lessons learned and good practices

47. Prioritizing hearing the voices of Indigenous Peoples and local communities directly and highlighting their knowledge systems and perspectives in mandated LCIPP activities

¹⁹ See <https://lcipp.unfccc.int/events/lcipp-multistakeholder-dialogue>.

²⁰ See <https://lcipp.unfccc.int/events/lcipp-multi-stakeholder-dialogue>.

enhances the depth and substance of climate discussions. The involvement of the IPO constituency in the multi-stakeholder dialogues has also proven essential to their success.

48. To effectively weave the rich exchanges that occur at the in-session multi-stakeholder dialogues and other mandated LCIPP events into the broader UNFCCC process, it is essential to document these exchanges through formal reporting and communication mechanisms. While informal documents capture the essence of the discussions, they may not be as effective in integrating the outputs into the UNFCCC process.

C. Recommendations for future activities

49. The multi-stakeholder dialogues have been important mechanisms enabling Indigenous Peoples and local communities to provide direct inputs and recommendations on relevant climate actions and thematic areas. A valuable opportunity exists to cross-pollinate discussions and insights among the multi-stakeholder dialogues and other LCIPP forums, including the annual knowledge holder gatherings and regional gatherings. Strengthened formal reporting, recommendation development and communication channels are recommended to fully realize the potential impacts of this activity.

VIII. Youth round table

A. Achievements and outputs

50. Recognizing the important role of youth in addressing climate change and restoring the integrity of nature, the FWG dedicated one of the activities under the second workplan of the LCIPP to strengthening the engagement of Indigenous youth and youth from local communities in the UNFCCC process. The FWG convened two annual youth round tables²¹ with the collaboration of Indigenous youth and youth from local communities and with the support of the IPO constituency and, more recently, a working group of the International Indigenous Youth Forum on Climate Change. Discussions at the round tables have explored gender-responsive ways to promote intergenerational knowledge-sharing and equity in the development and implementation of climate policy at all levels.

51. The youth round tables have contributed to building the capacity of Indigenous youth and youth from local communities to effectively participate in the UNFCCC process, as well as providing opportunities for them to directly propose recommendations to support their effective engagement in the process. In addition, these annual round tables have created a formal inclusive space for dialogue and interaction among youth, Parties and other relevant stakeholders.

B. Lessons learned and good practices

52. The round tables are complemented by informal intersessional consultations with Indigenous youth and youth from local communities, which facilitate the direct involvement of these youth in both the design and the delivery of the round tables. Other activities under the second workplan of the LCIPP, for 2022–2024, notably the annual gathering of knowledge holders, have further facilitated the engagement of youth through round tables dedicated to inclusion of perspectives of youth, further strengthening their overall impact and effectiveness.

²¹ For more information on the LCIPP youth round table at COP 28, see <https://lcipp.unfccc.int/events/lcipp-youth-roundtable-exchange-amongst-indigenous-youth-and-youth-local-communities>, and for more information on the LCIPP annual youth round table at COP 27, see <https://lcipp.unfccc.int/events/lcipp-annual-youth-round-table-part-i-exchange-amongst-indigenous-youth-and-youth-local-communities>.

C. Recommendations for future activities

53. To further enhance the effectiveness of the annual youth round tables, it is important to build on existing good practices, including the informal intersessional consultations. In addition, it is recommended to align the design and delivery of the round tables with key timelines and milestones, including the planning and delivery of key events, relevant reporting and submission schedules and timelines for specific work programmes, under the UNFCCC process.

54. To promote intergenerational equity, activities under future LCIPP workplans should consider broadening the concept of intergenerational equity to include not only the current and the next generations but all future generations. This approach resonates with the Indigenous concept of the seventh-generation principle and has been incorporated into collective approach 3 of the draft LCIPP workplan for 2025–2027.

55. In addition to Indigenous youth and youth from local communities, the participation of key LCIPP contributors and other stakeholders, including COP Presidency youth climate champions and future generations commissioners, in the round tables could enhance both their status and their impact.

