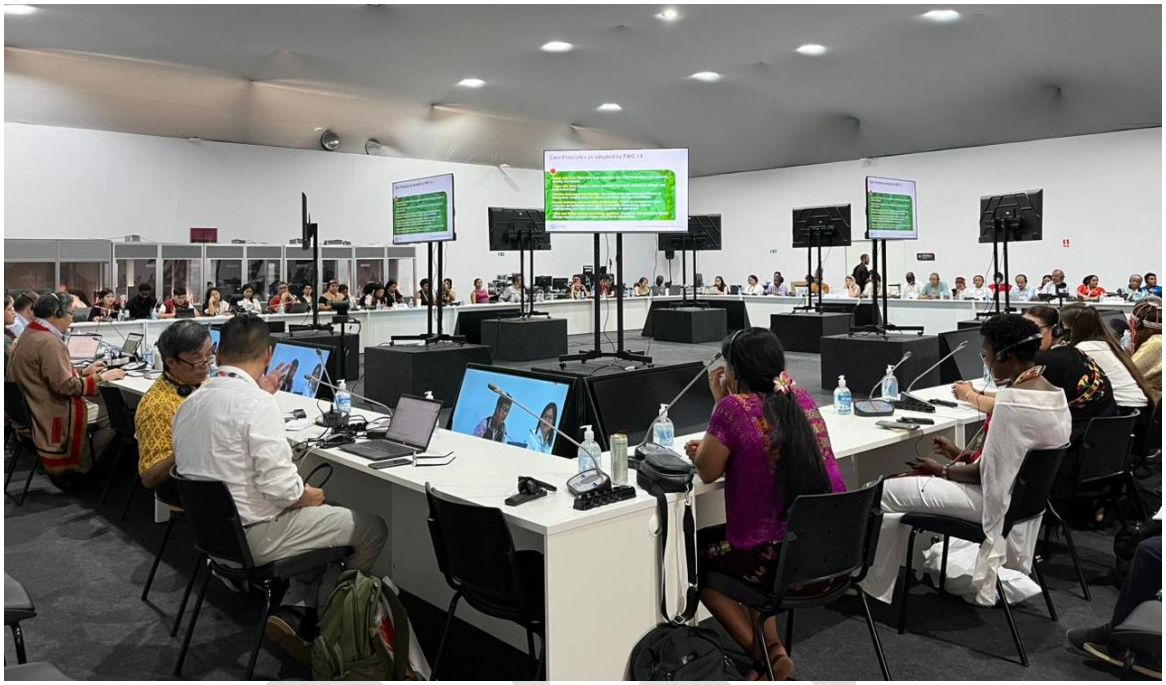
Summary Report
LCIPP Fifth Annual Gathering of Knowledge Holders and Annual Dialogue at COP 30
Ambitious and Just Climate Action Rooted in Holistic Stewardship



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I. Background and Overview

a. Background

Collective Approach 1 of the Baku Workplan of the Local Communities and Indigenous Peoples Platform (LCIPP) seeks to shift the global climate change discussions under the UNFCCC process to incorporate the values, worldviews, intergenerational wisdom and knowledge of Indigenous Peoples and knowledge of local communities, thus fostering a profound connection with nature. It also aims to enhance global climate action by elevating the recommendations, practical examples and insights of Indigenous Peoples and local communities, emphasizing their climate leadership and nature stewardship.

As part of the activities 1.1 and 1.2 under Collective Approach 1, the fifth Annual Gathering of Knowledge Holders and the Annual Dialogue of Indigenous Peoples, local communities, Parties, constituted bodies, workstreams and other contributors were convened, in conjunction with the 30th session of the Conference of Parties (COP 30).

Collective Approach 1 of the Baku Workplan of the LCIPP also consists of deliverables from the annual gathering and the annual dialogue which includes:

- A **summary report** documenting the discussions at the annual gathering and the annual dialogue, including recommendations and opportunities for further engagement (Deliverable 1.4)
- A **compilation of case stories** in diverse formats to feed into the work of relevant constituted bodies and work under relevant UNFCCC workstreams, as appropriate and in accordance with their respective mandates (Deliverable 1.5)
- Integrate recommendations and concrete examples **into relevant work of key constituted bodies and UNFCCC workstreams**, in line with the annual theme selected by the FWG (Deliverable 1.6)

This report has been prepared in line with the three deliverables mentioned above.

Through the past workplans of the LCIPP, four annual gatherings of knowledge holders have been organized to feed into annual dialogues. These gatherings brought together knowledge holders to share and promote adaptation actions that are based on and guided by the best available science, including traditional knowledge, knowledge of Indigenous Peoples, and local knowledge systems in accordance with Article 7 of the Paris Agreement.

The fifth annual gathering and dialogue is the first to be convened under the current Baku Workplan of the LCIPP.

b. Overview of the Annual Gathering

On 11 November 2025, the fifth annual gathering (Activity 1.1) brought together over 70 Indigenous knowledge holders and local knowledge holders in Belém, Brazil. This included 18 regionally nominated Indigenous knowledge holders representing all seven UN Indigenous sociocultural regions and six local knowledge holders/practitioners from local communities from Africa, Asia-Pacific and Eastern Europe.

Knowledge holders represented a wide diversity of Peoples and communities which are reflected through the diverse case story compilation in this report. Further information on the knowledge holders can be found on the respective UN Indigenous sociocultural regional pages on the LCIPP Web Portal

The gathering was anchored in the LCIPP annual theme for 2025: "Ambitious and just climate action 'rooted in holistic stewardship", which was adopted at the 13th meeting of the Facilitative Working Group (FWG). Knowledge holders focused discussions on holistic ambition, resilience and stewardship, transitions and future through four sharing circles:

- **Sharing Circle 1: Holistic Ambition – Collective Pathways Rooted in Ancestral and Living Knowledge.**

  Indigenous worldviews, values and knowledge systems and local knowledge built through long histories of interaction with nature, offer a foundation for holistic climate action. These living, adaptive systems, passed down through kinship, oral traditions, and intergenerational observation, carry holistic wisdom about land, water, and community well-being. This circle invited knowledge holders to reflect on how these ways of knowing can guide our collective pathways toward more just and balanced climate action.

- **Sharing Circle 2: Holistic Resilience and Stewardship – Weaving Human Well-being, Ecosystems, and Intergenerational Responsibility**

  Indigenous knowledge and local knowledge systems teach that resilience is holistic, grounded in the balance between human well-being, healthy ecosystems, and responsibilities to future generations. For Indigenous Peoples and local communities, climate and biodiversity are inseparable, shaping cultural practices, ways of life, and systems of stewardship. These perspectives can teach us that global processes cannot be approached in isolation, rather their synergies must be taken into consideration to create a resilient world.

- **Sharing Circle 3: Holistic Transitions - Guided by Relationships and Responsibilities and Equity**

  Indigenous Peoples and local communities have emphasized that a holistic transition is not only about technological or economic shifts, but about ensuring that cultures, territories, and ways of life are respected and sustained. Such transitions place communities at the center, safeguarding collective well-being while adapting to new realities. Whether in renewable energy projects, digital tools such as Artificial Intelligence, or emerging climate policies, transitions must be guided by stewardship values, equity, and intergenerational responsibility, so that change strengthens the bonds between people and with nature across generations.

- **Sharing Circle 4**: **Holistic Future – Nurturing Generations Through Change**

  Climate change is creating profound changes that often generate climate anxiety, especially among younger generations who face uncertainty about their future. Indigenous Peoples and local communities hold intergenerational knowledge and relational worldviews, amassed through stewardship practices and navigating changes with resilience and hope. By drawing on these values and traditions, communities can support mental, social, and ecological well-being, ensuring the well-being of present and future generations, as committed under Article 3 of the Convention.

This circle invites us to reflect on how these ways of knowing can guide us in facing change with courage, balance, and connection across generations.

Through the sharing circles, knowledge holders – which included Elders, youth, men, women, traditional leaders and local practitioners – shared and exchanged their knowledge, teachings, understandings, and solutions. Following a similar format to the inaugural knowledge holders gathering in 2021, each sharing circle began with opening comments from regionally nominated knowledge holders followed by an open floor to contributions from other Indigenous knowledge holders and local knowledge holders around the room.

Further information on the fifth annual gathering can be found here.

c. Overview of the Annual Dialogue

On 14 November 2025, at the annual dialogue (Activity 2.2), knowledge holders presented their key messages and recommendations to representatives from Parties, constituted bodies, workstreams and other contributors. Several Parties and other representatives presented reflections on the rich and holistic outcomes from the annual gathering through three policy roundtables on nationally determined contributions (NDCs) and national adaptation plans (NAPs), just transition, and the Global Goal on Adaptation (GGA) and Global Biodiversity Framework (GBF).

The following sections in the report contain a summary of key messages from each of the four sharing circles during the annual gathering followed by a summary of interventions from the Parties and other contributors during the annual dialogue.

