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Climate Change

# LCIPP Biregional Gathering for Asia and Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia regions

## Case Story Compilation

# The Baku Workplan of the Local Communities and Indigenous Peoples Platform 2025–2027

*Engaging and exchanging (activities)*

*Elevating (deliverables)*

*Weaving together (outcomes)*

## COLLECTIVE APPROACH 2: REGIONAL ENGAGEMENT

- 2.1 **Convene at least two regional (or biregional) gatherings per year**, organized for and in a different United Nations Indigenous sociocultural region or United Nations region, with the direct involvement of elders, practitioners, knowledge holders, women and youth from each region in the planning and implementation of these gatherings, relevant to the annual theme selected by the FWG.
- 2.2 **Hold a regional dialogue** for Indigenous Peoples, local communities, Parties, constituted bodies, regional IPOs and other LCIPP contributors focusing on integrating diverse knowledge systems, values and practices into regional efforts to address climate change. (The outcomes from activity 2.1 will be presented in this dialogue.)
- 2.3 **Participate in and/or contribute to at least one existing regional-level engagement** activity per year (e.g. NAP Expo).

2.4 **Produce summary reports** documenting the discussions at the regional (or biregional) gatherings and the regional dialogue, including recommendations and opportunities for further engagement.

2.5 **Compile case stories in diverse formats** that feed into the work of relevant constituted bodies and work under UNFCCC workstreams, as appropriate and in accordance with their respective mandates.

2.6 **Integrate recommendations and concrete examples** (from deliverables 2.4–2.5), into relevant work of key constituted bodies and UNFCCC workstreams, in line with the annual theme selected by the FWG.

**Amplify the engagement** of all Indigenous Peoples and local communities from the regions in the UNFCCC process to support the repositioning of regional climate narratives in line with the FWG vision and strategy

# Compilation of Case Stories

- Deliverable 2.5 of the Baku Workplan: **Compile case stories in diverse formats** that feed into the work of relevant constituted bodies and work under UNFCCC workstreams, as appropriate and in accordance with their respective mandates.
- The following slide deck contains case stories shared during the Biregional Gathering for Asia and Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia regions from 21-24 April during Climate Week -3 in the Republic of Korea.
- These case stories were shared by knowledge holders and practitioners from Indigenous Peoples and/or local communities whose participation was endorsed by the Facilitative Working Group (FWG) of the LCIPP.





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# Module I: Observing change through lived, long-term place-based knowledge



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# Mariia Michurova

Central and Eastern Europe, Russian  
Federation, Central Asia and Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)



# CLOUDBERRY

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VITAMIN FROM THE NORTH

MARRY MICHUROVA/SAAMI PEOPLE

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"If you eat, you'll grow better."

– GRANDFATHER'S SISTER, ANASTASIA M.





# August

## THE MOST IMPORTANT MONTH

- Two weeks of ripening
- It turns amber
- Soft
- Contains many vitamins

# Now

THREE DAYS TO RIPEN

The berry is cooked before it has time to  
gain strength





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# Shamim Akhtar

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

# Vanishing Glaciers, Broken Roads: A Climate Story from the Mountains

By Shamim Akhtar

**Region:** Asia

**Description of community:** The community I represent lives in the unique three-junction mountain region of Gilgit-Baltistan, Pakistan, where three major mountain ranges meet. These high-altitude communities depend entirely on glaciers, seasonal water flows, and fragile ecosystems for survival.

For generations, we have relied on traditional ecological knowledge to understand weather patterns, farming seasons, and water sources. However, this knowledge system is now rapidly becoming unreliable due to climate change.

**Quote:** I come from the mountains of Gilgit-Baltistan, where three great mountain ranges meet and life depends entirely on glaciers and nature. Climate change is not a distant threat for us, it is our daily reality. If global solutions are to be effective, they must listen to those living on the frontlines.



## Short description of story

In the three-junction mountain region of Gilgit-Baltistan, where three major mountain ranges meet, climate change is rapidly transforming life. Glaciers are melting, water sources are becoming uncertain, and floods and landslides frequently block roads, isolating communities.

I personally experienced this crisis when I was displaced at the age of 12 due to a climate-induced disaster. Since then, I have witnessed repeated environmental shocks that continue to affect livelihoods, agriculture, and access to basic needs.

Weather patterns have become unpredictable, damaging crops and weakening traditional farming systems. Natural springs are drying up, biodiversity is declining, and women and children are burdened with longer journeys to collect water.

Despite these challenges, our community continues to adapt through resilience and local solutions, including traditional water management practices and innovative approaches such as artificial glaciers.

### For further information



<https://drive.google.com/drive/folders/10V4fp1lu4wl66q3dNngRSA2vxms3jX9v?usp=sharing>



### Source:

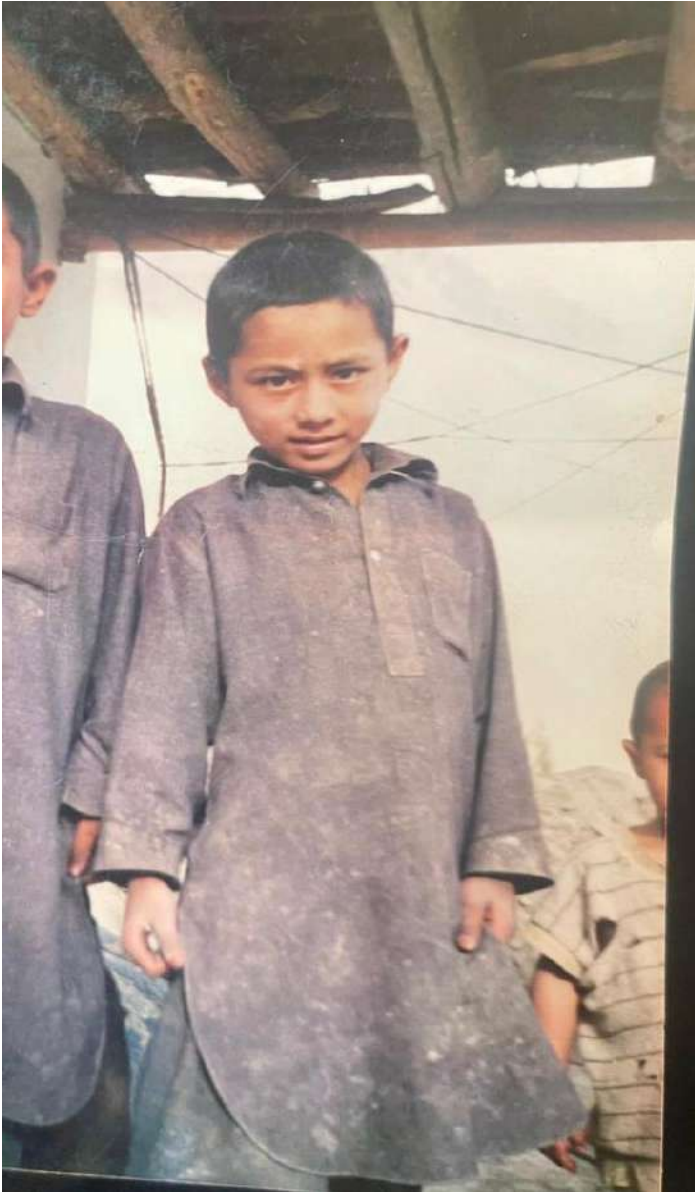
Shamim Akhtar

Founder: YANG

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shamimbaig324@gmail.com

Phone: +92 3058945486



Picture: Displaced at 12 due to a climate-induced disaster a moment that changed everything.





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# Mithun Kumar Urao

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

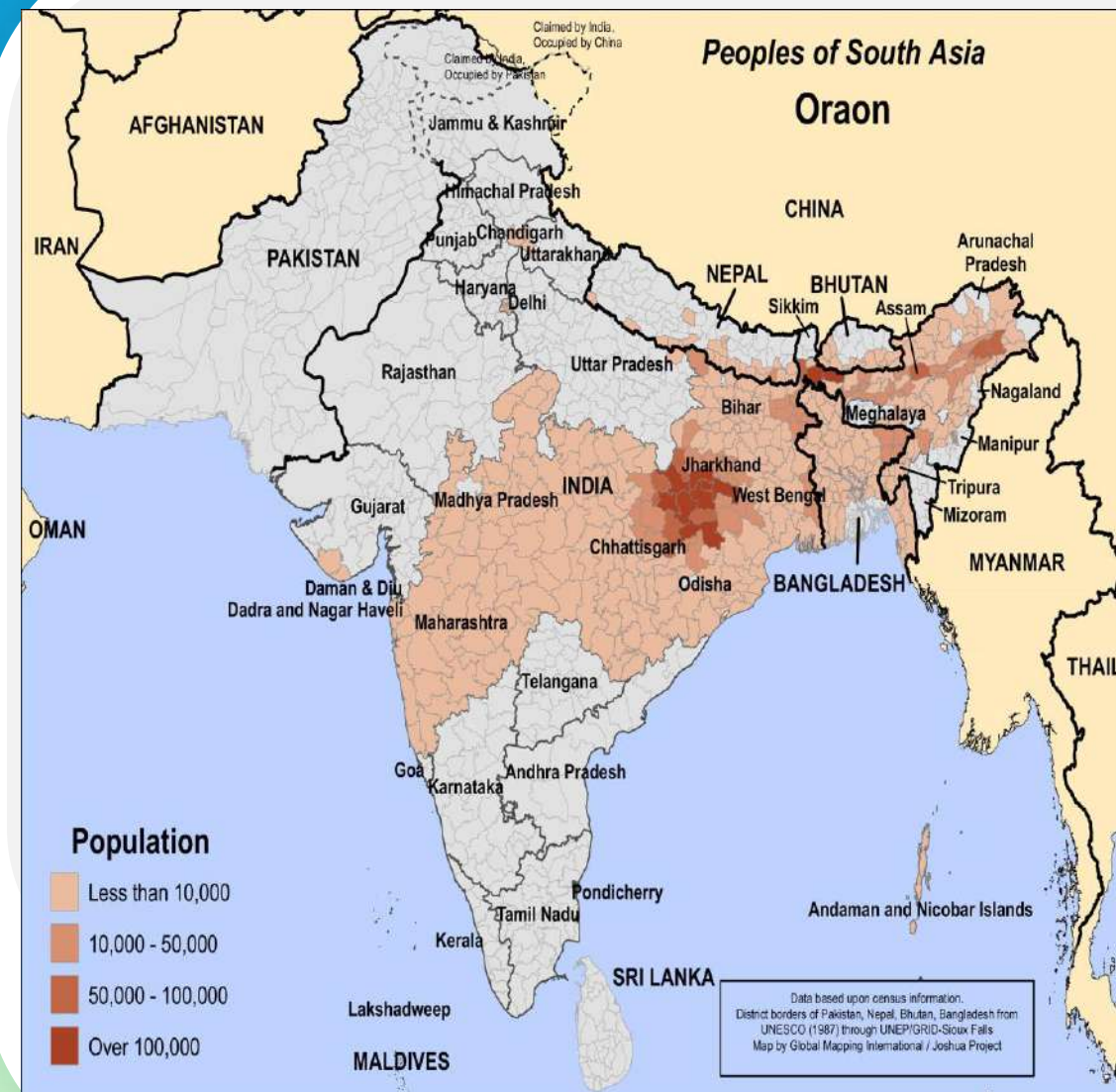
## People/Community: Oraon

# Traditional Wisdom and Biodiversity Protection

Region: Asia

**Description of community:** Oraon is one of the largest indigenous group in south Asia and the live in Bangladesh, India, Nepal and Bhutan etc. The Community have 63 Taboos/Clan as the special indent within itself.

**Quote:** Oraon wisdom and taboos dictate restrictions on harvesting or hunting during religious festivals and seasonal rituals, allowing nature to regenerate and resources to replenish.



## Short description of story

Despite the cultural and ecological significance of sacred groves, they are under threat from various forms of human activity, including agricultural expansion, grazing, urban development, and the erosion of cultural beliefs. The presence of sacred groves poses a significant challenge to the conservation of biodiversity and preservation of cultural heritage. As these sacred sites continue to face pressure from external forces, efforts to protect and conserve them must be strengthened to ensure the survival of indigenous traditions and the maintenance of ecological balance. Sacred groves and sites hold profound cultural, ecological, and spiritual significance for tribal communities. They serve as focal points for community gathering, religious ceremonies, and cultural activities, fostering social cohesion and reinforcing traditional values. By upholding taboos, beliefs, and rituals associated with these sacred sites, tribal communities contribute to the preservation of biodiversity and the conservation of natural resources. However, the ongoing threats to sacred groves underscore the urgent need for concerted efforts to protect and sustain these invaluable cultural and ecological assets for future generations.

### For further information



<https://www.ijirct.org/viewPaper.php?paperId=1601014>

[https://joshuaproject.net/people\\_groups/14210/in](https://joshuaproject.net/people_groups/14210/in)

### Source:

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# Teodora Anca Bilciurescu

Central and Eastern Europe, Russian Federation,  
Central Asia and Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

People/Community: Domnesti, Ilfov

# Remembering nature's rhythm

*By Teodora Anca Bilciurescu*

## **Region:**

Eastern Europe, Romania, Ilfov, Domnesti

## **Description of community:**

A peri-urban community in Domnești, Ilfov, where rural life meets rapid urban expansion, leaving residents economically vulnerable, increasingly disconnected from land, and highly exposed to climate impacts such as heat, drought, and environmental degradation.

## **Quote:**

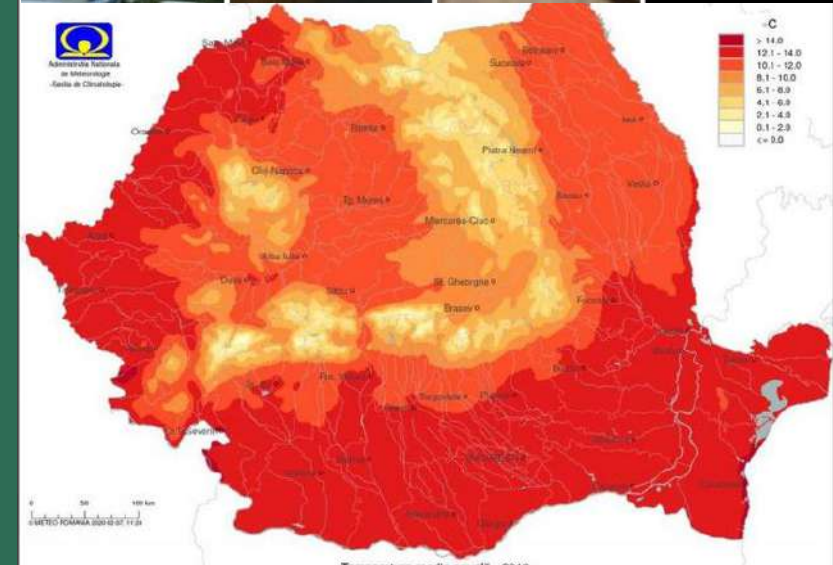
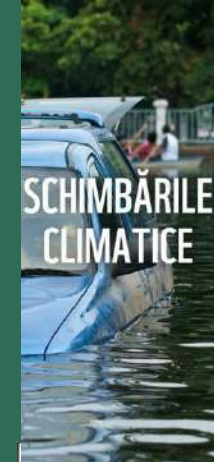
Climate change is not only something we see in nature, it is something we feel in our bodies, our communities, and our sense of future.



- **Declining biodiversity: fewer pollinators**
- **Soil degradation: drought + industrial agriculture → loss of fertility**
- **Forest crisis: 1.7 million m<sup>3</sup> of forest destroyed in one year (2019); ~70% loss of virgin forests in recent decades**
- **Water crisis: 80% of Danube wetlands lost; increasing drought + reduced water retention. Increasing drought conditions and declining soil moisture. Irregular rainfall patterns leading to flooding and erosion. Water pollution from agricultural runoff and pharmaceutical residues.**
- **Romania hosts some of Europe's last virgin forests. These forests: store carbon, regulate climate, support biodiversity; BUT, forest loss continues despite protection, weak governance + fragmentation worsen vulnerability**
- **Climate change is also a psychological crisis. Young people are most aware and concerned; they suffer with anxiety, fear, helplessness, frustration with lack of action; Outcomes: some → activism; others → disengagement or polarization**
- **Air pollution in urban areas due to traffic, construction, and waste burning. Impacts on public health including respiratory and cardiovascular diseases**



- Heatwaves are longer and more intense (+25–30 extra days in some regions), especially in southern regions.
- Romania experienced its longest drought (2018–2021)
- Increase in extreme events: storms, floods, soil erosion
- Urban areas face +7–8°C higher temperatures (urban heat island)
- small-scale farmers struggle due to: lack of water, degraded soil, unpredictable weather
- Consequences: declining crop yields, unstable incomes, increased dependence on industrial food systems;
- Urban expansion: reduces access to land, disconnects people from food production



There is a gap between lived impact and public prioritization (Only 5% see climate as top priority).

Social Reality: Awareness Exists, Action is Blocked because people face:

- rising costs of living
- economic insecurity
- health concerns

Climate becomes: a “background problem”.



