Arctic Regional Gathering

Informal Summary Report of the LCIPP Regional Gathering Conducted Jointly with the Arctic Council

Contents

Abbreviations and acronyms

COP	The Conference of the Parties to the UNFCCC
FWG	Facilitative Working Group
ICC	Inuit Circumpolar Council
IPCC	Intergovernmental Panel on Climate Change
KCI	Katowice Committee of Experts on the Impacts of the Implementation of Response Measures
LCIPP	Local Communities and Indigenous Peoples Platform
SBSTA	Subsidiary Body for Scientific and Technological Advice
UNFCCC	United Nations Framework Convention on Climate Change
WIM	Warsaw International Mechanism for Loss and Damage

I. Introduction

a. Opening Invocation

By *Elin Magga, deputy chair of Reindeer Herder Entity 4/5 b Sállan/Cizašnjárga, Mátta-Várjjat/Sør Varanger*

The Arctic Regional Gathering took place on the traditional lands of *Sállan/Cizasnjárga* reindeer herders. In this region, there are about thirty reindeer herders, four of whom practice herding full-time. *Sállan/Skogerøya* is the island out in the fjord where the calving ground and summer pastures are located. Parts of the Winter pastures are on the land tip across the narrow fjord, visible from the hotel breakfast area.

Magga briefly described the climate changes her people experience throughout the reindeer herding cycle. Increased winter rain creates an ice layer on the snow, making the pasture more difficult to access. Later freezing of rivers disrupts the usual migration pattern for the reindeer herd. Despite these challenges, Magga described the life in the reindeer herding in this area to be good. There is good recruitment of young people who want to join the herding and there is good spirit and cooperation in the *siida*. However, like other reindeer herders in Sápmi, they face severe pressure from outside, and the biggest challenge today is plans to establish a wind power industry, which will have severe impacts on their pastures. As such, the herders are quite alone in the area, being very few reindeer herders in a society that bears the stamp of being an industrial town. On this backdrop, Magga expressed great appreciation for meeting other reindeer herders, and at the occasion of the Arctic Regional Gathering, Magga expressed great gratitude to meet other Arctic Indigenous Peoples representatives and wish everyone warmly welcome to her homelands and wished all the best for the discussions during the days in Girkonjárga/Kirkenes.

b. *Mandate*

COP 26 welcomed the 2022-2024 workplan of the LCIPP.[1] The workplan calls for at least two regional or biregional gatherings per year in 2022 and 2023, each taking place for and in a different United Nations Indigenous sociocultural region or United Nations region. These gatherings involve elders, practitioners, knowledge holders, women, and youth from the respective region(s). These LCIPP regional gatherings focus on identifying and addressing climate change impacts, highlighting strategies and techniques to reduce greenhouse gas emissions and build resilience, while respecting and promoting human rights and international safeguards, in line with Indigenous Peoples' cultural protocols.

c. *LCIPP Regional Gathering Jointly Conducted with the Arctic Council*

The work of the LCIPP strives to enhance the participation of Indigenous Peoples and local communities in the UNFCCC process. From October 2 - 5, 2023, the Government of Norway hosted an LCIPP regional gathering in Girkonjárga (Kirkenes) in Sápmi, as part of the LCIPP 2022-24 workplan. This gathering was held jointly with the Arctic Council, under Norway's current Chairship. The successful delivery of this gathering was also supported by the Sámi Parliament in Norway which played an essential role in organizing this gathering.

Local Communities and Indigenous Peoples Platform

The Arctic gathering brought together Inuit and Sámi from the United Nations Indigenous sociocultural region of the Arctic, along with guests, including the Permanent Participants of the Arctic Council: in addition to the Inuit Circumpolar Council and the Saami Council, this includes the Aleut International Association, Arctic Athabascan Council, and Gwich'in Council International, that in an LCIPP context belong to the United Nations Indigenous sociocultural region of North America; and the Russian Association of Indigenous Peoples of the north (RAIPON) belonging to the UN Indigenous sociocultural region of Central and Eastern Europe, Russian Federation, Central Asia, and Transcaucasia.[1] As such, this report contains reflections from Knowledge Holders and experts from across these three United Nations Indigenous sociocultural regions. The gathering also brought together Arctic Party representatives and other relevant entities (refer to Annex IV for a full list of regionally nominated participants).

Participants were advised not to share knowledge of Indigenous Peoples intended to remain confidential. The examples, observations and testimonies shared in this report were collected from days two through four of the gathering, with the free, prior and informed consent of quoted knowledge holders.

This inclusive forum allowed Indigenous Peoples to share first-hand experiences of climate change impacts on Arctic ecosystems and livelihoods. It also provided opportunities for direct dialogue among Indigenous Peoples, Parties, and other stakeholders, focusing on the ethical and equitable incorporation of Indigenous values, worldviews, and knowledge systems into climate policy design and implementation.

d. *Arctic Council*

The Arctic Council is a unique intergovernmental forum promoting cooperation, coordination and interaction among the Arctic States, Arctic Indigenous Peoples and other Arctic inhabitants on issues of sustainable development and environmental protection in the Arctic. A unique feature of the Arctic Council is the category of Permanent Participants which provides Arctic Indigenous Peoples a means for active participation and full consultation in connection with the Council's work, negotiations and decisions at all levels. Six organizations representing Arctic Indigenous Peoples hold status as Permanent Participants in the Arctic Council. These organizations (see Figure 1 below) include: the *Arctic Athabaskan Council*, the *Aleut International Association*, the *Gwich'in Council International*, the *Inuit Circumpolar Council*, the *Russian Association of Indigenous Peoples in the North*, and the *Saami Council.*

[1] Notably, the presence of Indigenous Knowledge holders from these three regions was facilitated by the Arctic Council's involvement and should not be interpreted as reopening discussions on how UN Indigenous sociocultural regions are defined.

Figure 1 Arctic Council Permanent Participants[2]

All Arctic Council decisions require consensus. While Permanent Participants do not formally vote, they are informally part of the consensus. Arctic Indigenous Peoples holding status as Permanent Participants in the Arctic Council have thus built up a strong voice showcasing, they have direct and enhanced participation in this international forum.

The participation and work of the Permanent Participants in the Arctic Council is facilitated and supported by the Arctic Council Secretariat and the Indigenous Peoples Secretariat, both of which were present at the gathering.

II. The Arctic: A Natural Infrastructure for Global Climate Stability[3]

The Arctic plays a critical role in regulating and stabilizing the global climate system. Its physical, biological, chemical, and climatological systems shape global atmospheric and oceanic circulation patterns. Any disruptions to these Arctic systems can have cascading effects on weather patterns, sea ice melt, glaciers, ice sheets, ocean salinity, sea level and carbon cycles, particularly regarding carbon dioxide and methane release and uptake. These shifts can trigger climate feedback that amplify warming both regionally and globally.

Several feedback mechanisms, some unique to the Arctic, contribute to its rapid warming.[4] The loss of sea ice is particularly impactful; as reflective ice melts, darker ocean water absorbs more heat, further accelerating ice loss. Thawing permafrost releases trapped carbon dioxide and methane, adding another layer of warming.

The Arctic Monitoring and Assessment Programme reports that the Arctic annual mean surface temperature (land and ocean) increased nearly three times faster than the global average between 1971 and 2019.[5] More recent studies suggest that the Arctic region may now be warming up to four times faster than the global average, already exceeding 2 degrees Celsius rise in social locations.[6,7] Arctic

[2] See https://arctic-council.org/about/permanent-participants/
[3] As referenced by one of the participants at the LCIPP and Arctic Council Joint Regional Gathering.
4 AMAP 2017 – Snow water, ice and permafrost in the Arctic (SWIPA) Assessment
5 https://www.amap.no/documents/download/6759/inline
6https://climate.copernicus.eu/esotc/2020/arctic-temperatures
7 https://www.nature.com/articles/s41612-023-00431-1

sea ice decline, expected to result in ice-free summers by the mid-twenty-first century,[8] signals profound and unavailable global consequences.

III. Impacts of Climate Change on Ecosystems and Livelihoods in the Arctic

Arctic Indigenous Peoples have lived and thrived in a respectful and reciprocal relationship with the land, water and ice since time immemorial. Arctic Indigenous Peoples' share a collective sense of responsibility to care for the land and water, with their cultures based on community and communal welfare, with a strong emphasis on the well-being of future generations. Subsistence livelihoods, including reindeer herding, fishing, hunting, gathering, and trapping, are not merely economic activities, they are cultural and spiritual cornerstones woven into identities, values, knowledge systems and ways of life.