Further information on the fifth annual dialogue can be found here.

d. Opening and Closing Invocation

FWG meetings and LCIPP events start and conclude with invocations by knowledge holders, expressing gratitude for life-sustaining elements and fostering a sense of community and shared purpose among the participants.

Recognizing that many knowledge systems of Indigenous Peoples and local communities are expressed through living cultural and ceremonial practices, the Fifth Annual Gathering and Annual Dialogue opened and closed with invocations, shared through song, chanting and oral recitation in Indigenous languages. These can be found through the recordings on the event webpages.

During the Annual Gathering, the opening invocation was offered by a knowledge holder from the Sámi Peoples and the closing invocation by the Yukaghir Peoples.

During the Annual Dialogue, the opening invocation was offered by a knowledge holder from the Mansaka Peoples, and the closing invocation by the Sámi Peoples.

e. Care Principles

The FWG has adopted a set of care principles to guide the conduct of FWG meetings and mandated LCIPP events under the Baku Workplan. Both events were guided by the LCIPP Care Principles—speak with care, listen with care, practice awareness and humility, ensure inclusive and accessible participation, and value and bridge diverse knowledge systems. Interpretation was provided in the following UN languages: English, French, Spanish, Russian. Additionally, in line with decision 14/CP.29, Portuguese interpretation was made available by the COP 30 Presidency.

II. Summary of Discussions at the Annual Gathering and the Annual Dialogue

In line with deliverable 1.4, this section summarizes the discussions at the annual gathering and the annual dialogue, including recommendations and opportunities for further engagement

a. Overarching Messages from Knowledge Holders during the Annual Gathering

Sharing Circle 1: Holistic Ambition – Collective Pathways Rooted in Ancestral and Living Knowledge

The first sharing circle centered on holistic ambition, with knowledge holders invited to respond to three guiding questions:

i) What significant climate challenges has your region faced in the last five years and what role does Indigenous knowledge and knowledge of local communities play in addressing emerging climate events?

ii) In what ways can values, worldviews, intergenerational wisdom and knowledge of Indigenous Peoples and knowledge of local communities strengthen national climate plans and strategies (NDCs, NAPs, national communications, etc.)?

iii) In what ways can Indigenous Peoples and local communities be meaningfully engaged within the work of the Intergovernmental Panel on Climate Change (IPCC) so that their knowledge systems can contribute to more holistic assessments and syntheses of climate change?

1. **Traditional knowledge, knowledge of Indigenous Peoples, and local knowledge systems are living, relational and intergenerational foundations for holistic climate ambition.**

''Our elders say the environment is our first classroom and that the sea, the sky, and the soil all have their language."

- Local knowledge holder, Asia-Pacific

''Our ancestors said that the health of the land is the health of the people."

- Indigenous knowledge holder, the Pacific

''Knowledge is not always found in written books and on paper. Sometimes it's handed through words, spoken through gestures, handed down from generation to generation as a scared thread connecting the past and the future." (original in French, interpreted into English)

- Local knowledge holder, Africa

Knowledge holders expressed that the worldviews, values and knowledge of Indigenous Peoples and local knowledge are not confined to the written documentation but are lived systems rooted in long-standing

relationships with land, waters, skies, and all living beings. Across regions, traditional knowledge, knowledge of Indigenous Peoples and local knowledge systems are embedded in daily life and passed down across generations through practices, observation, ceremonies, oral traditions, and kinship responsibilities. Through continued practice and transmission, such knowledge remains relevant and adaptive. Indigenous Peoples and nature were described as relatives and kin within an interconnected system of life. Holistic climate action is therefore inseparable from maintaining balance among land, water, biodiversity, and community well-being.

2. **Indigenous territories are facing intensifying climate impacts, compounded by industrial and extractive pressures.**

''The nature of this Earth is something that our ancestors taught us to take from only what we need to survive." (original in Russian, interpreted into English)

- Indigenous knowledge holder, Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia

''We are not responsible for climate change, but it is in our territory where we feel the greatest consequences." (original in Portuguese, interpreted into English)

- Indigenous knowledge holder, Central and South America and the Caribbean

Knowledge holders shared experiences of intensified climate-related events across regions, including typhoons, prolonged droughts, flash floods, landslides, sea-level rise, wildfires, and ecosystem degradation. These impacts were reported to have directly affected agriculture, fisheries, forests, reindeer migration routes, food systems, and cultural practices. Indigenous knowledge holders repeatedly stressed that Indigenous Peoples are not responsible for the drivers of climate change, yet their territories are experiencing disproportionate consequences.

Several participants reflected on the rapid transformation of the past century, observing that large-scale industrial development has disrupted long-standing holistic relationships between communities and ecosystems. They described how insufficient enforcement of environmental regulations, expanding extractive and infrastructure projects, including mining and oil and gas activities have compounded climate vulnerabilities by degrading soils, polluting rivers and air, fragmenting ecosystems, damaging sacred lands and disrupting traditional livelihoods. Rather than isolated incidents, participants viewed these developments as stemming from a broader imbalance within the living Earth system.

3. **Diverse knowledge systems and ways of knowing are essential in shaping holistic adaptation action.**

''Our traditional practices in resource management, agroforestry, and biodiversity conservation offer vital strategies for strengthening community resilience and complementing scientific approaches to climate adaptation."

- Indigenous knowledge holder, Asia

''Our knowledge does not compete with science, it complements it. Science measures, our knowledge interprets. If we are to build holistic pathways forward, Indigenous and local knowledge must be the foundation."

- Local knowledge holder, Asia-Pacific

"Knowledge of Indigenous Peoples is not just knowledge, it constitutes science as well. But it is a science that has been developed over the course of several centuries, and this must be accepted as such. Therefore, there is a need to diversify the approaches through which we look at this knowledge and consider it as science." (original in French, interpreted into French)

- Indigenous knowledge holder, Africa

Participants emphasized that traditional knowledge, knowledge of Indigenous Peoples and local knowledge systems, grounded in centuries of interaction with ancestral lands and ecosystems, constitute experience-based ways of knowing. Knowledge of weather patterns, soil conditions, plant growth cycles, animal behaviour, forest regeneration, and water systems has been generated through continuous observation and practice. Practices such as agroforestry, rotational grazing, biodiversity conservation, wildlife management, and customary forest stewardship were described as providing practical and context-specific pathways for strengthening community resilience.

Knowledge holders underscored that Indigenous knowledge constitutes a form of science grounded in long-term observation, relational engagement with ecosystems and intergenerational practice. Participants noted that while dominant Western scientific systems often measure environmental change, Indigenous knowledge interprets change through lived territorial experience and long-term relational engagement with ecosystems. They called for research and technological systems to respect Indigenous knowledge and to incorporate it into adaptation strategies. Holistic ambition requires diverse knowledge systems to ensure adaptation strategies are culturally grounded, territorially specific, and responsive to local realities.

4. **National climate plans require meaningful inclusion of Indigenous concepts, governance systems, and local realities.**

''Without reflecting our concepts in these national plans, all climate actions will always be felt as being imposed or being foreign in the Indigenous territories."

- Indigenous participant from Central and South America and the Caribbean

''Territories must take a central place in the climate debate and be mainstreamed across the different negotiation agendas, such as adaptation, mitigation, and the just transition." (original in Portuguese, interpreted into English)

- Indigenous participant from Central and South America and the Caribbean

Knowledge holders reflected on the importance of ensuring that Indigenous values and concepts are meaningfully reflected in national climate plans, including NDCs and NAPs. While Indigenous representatives frequently participate in consultations, it was observed that their Indigenous concepts and governance principles are not always incorporated into final policy documents. Climate policies that do not reflect Indigenous territorial perspectives risk being perceived as externally imposed within Indigenous lands. For effective implementation, it is essential that Indigenous Peoples are recognized not only as stakeholders, but as rights-holders with distinct governance systems and knowledge traditions. References were made to the importance of Free, Prior and Informed Consent (FPIC), inclusive task forces, co-stewardship arrangements, and joint knowledge production mechanisms, particularly in the context of land-based mitigation and just transition initiatives. Territories were described as central to climate discussions across mitigation, adaptation, and just transition agendas.

5. **Engagement of Indigenous Peoples and local communities within the IPCC should move beyond consultation toward equitable collaboration and co-production of knowledge.**

''Providing platforms within the IPCC for Indigenous representatives to engage in decision-making and review processes ensures that Indigenous knowledge systems are not only heard but are also respected and applied in shaping policies and reports."

- Indigenous knowledge holder, Asia

''When we talk about the IPCC or global climate assessments, we hope for a space where Indigenous Peoples and local communities are not just contributors but decision makers."