## There is hope

Burulana is a community-based initiative located in the Ilfov region, near Bucharest, where rapid urban expansion intersects with traditional rural life. Historically, local communities relied on small-scale agriculture, seasonal cycles, and a close relationship with the land. Today, these relationships are increasingly disrupted by climate change, including longer heatwaves, severe droughts, and unpredictable weather patterns, as well as by socio-economic pressures such as land fragmentation and urbanization. These changes have led to declining soil health, reduced biodiversity, and growing uncertainty for local livelihoods. At the same time, they contribute to social and cultural disconnection, especially among younger generations. Buruiana responds to these challenges by creating a community space where people can reconnect with land, relearn practical skills such as food growing, and rebuild relationships – both ecological and social. The initiative integrates traditional knowledge with contemporary practices to support more resilient regenerative ways of living in the context of climate change.



### Source:

Teodora A. Bilciurescu  
teodora@asociatiaburuiana.com

### References

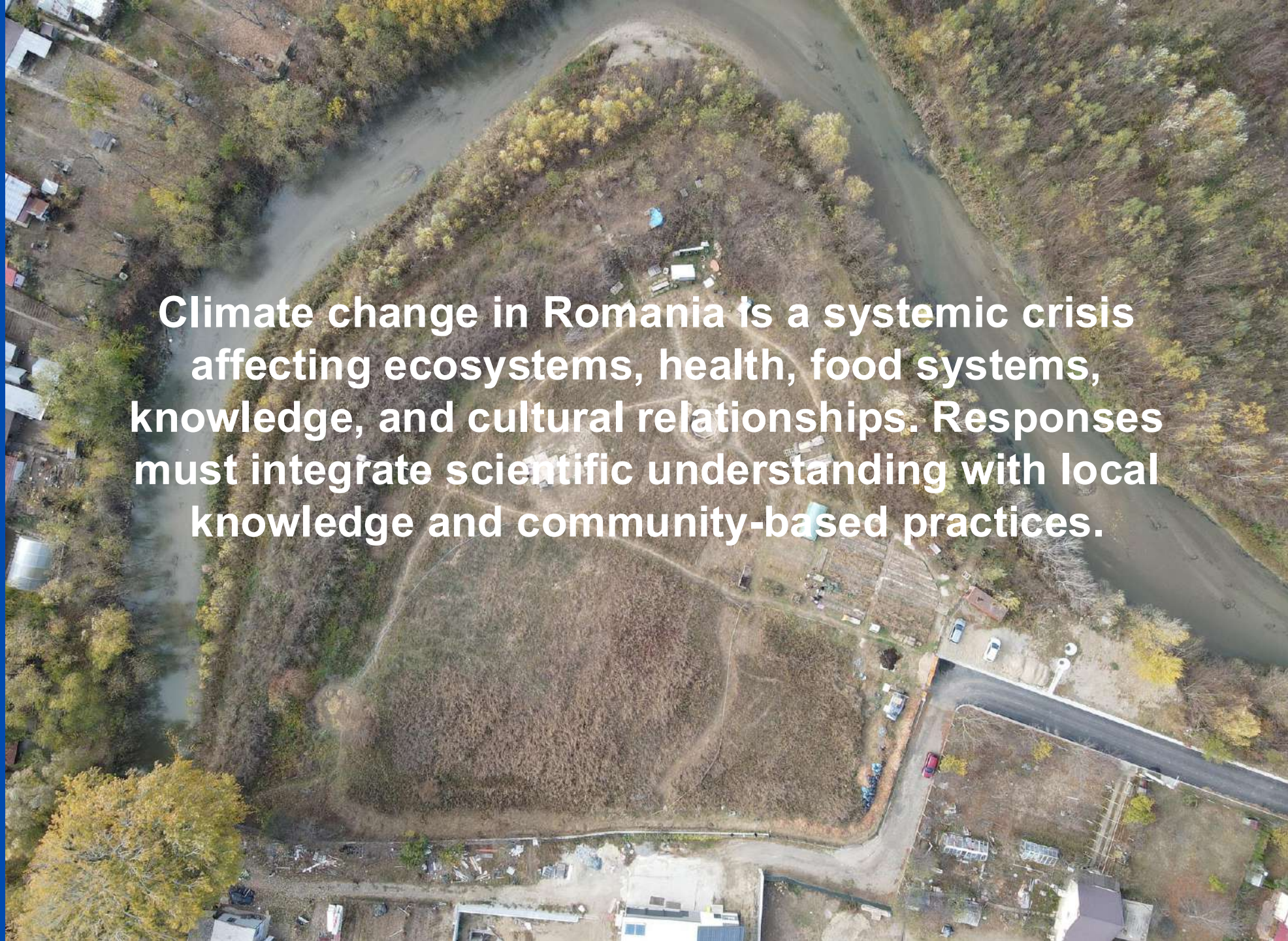
European Environment Agency (2022) – Climate change, impacts and vulnerability in Europe.

IPCC (2022) – Sixth Assessment Report, Working Group II.

World Health Organization (2021) – Air Quality Guidelines.

European Commission – Climate impacts on agriculture in the EU.

Rebuilding  
resilience is not  
only about  
adapting to  
climate change,  
but about  
reconnecting with  
land, knowledge,  
and each other.

An aerial photograph of a rural landscape in Romania. A wide, muddy river flows through the center, curving around a large, mostly brown field. To the left, there are several small buildings and a dirt road. To the right, a paved road with a few cars is visible. The surrounding area is covered with trees, some with yellow autumn foliage. The overall scene suggests a rural community affected by environmental changes.

**Climate change in Romania is a systemic crisis affecting ecosystems, health, food systems, knowledge, and cultural relationships. Responses must integrate scientific understanding with local knowledge and community-based practices.**



### Community-based alternatives:

- A community garden and space where people can reconnect with land
- A place to relearn practical skills, such as growing food and working with soil
- A space to rebuild relationships — both human and ecological

This is not about returning to the past.

It is about:

- Integrating indigenous and traditional wisdom
- Adapting it to present realities
- Creating pathways for more regenerative and connected ways of living



Rebuilding resilience is not only about adapting to climate change, but about reconnecting with land, knowledge, and each other.


### Grassroots initiatives:

- community gardens
- local food systems
- knowledge sharing

What works:

- local, practical solutions
- connection to daily life



An aerial photograph of a rural community space. In the center, there are several tents and a circular fire pit. The area is surrounded by lush green vegetation and a river flows along the right side. The overall scene depicts a sustainable and community-driven living environment.

**Across Romania, a growing number of grassroots initiatives are emerging as local responses to climate change, social disconnection, and ecological degradation. These projects are often small-scale, community-driven, and focused on rebuilding relationships with land, food, and local knowledge.**

**Banca de semințe — Initiatives focused on preserving, storing, and sharing traditional and local seed varieties.**

**Sfera pentru Terra — Initiative focused on ecological education, sustainability, and community awareness.**

**Ermitaj Mălin — Community space focused on simple living, nature connection, and spiritual-ecological practices.**

**Baza Ulmu — Rural community and regenerative space supporting sustainable living, local food, and land-based practices.**

**Sol și Suflet — Regenerative agriculture project reconnecting people with land, food, and traditional practices.**

**Acasă, Cluj — Community space supporting social inclusion, urban resilience, and local engagement.**

**Bio & Co — Local initiative promoting organic food, short supply chains, and responsible consumption.**

**Eco Ruralis — Supports small farmers, seed saving, and food sovereignty.**

**Centrul de Permacultură din România — Education and practice of regenerative agriculture and permaculture.**

**Roade și Merinde — Short food chains connecting local producers with consumers.**

**Coșul Țărănesc — Direct delivery of local farm products to urban consumers.**

**Semințe cu Suflet — Community seed exchange initiative preserving traditional varieties.**

**Grădina Bio AMURTEL — Educational organic farm promoting sustainable agriculture.**

**Recicleta — Waste collection using cargo bikes with social and environmental impact.**

**Repair Café România — Community repair events promoting reuse and skill sharing.**

**Zero Waste România — Advocacy and education for reducing waste.**

**Conservation Carpathia Foundation — Large-scale ecosystem restoration in the Carpathians.**



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# Khambang Thipphavong

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

# Strengthen the Capacity of Civil Society, Local Actors, and Communities, Including Youth and Women, To Promote Climate Resilience and Adaptation

By Khambang Thipphavong

**Region:** Asia. The project location is in the North of Lao PDR, Houaphanh province.

**Description of community:** Houaphanh Province is located in northeastern Laos, bordering Xiengkhouang and three Vietnamese provinces (Son La, Nghe An, and Thanh Hoa). It is a remote and underdeveloped area, with about 90% mountainous terrain. The province is home to nine ethnic groups, including Lao, Tai, Khmu, Phong, Xingmoun, Noy, Hmong, Ewmein, and Hor. Most local communities rely on shifting cultivation, planting trees, rice farming, and livestock for their livelihoods.

**Quote:** Improve biodiversity and forest protection to ensure sustainability and support climate change adaptation. Increase community income through better use of forest products and agriculture, while reducing encroachment into forest areas.



# Short description of story

## Project Story: Strengthening Community Capacity for Climate Resilience

In the remote areas of Houaphanh Province, ethnic communities face challenges from climate change, forest loss, and limited livelihoods, especially for women and youth.

This project strengthens the capacity of communities and local actors to build climate resilience. Village Forest Committees (VFCs) have been established in two villages to improve forest management and community participation.

Local people, including women and youth, have received training on forest protection, such as bushfire control, patrolling, and planning. The project also promotes good governance in managing natural resources. At the same time, households are supported with training in livestock raising (pigs, frogs, chickens, ducks, and fish) and basic farming to improve income and food security.

Through these efforts, communities are better able to protect their forests, adapt to climate change, and build a more sustainable future.

## For further information



Please see the additional links of VDO project here:

[https://armiinfo-my.sharepoint.com/:f:/g/personal/thippachan\\_armi\\_la/EqT-Xb2uSMhMnRueq2k7v\\_YB0BoI-EbalUr-cVjJG8safsQ?e=F4meC2](https://armiinfo-my.sharepoint.com/:f:/g/personal/thippachan_armi_la/EqT-Xb2uSMhMnRueq2k7v_YB0BoI-EbalUr-cVjJG8safsQ?e=F4meC2)



**Source:**  
**Lao Development of Human Resources in Rural Areas Association (LaoHRRRA)**  
**Contact: Ms. Khambang Thiphavong, Director of LaoDHRRRA**  
**Tel/WA: +856 20 22227595**  
**Email: [laodhrra@gmail.com](mailto:laodhrra@gmail.com)**

Some activities supported with training in livestock raising (pigs, frogs, chickens, ducks, and fish) and basic farming to improve income and food security.





Thank you  
Very much



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# Viktor Suliandziga-Bagat

Central and Eastern Europe, Russian  
Federation, Central Asia and  
Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

Багдифи



People: Udege

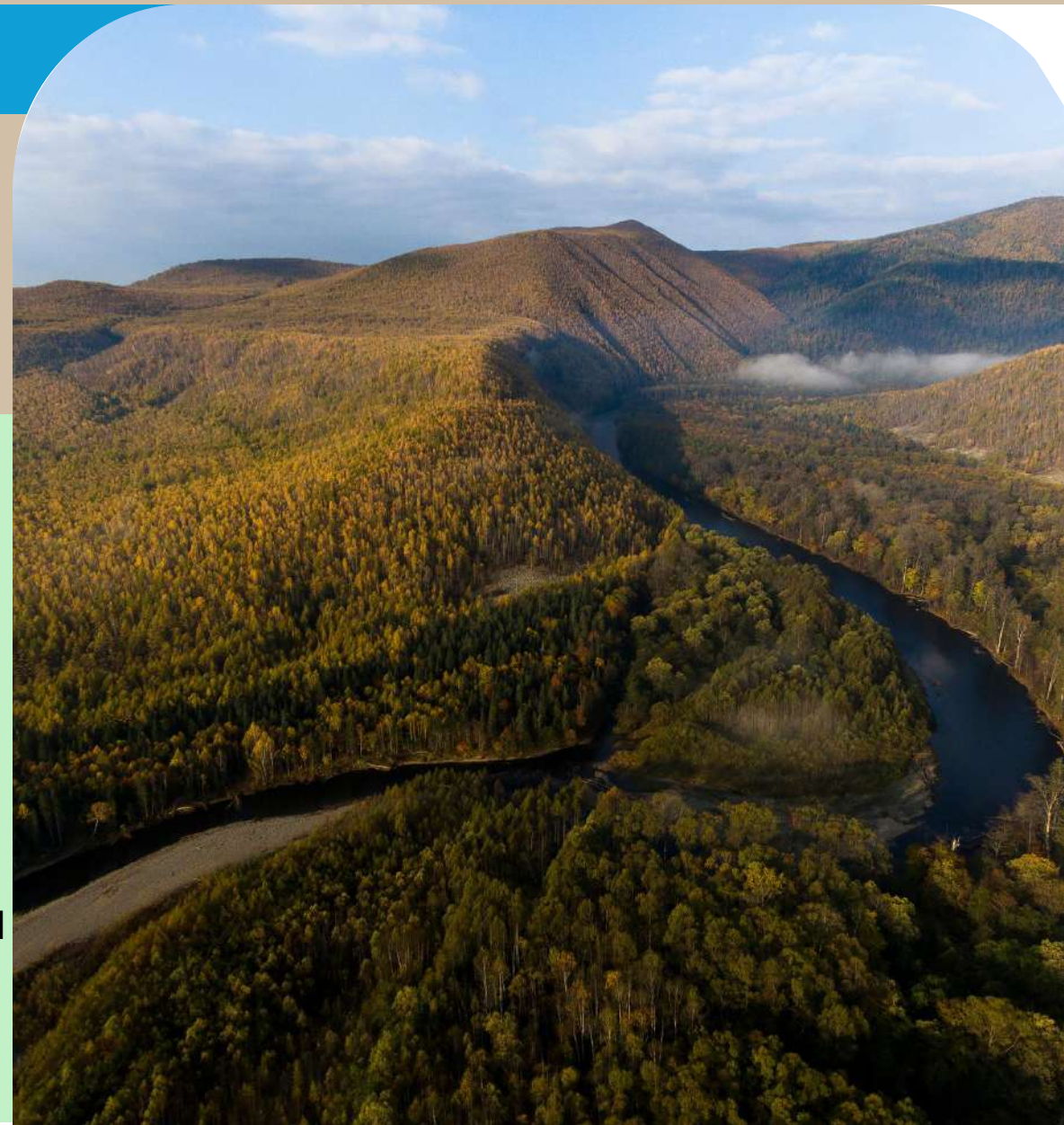
## Case Story Title: Guardians of the Nature

*By Viktor Suliandziga-Bagat*

**Region:** Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia region

**Description of community:** Population does not exceed 1500 people, live in forest by the rivers

**Quote:** Animistic worldview, everything and everyone has a soul and spirit.



## Short description of story

- The Udege are a native people of the [Primorsky Krai](#) and [Khabarovsk Krai](#) regions in Russia. The Udege speak the [Udege language](#), which belongs to the [Tungusic language family](#). Their religious beliefs include [animism](#), [animal worship](#), and [shamanism](#).
- The Udege people's beliefs related to hunting rituals are inextricably linked to the veneration of animals such as the bear and the tiger. The Udege sincerely believed that their distant ancestors owed their origins to animals, so they worshipped their totems, hoping for their protection and assistance. Legends about the origin of Udege from bears are recounted in detail.