1. *Compounding Threats*

Participants at the LCIPP regional gathering described how a swiftly changing climate threatens both ecosystems and people. Climate change has already negatively affected the mental health and well-being of Arctic Indigenous Peoples, with increased risks of injury, food insecurity and foodborne and waterborne disease. Food safety is a concern for Arctic Indigenous Peoples reliant on the environment for subsistence, livelihoods, and identity.

The Arctic experiences both extreme and slow onset climate events that have cascading and compounding impacts across biological, environmental, ecological, oceanic, atmospheric, and sociocultural systems. Rapid warming, melting snow and ice, decreasing snow and ice coverage and extent, thawing permafrost, raging wildfires, soil and coastal erosion, floods, landslides, invasive species, and oceanic changes all combine with existing challenges, such as fragmented landscapes, to amplify climate impacts on Indigenous communities.

2. Climate Impacts on Arctic Ecosystems and ways of life

Participants in the LCIPP regional gatherings shared extensive observations about changing climate and weather patterns in the Arctic. These changes threaten land- and marine-based traditions and imperil cultural practices, livelihoods, and biodiversity.

i. Snow and Ice

Snow and ice are essential to Arctic climates, ecosystems, hydrology, and ways of life. Indigenous knowledge holders repeatedly stressed their significance, especially the timing of snowmelt. Terrestrial snow cover blankets Arctic lands for most of the year, creating diverse habitats

that support plants and animals adapted to the cold. Snow also influences vegetation, freshwater systems, soil temperatures, and biogeochemical processes.

Over generations, Arctic Indigenous Peoples have cultivated deep knowledge about snow and ice. Inuit and Sámi languages feature many terms to describe snow and ice under various conditions, illustrating their profound daily importance. Sámi languages, for instance, include hundreds of words for snow and ice alone.[9]

Yet Arctic communities increasingly note that the winter conditions their grandparents knew are disappearing. An Inuk participant shared that warmer temperatures and reduced snow and ice availability have led to a decline in the use of *iglus* (snow houses), a shift compounded by government pressure to adopt modern housing, despite economic and cultural costs.[10] This situation intersects with a colonial history of forced relocations, often to unfamiliar lands in the high Arctic, as well as insufficient government housing and overcrowded homes, forty percent of Inuit in Inuit *Nunangat* (the Inuit homelands within Canada) currently live in such conditions.[11,12]

Climate change is also affecting ice thickness, the formation of new ice, water and drought, movement and quality of sea ice, as well as ice on rivers and lakes. These shifts heighten risks. One Inuk participant described fatal accidents during hunting due to land erosion and thinning ice. Every year the likelihood of accidents during hunting increases. Another participant pointed out that warming temperatures are shortening the snow- and ice-cover season, making some spring hunting areas inaccessible via snowmobile, dog sled, or skis—further limiting traditional subsistence activities.

A Sámi participant shared that traditional river transportation is no longer safe in her area, and the usual breaking of ice in the large rivers, with huge ice floes, no longer happens as usual. This in turn has effects on the environment in the river, as well as on its surroundings. An Athabascan participant, part of the UN Indigenous sociocultural region of North America, elaborated on his experiences of lake ice becoming thinner and shared that: "*Ice is thin and melts quickly. It's like it evaporates*."

[9] Eira, I. M. G. 2012. The Silent Language of Snow. Sámi Traditional Knowledge of Snow in Times of Climate Change. PhD Thesis. UIT The Arctic University of Norway.

11 https://www.itk.ca/wp-content/uploads/2019/07/ITK_Climate-Change-Strategy_English.pdf

12 Inuit Nunangat includes the four Inuit land claim regions within what is now Canada, including Inuvialuit, Nunavut, Nunavik, and Nunatsiavut.

Figure 2 Photo courtesy of Eric Ootoovak

ii. Traditional Weather Forecasting

The impacts of climate change on Arctic ecosystems extend beyond land. Inuit participants recounted how shifting weather patterns and changing oceanic conditions – directly tied to rising temperatures – undermine the reliability of time-honored weather forecasting methods.

One Inuk youth participant explained that the weather predicting and forecasting, and navigational Knowledge taught by his father no longer applies because land and sea conditions have changed so profoundly, making it more dangerous and unpredictable to go out on the land. He noted that the *sikutuqaq* (old ice) where the seals rest, and where the polar bears like to hunt them, now melts, driving polar bears into human communities in search of food, making it dangerous for community members. Warming ocean temperatures, altered currents, and shifting winds are transforming marine habitats and contributing to unstable and unpredictable conditions for Arctic communities.

iii. Reindeer Herding

Sámi reindeer herders have experienced increasingly difficult grazing conditions during the snow season, which is now more frequent than in past generations. Warmer winter weather, rain-on-snow events and thawing-freezing cycles form ice layers over vegetation, making vital forage inaccessible. Extreme snowfall can compound these issues.

A Sámi knowledge holder described how winter rain forms ice crusts atop snow, starving reindeer and other herbivores vital to regional food webs and ecosystems.

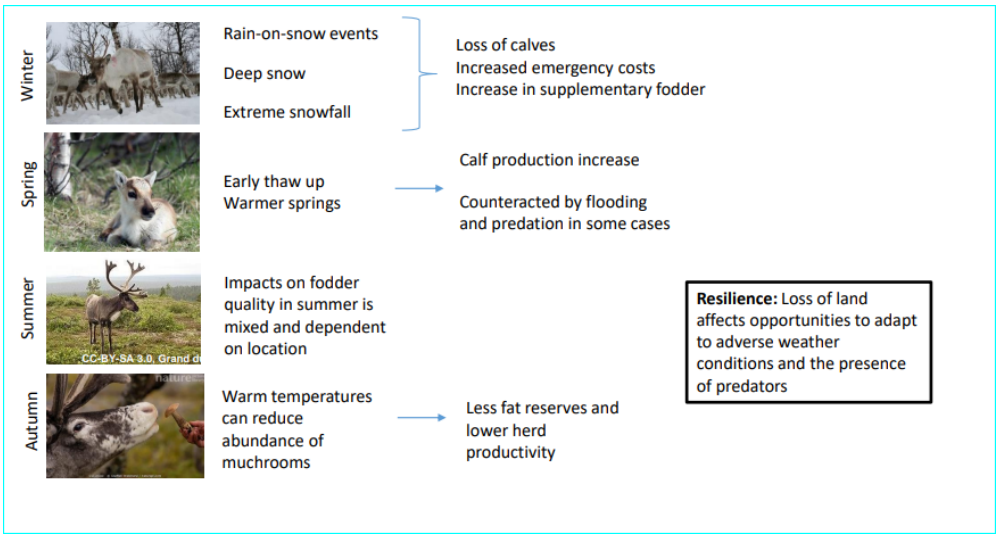
Figure 3 Reindeer at autumn gatherings pictured by Jannie Staffansson

Reindeer hold immense cultural and economic importance in Sámi culture and socio-ecological systems, which incorporate social, cultural, ecological, and economic values. Seasonal herding depends on healthy ecosystems and the annual cycle of reindeer ecology.[13] Connectivity and flexibility, moving between areas offering different vegetation and topography, are particularly important for adapting to changes in grazing conditions or other disturbances. However, a combination of climate change, fragmented landscapes from competing land use, and predation undermines herders' adaptive capacity and the resilience of reindeer husbandry.

Adaptation measures include relocating herds to less frozen land, if available, or feeding them supplementary fodder. These interventions raise costs – for feed, transportation, and equipment – and some herders also worry about how the change in feed affects the behaviour and health of their herds.

13 Eira, Turi, och Turi, "Sámi Traditional Reindeer Herding Knowledge Throughout a Year: Herding Periods on Snow-Covered Ground".

Figure 4 Part of the presentation by Rolf Rodven, Executive Secretary Arctic Monitoring and Assessment Programme



Similar challenges exist elsewhere in the Arctic. Inuit participants observed caribou herds shifting migration patterns and diminishing populations, triggering externally imposed hunting restrictions and loss of Indigenous Peoples' Knowledge. An Inuk Youth participant noted that melting permafrost causes homes to shift and sink earlier each year, limiting spring hunting opportunities. She explained, "We usually hunt into the spring, but we haven't been able to do this. Different animals are coming into our area, such as Muskox and Moose, which is impacting our ecosystem. We have to go further to find caribou, taking more time and money to access. I usually go hunting with my snowmobile in the spring. I've only been able to use it once and now there is no choice but to go by helicopter, which is very costly."

iv. *Berry Harvesting and Gathering*

Knowledge Holders from Inuit Nunaat and Sápmi shared similar accounts of berry patches withering under climate stress. An Inuk youth participant spoke about how women in her community gather annually to pick berries, a tradition passed down through generations. This year, they found no berries.