- Local knowledge holder, Asia-Pacific

Knowledge holders highlighted the importance of creating structured avenues to ensure the observations of Indigenous Peoples and local communities of climate change inform global climate assessment processes. Consultations at the community level were identified as an entry point for reflecting Indigenous knowledge and local practices in IPCC assessments. Participants suggested that IPCC engagement of Indigenous Peoples and local communities extend beyond consultation to participation in review and decision-making processes. Recommendations included co-authorship opportunities, capacity-building programmes and community-led climate research initiatives. Participants stressed that Indigenous Peoples and local communities should be recognized as knowledge holders and partners, rather than solely as stakeholders providing case examples. Moving beyond consultation toward co-production of knowledge is essential to produce more inclusive and culturally grounded climate assessments and ensure that traditional knowledge, knowledge of Indigenous Peoples and local knowledge systems contribute meaningfully to global climate action.

Sharing Circle 2: Holistic Resilience and Stewardship – Weaving Human Well-being, Ecosystems, and Intergenerational Responsibility

The second sharing circle centered on holistic resilience and stewardship, with knowledge holders invited to respond to three guiding questions:

i) What values, worldviews, intergenerational wisdom and knowledge of Indigenous Peoples and knowledge of local communities can guide our understanding of holistic resilience as a balance between human well-being, nature stewardship, and responsibilities to future generations?

ii) Can you share any examples of Indigenous-led or local community-led stewardship, conservation, or research from your region that show how place-based knowledge contributes to meaningful climate change mitigation or adaptation? and

iii) In what ways can Indigenous concepts and community-based solutions inspire more holistic perspectives within global climate and biodiversity frameworks, highlighting their interconnectedness?

1. **Holistic resilience is rooted in Indigenous worldviews that recognize the interconnection between people, nature and spiritual relationships with the Earth.**

''Balance is the secret of our resilience because we are one with our lands, territories, and natural resources. Our health and well-being are nourished by this intrinsic relationship, which summarizes our spirituality." (original in French, interpreted into English)

- Indigenous knowledge holder, Africa

''Life is interdependent, and responsibility is reciprocal. Land, water, forests, and all living beings are kin, not commodities."

- Indigenous knowledge holder, Asia

''We understand that we are not owners of nature, but a part of nature. We depend on it; we are children of nature." (original in Russian, interpreted into English)

- Indigenous knowledge holder, Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia

Knowledge holders emphasized that Indigenous worldviews understand humans as part of an interconnected living system that includes land, waters, biodiversity and spiritual relationships with nature. Across regions, participants highlighted that holistic resilience is not only understood as the capacity to adapt to environmental shocks, but as the ability to maintain balance between ecological integrity, cultural values and community well-being. Indigenous values grounded in reciprocity, humility and respect for nature guide how communities interact with their territories and care for the ecosystems. Participants emphasized that sustaining harmony with nature contributes to the well-being of communities and ecosystems.

2. **Governance systems and stewardship principles of Indigenous Peoples and local communities sustain ecosystems and guide collective responsibility for nature.**

''Our governance systems are guided by reciprocity, intergenerational responsibility and communal governance. Reciprocity means taking only what nature can give and ensuring renewal."

- Indigenous knowledge holder, Asia

''We're all only custodians of nature, not the owners. We need to meet our needs, but we must not exceed the possibilities of Mother Nature." (original in Spanish, interpreted into English)

- Indigenous knowledge holders, Central and South America and the Caribbean

Indigenous Peoples and local communities have long governed their lands, waters and natural resources through customary laws, collective decision-making and stewardship principles. These governance systems emphasize values of reciprocity, taking only what is needed from nature and ensuring regeneration for future generations. Knowledge holders shared examples of community-led stewardship practices across diverse ecosystems and territories. Grounded in lived experiences and place-based knowledge developed through long-standing relationships with territories and ecosystems, these approaches demonstrate collective responsibility for sustaining biodiversity and ecosystems while supporting community livelihoods.

3. **Climate impacts in Indigenous territories and in territories of local communities are affecting ecosystems and traditional ways of life.**

"Our land imprints, the mapping of what our gardens used to look like, are vanishing much quicker than what we've ever experienced before."

- Indigenous knowledge holder, North America

"We cannot have healthy people without healthy reindeer, tundra and rivers." (original in Russian, interpreted into English)

- Local knowledge holder, Eastern Europe

Knowledge holders shared observations of climate impacts affecting their territories, including changes in weather patterns, shifting ecosystems and the disappearance of landscape features relied upon for navigation, livelihoods and cultural practices. Indigenous territories were described as spaces where climate change impacts intersect with competing pressures over land, waters and natural resources, further intensifying the challenges faced by communities. These changes affect traditional livelihoods and food systems that depend on healthy ecosystems. Participants emphasized that protecting Indigenous territories and ecosystems is fundamental to sustaining both community resilience and biodiversity.

4. **Intergenerational knowledge transmission and cultural continuity are essential for sustaining stewardship and resilience.**

"We use our traditional knowledge to survive. The same knowledge that was given to us is the same knowledge we're using today and will continue to use in the future."

- Indigenous knowledge holder, The Pacific

"Cultural continuity sustains ecological knowledge. Rituals, oral traditions, and festivals preserve environmental memory, teaching restraint, reverence, and the rhythms of nature."

- Indigenous knowledge holder, Asia

Intergenerational thinking was identified as a fundamental component of Indigenous worldviews, shaping responsibilities toward future generations and guiding relationships with lands and natural resources. Participants emphasized that traditional knowledge and stewardship practices are transmitted across generations through oral traditions, observation, cultural practices and everyday interactions with lands and livelihoods. Elders were recognized as custodians of collective memory and cultural knowledge, while youth play an essential role in carrying these teachings forward and adapting them to changing realities. Knowledge holders highlighted that maintaining spaces for intergenerational knowledge exchange is critical to ensure that stewardship systems and cultural values continue to guide community resilience as they respond to climate change.

5. **Historical injustices and intergenerational trauma continue to affect Indigenous Peoples and must be addressed to build resilience.**

"The climate crisis we face today is not only an ecological crisis, but also a moral and civilizational one. It reveals a profound breakdown in our relationship with nature, a rupture that, for Indigenous Peoples, extends older patterns of dispossession, colonialism, development aggression, and the centralized control of our lands and resources."

- Indigenous knowledge holder, Asia

"Today, intergenerational trauma constitutes a major obstacle to any form of resilience and reconstruction as long as the stress factors continue to exist. We cannot rebuild a better and sustainable world upon the remnants of centuries of abuse, discrimination, extractivism, and deep wounds to both flesh and land." (original in French, interpreted into English)

- Indigenous knowledge holder, Africa

The discussions underscored that the impacts of colonization, dispossession and other historical injustices continue to shape the realities faced by Indigenous Peoples and local communities. Participants noted that these experiences have created lasting social, cultural and environmental challenges that affect Indigenous Peoples' relationships with their lands and territories. Intergenerational trauma was also raised as a significant barrier to resilience, particularly as Indigenous Peoples continue to face pressures related to their lands, cultures and ways of life. Addressing the root causes of these injustices was emphasized as necessary for rebuilding balanced relationships between communities and ecosystems and supporting meaningful climate action.

6. **Inclusive climate action must uphold Indigenous rights, governance systems and participation of Indigenous Peoples and local communities in decision-making.**

"The freedom to implement knowledge rooted in their own values. Recognition of Indigenous sovereignty over territories is therefore a precondition for authentic and effective climate action."

- Indigenous knowledge holder, Asia

"Our knowledge must be respected before it is recognized. It cannot be recognized without protection and promotion in full and unconditional respect of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the principles of self-determination and Free, Prior and Informed Consent (FPIC)." (original in French, interpreted into English)

- Indigenous knowledge holder, Africa

"We must ensure that our adaptation actions are appropriate for the special needs of women, girls, children, the elderly and those living with disability, Indigenous Peoples and local communities."

- Local knowledge holder, Asia-Pacific

Knowledge holders emphasized that Indigenous Peoples must be recognized as rights-holders with authority over their lands, territories and resources. References were made to respecting self-determination, land tenure and Free, Prior and Informed Consent (FPIC) in climate policies and actions, ensuring that Indigenous stewardship systems can continue to support climate and biodiversity action. Participants also pointed to the importance of recognizing Indigenous governance systems, indicators and place-based knowledge within national and global climate processes. Inclusive climate action was further raised in the discussion, recognizing that respect for Indigenous rights and governance systems should also ensure that adaptation and resilience efforts respond to the diverse realities of Indigenous Peoples and local communities, including the roles and needs of women, youth, elders and persons with disabilities.

Sharing Circle 3: Holistic Transitions - Guided by Relationships and Responsibilities and Equity

The third sharing circle centered on holistic transitions, with knowledge holders invited to respond to three guiding questions:

i)	Renewable Energy and Community Rights: How can renewable energy projects and policies respect the rights, values and traditions of Indigenous Peoples and local communities while ensuring their meaningful participation?
ii)	Technology, including Artificial Intelligence for Climate Action: In what ways can the values and worldviews of Indigenous Peoples and local communities guide the ethical development and responsible use of AI and other technologies for climate action, and how can these innovations be designed to truly empower and benefit your communities? and
iii)	Just transition and Equity: What opportunities exist for climate policies and actions to promote a just transition that ensures equity across generations and communities while advancing collective well-being?