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# Pema Wangmo Mugum

## Asia

Local Communities and Indigenous Peoples Platform (LCIPP)



# Mugum Hyul

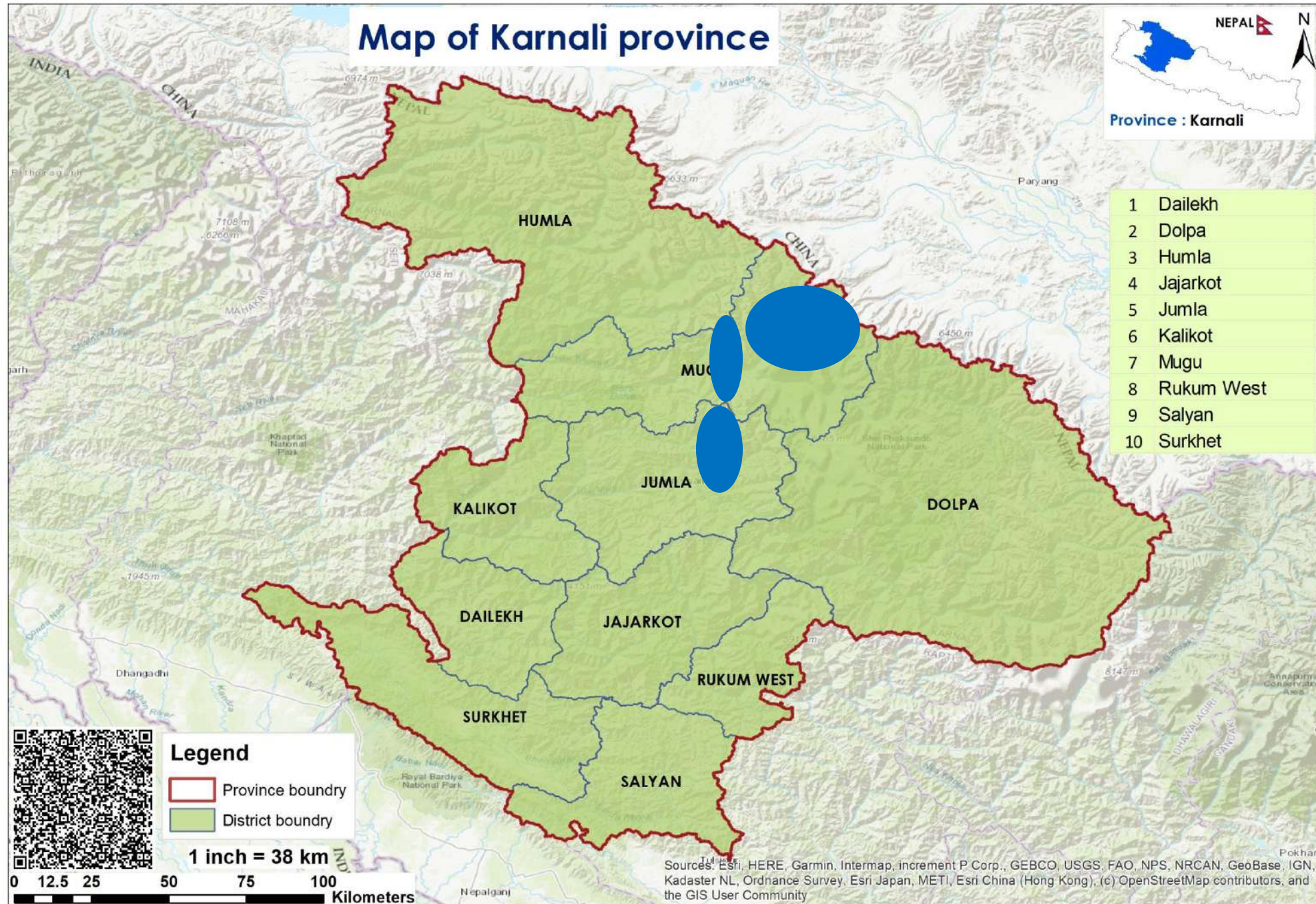


# Mugumpa: Mugum Peoples

Asia, Nepal



# Map of Karnali province

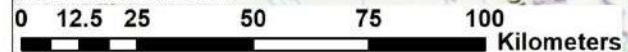


- 1 Dailekh
- 2 Dolpa
- 3 Humla
- 4 Jajarkot
- 5 Jumla
- 6 Kalikot
- 7 Mugu
- 8 Rukum West
- 9 Salyan
- 10 Surkhet

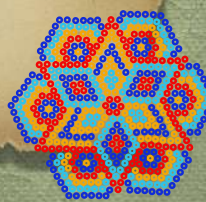


**Legend**  
Province boundary  
District boundary

1 inch = 38 km



Sources: Esri, HERE, Garmin, Intermap, increment P Corp., GEBCO, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), (c) OpenStreetMap contributors, and the GIS User Community



# Herbs Collection

## Practice: Yarsha Gumba





- Decreasing snowfall
- Changed snowfall pattern
- Unpredictable Weather



Where are we  
now?



# Multiplied Impacts: Climate and State



2008



2025





Thuji Che!

Thank you!

**Pema Wangmo Mugum**

**WE-Women from Indigenous  
Nationalities (WE-WIN)**



Thank you

Bhutila Sherpa (Dhokpya), NEFIN  
Pema Wangmo Mugum, YFIN Nepal



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# Vasilii Kazaev

Central and Eastern Europe, Russian Federation,  
Central Asia and Transcaucasia

# Юкагиры

## Влияние современных климатических изменений на традиционные промыслы юкагиров: охота и рыболовство

*By Vasilii Kazaev*

Василий Казаев, Российская Федерация

- Юкагиры
- 1800 человек · Северо-Восточная Сибирь
- Якутия · Чукотка · Магадан
- → Оленеводство
- → Рыбалка
- → Охота



- 1. Непредсказуемость погоды**
- 2. Опасности для жизни**
- 3. Влияние на охоту и  
рыболовство**



## Нарушение традиционных путей и сроков миграции дикого северного оленя.



## Ухудшением доступности охотничьих угодий.



# Влияние на традиционное рыболовство



## Влияние на традиционное рыболовство



## Влияние на традиционное рыболовство



# Заклучение





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# Angelius Mangatasi Nababan

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

## People/Community: Namblong Tribe

# Indigenous Peoples Economy is Guardians of the Forest Economy

*By Angelius Mangatasi Nababan*

**Region:** Indonesia, ASIA

### **Description of community:**

The Namblong tribe is one of the indigenous communities located in Jayapura Regency, Papua Province, Indonesia, with a strong social structure based on a clan-based system. Legally, the existence and rights of this indigenous community have been recognized through Regional Regulation No. 8 of 2021, which was subsequently strengthened by Regent Regulation No. 116 of 2022, establishing official recognition of the indigenous community and its customary territory. The Namblong tribe consists of 44 clans with a population of approximately 15,000 people, spread across 3 districts and covering 25 villages. The customary territory they manage is approximately 52,765 hectares, serving as both a living space and a source of livelihood for the community, including practices in forest management, agriculture, and the utilization of natural resources based on local wisdom.

### **Quote:**

BUMMA: Protecting and Managing Customary Land



# Short description of story

## BUMMA Namblong

Bumma Namblong is a business entity owned and led by the Namblong Tribe:

1. The business entity established by the Namblong indigenous community is a limited liability company (PT).
2. Collectively owned by 44 clans as a representation of their customary rights.
3. The company's leadership structure is filled by indigenous members of the Namblong Tribe, with a board of commissioners comprising Alex Waisimon, Abraham Yenetawa, and Kornelia Yewi, as well as an executive board led by Yohana Tarkuo as CEO and Yusup Kasmando as COO.
4. The company's primary mandate is to sustainably preserve and manage the Namblong Tribe's customary territory, which covers approximately 52,765 hectares.
5. In carrying out its mandate, the company aims to preserve natural and cultural resources, improve the well-being of the approximately 15,000 members of the Namblong Tribe, create jobs, promote a traditional-based economy, increase the Local Revenue (PAD) of Jayapura Regency, and contribute to efforts to maintain global climate stability.

## For further information



Contact us:

hello@mitrabumma.com

## Source/additional:

- a. [Mitra BUMMA](#)
- b. [BUMMA Namblong](#)
- c. [Video: BUMMA Namblong](#)
- d. [Song : Menoken](#)
- e. [Presentation](#)

# Case Story Title: Indigenous Peoples Economy is Guardians of the Forest Economy

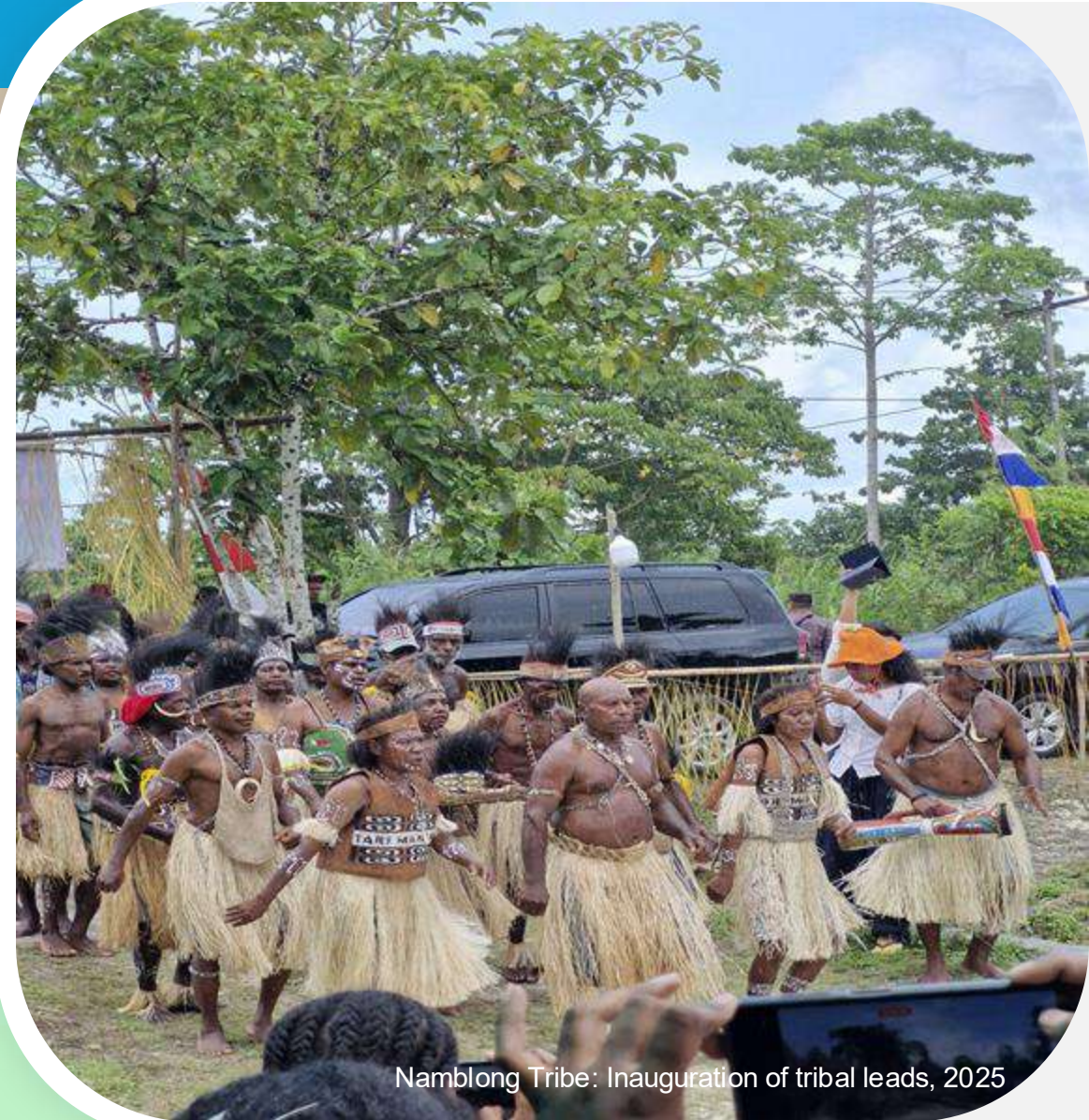
**Region:** Indonesia, ASIA

### Description of community: Namblong Tribe

1. One of the indigenous communities located in Jayapura Regency, Papua Province, Indonesia,
2. Legally, the existence and rights of this indigenous community have been recognized through Regional Regulation No. 8 of 2021, which was subsequently strengthened by Regent Regulation No. 116 of 2022, establishing official recognition of the indigenous community and its customary territory.
3. The Namblong tribe consists of 44 clans.
4. A population of approximately 15,000 people
5. Spread across 3 districts and covering 25 villages.
6. The customary territory they manage is approximately 52,765 hectares, serving as both a living space and a source of livelihood for the community, including practices in forest management, agriculture, and the utilization of natural resources based on local wisdom.

### Quote:

Protecting and Managing Customary Land



Namblong Tribe: Inauguration of tribal leads, 2025

# Short description of story

1

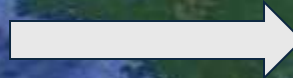
## TANAH PAPUA

### From Extractive Economy To Indigenous People Economy

#### Currently:

Est. 300 logging, mining,  
plantation companies

Est. 15 million hectares total  
concessions

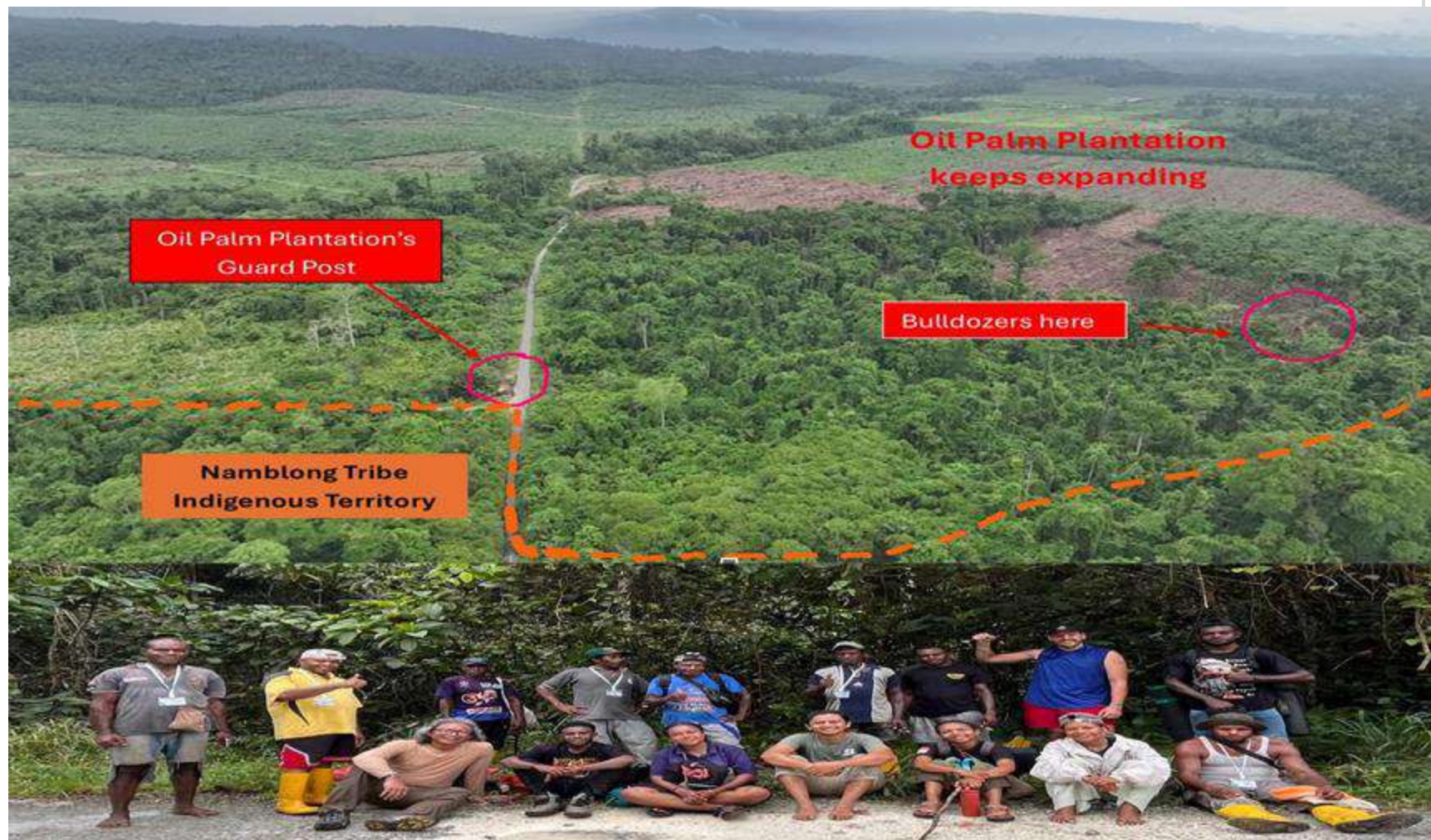


#### On the way to:

300 BUMMAs of the 300 tribe

32 million hectares of forest  
protected and managed

\*Data from Forest Watch Indonesia



## PT Permata Nusa Mandiri

- Oil palm corporation
- 30.000 Ha consecion of PT PNM in the Namblong Tribe territory

## What to do?

## Needed in getting there:

- Sovereignty over culture and territory
- Governing Institution
- Protecting and managing natural and cultural wealth
- Building livelihood and economy of the Indigenous Peoples.

## Notes:

The emphasize on **Territorial** Orientation and **Institutional** Approach.

How?