"It's a therapeutic and community building practice passed down from generations that we aren't able to do. We need to travel further to find them. I fear for future generations who won't be able to have this experience."

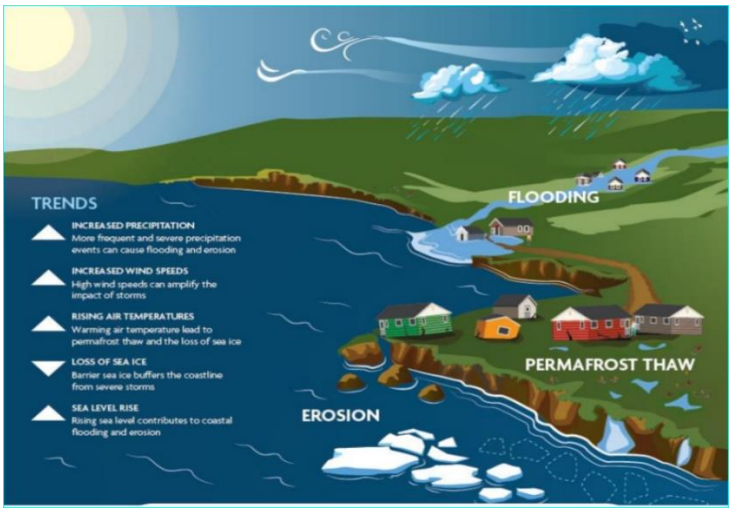
A Sámi Knowledge Holder also described how once-lush berry areas have collapsed, in part because diminishing ice cores can no longer structurally support and water the soil. Where berries used to thrive, moss and other plant species have taken over. Berries like cloudberries hold high economic and cultural value in Arctic gathering traditions, contributing to cultural transmission, food security and knowledge transfer between generations.

v. Melting Permafrost

Thawing permafrost posts critical threats to Arctic infrastructure, in both coastal and inland communities. According to one Inuk participant, rising sea levels and intensifying coastal erosion, exacerbated by thawing permafrost, have forced many Inuit, including entire communities in Alaska, to relocate and move their towns inland or to higher ground. [36] Of the 144 environmentally threatened communities in Alaska facing erosion, flooding and permafrost thaw, 95% are economically disadvantaged.[14] Studies indicate that Arctic coastlines erode at an average rate of 0.5 meters (1.6 feet) per year, 1.4 meters (4.6 feet) in northern Alaska, and some areas eroding even faster.[15]

In *Nuugaatsiaq, Kalaallit Nunaat*, a devastating landslide in 2017 forced an entire community to relocate. While the precise cause remains unclear, warming-related permafrost melt, and cracking mountains significantly amplify landslide risk. An Inuk participant emphasized that these compounding challenges worsen long-standign inequities and historical traumas, including forced relocations and government policies that limit Indigenous Peoples self-determination. “Indigenous Peoples have the right free prior and informed consent for what happens in their lands and the right to hunt, gather, and herd as they have for millennia, such as sheep herders in the south of Greenland. It is up to us to decide.”

Figure 5 Alaska Native Tribal Health Consortium, Unmet Needs Report, 2024



vi. Wildfires

Wildfires in the Arctic and Subarctic regions have become more frequent and more severe, often requiring entire communities to evacuate. Indigenous Peoples have thus been pushed off their lands and prevented from exercising prescribed burning practices, traditionally used to steward forests and grasslands.

14 https://www.anthc.org/wp-content/uploads/2024/01/Unmet_Needs_Report_22JAN24.pdf
15 https://nsidc.org/learn/ask-scientist/how-does-arctic-sea-ice-loss-affect-coastlines#:~:text=Together%2C%20thawing%20permafrost%20and%20waves,(66%20feet)%20per%20year.

A Gwich'in participant from the UN Indigenous sociocultural region of North America, shared how the increased warming of the Arctic and the presence of invasive beetle species, has been directly linked to the increased frequency and severity of the wildfires experienced in the Yukon area. Wildfires have resulted in logjams in rivers, some reaching as long as 500 meters, all containing trees either lost to wildfires or to the spruce beetles that now suffocate river systems and have contributed to fish population crashes. In the Yukon Flats Region alone, some six million acres in size, Indigenous Peoples communities have experienced a 65% loss of their land and land resources as a result of wildfires.

Wildfires are also extremely damaging to Indigenous Peoples lands in Russia. A participant from the UN Indigenous sociocultural region of Central and Eastern Europe, Russian Federation, Central Asia, and Transcaucasia shared that the situation of wildfires has been exacerbated by various factors. Expansive open spaces, particularly those adjacent to roads, which have been converted to private use, are not being maintained to mitigate the risk of severe fires. For instance, grass is left uncut and uncleared. Simultaneously, there has been a decline in the level of ecological consciousness among tourists and people moving around in the area, as waste is left behind that can ignite a fire. Highlighting the case of Yamal Nenets Autonomous Okrug, the participant showcased effective prevention measures implemented in certain regions and stressed the crucial need for coordinating preventive actions and fire-response efforts among different authorities, alongside conducting informative outreach programs within the local areas.

Participants from the UN Indigenous sociocultural region of North America shared that the fire season has started earlier, and that entire communities have had to be evacuated because of the large **wildfires**. Indigenous Peoples are forcibly relocated from their land but have also been forced to turn away from the prescribed burning practices their ancestors used to steward the land.

Large wildfires, as recently experienced in the North American region, have global impacts in terms of carbon dioxide emissions and air quality. An Inuk participant shared how smoke from the wildfires during the summer of 2023 came into Kalaallit Nunaat (Greenland). They questioned how this would impact the ice sheet and make its way into the water and the land if it turned the air and sky grey and black, would it do the same to the land? A Gwich'in participant added, "Wildfires are not a local issue. They are international issue. It is more than a climate crisis, it is a food security crisis, a health crisis."

vii. Invasive Species and Food Systems

Climate change is driving new species north, some invasive, threatening Arctic food webs. Sámi knowledge holders worry about pink salmon in rivers in northern Sápmi, and Inuit from the Inuvialuit region of Inuit *Nunangat* have noticed barn owls, mallards, pintail ducks, and salmon venturing into their territory.[16] These newcomers intensify competition and ecological pressure on already vulnerable native species.

[16] https://www.un.org/en/chronicle/article/climate-change-arctic-inuit-reality

Government regulations can complicate the situation. In Sápmi, Sámi are prohibited from fishing in the Deatnu River, one of the region's largest salmon rivers, due to declining Atlantic salmon stocks. A participant from Yukon shared that salmon runs and fisheries in the *Yukon-Kuskokwim* Delta have completely collapsed, attributable to a combination of warming waters, commercial fishing, wildfires, tree debris within the rivers, and the increased ecological pressures and competition due to the increased presence of invasive species. This participant spoke of a time where his people, in a single net pull, could harvest 30 to 40 salmon, now they have not been able to catch a single salmon for years. The salmon that do make it upstream, are now generally smaller.

viii. Insects, Pests and Birch Forests

Insects and pests have also migrated further north. Birch forests hold cultural significance for Sámi communities but growing populations of winter moths and autumn moths—enabled by milder winters—have severely damaged Arctic birch in northern Sápmi. Moth outbreaks can devastate these forests for years, diminishing vegetation, berries, and lichen growth, thus affecting reindeer forage.

Figure 6 Moth-damaged Arctic birch in Várjjat, Sápmi

Participants also observe that of shrubs and trees are moving higher in elevation or farther north. A Sámi knowledge holder shared that *orda* (tree line in Sámi language) is creeping into tundra areas once characterized by low vegetation. Research suggests preserving reflective tundra biome could help mitigate climate change. Reindeer grazing can slow or prevent shrub encroachment, helping maintain open tundra crucial for the survival of many Arctic plants and species.[17, 18] Reindeer husbandry, in this sense, serves as a valuable environmental management strategy and conservation tool for maintaining open tundra landscapes in the face of rapid climate change.

17 Käyhkö och Horstkotte, *Reindeer husbandry under global change in the tundra region of Northern Fennoscandia*
18 Cairns och Moen, "Herbivory Influences Tree Lines".

These firsthand accounts illustrate how climate change is altering the Arctic's terrestrial and marine ecosystems, cultural practices, and livelihoods. The next section of this report will address the impacts of implementing response measures, exploring how policies and strategies to mitigate climate change can themselves affect Indigenous Peoples, their cultures, and their environment.

Impacts of implementing response measures

i. Multiple Stressors on Arctic Indigenous Peoples

While climate change and its related impacts are a major concern, participants shared that other stressors also amplify the challenges faced by Arctic Indigenous Peoples. Historic and ongoing colonial and discriminatory government policies and practices have resulted in land dispossession, landscape fragmentation, discrimination, racism, and socioeconomic and health inequities. Limited influence in decision making further hamper adaptation options and intensify the adverse impacts of a changing climate.