IX. Communications

A. Achievements and outputs

56. To foster a holistic, integrated approach to addressing climate change, this activity under the second workplan of the LCIPP, for 2022–2024 calls for identifying diverse communication channels – beyond the LCIPP web portal – to facilitate the exchange of experience and good practices. Acknowledging that the transmission of Indigenous Peoples’ worldviews, values and knowledge and local knowledge systems transcends traditional written communication, the FWG has adopted a variety of modalities for the exchange of information, knowledge and experience. These include small group discussions during its meetings, LCIPP regional gatherings and intersessional informal contributors’ briefings, as well as integrating visual and audio elements (such as photos and music) into its work. These modalities aim to promote the integration of diverse values and knowledge systems into climate policies and action.

B. Lessons learned and good practices

57. The predominant use of English as the operational language of the UNFCCC process presents ongoing challenges to Indigenous Peoples and local communities in conveying the multifaceted nature of their understanding of climate change and its impacts to other stakeholders.

58. The work of the LCIPP, under this activity in particular, strives to identify various communication methods and formats to foster a holistic understanding of climate change issues within and solutions for the global community. The FWG opens and closes its meetings with Indigenous invocations conducted by knowledge holders to express gratitude to nature and establish a connection among participants within the shared space.

C. Recommendations for future activities

59. To pursue the transformational climate action necessary for ecosystems to adapt to climate change and to ensure enduring collective well-being, future efforts under the LCIPP and more broadly the UNFCCC process would benefit from incorporating diverse communication formats. Storytelling series and cultural workshops are recommended to enable Indigenous Peoples and local communities to transmit their diverse worldviews, values and knowledge systems. The integration of these diverse knowledge systems and values into the UNFCCC process is integral to achieving the objective of the Convention and the goals of the Paris Agreement, fostering a timely, effective response to climate change and building resilience across communities and ecosystems.

附件四

关于减缓和适应气候变化的全面综合办法的观点

[English only]

1. The FWG has implemented various measures to foster the ethical and equitable engagement of Indigenous Peoples and local communities in the UNFCCC process. The FWG invited the Indigenous knowledge holders who participated in the annual gatherings of knowledge holders and regional gatherings and the representatives of Parties, relevant constituted bodies and other LCIPP contributors who participated in various activities to share their perspectives on work under the LCIPP. As a compilation of their views and feedback, this annex provides an overview of the progress and outcomes thus far of the ongoing implementation of the second workplan of the LCIPP, for 2022–2024.

I. Case stories from knowledge holders

2. Annex V of this document presents a collection of case stories from Indigenous Peoples and local communities highlighting the profound impacts of climate change on their ecosystems, as well as on their cultural, spiritual and material well-being. These case stories also showcase the rich, diverse knowledge systems and practices of Indigenous Peoples and local communities cultivated through generations of close relationship with nature. The purpose of compiling these stories is to enhance their prominence in the global discourse on climate change and restoration of the integrity of nature, underlining the crucial contributions of Indigenous Peoples and local communities to transformational climate action.

II. Perspectives and insights from activity participants and other stakeholders

3. In its efforts to further operationalize the LCIPP and facilitate the implementation of its functions, the FWG has engaged Parties, constituted bodies and other LCIPP contributors in activities under the Platform. Through its meetings and informal briefings, the FWG has gathered perspectives on and insights into these activities and work under the LCIPP more broadly. This chapter provides a compilation of such feedback, with a focus on enhancing the engagement of Indigenous Peoples and local communities in the UNFCCC process.

4. Parties, constituted bodies and other contributors to the work under the LCIPP recognized the important role of the Platform in providing a formal inclusive space for the exchange of experience and perspectives of Indigenous Peoples, local communities, Parties and other relevant entities. Having such a space has enhanced the visibility of the knowledge and values of Indigenous Peoples, traditional knowledge and local knowledge systems and their integration into the UNFCCC process, promoting a rights-based approach.

5. LCIPP contributors expressed appreciation for the regional gatherings conducted under activity 2 of the LCIPP workplan, for 2022–2024, which provided Indigenous knowledge holders with the space to share their experience of climate change impacts on ecosystems and livelihoods and their approaches to averting and addressing such impacts in their respective regions. These regional gatherings also provided direct engagement opportunities for regional IPOs. The LCIPP regional gathering in the Arctic was jointly convened with the Arctic Council and included participants from three United Nations Indigenous sociocultural regions: Arctic; Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia; and North America. This gathering enabled the exchange of experience and knowledge and facilitated multidirectional capacity-building related to addressing climate change and restoring the integrity of nature. The regional gathering in the Pacific brought together Indigenous Peoples, Parties and other stakeholders from the region. A direct positive outcome of these regional gatherings was the active participation of experts

and knowledge holders from the regions in relevant discussions at COP 28, including during a session on monitoring, evaluation and learning for adaptation¹ and a side event showcasing the adaptation efforts of developing countries.²