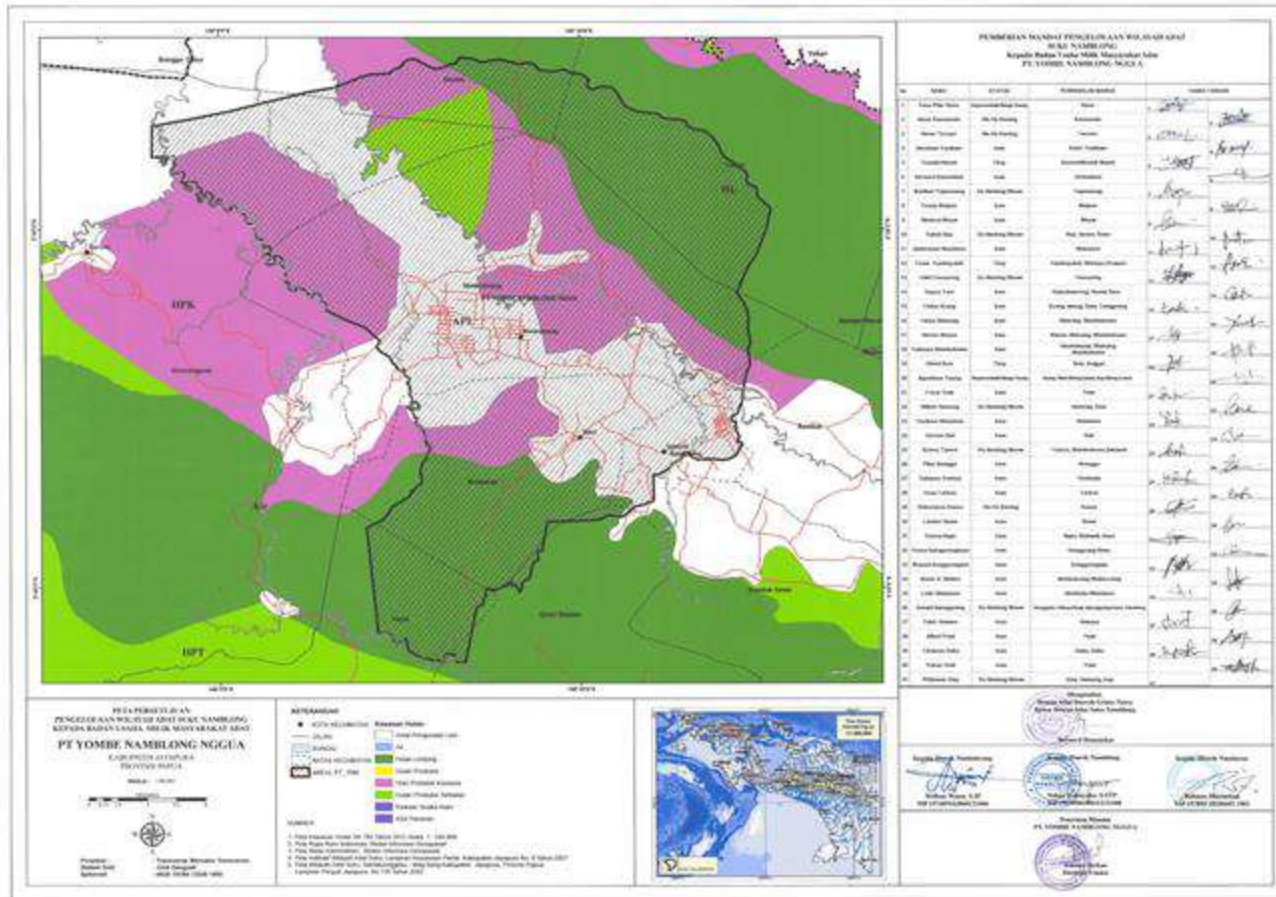
## 1. Start with Menoken



**What the Menoken?  
for what?**

1. Cultural Pathwat
2. Community Organizing
3. Learning Capasity:
4. Convidance

## 2. Tribe forms, leads and run BUMMA

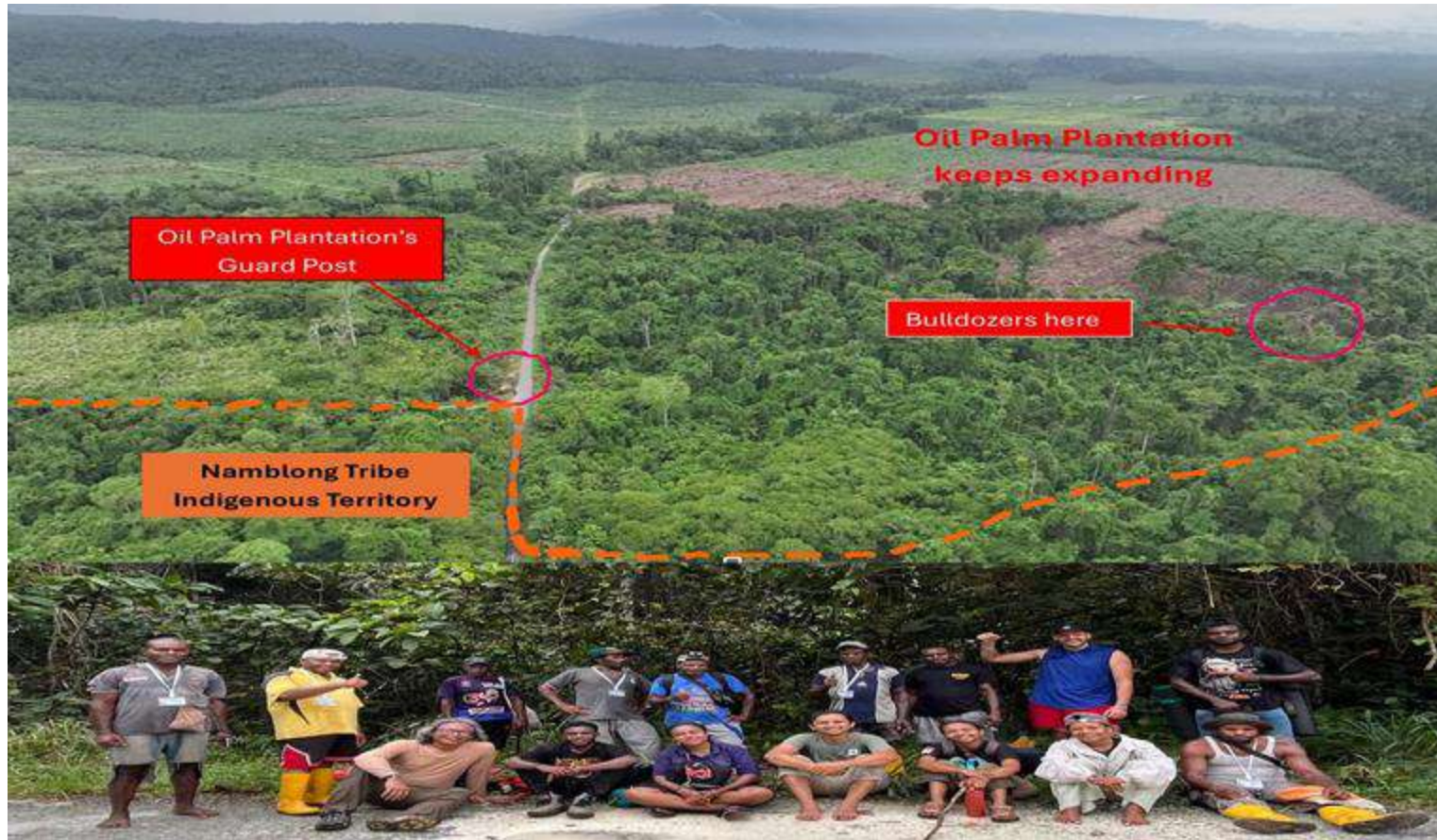


### BUMMA Namblong

Bumma Namblong is a business entity owned and led by the Namblong Tribe

1. Legal Entity: Perseroan Terbatas (LLC)
2. Shareholders: All clans in the tribe
3. Leadership: Commissaries &
4. Directors from the tribe
5. Mandate: Protect and Manage
6. the tribe's Indigenous Territory

## 3. Protecting Namblong Tribe Territory



2025, Ku Defeng You Hlu (namblong language for forest patrol)

## Contribution to climate change mitigation:

- Avoided Planned Deforestation and Improved Forest Management.
- Afforestation, Reforestation, Revegetation.
- Strong governance and tenurial security.

Summary of potential Carbon Project of BUMMA Namblong, BUMMA Mare, BUMMA Kanum:

No.	Project Type	Tribal Territory & Size	Project Area	Location	Development Stage	Methodology	Total VCUs & Project Duration
1	Avoided Planned Deforestation (APD)	Namblong, 52,530 ha	9,831 ha	Jayapura, Papua	Eligibility Study completed	VCS VM0007 REDD	1.25MM (26 years)
	Improved Forest Management (IFM)	Mare, 66,202 ha	44,442 ha	Maybrat, Southwest Papua	Eligibility Study completed	VCS IFM	1.65MM (26 years)
2	Aforestation, Reforestation, Revegetation (ARR)	Namblong, 52,530 ha	7,698 ha	Jayapura, Papua	Pre-feasibility Study completed	VCS VM0047	1.196MM (40 years)
		Kanum, 330,800 ha	31,935 ha	Merauke, South Papua	Pre-feasibility Study completed	VCS VM0047	3.34MM (40 years)



United Nations  
Climate Change

# Sameer Ali

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)



*Photos submitted by: Sameer Ali*



United Nations  
Climate Change

# Module II: From observed impacts to regenerative, community-led solutions, stewardship, and practices

Moderated by: Viacheslav Shadrin (FWG of the LCIPP)



United Nations  
Climate Change

# Alexandra Maximová

Central and Eastern Europe, Russian  
Federation, Central Asia and  
Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

# Landscape regeneration through water retention measures and edible forests

By Alexandra Maximová

**Region:** Central and Eastern Europe - Slovakia

## Description of community:

Pospolitosť pre harmonický život (PHŽ) is the oldest civic association operating in Zaježová - it was founded in 1994.

We are developing and spreading the idea of harmonious life especially among young people, not only through theory, but especially through practical activities, non-formal and informal education and “learning by living”.

**Quote:** We live a harmonious life, where we live in harmony with nature, with other people and where the needs of personal development are met.



# Landscape regeneration

The project focuses on landscape regeneration through water retention measures and planting of an edible forest on an area of 0.42 ha.

Using swales, ponds and keyline design, it will improve the soil retention capacity on 2 ha, thereby reducing the risk of drought and erosion.

Dense planting of 1000 trees using the innovative Kuemann method, supports biodiversity and demonstrate sustainable production, especially of fruit, with minimal energy inputs.

## For further information



Please provide additional links or resources here...

### Source:

Alexandra Maximová  
alexmaxim@disroot.org



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Climate Change

# Alvian Wardhana

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

# Aruh Besar, a celebration of nature

By Alvian Wardhana

**Region:** Asia

**Description of community:** The Dayak Meratus are an Indigenous farming community living in the Meratus Mountains of South Kalimantan, Indonesia. To protect our forests and waters, we practice ladang, a traditional way of rotating small rice fields so the land can rest and recover naturally. Certain areas like sacred groves, springs, and hillsides are completely protected by pamali, customary rules that forbid cutting or planting there. At the center of village life is the balai adat, a meeting hall where elders called pamang read signs from the environment from the call of a hornbill, the direction of the wind, or the clarity of a stream. When a spring dries up or a rice harvesting season, the whole community comes together for Aruh Besar, the great ritual that restores balance between people and the spirits of the trees, stones, and rivers.

**Quote:** Tampung Tana – Bumi'ing (Holding the Land – Keeping the World Awake)



## Short description of story

Aruh Besar simply are an celebration for harvesting season. But deeply Aruh Besar can be understood as an indigenous ecological governance mechanism that regulates the relationship between the Dayak Meratus community and their ecological landscape through an annual post-harvest ritual system. Within this framework, the ritual is not merely spiritual but also serves as a socio-ecological regulatory instrument that binds collective behavior toward natural resources. Its implementation at the Balai Adat Kaharingan reinforces the legitimacy of customary norms as "unwritten rules" with communal binding force over environmental exploitation practices.

Operationally, Aruh Besar implements various forms of temporary yet effective behavioral environmental restrictions for conservation. An example is the 7-day, 7-night taboo period that prohibits activities such as tree cutting, wildlife hunting, and any actions disturbing the tranquility of the local ecosystem. From an ecological perspective, this mechanism functions as a temporary moratorium on resource extraction, thereby providing space for the micro-ecosystem recovery of forests and the short-term stabilization of local fauna populations.

Furthermore, Aruh Besar also functions as a resource-use synchronization system that aligns agricultural activities with ecological cycles. The marking of the end of the harvest through this ritual serves as a social indicator to prevent over-expansion of fields and encourages land rotation based on natural regeneration time. This practice indirectly supports a sustainable farming system (controlled swidden agriculture), in which the community only returns to utilize the land after a sufficient ecological recovery period, thus reducing forest degradation and maintaining the regenerative capacity of the landscape.



### For further information :

<https://jurnal.ulb.ac.id/index.php/civic/article/download/5111/3725>

**Source:**  
alviancontact@gmail.com

People/Community: Dayak Meratus

## Meraki, Climate Indigenous Youth Incubator Program

By Alvian Wardhana

**Region:** Asia

**Description of community:** The Dayak Meratus are an Indigenous farming community living in the Meratus Mountains of South Kalimantan, Indonesia. To protect our forests and waters, we practice ladang, a traditional way of rotating small rice fields so the land can rest and recover naturally. Certain areas like sacred groves, springs, and hillsides are completely protected by pamali, customary rules that forbid cutting or planting there. At the center of village life is the balai adat, a meeting hall where elders called pamang read signs from the environment from the call of a hornbill, the direction of the wind, or the clarity of a stream. When a spring dries up or a rice harvesting season, the whole community comes together for Aruh Besar, the great ritual that restores balance between people and the spirits of the trees, stones, and rivers.

**Quote:** Tampung Tana – Bumi'ing (Holding the Land – Keeping the World Awake)



## Short description of story

Meraki (Merdeka Anak Muda Indonesia) an Indigenous Climate Youth Incubator project started within the first phases, which focus on a series of workshops that are divided into 3 core learning which Global Citizenship Education and Social Emotional Learning (GCED-SEL), entrepreneurship, and environmental problem-solving. In the series of workshop the participants gain diverse learning tools while solving diverse climate issues within game-fication, business and advocacy tools. Then, the Meraki project continues within a grouping of Indigenous youth with the same interest in climate issues, where, within these phases, the participants will receive mentoring to create their climate initiatives while gain seed fund for their project, mentors facilitate the process and share their resources based on the group needed where it can be project tools, stakeholder strategies, and monitoring and evaluation analyst. After they create their own project, we comeback into a huge group position where every participant shares their best practices and their recommendations to the local government within a policy brief approach while share their project. Within Meraki, the participants are encouraged to make impact from downstream on the ground to the upstream on the policy level while build an continue dialogue spaces to made intervention on the local government policy and project related on climate and environmental protection areas. Impact so far :

1. 100 Indigenous Youth aged 14-25 received Incubator Program that support more resilience Indigenous youth toward climate change impact
2. Improvement in participants' existing GCED-SEL skills by up to 56%, Environmental Management Skills by up to 76%, and entrepreneurship skills by 91.3%.
3. 100 individual climate initiatives ranging from composting and reusable drinking containers, and much more
4. 8 group project initiatives ranging from environmental health projects, well-being projects, to environmental preservation adventures
5. Indirect impact on 650 youth through social media and existing projects.
6. I had chance to share my work of Meraki at 18<sup>th</sup> Expert Mechanism on The Rights of Indigenous Peoples in July 2025



### For further information :

<https://bit.ly/Meraki2025>

### Source:

alviancontact@gmail.com



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Climate Change

# Ghanshyam Pandey

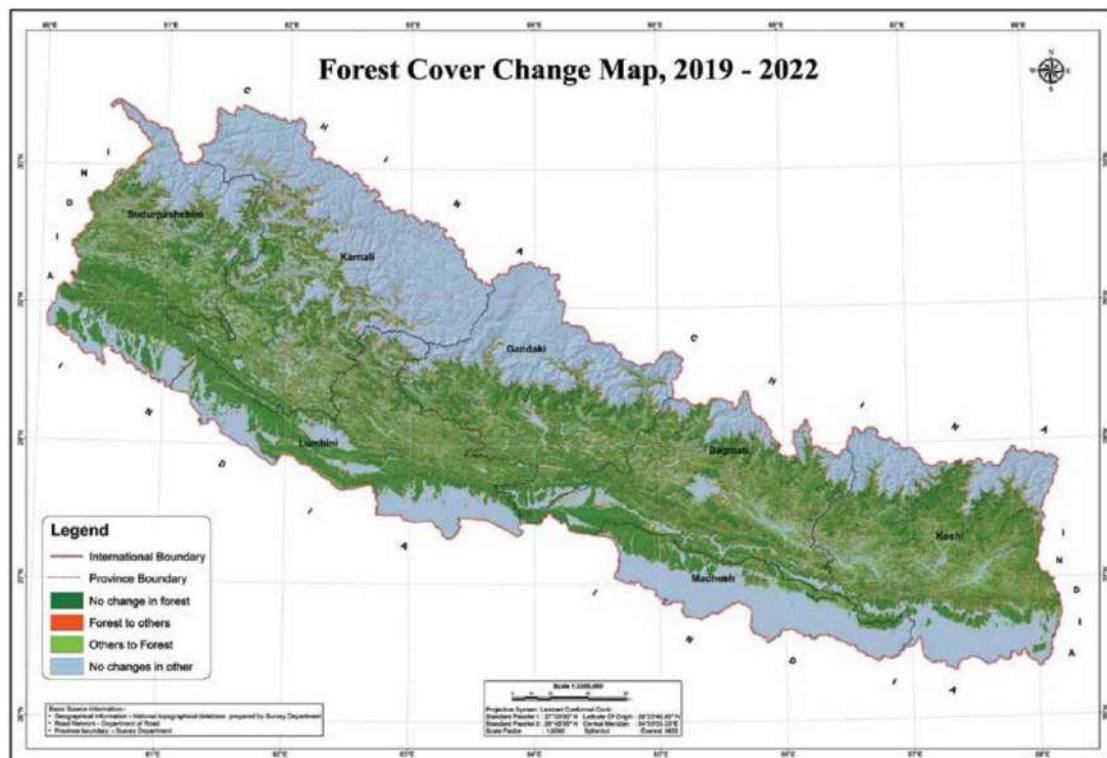
Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

# ROLE OF COMMUNITY FOREST IN NEPAL'S LAND RESTORATION.

**Ghanshyam Pandey**  
[pandeygs2002@yahoo.com](mailto:pandeygs2002@yahoo.com)  
**+977-9851002110**  
**Chairperson**  
**Green Foundation Nepal,**  
**Kathmandu, Nepal**





**Total Forest Coverage:** 46.08% of the total area.  
**Green Coverage:** 6.79 Millions ha  
**Growth:** Increasing Trend : ~29% (1994), ~39% (2010s), 44.74% ( 2015-2023), 46.08% (2024 onwards)  
**Community Forestry:** ~35% of total Forest Area.