1. **Indigenous Peoples and local communities are leaders and essential partners in developing and implementing locally grounded solutions to advance a just transition.**

"The implementation of this project allowed us to save a very valuable forest, which is of high significance for the cultures of the high mountain peoples, and it also solved the problem of providing electric power to many homes." (original in Russian, interpreted into English)

- Local knowledge holder, Eastern Europe

"By creating partnerships with local communities, ecosystems can be restored, and biodiversity can return."

- Local knowledge holder, Asia-Pacific

Participants emphasized that Indigenous Peoples and local communities are leaders and essential partners in the just transition whose knowledge systems, stewardship practices and relationships with land provide important guidance for climate and energy solutions. Concrete examples of community-led renewable energy and ecosystem restoration initiatives were shared, illustrating how locally grounded approaches can support climate mitigation, biodiversity protection and sustainable livelihoods. These included small-scale hydropower projects that improved energy access while preserving culturally significant forests, as well as community-led ecosystem restoration efforts that supported biodiversity recovery and local livelihoods. Participants noted that climate solutions are more effective when Indigenous Peoples and local communities are actively involved in designing and implementing climate and energy actions and when their knowledge systems inform climate policies and programmes.

2. **A just transition in the energy sector must recognize the rights, territories and governance systems of Indigenous Peoples and local communities.**

"A green transition must also be a just transition. A truly just and inclusive green transition requires recognition, respect, and participation of Indigenous Peoples from the outset."

- Indigenous knowledge holder, The Arctic

"Renewable energy projects must be carried out while fully upholding Indigenous peoples' rights, not only internationally recognized rights, such as free, prior, and informed consent, but also internal forms of governance and Indigenous property and land ownership rights."(original in Spanish, interpreted into English)

- Indigenous knowledge holder, Central and South America and the Caribbean

Knowledge holders stressed that the energy transition must be grounded in the recognition of Indigenous Peoples as rights holders with authority over their lands, territories and resources. Participants cautioned that the risks of industrial energy projects reproducing historical patterns of dispossession if they proceed without the recognition of land tenure, traditional governance systems and the principle of Free, Prior and Informed Consent (FPIC). Several knowledge holders shared experiences of large-scale renewable energy infrastructure being developed on Indigenous territories without meaningful participation or recognition of Indigenous authority. These experiences highlight that transitions framed as "green" can still undermine Indigenous cultures and livelihoods if rights and safeguards are not fully respected. Participants emphasized that a just transition requires recognizing Indigenous sovereignty, territorial rights and governance systems while ensuring the effective involvement of Indigenous Peoples and local communities in decision-making processes.

3. **A holistic transition to renewable energy must avoid repeating past development patterns and respect cultural and ecological relationships with nature.**

"For us, mountains and rivers are sacred. Yet, they have often been treated as mere water resources in the name of clean energy generation and just transitions."

- Indigenous participant, Asia

"Renewable energy is not a universal solution to the climate crisis; rather, it is a tool in our broader climate action. Renewable energy projects and policies must work toward restoring our relationship to the land, to each other, and to all those who come after us."

- Indigenous knowledge holder, North America

Knowledge holders highlighted the importance of a just energy transition respecting the deep-rooted cultural and ecological relationships of Indigenous Peoples and local communities with nature. Knowledge holders cautioned that new energy development must avoid repeating past mistakes associated with resource extraction and large-scale infrastructure projects, which have historically disrupted ecosystems and Indigenous ways of life. A holistic transition toward renewable energy must move beyond purely technical or economic perspectives on climate solutions and should, instead, be guided by relational worldviews that recognize the interconnectedness of ecosystems, cultures and livelihoods.

4. **Artificial intelligence and emerging technologies must be guided by the values and ethical safeguards of Indigenous Peoples and local communities.**

"Artificial intelligence does not have a heartbeat. It does not have a connection to Mother Earth."

- Indigenous knowledge holder, North America

"Artificial intelligence has the potential to undermine these ancestral practices if it is not carefully guided. At the same time, it could also serve as a vehicle to spread and strengthen traditional knowledge, if used responsibly and in line with the values of the communities themselves."(original in French, interpreted into English)

- Local knowledge holder, Africa

Knowledge holders reflected on the growing role of artificial intelligence and other emerging technologies in climate action. While technological innovation was recognized as potentially beneficial for addressing climate challenges, knowledge holders emphasized that such tools must be developed and applied

responsibly. Concerns were raised regarding the potential misuse of traditional knowledge through digital platforms and artificial intelligence systems, which could reinforce existing inequalities and threaten the knowledge of Indigenous Peoples and local knowledge systems. Participants noted that AI technologies can extract data and transform it into information, but do not reflect the cultural, spiritual and relational dimensions of knowledge held within Indigenous Peoples and local communities. Discussions further highlighted the environmental impacts of the infrastructure required to support new AI technologies, including expanded energy demand and increased resource extraction to support data centers.

Knowledge holders called for ethical safeguards, including stronger protections for Indigenous intellectual and cultural property, community control over knowledge systems and meaningful participation of Indigenous Peoples and local communities in shaping technological governance. The values and worldviews of Indigenous Peoples and local communities were identified as important guides for ensuring that new technologies support community resilience while protecting diverse knowledge systems.

5. **Relationships, solidarity and collective responsibility across generations are central to guiding holistic transition.**

"We have to really look at all different levels of people and not leave anybody behind."

- *Indigenous knowledge holder, The Pacific*

"Everything we did was renewable and deeply rooted in respect for our lands, seasons, mothers, and future generations. We must not forget that everything taken from the earth is our relative, all with spirit, purpose, and relationships."

- Indigenous knowledge holder, North America

Beyond technology, knowledge holders emphasized that holistic transitions must be rooted in relationships among people, communities and ecosystems. Indigenous values centered on relationships, identity and responsibilities to future generations are essential to guide these transitions and ensure no peoples or communities are left behind. Building sustainable futures therefore requires rebuilding relationships within families, communities and governance systems, enabling collective decision-making, shared responsibility and intergenerational solidarity. Participants highlighted the importance of cultural continuity to ensure that younger generations inherit the knowledge and responsibilities to steward their territories. Holistic transitions connect past, present and future to strengthen ecological systems and the social and cultural fabric of communities in addressing climate change.

Sharing Circle 4: Holistic Future – Nurturing Generations Through Change

The fourth roundtable centered on holistic future, with knowledge holders invited to respond to three guiding questions:

i) How are younger generations engaging with Indigenous knowledge and knowledge of local communities and how can their voices shape global climate discussions in ways that honour these traditions?

ii) ii) In what ways can intergenerational knowledge exchange and cultural traditions support Indigenous youth and youth from local communities in coping with climate anxiety and strengthening resilience for the future?

iii)	How can climate policies and actions embrace mental, social, and ecological well-being together, ensuring a truly holistic and sustainable future for present and future generations?

1. **Intergenerational knowledge transmission is essential for resilience, identity and cultural continuity.**

"Our culture was developed over centuries in close communion with the land, rivers, and forests. For us, this is the foundation of life and responsibility to future generations." (original in Russian, interpreted into English)

- Indigenous knowledge holder, Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia

"Traditional knowledge of plants, animals and ritual fosters emotional and cultural strengths together; these things teach Maasai youth to adapt and change while preserving identity, hope and sustainability."

- Indigenous knowledge holder, Africa

"This passing down of knowledge keeps our culture alive and ensures that adaptation is not only about technology, but also about identity and belonging."

- Local knowledge holder, Asia-Pacific

Knowledge holders emphasized that importance of intergenerational transmission of traditional knowledge, the knowledge of Indigenous Peoples and local knowledge systems to sustain cultural identity, strengthen resilience and maintain long-standing relationships with nature. Indigenous knowledge systems were described as living traditions passed down through language, stories, ceremonies and land-based practices. These teachings guide communities in responding to environmental change while maintaining cultural traditions and practices. Youth engagement with ancestral knowledge is therefore seen not only as cultural preservation but as an essential foundation for building sustainable futures.

2. **Indigenous youth and youth from local communities are revitalizing languages, cultural practices and land-based knowledge while engaging with modern tools and platforms.**

"Young Khanty and Mansi use drones to map reindeer migration routes and compare the data with elders' stories." (original in Russian, interpreted into English)

- Local knowledge holder, Eastern Europe

"Young generations are using social media, podcast, video and digital art to share Indigenous teachings."

- Indigenous knowledge holder, Asia

Participants described how Indigenous youth and youth from local communities are actively sustaining cultural traditions while adapting them to contemporary contexts. Young people are documenting languages, preserving oral histories, participating in ceremonies and learning land-based practices guided by elders. At the same time, youth are using modern tools such as digital mapping, social media and multimedia storytelling to communicate traditional knowledge and amplify their perspectives in climate discussions. These initiatives demonstrate how younger generations are bridging ancestral wisdom and modern innovation to strengthen cultural continuity and community resilience.