6. LCIPP contributors expressed appreciation for youth engagement in the UNFCCC process through work under the LCIPP, particularly the annual youth round table and its preparatory informal intersessional virtual consultations. The round tables contributed to building the capacity of Indigenous youth and youth from local communities to meaningfully engage in the sessions of COP. To build on this momentum and further integrate diverse knowledge systems and values into climate policies and actions, contributors called for more capacity-building opportunities. These opportunities should align with key UNFCCC timelines and milestones, including the planning and organization of key events, relevant reporting and submission schedules, to provide Indigenous Peoples and local communities with timely information for their effective involvement.

7. During the informal briefing sessions³ for contributors held in November 2023 and in subsequent written inputs on future work under the LCIPP, LCIPP contributors invited Parties to share their experience in developing and implementing policies and programmes that incorporate the perspectives, experience and knowledge systems of Indigenous Peoples and local communities, particularly in addressing climate change and building resilience.

8. LCIPP contributors invited the FWG to adopt a hybrid format for its meetings, with a virtual participation option enabling access for those unable to attend in person. The dissemination of materials in multiple languages in advance of the meetings was also highlighted as a key enabler for the effective engagement of representatives of Indigenous Peoples and local communities in them.

9. LCIPP contributors suggested the enhanced engagement in work under the LCIPP of contributors who do not self-identify as Indigenous Peoples or local communities, reflecting the function of the LCIPP to facilitate the integration of diverse knowledge systems, practices and innovations in designing and implementing climate policies and actions.

10. LCIPP contributors, while acknowledging the FWG is not a negotiating body, expressed interest in linking the outcomes and recommendations from the rich exchange of experience and insights from Indigenous Peoples and local communities during the LCIPP mandated events to key topics discussed across the UNFCCC process and negotiated during the biannual sessions of the subsidiary bodies and the sessions of the COP. This could be achieved through, among other modalities, building on the experience of developing the recommendations under activity 6 in the initial workplan of the LCIPP,⁴ for 2020–2021, and the ongoing collaboration of the FWG with other UNFCCC constituted bodies.

11. LCIPP contributors highlighted the opportunity for reciprocal knowledge exchange at the country level and through regional hubs to be promoted under the LCIPP. At these forums, Indigenous Peoples and local communities could both learn about the LCIPP and the broader UNFCCC process and share their experience and practices, informing the collective effort to address climate change.

12. Lastly, LCIPP contributors emphasized the importance of monitoring and evaluating the ethical and equitable engagement of Indigenous knowledge, traditional knowledge and local knowledge systems in efforts to address climate change and build resilience. This could build on existing LCIPP mapping efforts,⁵ with training sessions to highlight these efforts, and thus support the enhanced engagement of Indigenous Peoples and local communities in developing and implementing climate policies and action.

¹ See <https://unfccc.int/event/monitoring-evaluation-and-learning-for-adaptation-interactive-feedback-session-on-new-toolkit>.

² See <https://unfccc.int/event/nap-side-event-COP28>.

³ See <https://lcipp.unfccc.int/events/virtual-training-workshop-module-3-back-back-informal-contributors-briefing-nov-2023-session-2>.

⁴ See the recommendations in annex V to document FCCC/SBSTA/2021/1.

⁵ See https://lcipp.unfccc.int/sites/default/files/2021-08/Technical%20paper_LCIPP%20Activity%207_Final.pdf and <https://lcipp.unfccc.int/sites/default/files/2021-12/Technical%20Paper%20Activity%209.pdf>.