Inuit, for example, face some of the highest suicide rates in the world, and the cumulative impacts of climate change, together with loss of access to traditional practices, are exacerbating this crisis.[19]

ii. *Adverse Impact of Response Measures*

Response measures and developments intended to advance what governments refer to as a 'green transition' in the Arctic include expanded mining for raw materials, exploration of deep-sea mining, increased wind power and hydropower production, and greater reliance on bioenergy from forestry.

These activities may be intended to mitigate climate change, but they also impose additional burdens on Arctic Indigenous communities. Sámi traditional livelihoods and cultural practices, already threatened by climate change, face growing land-use pressure from these developments. As one Sámi participant stated, "The combined pressure against the basis of the Sámi culture; our access to land and resources, heightens the risks of human rights' violations."

iii. Wind Industries and Infrastructure

Wind energy projects and their necessary infrastructure – such as road-systems, transmission power lines and transformers – have profound impacts on the surrounding environments. In reindeer grazing areas, wind farms disrupt natural habitats and migratory patterns. Research on reindeer grazing near wind farms has shown clear avoidance behaviors, effectively shrinking available grazing areas.

According to the IPCC, climate change in combination with the cumulative effects of land use already has increased vulnerability and reduced the adaptive capacity of Sámi reindeer herding to the

19 https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4501584/#b5-cjp-2015-vol60-june268-275

extent that its long-term sustainability is threatened.[20] This assessment comes eight years after an earlier IPCC report concluded that protecting grazing lands would be the most important climate adaptation measure for reindeer herders.[21]

Societal Impacts of Arctic Change

The Arctic has experienced extreme weather and climatic shifts, including increased precipitation. melting snow and ice, land and coastal erosion, shortened snow seasons and persisting droughts during summer. These changes have detrimental impacts on Arctic Indigenous Peoples' ways of life, disrupting their food systems, cultural practices, knowledge systems and knowledge transmission, social connections, mental and physical health, economies and place-based identity and connection. Climate change also compounds existing social challenges, including increased social inequities, food insecurity, and the spread of new diseases, toxins and contaminants.

i. Arctic Indigenous Peoples' Food Systems

Arctic Indigenous Peoples' food systems are unique, and integral to their cultural survival as distinct Peoples. During the preparation for the 2021 UN Food Systems Summit, Inuit and Sámi representatives emphasized in their joint declaration that these food systems remain resilient thanks to the continuation of traditional livelihoods, occupations, values, and practices. The recognition and understanding that the sustainability and resilience of Arctic food systems rely on the preservation and continuity of Indigenous Knowledge and practices is integral. Furthermore, the declaration underscores the importance of approaching discussions, linking Arctic food systems directly to the right to self-determination, as well as rights to lands, territories, and natural resources.[22]

The cumulative impacts of ecological and environmental changes in the Arctic due to climate change and other non-climate related factors is challenging the resilience of Arctic food systems and has contributed to the increasing rates and severity of food insecurity. As Arctic Sea ice becomes an increasingly unreliable hunting platform, and other traditional avenues of providing, both economically and physically in the form of hunting and harvesting, become less viable or inaccessible, resulting in Arctic Indigenous Peoples being forced to turn to non-traditional food, or imported food for sustenance, as shared at the gathering. Food costs across Inuit Nunangat in Canada and Alaska, for example, are now reported to cost up to three times the national average.[23] [24]

ii. Shipping and Underwater Noise

20 Bednar-Friedl m.fl., "IPCC, 2022: Europe. In: Climate Change 2022: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change"13.8.1.3 Loss and Damage to Vulnerable Livelihoods in Europe.

21 Hodgson m.fl., "IPCC, 2014: Polar regions. In: Climate Change 2014: Impacts, Adaptation, and Vulnerability. Part B: Regional Aspects. Contribution of Working Group II to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change".

22 Arctic region, "Arctic Region Declaration in Preparation for the Global Food Systems Summit."

[24] Chan, H. M., Fillion, M., MacLean, J., & Wesche, S. (2018). Calories are cheap, nutrients are expensive – The challenge of healthy living in Arctic communities. *Food Policy*, *80*, 39–54. https://doi.org/10.1016/j.foodpol.2018.08.006

Inuit Nunaat is witnessing a significant increase in Arctic shipping as sea ice diminishes, making travel routes more accessible. Inuit, a coastal people, rely on the land, water, and ice for harvesting traditional foods. Increased shipping brings underwater noise and pollution, which alters migration routes and undermines Inuit food security.

Figure 7 A ship passing through the Arctic waters (Photo courtesy of: Inuit Circumpolar Council)

Inuit participants reported how they have observed for years now the steadily increasing amounts of shipping activity and presence in the Arctic Ocean which has presented challenges to the local ecosystems and threatened their biodiversity. The increase in underwater noise and water pollution has disrupted marine wildlife, and, for many marine mammals who depend on eco-location and sound for hunting and communicating with their pods, this noise pollution can be disabling, and in some cases, even fatal. Inuit hunters have observed how narwhal and whale populations have been changing and declining as more and more ships traverse the opening Arctic waters. Pods have had to change their migration routes and feeding grounds to avoid ships, and some pods have grown so small, that many cannot comfortably hunt them anymore. When harvesting is possible, species are frequenting areas further from the shore making it more challenging to access by distance and increases the risk for hunters going further out on the ice. This will have impacts on the cultural transmission and livelihoods of many Inuit.

iii. Loss and Damage

Despite advocacy by Arctic Indigenous Peoples, international discussions on loss and damage often overlook the Arctic's escalating impacts. Rapid environmental changes—caused by both climate change and industrial development—are eroding permafrost, shrinking tundra, shifting tree lines, and diminishing sea and land ice. The region also faces extreme events such as storms, floods, landslides, and heavy snowfall. In Sápmi, recurrent thaw-freeze cycles and rain-on-snow events have led to reindeer herd losses, posing serious health, economic, and sociocultural consequences for Sámi communities. In Inuit Nunaat, disappearing sea ice deprives Inuit of their traditional "highways," limiting hunting and travel.

Sámi reindeer herding is highlighted in the latest IPCC assessment under "loss and damage to vulnerable livelihoods in Europe," which notes that "impacts cascade due to a lack of access to key ecosystems, lakes, and rivers, thereby threatening traditional livelihoods, food security, cultural heritage (e.g., burial grounds, seasonal dwellings, and routes), mental health, and rising costs from supplementary feeding of reindeer."

iv. Loss of Cultural Practices and Indigenous Languages

Reduction in ice and snow directly affect cultural practices, land use, and language transmission. Knowledge Holders at the gathering shared their concerns on how these impacts will alter ways of life, food security, and family and communal well-being. An Inuk participant described the challenges of securing funding for damaged equipment and infrastructure due to more frequent extreme weather events, limiting the ability to hunt and fish on the land.

Figure 8 Sámi woman (Picture: Saami Council)

As highlighted in the section on *Climate Impacts on Arctic Ecosystems and ways of life*, Arctic Indigenous Peoples' languages are repositories of traditional knowledge, capturing complex understandings and vocabularies about ecosystems, weather, medicinal practices and spiritual beliefs. This knowledge base is critical for sustainable resource management, conservation efforts, and adaptation to environmental changes. A Sámi participant explained that documenting or sharing sensitive Indigenous Knowledge requires trust because governments or corporations can misuse it. Language decline, combined with the inability to practice traditions due to environmental changes, can trigger complex grief responses and harm mental and physical health. Cultural losses weaken adaptive capacity and may accumulate into intergenerational trauma, eroding identity, community, and sense of belonging.

v. *Growing Resource Extraction Pressures*

Thawing ice across oceans and land has made oil, minerals and natural gas more accessible, spurring new extractive activities. At the gathering, many participants expressed concern that these ventures, along with new shipping routes opened by retreating sea ice, pose further threats to Arctic ecosystems and livelihoods of Arctic Indigenous Peoples. The rise of what's been referred to as 'blue economies' also alarms communities that big corporations and governments profiting from ocean resources, depleting fish stocks in connected river systems, undermining local food security. One participant pointed out that outsiders often view the Arctic as empty and remote, overlooking its vibrant ecosystems and societies. Economic gains from resource exploitation tend to overshadow the cultural and spiritual values of ecosystems, exacerbating socio-cultural impacts on Indigenous Peoples.