3. **Intergenerational relationships and cultural traditions support youth in coping with climate anxiety and strengthening well-being.**

"Traditions like songs, ceremonies and storytelling give comfort and hope to young generations. These teachings remind youth that they belong to communities with deep roots."

- Indigenous knowledge holder, Africa

"Learning from elders reminds young people that their communities have long faced and adapted to environmental change."

- Indigenous knowledge holder, Asia

Knowledge holders highlighted that intergenerational relationships and dialogues provide important emotional and psychological support for youth facing climate uncertainty. Stories, rituals and community teachings represent sources of grounding, enabling younger generations to understand that their communities have long responded to environmental change through ancestral knowledge and collective care. Participants emphasized that cultural identity, connection to land and shared learning with elders reinforce resilience and help address climate anxiety. These traditions support not only environmental stewardship but also mental, social and spiritual well-being of Indigenous youth and youth from local communities.

4. **Education systems rooted in traditional knowledge, the knowledge of Indigenous Peoples and local knowledge systems strengthen long-term climate resilience.**

"We encourage place-based education, which encourages Indigenous communities to be part of the education system that is rooted in the local environment, traditions and lived experiences, collaborating with Indigenous communities and elders and connecting classroom learning with real-world climate and environmental practices."

- Contributor from Malaysia

"I did not have the opportunity to grow up with Sami culture in the way I had hoped for."

- Indigenous knowledge holder, The Arctic

Knowledge holders reflected on the importance of incorporating traditional knowledge, knowledge of Indigenous Peoples and local knowledge into formal and non-formal education systems. Place-based learning approaches, collaboration between elders and educators, and culturally relevant curricula were highlighted as important ways to support younger generations in engaging with traditional knowledge in changing social and environmental contexts. Knowledge holders noted that the erosion of traditional learning systems and the limited inclusion of Indigenous perspectives within mainstream education systems may increase climate vulnerability among youth. Strengthening culturally grounded education remains critical in guiding youth to lead stewardship practices and support long-term climate resilience.

5. **Support for community-led stewardship is vital to ensuring sustainable futures for young generations**

"When community leads, nature thrives, and the climate change solution succeeds."

- Local knowledge holder, Africa

"Intergenerational dialogue projects must be financed, enabling youth and elders to work together on adaptation." (original in Russian, interpreted into English)

- Local knowledge holder, Eastern Europe

Knowledge holders shared examples illustrating how community-led conservation and land stewardship initiatives contribute to climate resilience while strengthening livelihoods and opportunities for younger generations. These initiatives included locally governed conservation areas, ecosystem restoration efforts and traditional land-management practices that protect biodiversity and sustain natural resources for future generations. Participants highlighted that community-based approaches can also create employment opportunities for youth, support local economies and enable reinvestment in education, health and social services. Access to financial resources, partnerships and institutional support was identified as an important enabling factor for strengthening locally rooted climate solutions, particularly those led by youth and intergenerational collaborations. Participants noted that such support can help maintain stewardship systems while contributing to long-term ecological resilience, cultural continuity and intergenerational well-being.

b. Summary of interventions from Parties, constituted bodies, workstreams and other contributors during the Annual Dialogue

Some key reflections are summarized below:

1. **Recognition and incorporation of the knowledge of Indigenous Peoples and local knowledge systems in climate policy and action:** Parties and constituted bodies underscored the importance of the knowledge of Indigenous Peoples and local knowledge systems in strengthening climate policy design and implementation. National experiences were shared, illustrating how such knowledge is being reflected in adaptation and mitigation planning processes, including in nationally determined contributions (NDCs) and national adaptation plans (NAPs). The Adaptation Committee referred to its ongoing efforts to enhance the visibility and application of traditional knowledge, Indigenous knowledge and local knowledge systems throughout the adaptation cycle, including through policy guidance, technical work and knowledge-sharing platforms. Parties and constituted bodies highlighted the importance of recognizing Indigenous knowledge systems, including their complementarity with scientific approaches in global climate assessments and national planning processes. Some participants also reflected on calls for Indigenous knowledge to be recognized as scientific in its own right.
2. **Advancing holistic approaches and strengthening coherence across environmental processes:** The dialogue highlighted the relevance of holistic approaches that consider the interconnections between ecosystems, livelihoods, cultures and future generations. Parties drew attention to the need for strengthened coherence across climate change, biodiversity and land-related processes. Reflections pointed to community-based stewardship practices as important sources of experience in addressing multiple environmental challenges simultaneously. Such holistic approaches were seen as key to more integrated and sustainable climate responses.
3. **Strengthening inclusive and rights-based climate governance:** Ensuring the full, effective and meaningful participation of Indigenous Peoples and local communities emerged as a recurring consideration throughout the dialogue. Parties referred to national efforts to enhance inclusive institutional arrangements, while constituted bodies highlighted

principles and practices supporting equitable engagement. Discussions also addressed the relevance of land tenure recognition, Indigenous governance systems and the application of free, prior and informed consent (FPIC) in the development and implementation of climate policies. Inclusive governance approaches were recognized as contributing to more effective and place-based climate action.

4. **Supporting community-driven climate action and stewardship practices:** Examples shared during the dialogue illustrated the role of Indigenous-led and community-based initiatives in advancing adaptation, ecosystem conservation and resilience-building. These included experiences related to customary forest recognition, locally defined adaptation planning processes and inclusive coordination mechanisms at the national level. Parties noted that such practices can contribute to biodiversity conservation, sustainable land management and reduced deforestation, while strengthening local capacities and knowledge transmission.
5. **Promoting equitable and just transitions in climate action pathways:** Considerations related to equity and justice featured prominently in discussions on climate transitions. Parties highlighted the importance of ensuring that mitigation and adaptation measures, including renewable energy deployment and technological innovation, are implemented in ways that respect Indigenous rights, livelihoods and knowledge systems. Reflections shared during the dialogue underscored the need to avoid unintended adverse impacts and to align transition pathways with inclusive and participatory approaches.
6. **Enhancing intergenerational knowledge transmission and community resilience:** The dialogue drew attention to the importance of intergenerational knowledge transmission in sustaining cultural continuity and strengthening long-term climate resilience. Parties and other contributors noted the role of youth engagement, cultural revitalization and locally grounded education initiatives in addressing climate challenges. Discussions also acknowledged broader social dimensions of climate impacts, including those related to displacement, well-being and the continuity of traditional practices, highlighting the importance of culturally responsive resilience strategies.

Additional details on interventions from Parties, constituted bodies, workstreams and other contributors during the Annual Dialogue can be found in Annex I.

c. Recommendations and opportunities for further engagement

On themes for future annual gatherings

- **Intergenerational knowledge transmission and youth engagement in climate action:** Participants repeatedly emphasized the importance of sustaining intergenerational knowledge systems and strengthening youth engagement in climate responses. Discussions highlighted the role of youth in maintaining cultural continuity, revitalizing traditional practices and contributing to locally grounded climate solutions, while also addressing the challenges they face in rapidly changing environmental and social contexts.
- **Impacts of climate change on cultural identity, land-based relationships and psychosocial well-being:** Participants highlighted that climate change is affecting not only ecosystems and livelihoods but also cultural identity, spiritual relationships with land and the mental and social well-being of Indigenous Peoples and local communities, particularly youth. References were made to experiences of displacement, loss of access to territories and resulting social challenges,

including migration pressures and intergenerational anxiety. Discussions suggested that future themes could deepen engagement on non-economic loss and damage, mental health impacts of climate change and culturally grounded resilience pathways.

- **Recognition of Indigenous governance systems, rights and self-determination in climate action:** Knowledge holders consistently underscored the centrality of land rights, customary governance systems and self-determination for effective and equitable climate action. Continued engagement was encouraged on how Indigenous governance frameworks and legal traditions can inform climate policies, implementation mechanisms and stewardship approaches at multiple scales.
- **Holistic stewardship and coherence across environmental governance processes:** Participants emphasized the importance of maintaining holistic approaches to climate action that reflect the interconnected nature of climate change, biodiversity loss, land degradation and cultural continuity. Discussions pointed to opportunities for future gatherings to further explore synergies across environmental processes and strengthen dialogue on integrated stewardship approaches rooted in Indigenous knowledge systems.

On participation and representation within the LCIPP

- **Strengthening inclusive participation of Indigenous Peoples and local communities:** Participants emphasized the importance of equitable regional representation and continued inclusion of both Indigenous knowledge holders and local knowledge holders in LCIPP activities. Dialogue discussions also highlighted the significance of recent efforts to expand participation, including increased presence of Indigenous Peoples at COP 30 and emerging organizational platforms among local communities.
- **Clarifying engagement modalities for local community participation:** Discussions noted the evolving role of local communities within the LCIPP and highlighted the importance of further dialogue on transparent and inclusive participation arrangements, including recognition of distinct knowledge systems and governance contexts.