附件五

土著人民和地方社区的气候行动和关爱自然案例

[English only]

1. This annex presents a compilation of case stories shared by Indigenous Peoples and local communities at the mandated events of the LCIPP, including regional gatherings. The case stories were compiled with the aim of weaving diverse values, worldviews and knowledge systems of Indigenous Peoples and local communities into the global effort to address climate change, and of promoting the recognition of the distinctions between and within Indigenous Peoples and local communities. The stories underscore the important role Indigenous Peoples and local communities play in transforming how the global community approaches and makes collective efforts in addressing climate change, preserving nature and building universal resilience.
2. The stories provide information on the multifaceted impacts of climate change on Indigenous Peoples and local communities, including impacts on their ways of life and the ecosystems on which they depend, and impacts on their cultural, spiritual and material well-being. They highlight the practices and perspectives of Indigenous Peoples and local communities related to addressing climate change and restoring the integrity of nature.
3. The FWG extends its gratitude to the Indigenous Peoples and local communities who shared their stories, insights and wisdom in this compilation. The FWG requests that any use of or distribution of these case stories be undertaken with the free, prior and informed consent of the Indigenous Peoples and local communities involved.

I. Sacred balance

4. **The ritual of Monogit in Asia.** Monogit is a traditional practice that derives its name from *sogit*, a term that signifies cooling the spiritual heat and restoring balance. The Monogit ceremony is performed to restore harmony and equilibrium, particularly after a period of imbalance and disturbance. It acknowledges that conflicts, whether interpersonal or communal or with nature, can create disharmony. The Monogit ceremony aims to re-establish a sense of communal well-being and restore connection with nature.¹
5. **Non-encroachment practices in Papua New Guinea.** Papua New Guinea's rich cultural heritage and customary spiritual beliefs are intertwined with the management of natural resources. Local communities have non-encroachment practices that have been upheld for generations to protect specific areas considered to be sacred and as having spiritual significance. These areas are off limits to any human activities that may disrupt the delicate ecosystems or harm the balance of nature.

II. Oneness with nature

6. **The De Por Htoo practice of Karen Indigenous Peoples.** This practice involves depositing the umbilical cord of a newborn baby into a bamboo stem and tying it to a tree. The practice is rooted in the Karen peoples' worldview that the umbilical cord connects a person to the land and their ancestors. The Karen people see the tree as a symbol of life, growth and continuity. They believe that, by tying a bamboo stem with an umbilical cord to a tree, the child will be connected to the land, its ancestors and the tree itself. No one is allowed to cut down the tree. The practice also helps to strengthen the bond between the child

¹ This case story was shared during the LCIPP annual in-session multi-stakeholder dialogue at COP 28.

and its community. The informal summary report of the LCIPP biregional gathering for Africa and Asia,² offers additional details on the practices of the Karen people.

7. **The Māori *whenua*.** In Māori culture, *whenua* represents both the land and the placenta, illustrating the deep bond between life and the Earth Mother, Papatūānuku. Lands are seen as life-giving placentas, birthing islands from the sea. This concept extends to viewing life as unfolding within the world's womb. The term *tangata whenua* means 'people of the land'. A key tradition that reinforces this bond is the burial of a newborn's *whenua* (placenta) in a place of significance, linking the child to its ancestral land from birth and embodying the essence of *mana whenua* – spiritual connection and guardianship over territory.

8. **The reverence and respect the Mansi people in the Russian Federation hold for nature.** This reverence and respect are deeply embedded in their proverbs and daily practices; among their sayings is that 'nature is as alive as mankind'. They adhere to the belief that love of nature is the law of life, and this belief guides their interactions with the environment. This belief prohibits the Mansi from settling near animals' favourite habitats, hunting young or pregnant animals, and creating disturbances in the forest. In their traditional fishing practices, the use of overly narrow nets is avoided to ensure the safety of young fish, further exemplifying their commitment to living in harmony with nature.

III. Impacts of climate change on ecosystems and livelihoods

9. The rapid warming of the Arctic region poses threats to both coastal and terrestrial communities, with the **increased warming and thawing of permafrost having significant negative impacts on the infrastructure** of Indigenous Peoples in the region. Both Sámi and Inuit coastal communities face rising sea level, increased coastal erosion and land loss due to thawing and melting permafrost. These conditions have compelled these communities to relocate their towns inland, in some cases multiple times, for safety.

10. The implementation of response measures, if not done properly, also has negative impacts on Indigenous Peoples in the region. For example, wind farms adversely impact grazing areas, disrupting the natural habitat and migratory patterns of reindeer.³

11. The rising sea level causes **waterlogging of land and high salinity in streams, causing loss and damage related to the water supply and crop production** of Indigenous Peoples and local communities in Bangladesh. Indigenous Peoples clean water streams and create small water channels (known as *maleya* in the Chakma language) to manage water resources and equally distribute water.