A Sámi youth expressed concern about the impact on knowledge transfer in her community. Sámi youth often have to "pause" their lives on the land, where they would learn language, cultural and traditional practices, to advocate in government forums for climate justice and human rights. "We do this," she said, "because at least I know I can't exist in a future where my land doesn't exist."

vi. Limited Adaptive Capacity and Climate Finance

Although Arctic Indigenous Peoples are known for their resilience, climate change is advancing at a pace beyond the ability to adapt, resulting in irreversible harm to lands, cultures and food security. Participants voiced concerns raised about the finite nature of adaptive capacity, emphasizing the imperative need for healthy, functioning ecosystems and equitable access to funding to effectively implement culturally informed strategies for adaptation.

Currently, Arctic Indigenous Peoples face inequitable access to climate finance and decision-making processes. Shifts from traditional ways, for example, to the utilization and inclusion of technologies, or other strategies, can sometimes be beneficial to support adaptation, but is often very costly and difficult to acquire. Limited access to education, healthcare, economic opportunities, and political power challenges adaptive capacity to respond effectively to environmental and social changes.

vii. Toward Comprehensive Strategies

The Gathering highlighted how addressing and mitigating the multifaceted challenges faced by Arctic Indigenous Peoples requires comprehensive strategies that prioritize community resilience, cultural revitalization, and equitable partnerships between Indigenous Peoples, governments, and other stakeholders. This includes supporting Indigenous Peoples-led initiatives for climate adaptation, promoting Indigenous Peoples rights and self-governance, and fostering collaborative and sustainable development that respects and safeguard the rights, knowledge and values of Indigenous Peoples. Knowledge holders, Arctic Indigenous leaders, and experts shared examples throughout the LCIPP regional gathering of how these principles can be successfully applied on the ground.

IV. Values, Worldviews, and Practices of Indigenous Peoples in Addressing Climate Change

Arctic Indigenous Peoples' Climate Leadership and Rights-based response measures

The Arctic region serves as a barometer for climate change, experiencing complex impacts that intertwine ecology, economy, and culture. These interconnected challenges necessitate inclusive and collective actions based on and guided by diverse ways of knowing and values, including the knowledge systems and values of Arctic Indigenous Peoples. However, a Sámi participant discussed how Indigenous Knowledge is often misunderstood. Decision-makers are questioning if it can be trusted, and how to use it since it is not written information and question its validity, highlighting the need to document such knowledge.

Adaptation options are strongly dependent on socio-political structures, governance and legislation. Options for adaptation are not only limited by the speed of Arctic climate change and regional circumstances, but also by ongoing colonial legacies, land dispossession, landscape fragmentation, costs of adaptation, and challenges resulting from not valuing and meaningfully utilizing the knowledge of Arctic Indigenous Peoples. In addition, Indigenous Peoples within the Arctic and North America Region continue to be underfunded and cannot access international climate finance initiatives, despite years of advocacy for equitable access from Indigenous Peoples around the world.

In response to climate change, Inuit are, more and more, taking the lead of adaptation and mitigation measures in their lands and waters. One expert from the *Nunatsiavut* Government spoke about *Imappivut*. *Imappivut* is a plan "guided by the values, knowledge, and interests of Labrador Inuit. *Imappivut* celebrates the connections Inuit have with the marine environment and works to contribute to the health and wellbeing of Labrador Inuit. *Imappivut* will work with communities to gather knowledge about areas, uses, and activities that have ecological, social, cultural, and economic importance to Labrador Inuit. This knowledge will inform the development of a marine plan that represents Labrador Inuit interests and priorities."25 Initiatives such as this, led by community and Indigenous Knowledge, is an example of Indigenous-lead initiatives to address climate change in the Arctic.

In Alaska, the Alaska Native Tribal Health Consortium released a report outlining how Indigenous Peoples in Alaska are experiencing the detrimental impacts of climate change and recommends how the ever-growing gaps can be closed, especially with regards to infrastructure that is increasingly at risk due to coastal erosion, permafrost thaw, and flooding. The report outlines how Indigenous knowledge is essential to inform the approach to hazard risk assessments, increase the

25 https://imappivut.com/about/

accuracy of results, and contribute to the design of solutions. Community residents are intimately familiar with their environment. Over time, and on a daily basis, they observe changes and are keenly aware of the impacts environmental threats have on their community, as well as the immediate actions needed to mitigate these threats. A key gap is understanding what the mid- and long-term impacts of these threats will be. This is where science and Indigenous knowledge can partner for data and risk assessments that communities can use to make informed decisions about their futures. Involving community members in the data collection process through community-based observation efforts is an important way to ensure local understanding of risk."[26] A participant spoke to how infrastructure, imposed by western governments, is not built with community or culture in mind, but it needs to be rebuilt this way. Mitigation and adaptation policies, plans, and assessments must be done in an equitable and ethical way with not only benefit the community as a whole, but also the health and well-being of the ecosystem.

Figure 9 Coastal Erosion in the community of Newtok. Photo courtesy of the Alaska Native Tribal Health Consortium Unmet Needs Report, 2024.

In response to increased Arctic shipping, Inuit of Canada are leading a new project with Memorial University, *Qanittaq*, which means freshly fallen snow in Inuktitut, where Inuit (Indigenous) Knowledge is at the forefront of this research initiative. *Qanittaq* will bring together Indigenous Knowledge and scientific knowledge to respond to the increase in Arctic shipping, related environmental impacts affecting Arctic communities and support Inuit communities' needs for safe and cost-efficient resupply. Equitably incorporating Indigenous Knowledge and worldviews into this

26 https://www.anthc.org/wp-content/uploads/2024/01/Unmet_Needs_Report_22JAN24.pdf

work will support safer and more sustainable Arctic shipping and build capacity that takes into account the interconnected ecosystem in the Arctic.

A successful example of community-led ecological restoration in Sápmi is the one of the Vainosjoki river catchment, which one participant shared her experiences of. Since 2011, the Skolt Sámi, along with various organizations and local stakeholders, have been implementing collaborative management strategies aimed at enhancing the climate resilience of the *Näätämö* basin. Their efforts also seek to improve the survival prospects of Atlantic Salmon and safeguard the cultural practices intertwined with it, as well as the traditional way of life of the Skolt Sámi who live on the Finnish-Russian border. The restoration of the Vainosjoki river, a sub catchment area of Näätämö, is a significant part of this community-led initiative highlighted in Intergovernmental Panel on Climate Change's most recent assessment27, and already referred to as an example of best practice in Arctic environmental governance. Founded on Sámi Indigenous Knowledge in combination with Western science, the project has successfully restored spawning and nursery habitats for salmonoids in the river catchment.

V. Weaving the Values, Worldviews, and Knowledge Systems of Arctic Indigenous Peoples into the Design and Implementation of Climate Policies and Actions

The work of the LCIPP enhances the engagement of Indigenous Peoples and local communities in the UNFCCC process, including in the context of the implementation of the Paris Agreement and other climate change-related processes, as stipulated by the platform's functions.[28]

The FWG has collaborated with various bodies and work programmes under and outside the UNFCCC process, including participation in their respective meetings and technical forums, as well as serving on thematic expert groups and advisory bodies.[29] The Arctic Regional Gathering was organized to focus on identifying and addressing the impacts of climate change on ecosystems and livelihoods in the Arctic region and bringing together strategies and techniques to address climate change and build resilience. The outputs from this gathering feed into the work of constituted bodies and work programmes across the UNFCCC process, promoting climate policies and actions based on the best available knowledge and guided by diverse values and worldviews.

27 [1] [1] Constable et al., "IPCC, 2022: Cross-Chapter Paper 6: Polar Regions. In: Climate Change 2022: Impacts, Adaptation, and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change" CCP6.3.2.1.

[28] Decision 2/CP.23

[29] See FWG 2024 report https://unfccc.int/documents/637480

This gathering welcomed the participation of representatives from the Katowice Committee of Experts on the Impacts of the Implementation of Response Measures (KCI)[30] and the Executive Committee of the Warsaw International Mechanism for Loss and Damage (WIM ExCom)[31]. The representatives shared their insights on ways to enhance the engagement of Indigenous Peoples and local communities for the benefit of all.

1. Katowice Committee of Experts on the Impacts of the Implementation of Response Measures

The KCI, one of the constituted bodies under the UNFCCC, supports the forum on the impact of the implementation of response measures. At the gathering, the KCI representative underscored the importance of engaging Indigenous Peoples and local communities across all areas of the KCI's work program, which includes: (1) economic diversification and transformation; (2) just transition of the workforce and the creation of decent work and quality jobs; (3) assessing and analyzing the impacts of the implementation of response measures; and (4) facilitating and building capacity on the identification, development, customization and use of tools and methodologies to assess the impacts of the implementation of response measures.