On strengthening institutional engagement and continuity

- **Enhancing collaboration between the LCIPP and other constituted bodies**: Participants referred to ongoing engagement between the LCIPP and other constituted bodies, including contributions from the Adaptation Committee and references to the Paris Committee on Capacity-building and other workstreams. Opportunities were identified to further strengthen coordination through knowledge exchange, joint activities and incorporation of perspectives of Indigenous Peoples and local communities into technical outputs and policy processes.
- **Supporting sustained engagement of knowledge holders beyond single events:** Examples shared during discussions, including Indigenous-led diplomacy training initiatives and community-based climate governance efforts, underscored the importance of enabling continued engagement of knowledge holders across workplan cycle. Participants highlighted the value of ongoing dialogue spaces to support continuity of knowledge exchange and policy influence.

On knowledge systems, ethical safeguards and recognition

- **Advancing dialogue on ethical protocols for the use of the knowledge of Indigenous Peoples and local knowledge systems**: Discussions highlighted the importance of strengthening ethical safeguards related to documentation, transmission and application of Indigenous knowledge and

local knowledge systems within climate processes. Participants emphasized principles such as ownership, consent and equitable recognition of diverse knowledge systems, as well as the need to avoid conflation between Indigenous knowledge and knowledge of local communities.

III. Compilation of Case Stories

During the Fifth Annual Gathering and Annual Dialogue, Indigenous knowledge holders and local knowledge holders shared case stories and experiences across the four sharing circle topics. These case stories showcase climate impacts on territories and livelihoods, diverse values and worldviews of Indigenous Peoples and local communities and actions on adaptation, mitigation, biodiversity conservation and intergenerational knowledge transmission. In line with deliverable 1.5 of the Baku Workplan, a compilation of these case stories can be found in Annex II.

IV. Recommendations and concrete examples relevant to the work of key constituted bodies and UNFCCC workstreams

In-line with deliverables 1.5 and 1.6 of the Baku Workplan, this section summarizes recommendations and concrete examples shared by participants which are relevant to the work of constituted bodies and UNFCCC workstreams. The case stories referenced throughout this section are presented in full in Annex II.

1. Incorporating Indigenous knowledge systems and local knowledge systems across adaptation policy cycle and support

(Relevant to Adaptation related constituted bodies and workstreams such as the Global Goal on Adaptation, National Adaptation Plans, Adaptation Committee, Nairobi Work Programme)

Strengthen institutional modalities for the systematic inclusion of knowledge of Indigenous Peoples and local knowledge systems in adaptation planning, global assessment and knowledge synthesis processes, including through co-production of knowledge and community-led monitoring.

Knowledge holders shared concrete examples to highlight the contribution of community-based observations, oral transmission systems and land-based practices in shaping context-specific adaptation pathways:

- **Community-based climate observation and early warning systems:** Ecological indicators for anticipating climatic events among Indigenous rainforest communities in Malaysia; Climate-related disruptions in the Davao Region, Philippines
- **Hybrid knowledge systems weaving traditional knowledge with digital tools:** Incorporation of traditional ecological knowledge and digital tools among local Khanty and Mansi youth in Western Siberia, Russia
- **Intergenerational knowledge sustaining adaptation practices:** Ancestral Ocean knowledge in Tuvalu; Intergenerational learning and youth resilience among the Maasai in Tanzania; Ancestral land management and climate education among communities in Mali

2. Recognizing rights-based territorial approaches and governance as enablers of effective climate action

(Relevant to Adaptation and Mitigation related constituted bodies and workstreams)

Secure land tenure and recognition of Indigenous governance systems were identified as foundational and key enablers for effective implementation of mitigation and adaptation policies and actions.

Knowledge holders shared concrete examples of rights-based territorial governance supporting climate mitigation objectives while strengthening cultural continuity and intergenerational well-being:

- **Customary governance systems sustaining ecosystems and biodiversity:** Amazigh Agdal system in North Africa; Community forest governance practices in Central America; Integrated land and sea governance in Papua New Guinea
- **Legal recognition and protection of Indigenous territories:** Recognition of Indigenous forests in Indonesia; Territories of Traditional Nature Use in Western Siberia; Legal protection of Sámi cultural rights in Norway
- **Community-led conservation and territorial stewardship:** Rangeland and wildlife governance by Maasai communities in Tanzania; Ecosystem restoration initiatives in the Zagros Mountains in Iran

3. Enabling locally led climate action through direct access to finance and institutional support

(Relevant to constituted bodies and workstreams working on climate finance)

The need for direct and sustained financial support for locally led climate initiatives emerged as a recurring recommendation. Funding mechanisms responsive to community governance structures and ecological timeframes were highlighted as essential, particularly for ecosystem restoration, sustainable land management and cultural knowledge transmission. Long-term partnerships and flexible financing arrangements were also highlighted as key to sustaining locally rooted stewardship systems and enabling the meaningful participation of Indigenous Peoples and local communities in climate action.

Knowledge holders shared concrete examples on:

- **Community-led conservation linked to livelihoods and local economies:** Community-owned rangeland and wildlife management in northern Tanzania; Community-led ecosystem restoration in the Zagros Mountains in Iran
- **Locally anchored financing and trust mechanisms:** Integrated land and sea management in Papua New Guinea
- **Small-scale infrastructure supporting sustainable transitions:** Small-scale hydropower supporting energy access and forest conservation in the North Caucasus

4. Strengthening inclusive governance and participatory processes across national climate policy and action

(Relevant to formulation and implementation of NDCs, NAPs and other national level polices and plans)

Participants emphasized the role of institutional platforms that facilitate sustained engagement between governments, Indigenous Peoples and local communities. Experiences from national coordination mechanisms and multi-stakeholder task forces demonstrated how inclusive governance structures can support the incorporation of Indigenous knowledge and local knowledge systems into policy development and implementation.

Several concrete examples on establishment of collaborative forums linking community representatives, technical experts and policymakers to bridge local knowledge systems with national climate strategies were shared:

- **Participatory governance and co-management systems:** Integrated land and sea management in Papua New Guinea; Community-owned rangeland and wildlife management in northern Tanzania
- **Collective decision-making rooted in customary institutions:** Ancestral Amazigh Agdal system of customary ecological governance; Indigenous forest management and collective governance in Central America
- **Inclusive local leadership, including women-led initiatives:** Women-led marine protected reserves in Fiji

5. Supporting capacity-building through intergenerational knowledge transmission systems

(Relevant to work under Action for Climate Empowerment and Paris Committee on Capacity Building)

Participants highlighted the importance of strengthening intergenerational learning systems that sustain cultural continuity and adaptive capacity. Community-based education initiatives, including locally developed curricula and nomadic learning models, were presented as contributing to the preservation of ecological knowledge and cultural identity. Participants also noted the role of storytelling, traditional ecological practices and community-led monitoring in fostering youth engagement in climate action:

- **Indigenous education systems rooted in livelihoods and mobility:** Indigenous Nomadic school in Chokurdakh in the Republic of Sakha (Yakutia); Traditional navigation and canoe-building in the Marshall Islands
- **Youth-centred resilience and knowledge transmission initiatives:** Intergenerational learning and youth resilience among the Maasai in Tanzania; Indigenous youth-centred holistic learning for climate resilience in Solomon Islands
- **Blended knowledge systems combining traditional and contemporary tools:** Incorporation of traditional ecological knowledge and digital tools among local Khanty and Mansi youth in Western Siberia, Russia

6. Promoting holistic ecosystem governance and nature-based solutions grounded in Indigenous stewardship.

(Relevant to work under Sharm el-Sheikh joint work on implementation of climate action on agriculture and food security and across adaptation, mitigation and cross-cutting workstreams)

Participants throughout the gathering highlighted how integrated land-sea management systems, community-led conservation initiatives and traditional farming practices contribute to ecosystem resilience and climate mitigation. Participants emphasized that Indigenous stewardship systems operate through relational governance frameworks that recognize interdependencies between ecological, social and spiritual dimensions. These stewardship-based approaches contribute to climate mitigation, biodiversity conservation and livelihood security, demonstrating their relevance to nature-centric solutions discussions under both climate and biodiversity-related processes.

Some concrete examples shared during the gathering include:

- **Agroecological and rotational farming systems sustaining biodiversity and soils:** Indigenous rotational farming in Hin Lad Nai, Thailand; The milpa farming system in Central America; Rotational cultivation and fire management practices in Cambodia

- **Marine and coastal stewardship systems:** Women-led marine protected reserves in Fiji; Integrated land and sea management in Papua New Guinea
- **Pastoral and rangeland stewardship systems:** Indigenous reindeer guardianship system in the Republic of Sakha (Yakutia); Reindeer stewardship among Sámi communities in the Russian Federation; Community-owned rangeland and wildlife management in northern Tanzania

7. Strengthening coherence across climate, biodiversity and land-related processes

(Relevant to cross-cutting workstreams)

Participants highlighted the need for enhanced coherence between climate, biodiversity and land governance frameworks through integrated indicators, community-based monitoring and strengthened knowledge exchange platforms. They highlighted the importance of LCIPP as a global knowledge hub for Indigenous knowledge, traditional and local knowledge systems, as well as emerging collaborative monitoring initiatives linking community-based observations with national reporting processes.