## Community Forest of Nepal.



CFUG Number: 23026



Forest Area: 2.4 Millions Ha



Households Affiliated: 3.1 Millions



CFUG Members: 16 Million Individuals

# The Myth of Demographic Destruction

“ Increased population do not destroy forest, rather bad policy is the destroyer of the forest. ”

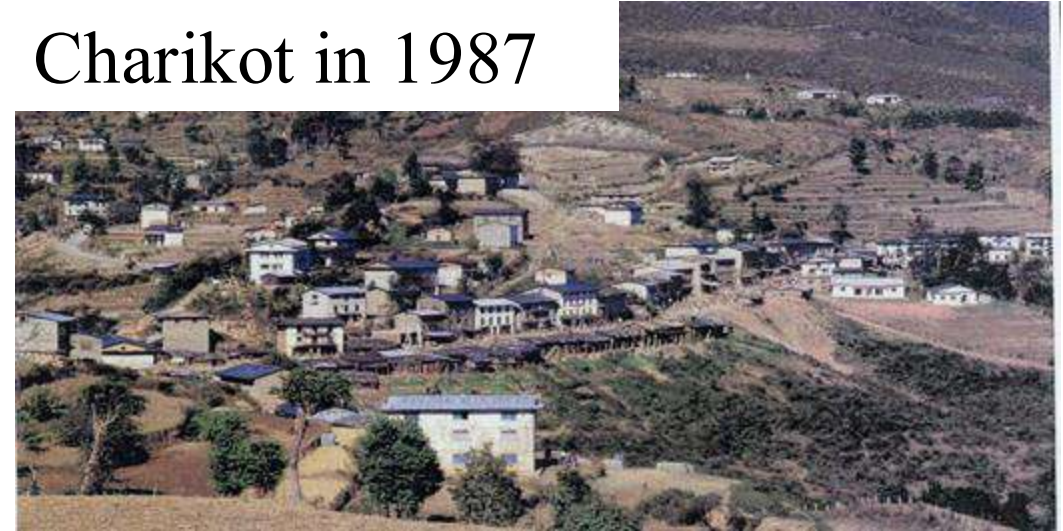


# Forest Restoration-Photographic Evidence



Jiri in 1968

Charikot in 1987



**Increased population do not destroy forest, rather bad policy is the destroyer of the forest**

Charikot in 2017



Jiri in 2018





# Sweat Equity in an Empowered Landscape

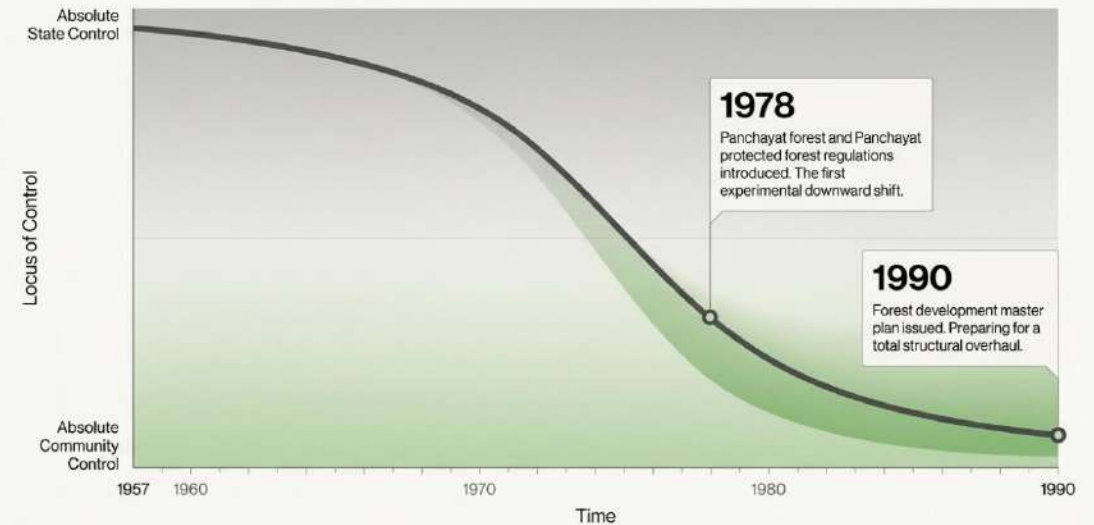


Active restoration—hands in the dirt planting saplings—is the direct operational outcome of the 2024 Sustainable Forest Management Guidelines and the preceding decades of community trust.

## The Policy Paradigm Shift: Extractive vs. Empowered

	The Extractive State (Pre-1978)	The Empowered Community (Post-1993)
Primary Function	Power currency	Sustainable livelihood
Locus of Ownership	State/Feudal rulers	Local user groups
Primary Beneficiary	Elites	Grassroots communities
Environmental Result	Deforestation (Grey) 	Restoration (Green) 

## Relinquishing Control to the Grassroots



# The Legislative Turning Point



# Policy Becomes Human Action



The 1993 and 1995 acts created these exact local user groups.

The locus of control is no longer a distant parliament, but a circle of local stakeholders actively managing their own resources.

# Modern Frameworks of Sustained Empowerment



## The Nepal Model: A Systemic Feedback Loop



**FOREST DOESN'T GROW ONLY ON  
LAND, BUT ALSO WITHIN  
COMMUNITY AS WELL.**

## WAY FORWARD:

1. Sustainable livelihood enhancement (promote agroforestry and mixed plantations)
2. Bioeconomy
3. User-friendly policies
4. Train forest user groups in sustainable forest management standards implementation.
5. Integration of Data, Devices and Technology.
6. Institutionalize partnership through cross-sectoral coordination.

# THANK YOU



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Climate Change

# Irina Kurilova

Central and Eastern Europe, Russian  
Federation, Central Asia and  
Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

## People/Community: YUKAGIRS

### Module II: From observed impacts to regenerative, community-led solutions, stewardship, and practices

*By Irina Kurilova*

**IRINA KURILOVA**, Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia

**Yukaghirs**

**1,800 people · Northeast Siberia**

**Yakutia · Chukotka · Magadan**

→ Reindeer herding

→ Fishing

→ Hunting

**"Man is a part of the earth, not its master"**



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## How traditional knowledge helps reindeer herders overcome the challenges of climate change

For many of us → data, models, forecasts



For Arctic reindeer herders → daily survival



# 1. Flexibility

- No fixed routes
- Decisions based on observation
- Snow · ice · pasture



# Ice crust = no food



## When ice blocks food → herders change routes



## 2. Early warning

- Dozens of snow types
- Detect dangerous ice layers
- Move herds in advance



### 3. Traditional clothing → survival Modern clothing → fails in Arctic conditions



Reindeer herders of the Olerinskaya tundra during the Soviet era. Photo from the mini-museum at the Andryushkino kindergarten.





Yukaghir elders, Khalarcha tundra, Yakutia



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Photo credit:



Yukaghir women in traditional dress, Olerinskaya tundra, Yakutia



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Local Communities and Indigenous Peoples Platform (LCIPP)

Photo credit:



Young reindeer herder, Chukotka



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Local Communities and Indigenous Peoples Platform (LCIPP)

Photo credit:



## 4. Social resilience

- Shared pastures
- Shared herds
- Shared knowledge



Reindeer Herders of the Olerinskaya Tundra. Foto: N.S. Goncharov. 2021





Reindeer Herders of the Olerinskaya Tundra. Foto: N.S. Goncharov. 2021.



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Local Communities and Indigenous Peoples Platform (LCIPP)

Photo credit:



# Traditional knowledge provides:

- Flexibility
- Early warning
- Social resilience



**Traditional knowledge is not the past.**



Reindeer herders don't just adapt to climate.



They read it.





Thank you!





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# Andrei Isakov

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Federation, Central Asia and  
Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)



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# LCIPP Biregional Gathering for Asia and Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia regions

*By Andrei Isakov*

## **Traditional Knowledge and Climate Change Adaptation: The Case of the Arctic Regions of Yakutia**

21 April 2026 | 9:00 – 18:00 KST

Climate Week-3, Yeosu, Republic of Korea

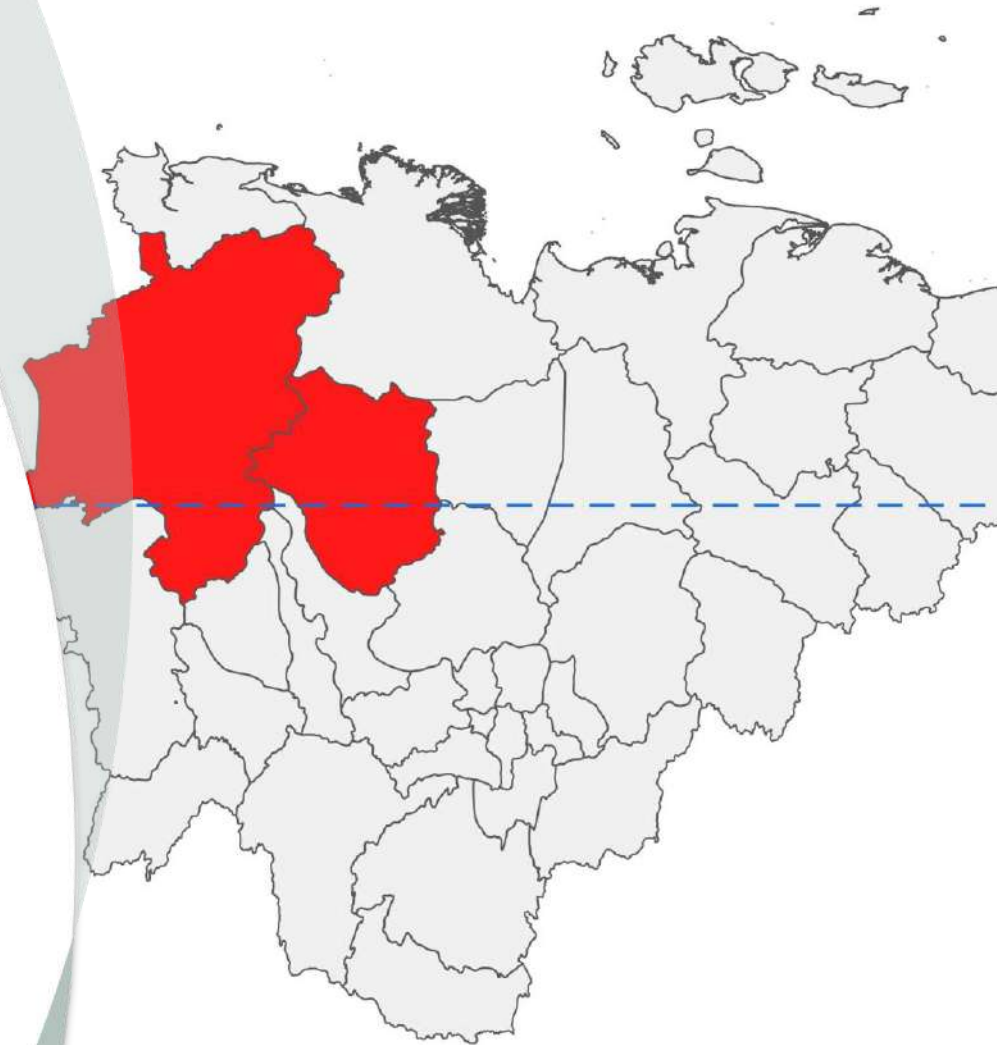


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Local Communities and Indigenous Peoples Platform (LCIPP)

# Climate change in the Arctic: a view from the ground

- Northern Yakutia — Olenek & Zhigansk districts
- Not only scientific models matter
- Key source: lived experience of Indigenous communities



The Olenek and Zhigansk districts are highlighted in red; the dotted line is the Arctic Circle.

## What local people observe

**Region:** Russian Federation, Republic of Sakha (Yakutia), Arctic regions - Olenek & Zhigansk districts

**Description of community:** Fishermen, Hunters & Reindeer herders

**Quote:** “Fishing regulations are standardized and do not reflect local realities”

- 🐟 Fish catches are decreasing
- 🦌 Wild reindeer migration routes are changing
- 🐺 Predator populations are increasing
- ❄️ Rivers freeze later — seasonal calendar is shifting
- 🌿 Southern species moving north



## Community-based adaptation in action

**Region:** Russian Federation, Republic of Sakha (Yakutia), Arctic regions - Olenek & Zhigansk districts

**Description of community:** Fishermen, Hunters & Reindeer herders

**Quote:** “After community discussions, an area near Zhigansk was officially designated for traditional fishing”

- Local monitoring groups created
- (hunters, fishers, reindeer herders)
- Observations are becoming structured
- and visible
- Communities are strengthening their
- knowledge systems



## Youth & the intergenerational model

**Region:** Russian Federation, Republic of Sakha (Yakutia), Arctic regions - Olenek & Zhigansk districts

**Description of community:** Fishermen, Hunters & Reindeer herders

**Quote:** “Climate change is not a future scenario — it is already happening”



Schoolchildren monitor:

- Water quality
- Erosion
- Waste
- Food availability

# Move from observing communities to working with them as equal partners

## Conclusion:

The experience of the Arctic regions of Yakutia shows that climate change adaptation is already taking place at the level of local communities – through observation, the rethinking of traditional practices, and the search for new solutions. Traditional knowledge not only remains relevant but is becoming an essential tool for understanding ongoing environmental changes. When combined with modern monitoring approaches, it helps create a more accurate and comprehensive picture of what is happening. This experience demonstrates that the resilience of northern territories largely depends on the ability to connect knowledge systems, generations, and approaches.

## Recommendations:

To strengthen adaptive capacity, it is necessary to develop mechanisms that allow local observations to be incorporated into decision-making processes at regional and national levels. Greater flexibility in the regulation of traditional resource use is essential, as well as continued support for Indigenous community participation in environmental monitoring and the expansion of educational opportunities for youth. It is also important to strengthen dialogue between science, government, and local communities, recognizing traditional knowledge as an equally valuable source of information. Only through such an approach can effective and sustainable solutions be developed in the context of a rapidly changing climate.



**Source:** Andrei Isakov

[ando254352@gmail.com](mailto:ando254352@gmail.com)



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Climate Change

# Mariam Jorjadze

Central and Eastern Europe, Russian  
Federation, Central Asia and  
Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

# Case Story Title: ELKANA initiative – returning heritage crops to farmers

By Mariam Jorjadze

**Region:** Transcaucasia region

**Description of community:** Rural communities practicing agroecological or extensive agriculture in Georgia are predominantly composed of smallholder family farms. Around 41-42% of the population lives in rural areas, with many engaged in agriculture, often as self-employed farmers. Most holdings are very small - typically under 5 hectares, often around one hectare, and are managed by households, with significant contributions from women in production, processing, and marketing. These communities rely on a mix of subsistence farming and small-scale sales in local and regional markets.

**Quote:** The restoration and cultivation of local crops are important both for preserving Georgia's unique agricultural biodiversity, traditional knowledge, and culinary heritage, and for enhancing the sustainability of agriculture in the context of climate change. Indigenous crops are increasingly demonstrating strong economic potential in this regard, while also contributing to higher consumption of nutritionally valuable products that meet the dietary needs of the local population



## Short description of story

In Georgia, rural communities traditionally valued living in harmony with nature and managing land in ways that sustain it for future generations. Farmers practiced diversified systems combining crops, livestock, orchards, and pastures, while saving local seeds and cultivating varieties adapted to local conditions. These practices helped maintain agricultural biodiversity, improve soil health, and strengthen resilience to climate variability. However, during the Soviet period many of these traditional systems were disrupted by centralized agricultural planning, which replaced diverse local practices with standardized production models. As a result, much traditional knowledge and local seed diversity were lost. Since 1996, Elkana works with farming communities to rebuild resilient agricultural systems by reviving traditional crops, restoring local knowledge, strengthening farmer-to-farmer learning and building collaborative markets, which contributes to climate adaptation and more sustainable relationships with nature.