The representative highlighted the potential for collaboration that respects and uplifts the cultural values and diverse knowledge systems of Indigenous Peoples and local communities, with the aim of fostering economic diversification and ensuring intergenerational equity. She noted that a "just transition" need not entail transitioning away from the inherently sustainable, low-carbon lifestyles upheld by Indigenous Peoples and local communities. On the contrary, Indigenous Peoples and local communities lead lifestyles intricately linked to climatic and environmental variations, making them uniquely positioned to inform just transition efforts.

Accurate assessment of response measures relies on the development and implementation of inclusive policies and actions. The livelihoods and cultural practices of Indigenous Peoples and local communities, especially those affected by large-scale interventions such as wind farms, can help provide invaluable temporal and geographic data. Such data reflects not only the direct impacts of climate change on ecosystems such as loss of snow and ice cover, but also a non-linear and relational approach to understanding and addressing climate impacts. The KCI representative stressed the importance of collaborating with Indigenous Peoples and local communities in the co-production of knowledge. This approach ensures that their perspectives and lived experiences are accurately captured, including spiritual, sociocultural, economic and environmental dimensions.

Capacity building needs to be multi-directional, strengthening the abilities of both Indigenous Peoples and local communities as well as Parties and stakeholders. Co-developing tools and

[30] See https://unfccc.int/constituted-bodies/KCI
[31] See https://unfccc.int/wim-excom

methodologies with community members helps ensure these tools are culturally appropriate and locally relevant. Workshops designed for both community members and stakeholders can facilitate the adaptation and use of methodologies. Furthermore, establishing ongoing feedback mechanisms with communities ensures the tools remain effective, equitable, and inclusive of diverse voices and perspectives.

The KCI representative also highlighted a range of direct and actionable opportunities to enhance the engagement of Indigenous Peoples and local communities in the UNFCCC process, including relevant calls for submissions,[32] meetings of the KCI,[33] and development and implementation of KCI workplans.[34] By incorporating the unique insights and worldviews of Indigenous Peoples and local communities, the KCI helps ensure that response measures are effective, inclusive, and equitable.

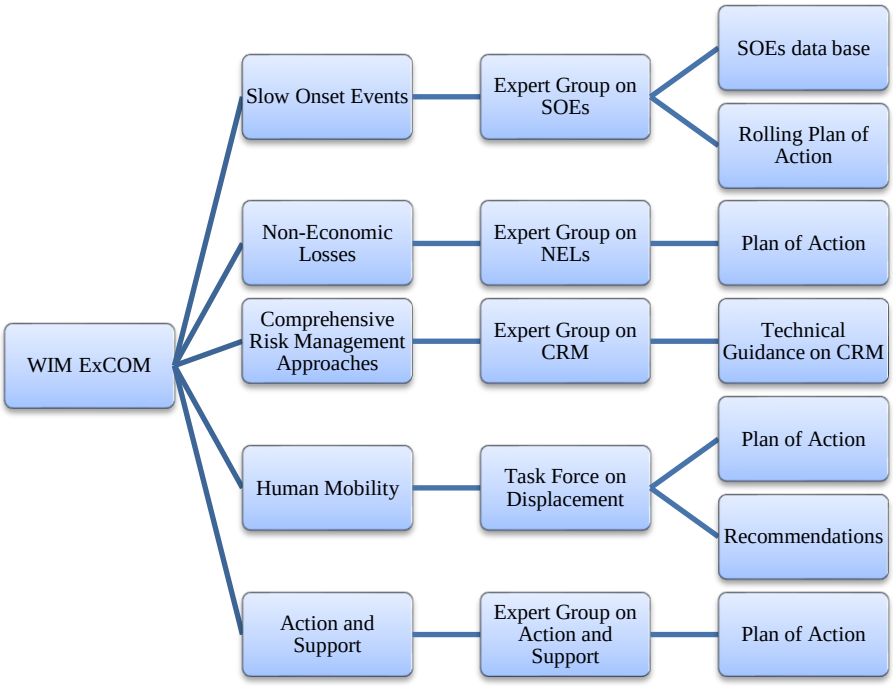
In addition to KCI activities, the gathering also engaged with the WIM ExCom.[35] WIM ExCom guides the implementation of the functions of the WIM's functions, which include enhancing knowledge and understanding of comprehensive risk management approaches, strengthening dialogue, coordination, coherence and synergies among relevant stakeholders, and enhancing action and support, including finance, technology and capacity building.

2. Executive Committee of the Warsaw International Mechanism for Loss and Damage

WIM ExCom addresses both economic and non-economic losses resulting from the adverse impacts of climate change, recognizing that non-economic losses include "loss of territory, cultural heritage, Indigenous or local knowledge, societal or cultural identity" among others.[36] During the LCIPP Arctic regional gathering, the WIM ExCom representative provided an overview of its five strategic workstreams and the associated expert groups, as illustrated in Figure 10.

[32] To view and respond to relevant calls for submissions, please visit www4.unfccc.int/sites/submissionsstaging/Pages/Home.aspx and search for key words such as "response measure".
[33] Meetings of the KCI, see https://unfccc.int/KCI/meetings
[34] Workplans of the KCI, see https://unfccc.int/documents/631350
[35] See https://unfccc.int/wim-excom
[36] See https://unfccc.int/process/bodies/constituted-bodies/WIMExCom/NELs

Figure 10 Strategic Workstreams and the Associated Expert Groups of the WIM ExCom



Through the memberships, action plans, meetings, and calls for submissions of these expert groups, as well as the WIM ExCom's five-year rolling workplan, there are multiple avenues to foster a deeper understanding and appreciation of the diverse values, worldviews, and knowledge systems of Indigenous Peoples and local communities.

The WIM ExCom representative also highlighted several activities under its workplan that engage with the scientific community, including Indigenous, traditional, and local knowledge holders, and communities at the forefront of climate change, including Indigenous Peoples and local communities. The WIM ExCom representative also highlighted engagement opportunities with its work at COP 28, including a photography exhibition titled "Loss and Damage in Focus: 10 Years of the Warsaw International Mechanism" and a high-level event discussing past advancements and future opportunities in addressing climate-related losses and damages, as well as reaffirming its plan to dedicate a standing agenda item at its 20th meeting to focus on traditional and Indigenous knowledge.

The KCI and the WIM ExCom served as examples of relevant bodies and processes in the UNFCCC process that recognize the important insights, experiences and expertise Indigenous Peoples and local communities hold in the collective effort to address climate change. These bodies and processes also recognize the roles of the LCIPP and its FWG in facilitating the effort to weave diverse values, perspectives and knowledge systems into the collective climate actions.

VI. Key messages

Indigenous knowledge holders, Party representatives, and other experts from across the region shared their experiences, perspectives, and expertise on the climate impact in the Arctic and actions to address such impacts, as well as the role of Arctic in the global collective effort to address climate change and restore the integrity of nature. This section provides a list of key messages emanating from the LCIPP regional gathering, and the list is not exhaustive:

1. *Call for Urgent and Ambitious Emission Reductions*

The Arctic is extremely vulnerable to climate change, serving as both a fragile ecosystem and a global climate regulator. The multifaceted impacts of climate change in the region range from environmental to cultural, affecting both ecosystems and humans on societal scales. The occurring changes in the Arctic reflect wider global trends, emphasizing the urgency of collective action founded in rights-based approaches to halt further cascading impacts of dangerous climate change. World leaders and governments must take equitable and ambitious climate action to keep within 1.5 °C, recognizing that 1.5 °C rise globally can translate to a 6 °C of warming in the Arctic.

2. *Recognize the Arctic as a Vulnerable Ecosystem, Global Barometer*

What happens in the Arctic reverberates globally. Although Arctic Indigenous Peoples have proven resilient, the current rates pace of climate change threatens to exceed their capacity to adapt, jeopardizing lands, cultures, languages, food security and ways of life. Arctic Indigenous Peoples' lack of voice in policy processes intensifies these vulnerabilities. The Arctic's rapid changes mirror broader global shifts, making swift, inclusive action an international imperative.

3. *Recognize Interconnected Impacts*

Climate change impacts in the Arctic cannot be separated into neat categories like "direct vs. non-direct" or "economic vs. non-economic" effects. Arctic Indigenous Peoples' ways of life and surrounding ecosystem form an inseparable whole, meaning that climate mitigation, adaptation and loss and damage are all deeply intertwined. Colonial legacies exacerbate these challenges. Response measures, intended to help, can also harm livelihoods and ecosystems without meaningful and equitable engagement of Indigenous Peoples, and if not approached holistically. Resilient, culturally informed adaptation, supported by equitable funding, is urgently needed to address the ongoing damage and losses faced by Sámi, Inuit, and other Indigenous communities, while respecting the limits of adaptive capacity.