12. In Fiji and Tonga, several communities have been **relocating inland to escape the impacts of sea level rise**. Indigenous communities in Fiji have been undertaking relocation efforts in response to climate change since 2014. Changes in the coastline have resulted in losses, including of burial sites, fishing resources, freshwater wells, homes and agricultural land.⁴

13. **Climate change adversely impacts the availability and quality of natural resources**, endangering the livelihoods of Indigenous Peoples and local communities in Africa and Asia.⁵ In Africa, the Chad Basin has experienced a dramatic 90 per cent reduction in size since the 1960s attributable to climate change and human activities. This reduction has had profound effects on those dependent on the lake for fishing, agriculture and livestock

² For additional information on the event, see <https://lcipp.unfccc.int/events/biregional-gathering-local-people-communities-and-indigenous-peoples-platform>.

³ These case stories were shared during the LCIPP regional gathering for the Arctic held in 2023. See <https://lcipp.unfccc.int/events/lcipp-arctic-regional-gathering>.

⁴ This information was included as part of the FWG input to the first global stocktake. See https://lcipp.unfccc.int/sites/default/files/2023-06/Updated%20FWG%20input%20to%20the%20GST%20process_31%20May%202023.pdf.

⁵ These case stories were shared during the LCIPP biregional gathering for Africa and Asia held in 2022. See <https://lcipp.unfccc.int/events/biregional-gathering-local-people-communities-and-indigenous-peoples-platform>.

farming. In Asia, the water level of the Mekong Delta is adversely affected by climate change, presenting considerable challenges for the Indigenous Peoples and local communities of the region. The Mekong Delta, often referred to as the ‘rice bowl’ of Asia, is a region that spans several countries. Indigenous Peoples in the region rely heavily on the Mekong River for agriculture, fishing and transportation. They have a shared sense of connection with the river and often rely on traditional knowledge to sustain their ways of life. The climate impact on the river challenges Indigenous Peoples’ livelihoods, threatening their cultural heritage and leading to social and economic vulnerabilities.

14. Women in the Karamojong pastoralist community in Uganda make observations that support weather forecasting, including alerting the community about upcoming rain or drought, as well as the arrival of livestock diseases. Climate-related conflict experienced by the community as well as **climate and environmental changes disempower Karamojong women and weaken their own representative institution.**

IV. Practices to address climate change and build resilience

15. Many Indigenous Peoples and local communities in Africa depend on livestock and agricultural practices for food security, income and cultural identity. Recently, persistent droughts have jeopardized their customary livelihoods. In response, Indigenous Peoples and local communities in the region are **diversifying their sources of livelihood** by broadening their livestock varieties and cultivating drought-resistant crops.⁶

16. In the United Nations Indigenous sociocultural regions of Asia and Africa, Indigenous women play an essential role in ensuring food security and environmental stewardship in their communities. They use traditional knowledge and practices to conserve seeds, notably through the **creation and maintenance of seed banks**. As well as being vital to knowledge transfer, these repositories ensure that seeds from various plant species are available for future planting and food production. Indigenous women possess extensive expertise in seed-saving techniques and an understanding of the ecology essential for maintaining seed diversity, making their role in ensuring food security and environmental stewardship in their communities important.

17. The Gabra people of northern Kenya have a profound connection with water. Water has an indispensable role in sustaining the Gabra’s livelihoods and in fostering cultural and spiritual harmony, thereby contributing to peace. The Gabra **respect water as a sacred resource**, integral not only to their survival but also to maintaining their cultural and spiritual practices. Their water management techniques are deeply ingrained in cultural traditions and ecological wisdom, and they utilize a diverse array of water sources, including seasonal rivers, wells, ponds, natural catchments, traditional underground reserves, dams and boreholes.

18. A notable aspect of the Gabra’s water stewardship is their **unique system of managing shallow wells** through the appointment of an *abriega* – a water system manager who, by drawing on community consensus and feedback, allocates and rations water, ensuring equitable distribution. In the rainy season, communities strategically use wells situated at some distance from their settlements, conserving the closer wells for the arduous dry spells. This intricate system of water management is emblematic of the Gabra’s deep respect for water, the conservation and sustainable use of which is embedded in their cultural ethos.⁷

19. 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 fish-pond system**, to replace extractive and unsustainable commercial fishing. As food production systems, *loko i’a* have the potential to produce thousands of pounds of sustainable

⁶ These case stories were shared during the third annual gathering of knowledge holders, held at COP 28. See <https://lcipp.unfccc.int/events/lcipp-third-annual-gathering-knowledge-holders-exchange-amongst-knowledge-holders-coordination>.