**For further  
information**



[www.elkana.org.ge](http://www.elkana.org.ge)

**Source:**

Mariam Jorjadze  
Biological Farming  
Association Elkana  
Director@elkana.org.ge



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Climate Change

# Rodne Galicha

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

## Local Community: Sibuyan Island, Philippines

# Case Story Title: From Ridge to Reef: Community-Led Resilience in Sibuyan

By Rodne Galicha

### Region: Asia

**Description of community:** Sibuyan Island's local communities are small, close-knit, and deeply interconnected with their environment, living within a 445-square-kilometer island where mountains, forests, rivers, and seas shape daily life. Most households rely on a mix of agriculture, fishing, and forest resources, making their livelihoods highly dependent on healthy ecosystems. Lowland farmers, coastal fisherfolk, and upland Indigenous Peoples—particularly the Sibuyan Mangyan Tagabukid—are linked through shared watersheds and food systems, creating a strong culture of cooperation and stewardship. Community life is marked by resilience, mutual aid, and active participation in local governance, with people organizing to protect their environment, sustain their livelihoods, and respond collectively to climate risks and external pressures such as extractive industries.

**Quote:** From ridge to reef, our communities prove that true climate solutions protect ecosystems, empower people, and defend those who stand for both.”



## Short description of story

From our small island of Sibuyan—just 445 square kilometers—our story is one of interconnected resilience, where upland Indigenous Peoples, particularly the Sibuyan Mangyan Tagabukid, and lowland farming and coastal communities work together from ridge to reef; Indigenous stewardship of forests and watersheds sustains water, food, and even energy through mini-hydropower, while communities practice shared traditions like *tikop* and regenerative livelihoods in farming and fishing; through the work of Bayay Sibuyanon Inc., this collaboration is strengthened by knowledge-sharing, connectivity, and participation in local governance where even small democratic spaces allow voices to be heard; yet this living system is under threat, with around 12,500 hectares of forests facing mining pressures, reminding us that our struggle is not only to survive climate impacts but to defend the ecosystems, communities, and solutions that already sustain resilience.

### For further information



<https://bayay.ph>  
<https://facebook.com/BayaySibuyanon>

### Source:

[info@bayay.ph](mailto:info@bayay.ph)



United Nations  
Climate Change

# Andrey Stetsenko

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# Carbon Sequestration through Afforestation in Siberia and Central Asia: From Traditions to Digital Technologies

Experience of the Altai Forest Climate Project + AI and  
Drones for Cross-Border Cooperation

**Andrey V. Stetsenko,**  
Президент President of the Center for Environmental Innovations,  
PhD in Economics, Associate Professor, Faculty of Economics,  
Lomonosov Moscow State University

**Republic of Korea, April 21, 2026 | Climate Week – Yeosu, April  
2026 (CW3) | UNFCCC**



# Proven results



## Altai Forest Climate Project

49 years

**OF FOREST LAND LEASE  
(2012-2061)**

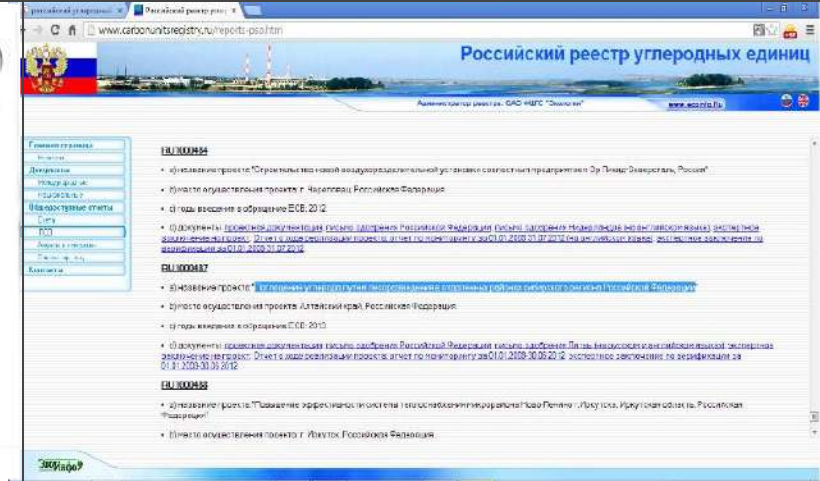
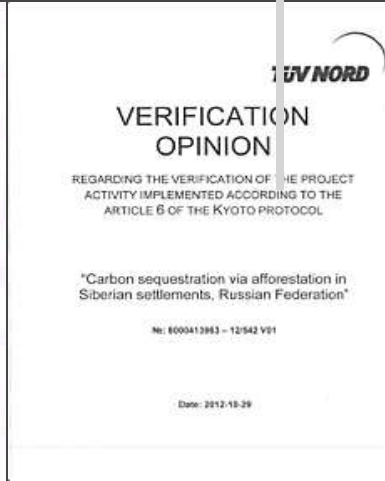
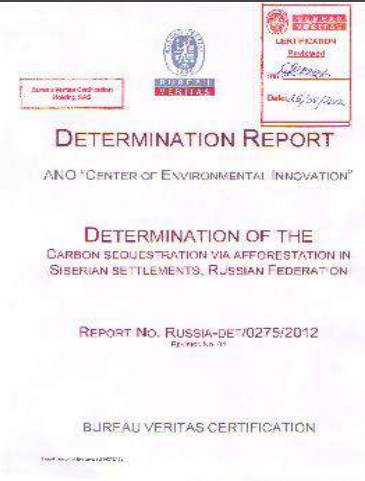
10 000 ha

**PROJECT AREA**

4,7 million  
tons  
**CO2 ALREADY  
ABSORBED**

>600 million  
trees  
**ON LEASED LAND**

UNFCCC Google Search	
Your location: JI Home > JI ITL Projects > DB > CR2953AG70LV4GM90UH56C1P0191Z	
<b>RU1000487: Carbon sequestration via afforestation in Siberian settlements, Russian Federation</b>	
Last updated	10 Jul 12
ITL project ID	RU1000487
Project title	Carbon sequestration via afforestation in Siberian settlements, Russian Federation
Project location	Altai Kray, Siberia, the Russian Federation
Host Party	Russian Federation
Other Party	Switzerland
Type of Project	Large Scale
Fee to be paid	20,000 USD
Sectoral scope(s)	14: Land use, land-use change and forestry
"Track"	1
JI Programme of Activities	LULUCF project
JI Projects	Yes



- Profitability 40–50% per year
- Payback – first year of carbon credit sales

**Conclusion: the model works, makes a profit and really reduces CO2.**

# Why does traditional reforestation stall?

- Labor shortage in remote regions
- High planting cost:  
320,000 RUB/ha – 3,800 EUR/ha
- Low survival rate and lack of precise control
- Difficult to scale to millions of ha

## Solution – digital transformation: AI + drones

- Consortium with Finnish, Japanese, French research centers and Universities of Central Asia.



# How AI and drones are changing forest climate projects



1. Satellite + GIS → site selection and potential assessment
  2. Drone + LiDAR → 3D modeling and microsities
  3. Artificial intelligence → optimal density (1800+ trees/ha), tree species
  4. Precision seeding → capsules with seeds and hormones (drone shot)
  5. Emergence monitoring → AI drones, accuracy 97.8%
- Cost reduction by 2-5 times | up to 100 ha per day

# Transferring experience to Central Asia

## Why this is relevant:

- Urgent need for reforestation and desertification control (Uzbekistan, Kazakhstan)
- Climatic and natural conditions similar to Altai
- Readiness for carbon projects (Paris Agreement, ESG)

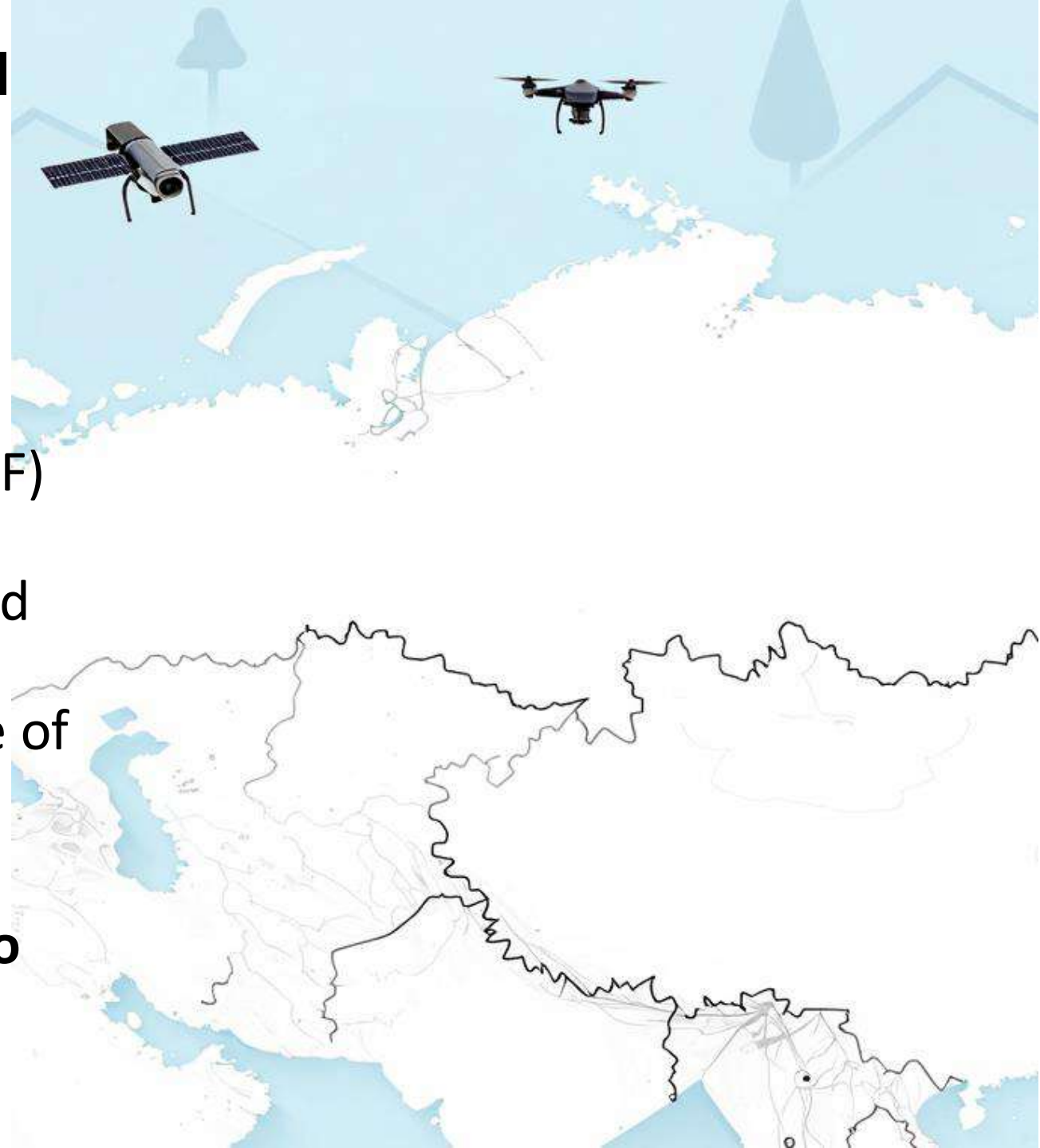
## What we propose:

- Adapt the Altai LCP methodology (carbon absorption calculation, UNFCCC certification)
- Implement digital platform + drone seeding
- Create cross-border carbon projects – unified carbon credits



# Financing and benefits for all

- Carbon markets are growing: EU ETS ~€76/t CO<sub>2</sub>, Asian exchanges from \$5 to \$38/t
- Access to the Green Climate Fund (GCF) and international investors
- Our model: Scientists – technology and methodology, Central Asian countries – land and new jobs, investors – purchase of carbon credits
- **Pilot 100–500 ha in Uzbekistan or Kazakhstan in 2026–2027 → scaling to millions of hectares**



# Let's start cooperation today

- We invite governments, investors, carbon market operators
- Ready to launch a pilot project in Central Asia in 2026
- • Together we will turn the climate challenge into economic benefit



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**Andrey V. Stetsenko**, President of the Center for Environmental Innovations, PhD in Economics, Lomonosov Moscow State University





United Nations  
Climate Change

# Bharati Pathak

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)



# Role of Women in Community Forest Restoration and Biodiversity Conservation in Nepal

**Presented by: Bharati Pathak**

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- Advisor at Federation of Community Forest Users, Nepal (**FECOFUN**)
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# Women's Role in Forest Restoration



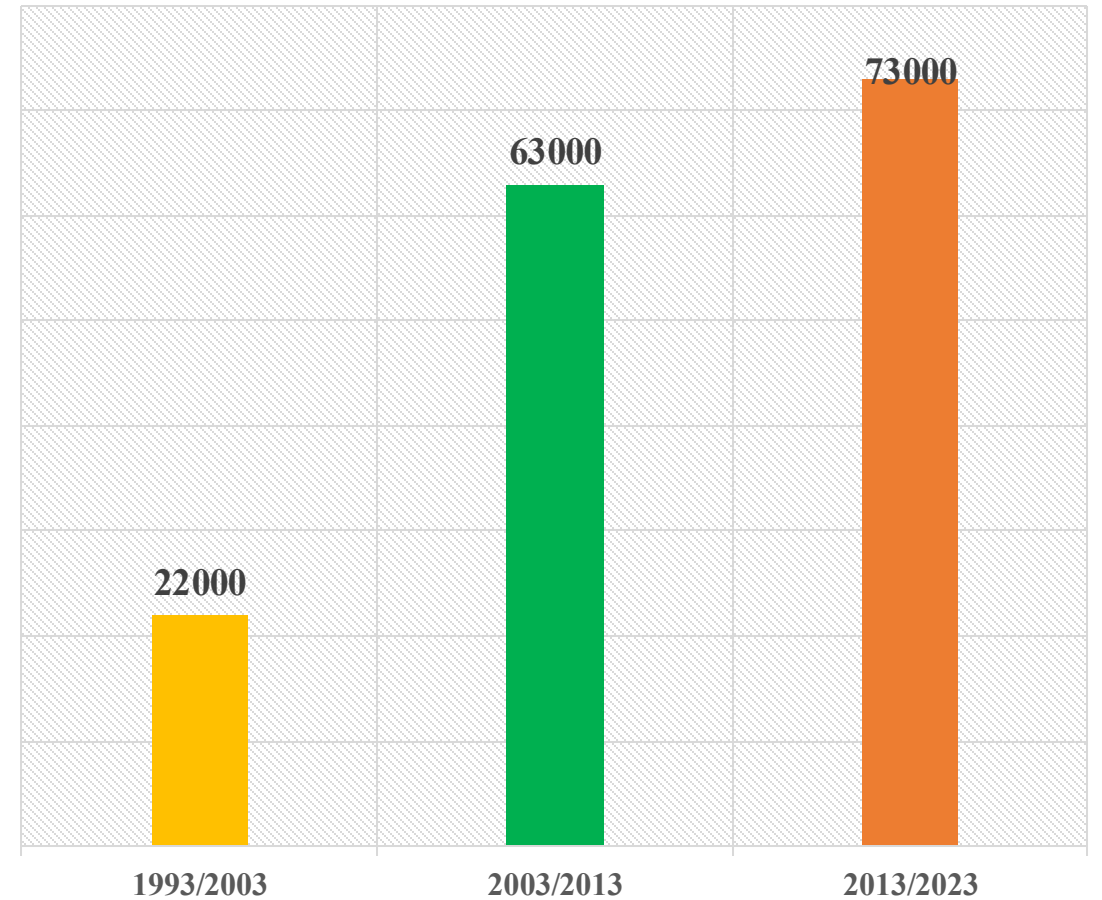
- Plantation in degraded and open land.
- Fire line construction in forest and control forest fire
- Water source protection.
- Bio-diversity conservation.
- Sustainable harvesting of forest resources.
- Protection and management of all natural.
- Carbon storage through natural resource protection and extension of area.
- Forest patrolling and protection.



# Achievements in Forestry Sector through Women Participation

- Plantation in degraded and open land.
- Control natural disaster and landslides.
- Water source protection and recharge pond construction.
- Women influencing policy.
- 50 % women leadership in CF.

Increasing women in Forest Management





## Key Impacts

- Community based enterprise establishment
- Income generation
- Biodiversity Conservation
- Fire line construction and control forest fire

## Challenges

- Limited land ownership.
- Low participation in decisions.
- Lack of women-friendly technology.
- Limited access to innovation.
- Unrecognized unpaid work.



## Way forward

- Implement SFM at local level.
- Promote women-led enterprises.
- Strengthen NBSAP implementation.
- Localize climate issues.
- Increase awareness.

# Thank you !!!



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Climate Change

# Markush Basumatary

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Module 2: Regenerative, Community-  
Led Solutions, Stewardship, and  
Practices Addressing Climate Change  
Bodo Indigenous Community,  
Bodoland, Assam, Northeast India  
(Asia)

Presented by:

Markush Basumatary

United Tribal Organisation of Assam (UTOA)

# Introduction

- The Bodo Indigenous community of Bodoland, Assam, practices a nature-centered way of life grounded in regeneration and ecological balance. Our community-led systems meet livelihood needs while restoring and protecting the environment — effective pathways for climate adaptation and resilience.