4. *Provide Equitable Access to Climate Finance*

Arctic Indigenous Peoples require direct, long-term financing to implement self-determined climate solutions. Parties and financial institutions need to challenge the false dichotomy of developed and developing countries regarding funding initiatives and actions directed to Indigenous Peoples. Parties

and financial institutions need to develop new financing pathways that respond effectively to the needs of Indigenous Peoples and the ecosystems in the Arctic.

5. *Recognition, Protect and Promote the rights of Indigenous Peoples*

Recognizing Arctic Indigenous Peoples' customary and sustainable use of land, territories, and resources is a fundamental to shaping just and effective climate policies. Ensuring right to self-determination fosters healthy social-ecological systems, providing multiple benefits for wellbeing, ecosystems and resilience. The human face of the Arctic needs to be central to all proposed developments, including in discussions around a Just Transition. Efforts to revitalize the Arctic cannot replicate existing inequities - human rights, the rights of Indigenous Peoples and environmental integrity need to guide all discussions and decision-making.

6. *Ensure full, effective and Equitable engagement of Arctic Indigenous Peoples*

For generations, Arctic Indigenous Peoples have sustainably stewarded land and marine ecosystems, grounded in the understanding that human well-being depends on healthy ecosystems. Their intergenerational knowledge, values and perspectives are crucial to addressing climate change in the Arctic and building global resilience. International Institutions should assess how they are implementing the UNDRIP and adapt their structures to meaningfully involve Indigenous Peoples in developing and implementing climate actions. The Arctic Council offers one viable model, demonstrating how to ensure full and effective Indigenous participation. Parties are urged to find concrete ways to incorporate Indigenous values, worldviews, and knowledge systems in Nationally Determined Contributions, National Adaptation Plans, and national communications to fully capture the realities of Arctic communities.

7. *Value Indigenous Peoples' Worldviews and Knowledge Systems*

Co-production of knowledge, grounded in reciprocal partnerships and sustained engagement, builds collective resilience and drives transformational climate action. Arctic Indigenous Peoples' values, worldviews, knowledge systems and expertise can help overcome siloed approaches to climate adaptation, loss and damage, and mitigation, complementing western science to formulate and implement holistic climate solutions. By anchoring policies and practices in diverse worldviews and knowledge systems, the global community can ensure that our shared response to climate change reflects the best available understanding and intentionality for ensuring and equitable outcomes for all, transcending political and temporal boundaries.

Annex I

Framework Approach to the Local Communities and Indigenous Peoples Platform Regional Gatherings

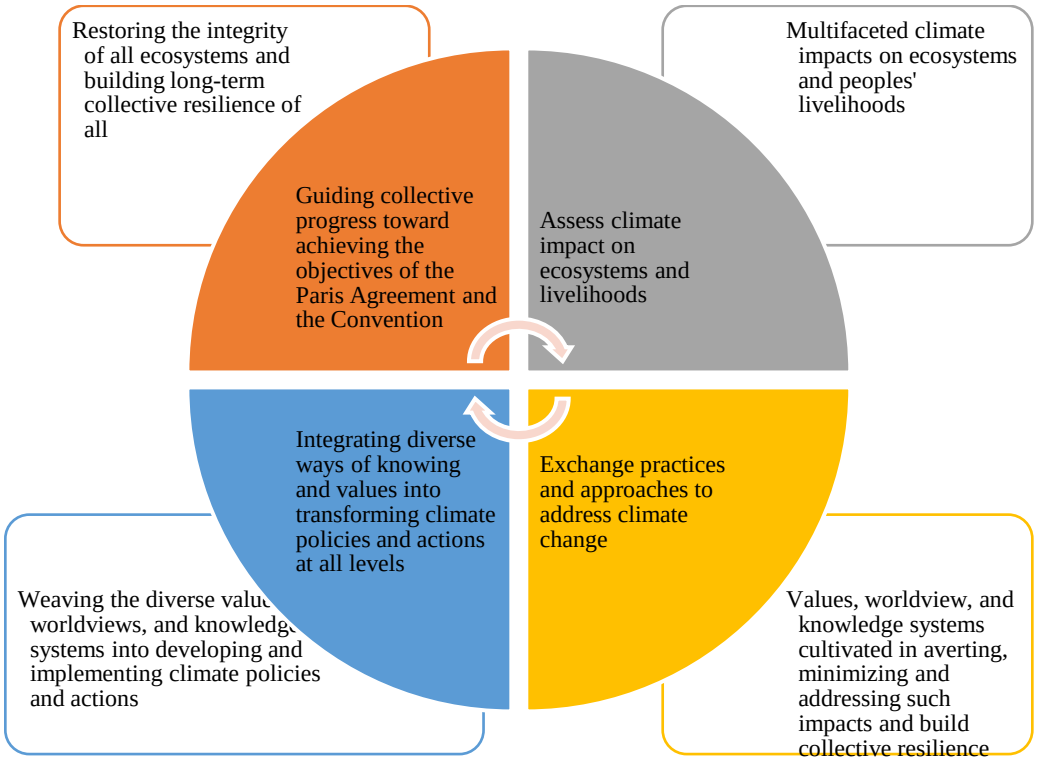


Figure 1 Framework approach to the LCIPP regional gatherings

Under the overall guidance of the FWG, the regional gatherings under the LCIPP adopted a framework approach (as illustrated in Figure 1 below). This conceptual model, depicted as a circular figure divided into four interlocking segments, serves as a shared framework approach to the design of these gatherings:

Identifying the multifaceted climate impacts on ecosystems and livelihoods, ensuring holistic and integrated approach to addressing climate change;

Highlighting practices and approaches of Indigenous Peoples and local communities in responding to climate change, intricately linked to the rich and diverse values, worldviews, and knowledge systems cultivated through generations of close observation and interaction with the land and water;

Weaving diverse values, worldviews, and knowledge systems into developing and implementing climate policies and actions;

Thereby, guiding the collective progress toward restoring the integrity of nature and achieving the objectives of the Convention and the Paris Agreement, as detailed in Article 2 of the Paris Agreement and the Convention;

This framework approach encapsulates the functions of the LCIPP, as detailed in Annex II of this document. It also closely aligns the objectives of these regional gatherings with the vision of the FWG[37] and the overall objectives of the Paris Agreement and the Convention.

[37] See FWG vision and strategy statement at lcipp.unfccc.int/sites/default/files/2023-06/FWG%20Vision_FINAL.pdf

Annex II

Functions of the Local Communities and Indigenous Peoples Platform

At its twenty-third session, the COP decided that the LCIPP will perform the following functions:[38]

Knowledge: The Platform should promote 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;

Capacity for engagement: the Platform should build the capacity of Indigenou 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;

Climate change policies and actions: the Platform should facilitate 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 should also facilitate the undertaking of stronger and more ambitious climate action by Indigenous Peoples and local communities that could contribute to the achievement of the NDCs of the Parties concerned

[38] Decision 2/CP.23, see https://unfccc.int/documents/65126

Annex III

Overview of the LCIPP Arctic Regional Gathering Conducted Jointly with the Arctic Council

The Arctic regional gathering spanned four days, with each day focusing on a different aspect and theme related to climate change in the Arctic. The program included sharing sessions, presentations, and panels, as well as sub-themes on two of the four days that allowed for open dialogues among Arctic Indigenous Peoples, Parties, and Observers, facilitating exchanges between Arctic Indigenous Peoples and others in attendance.

The first day of the gathering was dedicated to Knowledge Holder coordination, with participants sharing knowledge and experiences critical to understanding and addressing Arctic climate challenges. The second day focused on Arctic Indigenous Peoples' activities and contributions to global climate governance and research, including invaluable contributions from the Arctic Council, its Permanent Participants, and the Sámi Parliaments, followed by a panel discussion on the inclusion of Indigenous Peoples Knowledge into IPCC reports. This discussion highlighted the importance of incorporating and utilizing Indigenous Peoples' insights, knowledge systems, and values into global climate assessments in an equitable and ethical manner. The third day, themed ‘Safeguarding the Arctic for Future Generations’ focused on Arctic Indigenous Peoples perspectives on protecting the Arctic for future generations, covering topics like wetlands, coastal erosion, conservation projects and community-led initiatives, and human rights in global climate governance, along with a presentation from the Executive Committee of the Warsaw International Mechanism for Loss and Damage Associated with the Adverse Impacts of Climate Change. It also included an introduction to the UNFCCC and the LCIPP, linking to one out of three main functions of the LCIPP – capacity through engagement - as well as Activities 4 and 5 of the LCIPP workplan. It also contributed to the Activity 9 deliverable, which focuses on promoting the LCIPP at the regional level. The final day of the gathering focused on ethical climate action, upholding rights, and ensuring intergenerational equity. Discussions focused on how to collaborate with Indigenous Peoples in climate governance and collective efforts to address climate change, as well as a presentation of the Saami Council and Amnesty International's joint project on Just Transition in Sápmi, and insights on response measures provided by the Katowice Committee of Experts on the Impacts of Response Measure Implementation (KCI). The involvement of constituted bodies such as KCI and WIM ExCom facilitated LCIPP workplan inter-activity synergies, which contributed to Activity 6 of the LCIPP work plan.