Several concrete examples shared include:

- **Integrated ecosystem governance and restoration approaches:** Community-led ecosystem restoration in the Zagros Mountains in Iran; Protection of tundra ecosystems in Yamalo-Nenets, Russian Federation; Integrated land and sea management in Papua New Guinea
- **Community-based monitoring and environmental observation systems:** Incorporation of traditional ecological knowledge and digital tools among local Khanty and Mansi youth in Western Siberia, Russia; Changing winter conditions in reindeer grazing in the Republic of Sakha (Yakutia)
- **Holistic worldviews linking ecological, cultural and spiritual systems:** Cultivation practices among Indigenous Peoples in Northeast India; Ritual farming practices among Indigenous Peoples in Region XI, Philippines; Worldview of the Indigenous Peoples of Yamalo-Nenets, Russian Federation

Annex I. Detailed Contributions from Parties, Constituted Bodies, Workstreams and other Contributors during the Annual Dialogue

Parties

Australia
Australia emphasized the importance of ensuring that climate adaptation and mitigation pathways are guided by and respect Indigenous knowledge systems and ways of life. The development of the K'gari Climate Adaptation Plan in partnership with the Butchulla People was highlighted as an example of incorporation of Indigenous perspectives into national climate planning. This initiative incorporated community-defined priorities and indicators, including the documentation of cultural narratives to support intergenerational knowledge transmission and stewardship responsibilities. Australia also noted growing recognition of Indigenous land tenure in international climate discussions and reiterated that clean energy transitions must respect Indigenous rights and avoid replicating historical harms.

Brazil (COP 30 Presidency)
Reflections shared by the COP 30 Presidency emphasized holistic stewardship as a guiding principle for ambitious and just climate action. Discussions highlighted the significance of Indigenous Peoples' and local communities' knowledge in shaping sustainable relationships with ecosystems, particularly in the Amazon region. Efforts to facilitate increased participation of Indigenous Peoples at COP 30 were noted, including encouraging Parties to include Indigenous representatives in national delegations and supporting dialogue processes with local communities and Indigenous Peoples.

European Union
The European Union reaffirmed the importance of the work of the LCIPP and the Facilitative Working Group (FWG), alongside the need for inclusive and transparent processes within the UNFCCC. The EU noted that the perspectives shared would inform ongoing climate policy discussions.

Indonesia
Indonesia highlighted the role of customary forests in supporting climate resilience, biodiversity conservation and the protection of Indigenous Peoples' and local communities' rights. Indonesia referred to ongoing national efforts to recognize customary land and governance systems, including commitments to expand the designation of customary forests. Community-led forest management was noted as contributing to reduced deforestation rates. Indonesia also emphasized the importance of translating traditional knowledge into public policy frameworks and proposed strengthening global knowledge-sharing mechanisms through the LCIPP.

Venezuela
Venezuela emphasized the role of Indigenous women as key knowledge holders and leaders in community resilience, food systems and cultural preservation. The dialogue reflected ongoing national efforts to strengthen the participation of Indigenous Peoples in public policy processes and climate action planning. Discussions also highlighted the importance of addressing socio-economic challenges affecting Indigenous communities while supporting their continued leadership in climate mitigation, adaptation and conservation.

Constituted Bodies

Adaptation Committee

The Adaptation Committee (AC) highlighted its commitment to promoting inclusive and equitable engagement with Indigenous Peoples and local communities in adaptation planning and implementation. The AC referred to recent knowledge products, including a policy brief examining the role of traditional knowledge, Indigenous knowledge and local knowledge systems across the adaptation cycle, as well as technical work integrating community-based approaches. The AC also highlighted its interactive portal providing information on national adaptation efforts and noted opportunities for continued collaboration with the LCIPP through knowledge exchange and upcoming activities at COP 30.

Annex II. Case stories from Indigenous Peoples and local communities on ambitious and just climate action rooted in holistic stewardship

Intergenerational continuity and adaptive learning

1. **Ancestral ocean knowledge in Tuvalu.** Tuvalu's worldview is grounded in *Fatele*, a traditional dance that expresses balance and togetherness. In Tuvalu, local knowledge is carried through songs, stories and daily relationships with the ocean. Elders teach youth to read stars, winds and currents, and to build canoes that move with the rhythm of the sea. Communities report that seasons no longer follow familiar patterns and sea levels are rising. Adaptation practices remain rooted in intergenerational learning and collective stewardship.
2. **Indigenous Nomadic school in Chokurdakh in the Republic of Sakha (Yakutia).** In 2013, the nomadic Chukchi People in Chokurdakh established a community school for children to receive formal education while remaining with their families and reindeer herds. The school allows students to study their local language and continue participating in herding life alongside standard subjects. The school supports the transmission of nomadic knowledge within changing Arctic conditions.
3. **Intergenerational learning and youth resilience among the Maasai in Tanzania.** Among Maasai People, learning Indigenous knowledge from elders supports youth resilience in the face of climate change. Through initiatives such as Maasai Community Youth Resilience, elders teach youth to read the land, manage grazing and protect water sources, fostering young people to build courage, unity and responsibility while strengthening their connection to cultural roots. Cultural traditions, including songs, ceremonies and storytelling, further support emotional and cultural well-being and help younger generations adapt to changing conditions while maintaining relationships with nature.
4. **Traditional navigation and canoe-building in the Marshall Islands.** In the Marshall Islands, traditional navigators read the stars and ocean swells to travel between atolls. Indigenous knowledge of navigation and canoe-building is taught through community schools where traditional learning is combined with literacy and basic education. Young people learn to build canoes and navigate between islands, skills that remain essential in atoll communities where vessels are necessary for daily life. Some continue to higher education, while others return to outer islands to build canoes and support transport between communities.
5. **Indigenous youth-centred holistic learning for climate resilience in Solomon Islands.** Among youth in the Solomon Islands, climate change is understood as a human challenge affecting food systems, health, education and livelihoods. Responding to change is linked to cooperation across generations and the preparation of young people through engagement with traditional knowledge alongside formal education and new skills to lead transformation.
6. **Ancestral land management and climate education among communities in Mali.** In Mali, local communities work with nature to withstand climate events by reverting to ancestral land management practices. These approaches are shared with younger generations through climate education programs based on traditional knowledge, encouraging young Malians and Saharan Africans to access informational resources rooted in community knowledge.
7. **Incorporation of traditional ecological knowledge and digital tools among local Khanty and Mansi youth in Western Siberia, Russia.** In Western Siberia, young Khanty and Mansi community members use digital tools such as drones to map reindeer migration routes and compare the data with elders' knowledge of animal behaviour and seasonal change. Online platforms are also used

to share cultural understandings of forests as sources of medicine and spiritual reference, linking traditional ecological knowledge with contemporary forms of communication.

8. **Ecological indicators for anticipating climatic events among Indigenous rainforest communities in Malaysia.** In rainforest regions of Malaysia, Indigenous Peoples interpret climatic patterns through close observation of the natural world, including animal behaviour and plant growth cycles. For example, the appearance of horned frogs during inter-monsoon periods is taken as a sign of approaching storms, while the position of mangrove snakes on tree branches indicates expected flood levels. Such knowledge is shared with children within the indigenous rainforest area as part of everyday learning about seasonal change and environmental conditions.

Relational worldviews and cultural connections

9. **Cultivation practices among Indigenous Peoples in Northeast India.** Among Naga communities in Northeast India, a saying guides relationship with nature: "To walk uprightly, one must first bow to nature." This reflects a worldview in which strength begins with humility before creation and survival depends on coexistence and stewardship. Naga communities practice both shifting cultivation and wet-terrace farming as complementary systems that sustain food sovereignty, ecological balance, grounded in responsibilities to future generations.
10. **Worldview of the Indigenous Peoples of Yamalo-Nenets, Russian Federation.** Among Indigenous Peoples of the Yamalo-Nenets region, life is understood as deeply linked with nature and sustained through relationships between people, reindeer, tundra and rivers. Sustainability is described not only as adapting to climate change, but as preserving harmony between people and the land. This relational understanding reflects long-standing cultural connections with reindeer herding and tundra ecosystems that shape well-being and ways of life.
11. **Olive trees and local community livelihoods in Palestine.** In Palestine, olive trees are the symbol of identity, resilience, and local livelihoods. Olive cultivation supports a significant share of farmland and sustains many rural families. The loss of olive groves and other vegetation has affected farming systems and community environments, with implications for the continuity of land-based practices and local ways of life.
12. **Ritual farming practices among Indigenous Peoples in Region XI, Philippines.** Among Indigenous Peoples such as the Bagobo, Mandaya and Mansaka in region XI of the Philippines, farming begins with rituals conducted as a sign of respect for spirits believed to dwell in land, trees and other natural elements. Knowledge of weather patterns, soil conditions and forest cycles is transmitted orally through participation in agricultural work. Traditional agroforestry and biodiversity conservation sustain rice fields and ancestral forests affected by intensified typhoons, droughts and floods.