⁷ This case story was shared from the Africa region during the LCIPP annual gathering of knowledge holders held at COP 28.

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 established a streamlined permit process, making the restoration of ponds more feasible for the community.

20. In Solomon Islands, villagers employ strategies such as **cultivating resilient crops in the bush**, which enhances food security because communities can depend on these food sources during the wet season, thereby building climate resilience. In addition, the utilization of specific trees as a resource serves as a mitigation measure – these trees not only provide a traditional food source for Indigenous Peoples but also provide the material for traditional tools. By incorporating these trees into their environment, communities are taking steps towards improving sustainability and building resilience.

21. In Rapa Nui, Indigenous Peoples employ the **traditional and sustainable practice of collecting night dew** to protect food and preserve plants, thus ensuring food security and demonstrating a profound knowledge of their ecosystem. This method effectively hydrates crops and approaches nature with respect, ensuring that the community’s needs are met without depleting or damaging nature, by reducing dependence on conventional irrigation techniques. This sustainable and eco-friendly approach demonstrates how communities leverage their ancestral knowledge and practices to address and apply innovative solutions to challenges such as climate change and food security.

22. In Fiji, **hybrid sea walls** are created as a cost-effective and efficient alternative to traditional concrete barriers to protect coastal communities. Sea walls are built using locally sourced boulders. Mangroves are planted in front of the walls to mitigate tidal flows and dissipate wave energy and storm surges, and vetiver grass is planted behind the walls to create a strong hedge. The deep roots of vetiver grass hold in the soil and can thrive even in soil inundated by seawater. The mangrove ecosystems also provide an important local source of food, sequester carbon, protect coral reefs by holding in soil, and are home to shellfish and other marine life.⁸

23. In West Papua, coastal communities have established **traditional fishing zones** called *sasse*, where fishing activities are restricted for three to six months of the year in order to protect marine biodiversity, preserve ecological processes and uphold the cultural practices linked to these areas. Integrating these traditional conservation methods into modern marine protected area strategies.

24. In the Plurinational State of Bolivia, Indigenous Peoples have developed **ecotourism that leverages their traditional** knowledge and practices for both economic development and nature conservation. Visitors to the Tacana territory are offered an immersive cultural experience that includes exposure to the traditional lifestyle, knowledge and practices of the Tacana people. Central to the Tacana ecotourism model is the conservation of their land and educating visitors about Indigenous Peoples’ relationship with the land.

25. Indigenous Peoples and local communities across Asia engage in **collective, sustainable forest management**, playing a crucial role in the global effort to address climate change. For example:⁹

(a) In Nepal, the planting of native trees not only sequesters carbon but also **reinforces cultural values tied to forest stewardship**;

(b) In Bangladesh, natural forests managed by local communities, often **referred to as village common forests**, are essential to meeting daily community needs and preserving local biodiversity;

(c) In Indonesia, Indigenous Peoples use sustainable farming and agricultural practices, **regarding forests as sacred spaces for worship**. The diverse knowledge systems and common values of Indigenous Peoples and local communities in this country are rooted in their **sympiotic relationship with nature**.

⁸ This case story was shared at the LCIPP regional gathering for the Pacific held in 2023. See <https://lcipp.unfccc.int/events/lcipp-pacific-regional-gathering>.

⁹ As footnote 4 above.