# Regenerative Practices

- Sustainable Agriculture: Mixed cropping, crop rotation, traditional seeds
- Organic Farming: Compost and natural inputs
- Soil and Water Conservation: Traditional techniques prevent erosion
- Biodiversity Protection: Supporting diverse crops and wildlife



Silkworm Rearing by Bodo Women



Fisherman in Bodoland

Stories by Soumya

# Community-Led Solutions

- Local Governance: Traditional councils guide natural resource management
- Participatory Decision-Making: Elders, women and youth included
- Adaptive Strategies: Farming adjusted to changing climate
- Disaster Response: Collective support during floods

# Stewardship of Land and Forests

- Land is identity and life, not a commodity
- Community Forest Management: Regulated use ensures regeneration
- Sacred Groves: Protected through cultural norms
- Sustainable Harvesting: Preventing overexploitation



Manas National Park in Bodoland Assam



Famous for one-horned rhino

# Cultural Knowledge & Practices

- Seasonal knowledge guides agricultural cycles
- Seed Preservation: Climate-resilient indigenous varieties
- Medicinal Plants: Sustainable forest-based health resources
- Cultural Festivals: Reinforcing harmony between humans and nature

# Role of Women and Youth

- Women: Key custodians of seeds, food and ecological knowledge
- Youth: Engaged in climate awareness and community initiatives
- Intergenerational knowledge transfer strengthens resilience



Bodo women are extremely hard working. They take care of homes, kids, silkworm rearing and weaving, restaurants, and even fishing.

# Contribution to Climate Action

- Adaptation through resilient livelihoods
- Mitigation through low-carbon nature-based solutions
- Ecosystem restoration and biodiversity conservation
- Strengthened community resilience

# Challenges

- Land insecurity and encroachment in tribal areas
- Indigenous knowledge not recognized in policy
- Limited financial and technical resources
- Changing socio-economic conditions



# Key Message

- Recognize Indigenous knowledge in climate policies
- Support community-led initiatives with direct funding
- Secure land and resource rights
- Promote knowledge exchange locally and globally

# Conclusion

- The regenerative solutions of the Bodo Indigenous community show that sustainable climate action must be rooted in local knowledge and collective stewardship. Empowering Indigenous communities is essential for achieving global climate goals.

**Thank You**



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# Nicholas Mujah Ason

Central and Eastern Europe, Russian  
Federation, Central Asia and  
Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

# From Lockup to Stewardship

By Nicholas Mujah Ason

**Region:** Sarawak state is in Borneo Island Malaysia and its geographical position in South East Asia. Under political control of many colonial masters. Indigenous Political and social rights dictated not by laws but by politics of the day.

**Description of community:** Borneo island is predominantly occupied by and among many Indigenous tribes. The Dayak groups are the dominant number. Majority of Indigenous peoples are forest dependent and are subsistence farmers. Development plan and implementation are arbitrary without consultation and consent of affected Indigenous peoples.

**Quote:** **Land is life and Blood**. Forest land & Biodiversity are places acting as the hyper market.

## Impacts, struggle and challenges



# Short description of story

Since 2005 indigenous peoples initiate civil suit against logging and oil palm plantation includes Government agency.

It went through lengthy trail until 2018 winning through 3 level processes ,the High court, appeal court and country Apex court.

There after the rightful owners started planning to demarcate their territorial boundary with participatory survey and mapping to ascertain it specific boundary. In 2022 the community took step to capitalize the territorial control by proposing the communal reserved as forest eco-tourism spaces so to preserved the biodiversity and high conservation value areas. In 2024 the youth group started the social enterprise in growing stingless Bees for protein Honey as core product for income generation.

At present in collaboration with forest department the area being gazette as national Park with rights of Indigenous peoples recognized and in full stewardship and control.



**For further information**



whats Rainforest  
<http://. NTFP- EP>



**Source:** Nicholas mujah





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# Vyacheslav Taryashinov

Central and Eastern Europe, Russian  
Federation, Central Asia and  
Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

People/Community: Buryat

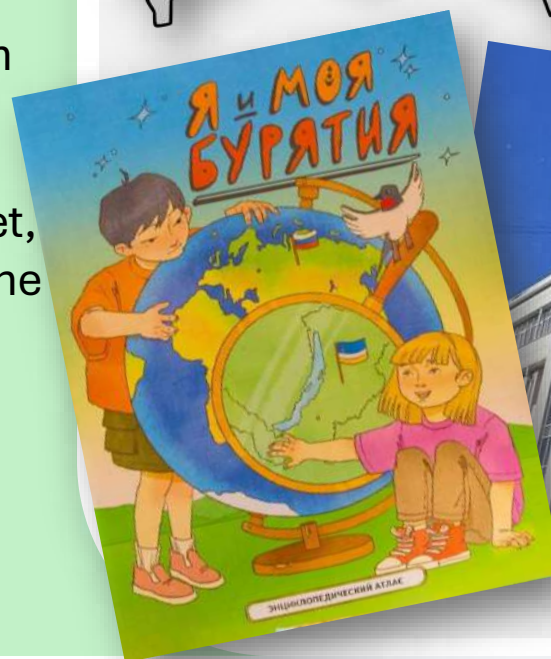
## Case Story Title: Our Land, Our Identity

By Vyacheslav Taryashinov

**Region:** Eastern Europe

**Description of community:** republic of Buryatia, a Russian region located in Siberia near the Lake Baikal.

**Quote:** “Our motherland begins with our home, our street, and the beauty of our land — the lake, the mountains, the forests, the steppes, and the rivers.”



# Short description of story

- I. Buryat State University graduates annually around 20 teachers of the Buryat language and literature. This is not just a number — it is a commitment and a guarantee that Buryat language will continue to live.
- II. The camp Rodnik helps children to connect with their cultural identity. We create spaces where children can learn about their heritage through traditional dances, songs and games. These are not just activities — they are living intergenerational practices that carry knowledge, values, and identity from one generation to the next.
- III. This April, an important cultural milestone took place in Buryatia. There was a presentation of the first children's encyclopedic atlas, “*Me and My Buryatia*”. This book is published in two languages – Buryat and Russian.

## For further information



<https://www.bsu.ru/>  
<https://camp03.ru/>

## Source:

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# Niya Tapo

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)



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Climate Change

# The Idu Mishmi Community

**Day 2: People/ community–The Idu Mishmi Community (Lower Dibang Valley and Dibang Valley), Arunachal Pradesh, India**

**22 April 2026 | 9:00 – 18:00 KST  
Climate Week-3, Yeosu, Republic of Korea**

# The Idu Mishmi: Deep Connection to the Himalayas

## Coexistence

Life is based on coexistence, where humans are viewed as an integral part of nature rather than separate entities from the surrounding environment.

## Traditional Law

Traditional governance systems guide all interactions with the land, ensuring community order and respect for the local Eastern Himalayan environment.

## Sustainable Living

The community has practiced sustainable resource management for generations, creating conservation practices that predate modern environmental movements.



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# People/Community: The Idu Mishmi Community (Lower Dibang Valley and Dibang Valley)

## Case Story : Community-Led Conservation (Community Conserve Area) The Elopa Etugu Community Eco-Cultural Preserve

Region: Asia(Arunachal Pradesh,India)

**Description of community:** The Idu Mishmi are an Indigenous community from the Eastern Himalaya, whose lives and knowledge systems are deeply connected with forests, rivers, and wildlife. Their worldview is based on coexistence, where humans are part of nature. Over time, increasing external pressures such as large-scale development and conservation approaches that do not fully recognize community systems, along with the gradual loss of traditional practices, created a need to reclaim stewardship over their ancestral lands. In response, the community established the Elopa–Etugu Community Eco-Cultural Preserve (EECEP) in 2022 as a community-conserved area. This initiative is community-led and rooted in customary governance, bringing together elders and youth to restore ecosystems and support sustainable livelihoods. The Idu Mishmi also practice culturally embedded conservation systems, where hunting is regulated by strict customary laws. Certain species, such as the tiger, are considered sacred and cannot be harmed. These practices reflect a deep relationship between people and nature.



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# Short description of story

**The ElopaEtugu Community Eco-Cultural Preserve (EECEP) reflects how the Idu Mishmi community is actively practicing community-led conservation through locally grounded systems. The initiative focuses on strengthening stewardship by creating clear community rules that regulate the use of land and resources, including restrictions on hunting, commercial extraction, and destructive practices. A key feature of this approach is the active involvement of youth as community rangers, researchers, and coordinators, ensuring both protection of the landscape and continuity of knowledge across generations. Importantly, individuals who were once engaged in hunting are now part of this system as community rangers, drawing on their deep knowledge of forests and wildlife. This transition has created alternative livelihood opportunities while transforming roles from extractive practices to conservation stewardship. The community also integrates traditional ecological knowledge with scientific tools such as camera trapping to monitor wildlife and understand ecosystem changes. Through these practices, biodiversity has improved, and the community has strengthened both ecological resilience and local livelihoods through eco-tourism and research. This approach highlights how Indigenous-led systems can effectively sustain livelihoods, restore ecosystems, and strengthen collective resilience in the face of climate change.**

# In Pictures





Quote – “For us, conservation is not a project it is our responsibility to our ancestors, our land, and our future generations.”

## For further information

<https://arunachaltimes.in/index.php/2022/06/04/elopa-and-etugu-villagers-declare-ancestral-land-as-community-conserved-area/>

<https://www.sanctuarynaturefoundation.org/article/new-cca-declared-in-dibang-valley>

<https://india.mongabay.com/2023/05/why-are-idu-mishmis-resisting-a-proposed-tiger-reserve-in-dibang-valley/>

<https://frontline.thehindu.com/the-nation/mega-dams-in-arunachal-pradesh-a-threat-to-its-environment-and-people/article66004544.ece/amp/>

Source – Niya Tapo, Elopa Etugu Community Eco-Cultural Preserve



## Short description of story

*The ElopaEtugu Community Eco-Cultural Preserve (EECEP) reflects how the Idu Mishmi community is actively practicing community-led conservation through locally grounded systems. The initiative focuses on strengthening stewardship by creating clear community rules that regulate the use of land and resources, including restrictions on hunting, commercial extraction, and destructive practices. A key feature of this approach is the active involvement of youth as community rangers, researchers, and coordinators, ensuring both protection of the landscape and continuity of knowledge across generations. Importantly, individuals who were once engaged in hunting are now part of this system as community rangers, drawing on their deep knowledge of forests and wildlife. This transition has created alternative livelihood opportunities while transforming roles from extractive practices to conservation stewardship. The community also integrates traditional ecological knowledge with scientific tools such as camera trapping to monitor wildlife and understand ecosystem changes. Through these practices, biodiversity has improved, and the community has strengthened both ecological resilience and local livelihoods through eco-tourism and research. This approach highlights how Indigenous-led systems can effectively sustain livelihoods, restore ecosystems, and strengthen collective resilience in the face of climate change.*

## For further information



<https://arunachaltimes.in/index.php/2022/06/04/elopa-and-etugu-villagers-declare-ancestral-land-as-community-conserved-area/>  
<https://www.sanctuarynaturefoundation.org/article/new-cca-declared-in-dibang-valley>  
<https://india.mongabay.com/2023/05/why-are-idu-mishmis-resisting-a-proposed-tiger-reserve-in-dibang-valley/>  
<https://frontline.thehindu.com/the-nation/mega-dams-in-arunachal-pradesh-a-threat-to-its-environment-and-people/article66004544.ece/amp/>

## Source:

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# Polina Shulbaeva

Central and Eastern Europe, Russian  
Federation, Central Asia and  
Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

People/Community: Selkup Indigenous

## Selkup collective practices for climate sustainability

*By Polina Shulbaeva*

**Region:** Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia region

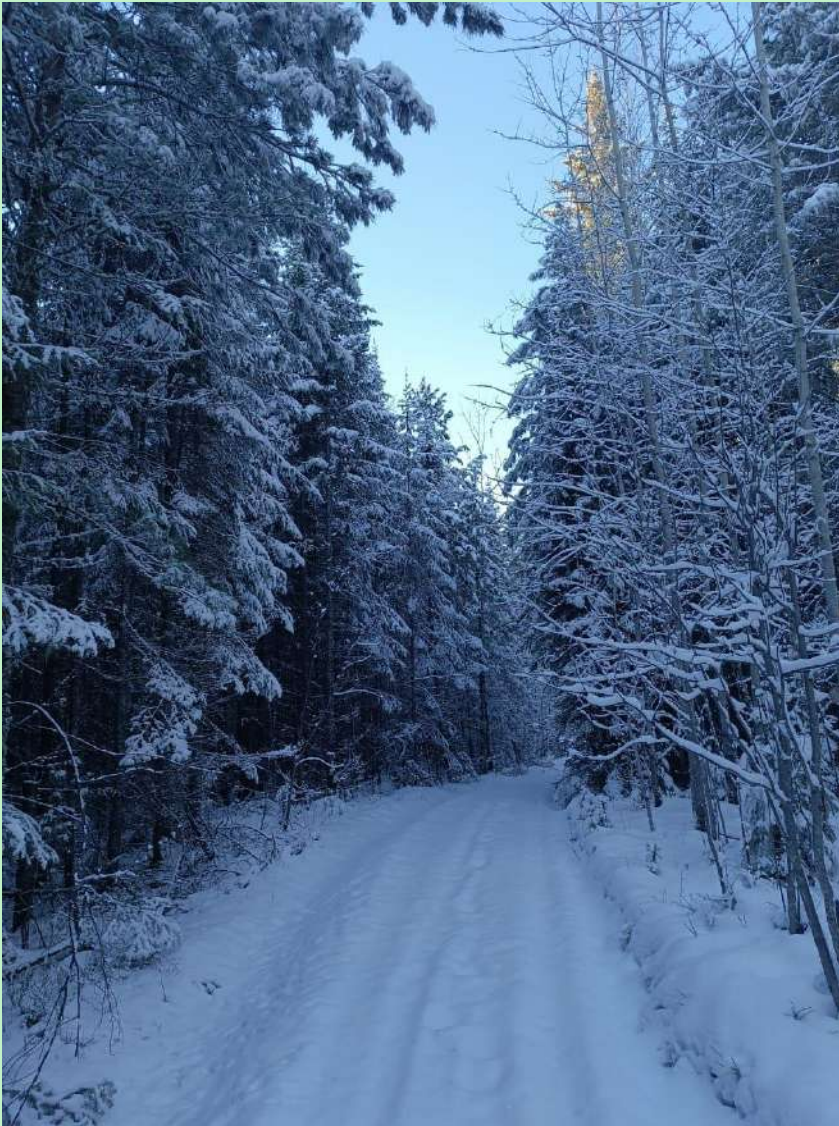
**Description of community:** Selkup, Vasjugan territory

**Quote:** Indigenous Knowledge, technologies and collective practices are essential for regenerative solutions and sustainability of climate and nature.

**The Selkups (Taiga people) - Indigenous People of the North who live in Western Siberia.**



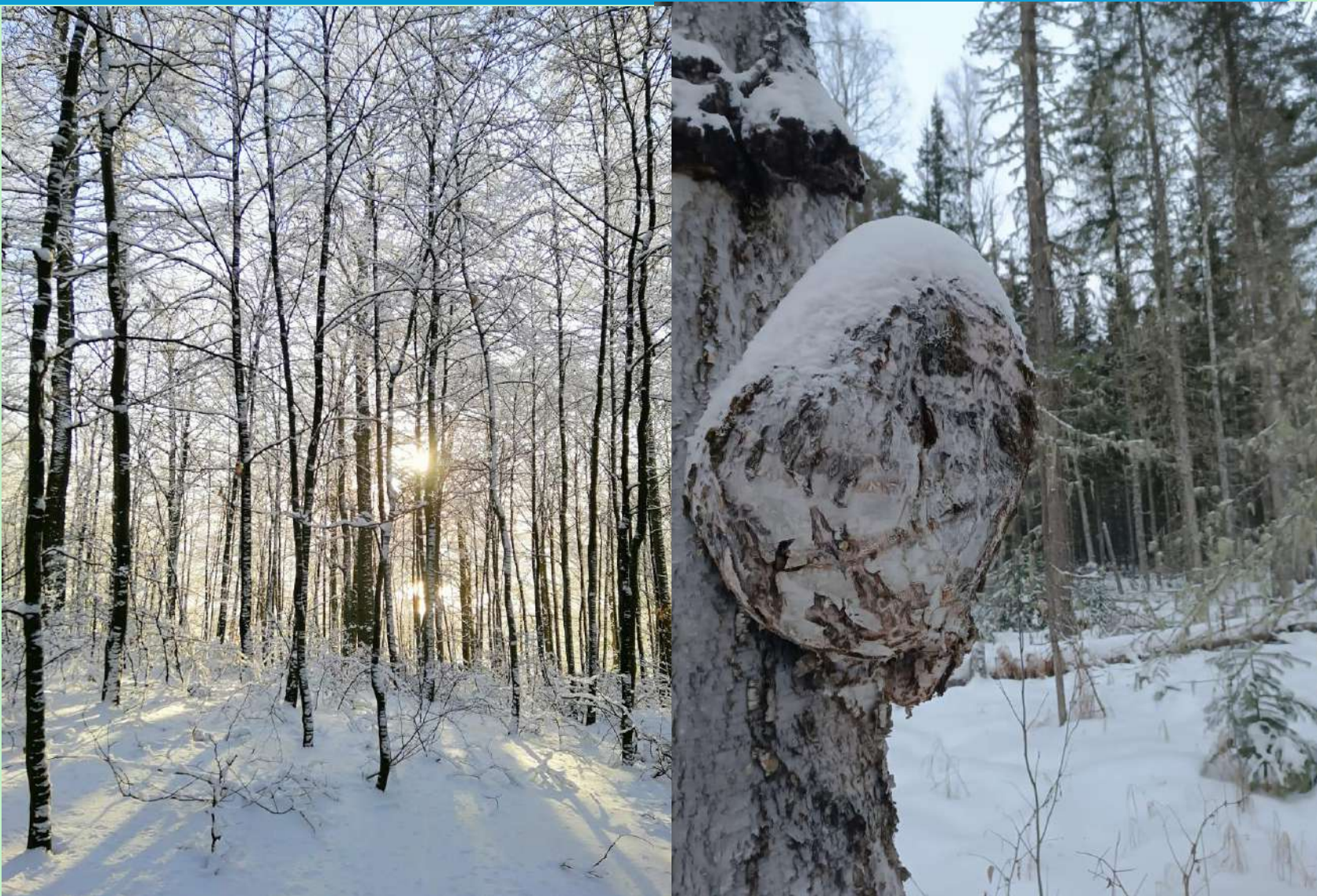
# Short description of story



**Understanding the behavior of species and the seasonal cycles of animals and plants is key to sustainability**

**The traditional collective practices of Indigenous Peoples constitute regenerative nature management**

# Short description of story



## Winter Harvest of the Healing Chaga Mushroom

The birch tree is an active producer of oxygen that absorbs carbon dioxide through photosynthesis, thereby improving air quality.