Land-based livelihoods and ecological practices

13. **Indigenous reindeer guardianship system in the Republic of Sakha (Yakutia).** Among nomadic communities in Chokurdakh in the Republic of Sakha (Yakutia), reindeer herding forms the foundation of family and community life. Movement across extensive grazing territories enables exchange among communities and collective decision-making. Designated guardians oversee pasture conditions, monitor herd health and guide seasonal migration to ensure optimal grazing. Knowledge of animal behaviour, landscape features and climatic conditions informs the movement of herds and the protection of both reindeer and people.

14. **Reindeer stewardship among Sámi communities in the Russian Federation.** For Sámi Peoples in the Arctic territories of the Russian Federation, reindeer herding forms the basis of livelihood and cultural identity. Reindeer are sacred, central to transport, food and clothing, and herding practices are closely linked to tundra ecosystems. Expanding industrial activities, including mining and oil extraction, have altered grazing lands and migration routes, affecting ecological balance and traditional livelihoods.
15. **Indigenous rotational farming in Hin Lad Nai, Thailand**. Following destructive logging in the 1980s, the Karen People in northern Thailand revitalized rotational farming and forest restoration rooted in customary governance. Fields are cultivated in seasonal cycles to allow forested areas to regenerate and buffer the village against landslides, floods and droughts. Rotational fields restore biodiversity, improve food sovereignty and act as carbon sinks to combat climate change. Their mapping and land-use systems combine traditional and modern monitoring.
16. **The milpa farming system in Central America.** Indigenous Peoples in Central America have developed resilient farming systems such as the milpa system. In this system, crops such as maize, beans and ayote are grown together as a practice of partnership. Each crop has its role, and they develop together under principles of care and respect for the land. This diversified system maintains soil health and biodiversity while ensuring food security. It also reflects knowledge developed over generations and contributes to maintaining the balance between people, land and food systems.
17. **Rotational cultivation and fire management practices in Cambodia.** In the Mekong region of Cambodia, Indigenous Peoples practice rotational cultivation guided by customary rules that regulate forest clearing and burning. Trees are selectively cut while some are intentionally left standing, and firebreaks are created during controlled burning to prevent the spread of wildfires and protect surrounding forests and wildlife. Cultivation is primarily oriented toward subsistence needs rather than commercial production, reflecting ancestral knowledge and collective responsibility for land and biodiversity.
18. **Small-scale hydropower supporting energy access and forest conservation in the North Caucasus.** In the Argun Valley in the Chechen Republic of the North Caucasus, a small hydropower project (10 MW Tower Hydroelectric Power Station) was developed to provide electricity to remote mountain communities that previously relied heavily on firewood. By enabling households to transition to electric energy, the initiative reduced pressure on culturally significant forests, including oak and beech forests important to local communities. Built using a tunnel-based design suited to mountainous terrain, the project supports energy supply while minimizing disturbance to the surrounding environment.

Observed climate impacts and locally led adaptation responses

19. **Changing winter conditions in reindeer grazing in the Republic of Sakha (Yakutia).** In the territories in the Republic of Sakha (Yakutia), winter weather shifts rapidly, with rainfall followed by freezing temperatures creating hard snow crusts that limit reindeer access to food. Permafrost melts cause cracks in the land, and some rivers disappear. Landscape markers traditionally used for navigation are changing due to thaw and vegetation growth. Shifts in migratory bird patterns and increased encounters with polar bears along coastal areas have also been observed. These changes affect grazing routes, herd safety and mobility for Indigenous Peoples.
20. **Climate-related disruptions in the Davao Region, Philippines.** Indigenous Peoples in Davao del Sur, Davao de Oro and Davao Oriental report intensified typhoons, prolonged droughts linked to El Niño, flash floods and landslides. These events have affected rice and corn production, fisheries

and forest ecosystems. Indigenous Peoples adjust planting cycles and land-use practices based on traditional ecological knowledge developed through long interaction with ancestral lands.

Community governance and territorial stewardship

21. **Ancestral Amazigh Agdal system of customary ecological governance.** Among Amazigh People in North Africa, the Agdal system of fruit, agricultural and pastoral management reflects ancestral governance practices that regulate access to land and resources. Ecosystems and biodiversity are maintained through collective rules guided by Imgharen (elders), whose knowledge forms part of customary Amazigh law known as Azref. When complex decisions arise, guidance may also be sought from Tamgharte n Imgharen (the "wise of the wise"), an experienced woman recognized as a holder and guardian of knowledge. Unfortunately, this model was banned through unfounded policies driven solely by profit and through the imposition of colonial laws beginning in 1912.
22. **Women-led marine protected reserves in Fiji**. In the Nucala district of Fiji, local women led an initiative in which women from coastal villages started to build traditional marine protected reserves in front of hotels. Mangroves are planted to protect shorelines and sustain fisheries, and customary governance systems regulate access to marine resources.
23. **Community-led ecosystem restoration in the Zagros Mountains in Iran.** In the Zagros Mountains in western Iran, local communities mobilized to protect approximately 1,000 hectares of oak forest that had been threatened by overgrazing and logging. Collective protection measures enabled degraded areas to regenerate and supported the return of wildlife, including leopards. Restoration efforts also supported livelihoods through ecotourism and local transformation industries. Environmental education and outreach to younger generations played an important role in strengthening community engagement, including efforts to reshape perceptions about the value of nature through school curricula such as the book *Human and the Environment* and through multimedia educational tools.
24. **Integrated land and sea management in Papua New Guinea.** In Papua New Guinea, where most land remains under customary ownership, Indigenous Peoples manage forests, rivers and marine areas through traditional governance systems. Many communities regard forests and oceans as sacred, embedding conservation within cultural rituals and taboos that sustain biodiversity. An independent trust fund named *Papua New Guinea's Biodiversity and Climate Fund* has been established to channel resources directly to local communities and NGOs.
25. **Community-owned rangeland and wildlife management in northern Tanzania**. In northern Tanzania, the Randilen Wildlife Management Area is a local community-owned conservation area managed by Maasai villages through collective governance of rangelands and wildlife. Community rangers, traditional leadership and participatory grazing practices support the protection of ecosystems while responding to climate variability, including prolonged drought and changing rainfall patterns. Conservation efforts have strengthened wildlife protection and created livelihood opportunities through tourism-related activities and local initiatives led by youth and women. Revenue generated from conservation supports social services such as education, water and health programmes within local communities.
26. **Recognition of Indigenous forests in Indonesia.** In Indonesia, 1.4 million hectares of Indigenous Peoples' forests were recognized through national processes. An inclusive task force involving Indigenous Peoples' organizations, civil society and government institutions was established to support implementation and strengthen customary land governance.

27. **Territories of Traditional Nature Use in Western Siberia, Russia.** In Yugra, Indigenous Peoples have established Territories of Traditional Nature Use to safeguard their priority rights to access biodiversity and sustain land-based livelihoods such as reindeer herding, fishing and hunting. These territories coexist with specially protected natural areas and reflect long-standing relationships between Indigenous communities and ecosystems. Legal measures have also been adopted to protect sacred sites, which are recognized as important for both cultural continuity and biodiversity conservation.
28. **Protection of tundra ecosystems in Yamalo-Nenets, Russian Federation.** In the Yamalo-Nenets region, efforts to protect tundra ecosystems are closely linked to sustaining reindeer herding and Indigenous relationships with land and water. Networks of specially protected areas have been established to conserve biodiversity and safeguard habitats essential to reindeer and other Arctic species, including walruses. Community participation has also supported efforts to remove industrial waste from Indigenous territories, with Indigenous youth involved in clean-up activities. Environmental monitoring systems, such as networks of observation wells, have also been developed to track changes in permafrost and groundwater conditions affecting tundra ecosystems.
29. **Indigenous forest management and collective governance in Central America.** Indigenous Peoples in Central America practice community forest management based on knowledge passed down through generations. Forest resources are gathered according to traditional knowledge and practices that uphold biodiversity. Decisions about land and forests are taken collectively through community governance systems, reflecting the principle that people are custodians of nature rather than its owners and must meet their needs without exceeding the possibilities of Mother Nature.
30. **Sámi resistance to industrial energy projects and legal recognition of Indigenous rights in Norway.** In the Fosen region of Norway, large wind energy projects were constructed in areas traditionally used by Sámi communities for reindeer grazing. Sámi herders raised concerns that the wind farms disrupted migration routes and threatened their ability to maintain reindeer herding practices and cultural livelihoods. The projects were challenged in court by Sámi communities, who argued that the developments interfered with their cultural rights. In 2021, the Supreme Court of Norway ruled that the wind farm licenses violated the cultural rights of the Sámi people under Article 27 of the International Covenant on Civil and Political Rights.