26. The Ifugao Rice Terraces in the Philippines are an example of how a time-tested Indigenous practice can sustain a harmonious ecosystem while maintaining water, energy and food security. Dating back two millennia, these rice terraces are a sustainable and primarily communal system of **rice production that captures water from the forest-covered mountains to irrigate stone terraces and ponds**. The rice terraces stand as a testament to the harmonious relationship between people and the land.¹⁰

27. Globally, there is a growing movement calling for the protection of **Mother Earth's rights**, also known as the Rights of Nature. For example:

(a) In 2008, Ecuador adopted a new constitution that included a chapter dedicated to the **Rights of Nature, or Pachamama**, to exist, thrive and evolve;

(b) In the Plurinational State of Bolivia, **the Rights of Nature, or Pachamama** – or Mother Earth in Bolivian Indigenous tradition – are protected under two key items of legislation: the Mother Earth Rights Law (Law 071 of 21 December 2010), which delineates specific rights for Mother Earth; and the Framework Law of Mother Earth and Integral Development for Living Well (Law 300 of 15 October 2012);

(c) In New Zealand, several sacred places have been granted legal personhood as part of the Treaty settlement process, recognizing the deep whakapapa (genealogy) ties that Māori have with the land and rivers. These places include Te Urewera National Park, Te Awa Tupua (Whanganui River) and Te Kāhui Tupua (Mount Taranaki and its surrounding peaks).

¹⁰ This case story was presented by an FWG member at the joint thematic dialogue of the TEC and the Food and Agriculture Organization of the United Nations held in 2023. See <https://unfccc.int/news/how-climate-technology-connects-to-action-on-water-energy-and-food>.

附件六

地方社区和土著人民平台促进工作组截至 2024 年 3 月 15 日的成员

[English only]

<i>Member</i>	<i>United Nations region</i>
Grace Balawag	Indigenous sociocultural region: Asia
Natasha Banda Museba	Regional group: African States
Tiana Carter	Regional group: Western European and other States
Maheshwar Dhakal	Regional group: Asia-Pacific States
Cathryn Eatock	Indigenous sociocultural region: Pacific
Daria Egereva	Indigenous sociocultural region: Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia
Walter Gutierrez	Regional group: Latin American and Caribbean States
Kathy Jetñ il-Kijiner	Small island developing States
Edna Kaptoyo	Indigenous sociocultural region: Africa
Agrafena Kotova	Regional group: Eastern European States
Onel Masardule	Indigenous sociocultural region: Central and South America and the Caribbean
Graeme Reed	Indigenous sociocultural region: North America
Gunn-Britt Retter	Indigenous sociocultural region: Arctic
Radha Wagle	Least developed countries

附件七

就将于 2024 年对地方社区和土著人民平台促进工作组进行的
审查提交的材料

[English only]

1. COP 26 decided that the next review of the FWG, including consideration of the request in decision 2/CP.24, paragraph 4 (relating to the representation of local communities on the LCIPP), would be held in 2024 with a view to COP 29 adopting a decision on the review.¹ COP 26 also requested the FWG to invite Parties, Indigenous Peoples and local communities, and other stakeholders to make submissions on the review by the 10th meeting of the FWG (November–December 2023).²

2. Pursuant to this mandate, the FWG invited Parties, Indigenous Peoples, local communities and other stakeholders to submit their views on the review of the FWG by 28 November 2023 (the last day of its 10th meeting). To encourage submissions, the FWG developed guidance to help Parties and observers prepare their submissions.³ The guidance was informal, and its use was voluntary. The FWG also shared the call for submissions with LCIPP contributors during the various LCIPP activities conducted virtually and in person in 2023.

3. The table below provides a list of Parties, admitted non-governmental organizations and non-admitted entities that formally submitted inputs for the upcoming review by the deadline. The submissions are available at the LCIPP web portal's resource hub.⁴

Submissions on the review of the Facilitative Working Group to be held in 2024

<i>Entity type</i>	<i>Submission</i>	<i>Submission date</i>
Party	European Union	15 November 2023
	Canada	22 November 2023
	Australia	24 November 2023
Admitted non-governmental organization	International Work Group for Indigenous Affairs	21 November 2023
Non-admitted entity	Australian South Sea Islanders, Port Jackson	29 November 2023
	Indigenous Environmental Network	29 November 2023
	Arctic region	3 December 2023
	Indigenous Peoples Organization – Australia	3 December 2023

¹ Decision 16/CP.26, para. 12.

² Decision 16/CP.26, para. 13.

³ The guidance is available at https://lcipp.unfccc.int/sites/default/files/2023-10/Informal%20Guidance%20for%20Submissions%20re%20SBSTA%20Review%20of%20FWG_FI_NAL.pdf.

⁴ See <https://lcipp.unfccc.int/review-facilitative-working-group-local-communities-and-indigenous-peoples-platform-2024>.