Annex IV

List of Regionally Nominated Participants from the Arctic

First Name	Last Name	Representative of	Member or Country or Title (of delegate appearing on badge)
Maria Sofia	Aikio	Sámi	Knowledge Holder
Ove	Stødle	Sámi	Knowledge Holder
Elin	Magga	Sámi	Knowledge Holder
Paulina	Feodoroff	Sámi	Knowledge Holder
Karl-Johan	Juntti	Sámi	Knowledge Holder
Christina Dawn	Fields	Inuit	Inuit Circumpolar Council
Aleqa	Hammond	Inuit	Inuit Circumpolar Council
Cyrus Robert	Harris	Inuit	Inuit Circumpolar Council
Peter Taqtu	Irniq	Inuit	Inuit Circumpolar Council
Nikkulaat	Jeremiassen	-	Inuit Circumpolar Council
Alexina	Kublu	Inuit	Inuit Circumpolar Council
Rodd Jeremy	Laing	Nunatsiavut Government	Inuit Circumpolar Council
Lars Peter Abel Larsen	Mølgård	Inuit	Inuit Circumpolar Council
Elle Rávdná	Näkkäläjärvi	Sámi	Knowledge holder
Anne	Nuorgam	Sámi	Sámi Parliament - Finland

Henrik	Olsen	Sámi	Sámi Parliament - Norway
Janice	Parsons	Inuit	Inuit Circumpolar Council
Terje	Pedersen	Sámi	Saami Council
Per Olaf	Persen	Sámi	Knowledge Holder
Vittus Peter Meqqusaaq	Qujaukitsoq	Inuit	Inuit Circumpolar Council
Jacqualine Denise	Schaeffer	Inuit	Inuit Circumpolar Council
Inger Anita	Smuk	World Reindeer Herders	World Reindeer Herders
Ellen-Sara	Sparrok	Sámi	Knowledge holder
Johan Mathis	Turi	Sámi	World Reindeer Herders
Paula	Perälä	Finland	Finland
Morten	Høglund	Government of Norway	Norway
Solveig	Rossebø	Government of Norway	Norway
Michael	Horler	Government of Canada	Canada
Leif John	Fosse	Government of Norway	Norway
Inga M. W.	Nyhamar	Government of Norway	Norway
Henrik Hallgrim	Eriksen	Government of Norway	Norwegian Ministry of Climate and Environment (National Focal Point)
Jelmer	Jeuring	Norwegian Meteorological Institute	

Hans Olav	Hygen	Norwegian Meteorological Institute	
Gunn-Britt	Retter	Saami Council	Saami Council
Susanna	Israelsson	Saami Council	Saami Council
Tonje	Winsnes Johansen	Saami Council	Saami Council
Julius	Lindi	Saami Council	Saami Council
Petra	Laiti	Saami Council	Saami Council
Aili	Keskitalo	Amnesty Norway	
Anders	Oskal	International Centre of Reindeer Husbandry	International Centre of Reindeer Husbandry
Alena	Gerasimova	International Centre of Reindeer Husbandry	International Centre of Reindeer Husbandry
Mathieu	Parker	Arctic Council	Arctic Council Secretariat
Anna	Degteva	Arctic Council	Arctic Council Indigenous Peoples' Secretariat
Rosá-Maren	Magga	Arctic Council	Arctic Council Indigenous Peoples' Secretariat
Alayna	Ningeongan	Arctic Council	Arctic Council Indigenous Peoples' Secretariat
Rolf	Rodven	Arctic Council	Arctic Monitoring and Assessment Program, Arctic Council
Janet	Pawlak	Arctic Council	Arctic Monitoring and Assessment Program, Arctic Council
Kári	Fannar Lárusson	Arctic Council	Conservation of Arctic Flora and Fauna, Arctic Council
Courtney	Price	Arctic Council	Conservation of Arctic Flora aknd Fauna, Arctic Council

Palle	Smedegård	Arctic Council	Conservation of Arctic Flora and Fauna, Arctic Council
Inge	Thaulow	Arctic Council	Conservation of Arctic Flora and Fauna, Arctic Council
Kseniia	Iartceva	Arctic Council	Arctic Contaminants Action Program, Arctic Council
Nina	Ågren	Arctic Council	Emergency Prevention, Preparedness and Response, Arctic Council
Aino	Kalske	Arctic Council	Protection of Arctic Marine Environment, Arctic Council
Aino	Lipsanen	Arctic Council	Protection of Arctic Marine Environment, Arctic Council
Emmanuel	Boucher Fassett	Arctic Council	Sustainable Development Working Group, Arctic Council
Silje Karine	Muotka	Sámi Parliament - Norway	Sámi Parliament - Norway
Maja Kristine	Jåma	Sámi Parliament - Norway	Sámi Parliament - Norway
Jon Petter	Gintal	Sámi Parliament - Norway	Sámi Parliament - Norway
Sandra Márjá	West	Sámi Parliament - Norway	Sámi Parliament - Norway
Margrete	Anti	Sámi Parliament - Norway	Sámi Parliament - Norway
Leif Åge	Heatta	Sámi Parliament - Norway	Sámi Parliament - Norway
Stefan	Mikaelsson	Sámi Parliament - Sweden	Sámi Parliament - Sweden
Martin	Sommerkorn	WWF	WWF
Tero	Mustonen	Snowchange Cooperative	Snowchange Cooperative
Sara	Olsvig	Inuit Circumpolar Council	Inuit Circumpolar Council
Lisa	Koperqualuk	Inuit Circumpolar Council	Inuit Circumpolar Council

Victoria Qutuuq	Bushman	Inuit Circumpolar Council	Inuit Circumpolar Council
Qavvik Christopher	Buschman Holm	Inuit Circumpolar Council	Inuit Circumpolar Council
Anne	Simpson	Inuit Circumpolar Council	Inuit Circumpolar Council
Hjalmar	Dahl	Inuit Circumpolar Council	Inuit Circumpolar Council
Edward	Alexander	Gwich'in Council International	Gwich'in Council International
Devlin	Fernandes	Gwich'in Council International	Gwich'in Council International
Chief Gary	Harrison	Arctic Athabaskan Council	Arctic Athabaskan Council
Chief Bill	Erasmus	Arctic Athabaskan Council	Arctic Athabaskan Council
Liane	Benoit	Arctic Athabaskan Council	Arctic Athabaskan Council
Vladimir	Klimov	Arctic Athabaskan Council	RAIPON
Arina	Tadyrova	Arctic Athabaskan Council	RAIPON
Bob	Van Dijken	Council of Yukon First Nations	Arctic Athabaskan Council
Nadine	Kochuten	Aleut International Association	Aleut International Association
Karl Edvard	Balto	Sámi Parliament - Norway	Sámi Parliament - Norway
Stein-Are	Olsen	Saami Council	Saami Council
Julio	Postigo	Indiana University	Indiana University
Laura	Landrum	National Center for Atmospheric Research (NCAR) Boulder, Colorado, USA	National Center for Atmospheric Research (NCAR)

Donna	Lagdameo	UNFCCC	UNFCCC
Chad	Tudenggongbu	UNFCCC	UNFCCC
Kushilani	Wijesiri	UNFCCC	UNFCCC

Annex V

Indigenous Peoples Organizations and Indigenous Peoples Representative Institutions Represented at the Arctic Regional Gathering

Aleut International Association
Arctic Athabaskan Council
Gwich'in Council International
Inuit Circumpolar Council
KNAPK
Norgga Sámiid Riikasearvi
Russian Association of Indigenous Peoples of the North
Saami Council
Sámi Parliament - Finland
Sámi Parliament – Norway
Sámi Parliament – Sweden

Annex VI

Organisations Represented at the Arctic Regional Gathering

- Arctic Council
- Arctic Council Secretariat
- Arctic Council Indigenous Peoples' Secretariat
- Arctic Council working groups
    - Protection of Arctic Marine Environment
    - Emergency Prevention, Preparedness and Response
    - Arctic Monitoring and Assessment Program
    - Conservation of Arctic Flora and Fauna
    - Arctic Contaminants Action Program
- International Centre of Reindeer Husbandry
- Snowchange Cooperative
- RINGO
- WWF