Selkup sacred symbol of light, life, and mother figure.

Winter pruning is the most beneficial and safest for the trees

## Short description of story



Selkup tradition of harvesting chaga in winter period is practice of sustainable and responsible approach to managing our lands.

Chaga used as a tea, an antiseptic, an immune booster, in traditional medicine recipes, and in ceremonies of many Indigenous Peoples of the Northern territories.



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# Ramona Duminicioiu

Central and Eastern Europe,  
Russian Federation, Central Asia  
and Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

# Strategic litigation against pesticides in Romania

By Ramona Duminicioiu



**Region:** Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia region

**Description of community:** Eco Ruralis represents >20,000 peasants in Romania. Over 60% are rural women and less than 40% are rural men. They work farmland in rural Romania, starting from <1ha up to 100 ha per household, practicing mostly agroecology, including crops, animals, fishery, beekeeping and pastoralism. Eco Ruralis members maintain and produce local varieties of crops and promote agroecological practices as a solution for the increasing climate challenges.

**Quote:** Eco Ruralis struggles for peasants rights, promotes human rights as a whole and a just food and agricultural system.

## Short description of story

For around 12 years, the Romanian Government (the Ministry of Agriculture) abused the EU legislation, granting special permits that were allowing the use of neonicotinoid pesticides in Romania.

After years of protests, Eco Ruralis challenged these permissions in the court of justice. In 2025, judges first moved to suspend their use, and on 25 February 2026 the Cluj Court of Appeal fully cancelled the authorisations.

As a result, based on the declarations of the Ministry of Agriculture, the use of neonicotinoid pesticides was blocked on approx. **3 million hectares of agricultural land in Romania in 2025, causing claimed losses of 3 billion euros for the pesticide processing companies involved.**

The court case is still on going following the appeal made by the Romanian Ministry of Agriculture with the support of pesticide companies and industrial farmers, at the High Court of Justice.

**For further information**



[www.ecoruralis.ro](http://www.ecoruralis.ro)

[www.curteadeapelcluj.ro](http://www.curteadeapelcluj.ro)

Court files numbers:

34/33/2025

34/33/2025\*

182/33/2025

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# Sakda Saenmi

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

## Case Story Title: **Community-led Solution and Policy Empowerment for Climate Adaptation of Indigenous Peoples in Thailand**

By Sakda Saenmi

**Region:** Thailand, Asia

**Description of community:** Adaptation strategies of indigenous communities and their movement for policy change. (#1)

1. Promote indigenous knowledge (learned from observing the behavior of animals and plants, as well as observations from nature)
2. Strengthen food security (increase diversity of food sources e.g. agriculture and natural resources).



## People/Community: Indigenous Peoples

### Case Story Title: **Community-led Solution and Policy Empowerment for Climate Adaptation of Indigenous Peoples in Thailand**

**Region:** Thailand, Asia

**Description of community:** Adaptation strategies of indigenous communities and their movement for policy change. (#2)

3. Support roles of community leaders and customary institutions

4. Foster collaboration among community members and networks

**Quote:** “Learn from nature and adapt one’s way of life.”



## Short description of story

Indigenous communities strengthen their resilience to climate change through traditional knowledge, food security, leadership, and cooperation. They use deep environmental knowledge to predict weather and manage natural resources sustainably, while diverse food sources like rice ensure stability during difficult times. Strong leaders and community organizations guide decision-making and maintain social order, and partnerships with other communities and external groups provide additional support and resources, helping them adapt effectively to changing conditions.

### For further information



Please email to:

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[cipt.office@gmail.com](mailto:cipt.office@gmail.com)

### Source:

1. [www.thaiipportal.info](http://www.thaiipportal.info).
2. [www.impect.or.th](http://www.impect.or.th)



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# Satej Chakma

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

## Case Story Title: Village Common Forest and Other Sustainable Practices. *By Satej Chakma*

**Region:** Chittagong Hill Tracts, Bangladesh (South Asia)

**Description of community:** The Chittagong Hill Tracts is home to about **920,000 Indigenous people** (2022 Census), representing 14 distinct communities living across the three hill districts of Rangamati, Khagrachhari, and Bandarban. These communities maintain diverse languages, cultures, and traditional governance systems, with livelihoods closely tied to forests, land, and natural resources.

However, they are increasingly vulnerable to climate change impacts, including irregular rainfall, prolonged droughts, landslides, water scarcity, and loss of biodiversity. These challenges are further intensified by deforestation, land degradation, and limited access to services, threatening both their traditional ways of life and ecological sustainability.

**Quote:** “If forests endure, humanity endures; without them, both people and biodiversity face profound risk.”



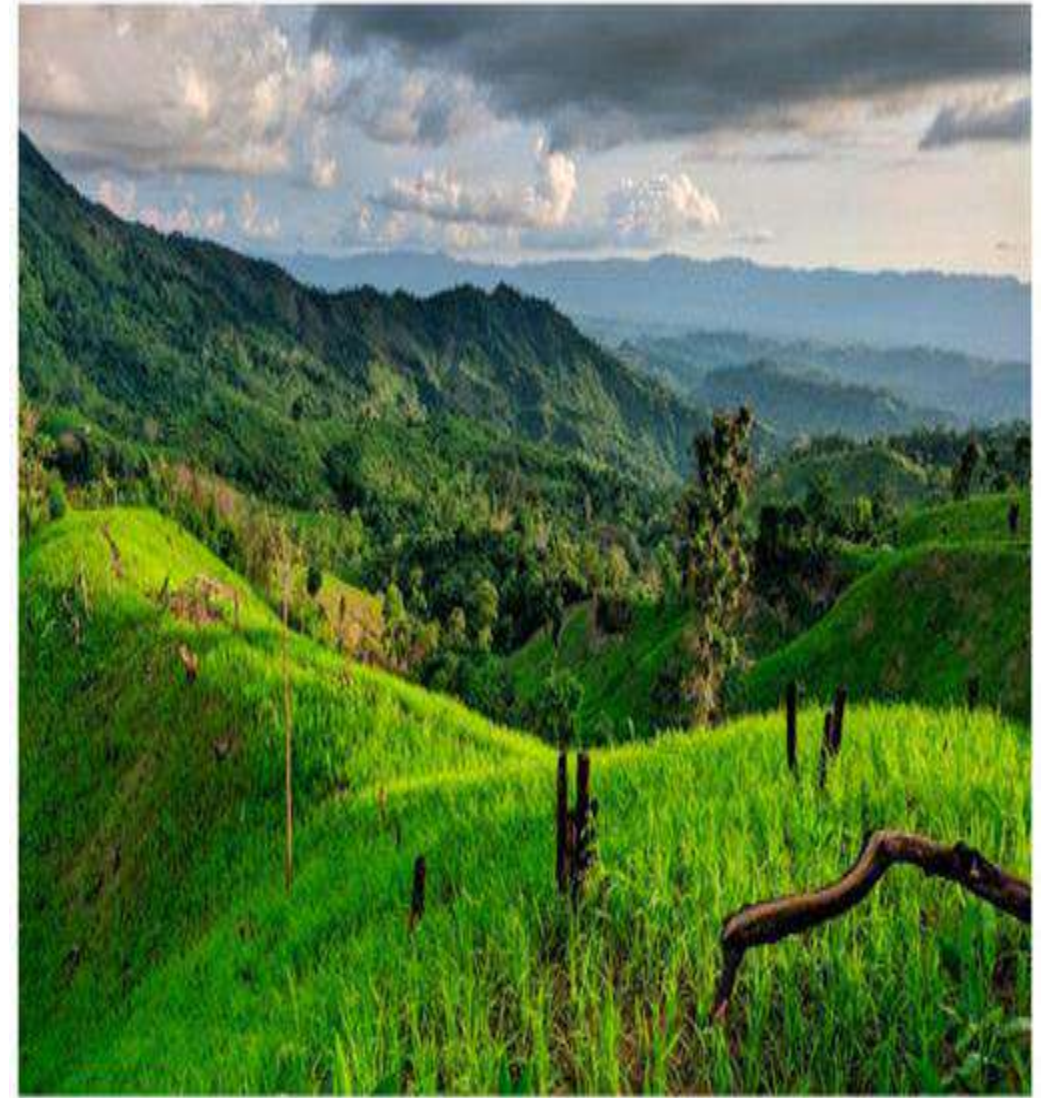
## What is VCF and How it Managed ?

**Village Common Forests (VCF)** are community-managed forests maintained by Indigenous villages, serving as shared resources located near their settlements in CHT

### How it Managed:

- **Customary governance:** Managed under traditional institutions (*Headman/Karbari* leadership).
- **Community ownership (VCF):** Forest treated as common property of the village.
- **Strict protection rules:** Ban on commercial logging, hunting, and land clearing
- **Controlled use:** Limited collection of bamboo, fuelwood, and medicinal plants
- **Water conservation:** Forests protected to sustain natural springs (*chara*) and streams
- **Biodiversity preservation:** Conservation of native tree species and wildlife habitats
- **Monitoring & enforcement:** Community members collectively enforce rules and penalties.
- **Seasonal restrictions:** Temporary bans on resource use during regeneration and breeding periods (Ban Fishing, collection of Bamboo Shoot).
- **Cultural-spiritual values:** Forests respected as part of Indigenous identity and traditions

**Quote:** “If forests endure, humanity endures; without them, both people and biodiversity face profound risk.”



**Worshiping the Nature and Expression of Gratitude.....**

**IPs offering Flowers, lighting candles and praying from the Water body during Bizu Festival.**





Worshiping the Nature and Expression of Gratitude.

Picture 1: Lighting candle under a coconut tree

Picture 2: Lighting Candle under a Mango tree

Picture 3: Lighting Candle in front of a tube well platform (source of water)

# House Building Mechanisms of IPs in CHT



## Concluding Remarks:

**Implement UNDRIP,  
Recognise Indigenous  
peoples and Respect their  
culture, philosophy and their  
world views to save the  
nature, environment,  
biodiversity and the whole  
human society.**

**For further  
information-**



[www.sorongbd.org](http://www.sorongbd.org)

[www.ipnewsbd.net](http://www.ipnewsbd.net)

<https://kapaengnet.org/>

**Satej Chakma**

International Affairs Secretary,  
Bangladesh Indigenous Peoples  
Forum.

Executive Council Member, Asia  
Young Indigenous Peoples  
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United Nations  
Climate Change

# Valeria Guznenco

Central and Eastern Europe,  
Russian Federation, Central Asia  
and Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

# Living seed traditions and agroecological knowledge in Moldova

By Valeria Guznenco

**Region:** Eastern Europe

**Description of community:** The community is based in Moldova, a landscape characterized by fertile black soils (*Chernozem*), rolling hills, valleys, and broadleaf forests. Rural life is strongly connected to land and nature, where most households maintain home gardens that contribute to food security and biodiversity. Local communities continue to practice traditional knowledge systems, including seed saving, seasonal food preservation, and the gathering of wild foods. Women play a key role in preserving local gastronomic heritage, traditional recipes, and food-related knowledge.

**Quote:** “In our community, seeds are memory, heritage, and a shared responsibility between people and nature.”



## Short description of story

*Gradina Moldovei* NGO shows how rural communities in Moldova maintain strong relationships with nature through home gardening, seed saving, and traditional agroecological knowledge.

Despite modern changes, many families continue to rely on diverse small-scale gardens, wild food gathering, and seasonal food practices that support both livelihoods and biodiversity.

These practices contribute to climate resilience by strengthening food security and maintaining agricultural diversity.

Through the work of AO Gradina Moldovei and community-based initiatives such as *Agroecology Schools* and *Seed Libraries*, these traditional practices are being strengthened and connected to broader agroecological and climate action networks.

Our work shows how local knowledge systems, intergenerational learning, and community collaboration can support sustainable food systems and ecosystem stewardship in the context of climate change.

**For further information**



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**Source:**

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*Slow Food Community Grădina Moldovei*  
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# Alexandros Koutras

Central and Eastern Europe,  
Russian Federation, Central Asia  
and Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

## CommonEn (Our Energy Community)



A community centering local needs, social inclusion and democracy as core values!

By Alexandros Koutras

**Region:** South East Europe. Cross-border Project Between Greece and North Macedonia.

**Description of community:** CommonEn (Κοινέργεια) is a non-profit energy community founded in 2021 in Ioannina, Greece. By fostering local participation and collective ownership, CommonEn empowers the community to lead its own sustainable energy transition.

- **Mission:** Democratizing energy through clean and affordable power.
- **Impact:** Fighting energy poverty and supporting social prosperity in the Epirus region.
- **Model:** Collective ownership and active local participation.

**Quote:** *We return to our roots: the earth and the sun. Energy is a common good that should benefit everyone. By combining food production with solar power, we are not just harvesting energy; we are harvesting community resilience.*



## Community: CommonEn (Energy Community)

# Solar Community Garden: Harvesting Resilience: Energy & Food Production for Social Equity



### The benefits of being part of this Energy Community

- **Active citizen participation** in renewable energy projects turns the energy transition into a **shared mission for everyone**.
- Every **€1 invested** in energy communities generates **€2–8 for the local economy** and creates local jobs.
- Members **save money** on energy bills and adopt more **responsible consumption** habits.
- **Solidarity in practice:** energy communities actively support vulnerable households and combat energy poverty.



**53 Members**  
**181 Beneficiaries**



**90% Households**  
**10% Business**



**199KW**  
**Power**



**270.000 KWh**  
**production per year**

# Our story. Sun and earth!

In the heart of **Ioannina**, we are pioneering **the first community-led urban agrivoltaic pilot in Greece**. Our story is about breaking barriers: technical, regulatory, and social. We installed semi-transparent solar panels at the EPROPSI social facility, **allowing crops to grow underneath while generating clean electricity** for the community. Beyond the technology, this project is about education. We organize hands-on workshops where citizens learn how to combine agriculture with renewable energy, fostering a new way of dual production.

This model is now being replicated in a school in **Skopje, North Macedonia**, creating a Balkan network for community-led climate action.



For further  
information

Read our report!



Organisation: **Electra Energy Cooperative**  
Contact: **Alex Koutras**  
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# Community Solar Garden

**Funded:**  
DBU & Onassis Foundation



# Our Community Solar Garden - Vision





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Climate Change

# Anna Goják

Central and Eastern Europe,  
Russian Federation, Central Asia  
and Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

## Supporting local grassroots initiatives through ESC volunteering

By Anna Goják

**Region:** Eastern Europe

**Description of community:** We are a small non-governmental organisation located in a village in northern Hungary. Our vision is to be a living part of the village's and nearby village's communities and to support initiatives related to sustainability to make the region more liveable - both for humans and animals, ecosystems as well.

**Quote:** We provide information, inspiration, and learning opportunities for both young people and adults through non-formal education, trainings, and participatory events.



## Short description of story

We strive to support local initiatives as an association by providing resources in ways that individuals might not be able to. This includes inviting international volunteers to help bringing the community's vision to life - thus creating a community network that also reaches beyond our region's borders.

Examples for local initiatives we are supporting:

- community-led nature-based kindergarten in Mány
- developing a rural innovation HUB in Kerkakutas
- eco-gathering support in Manas Garden

Szatyor community house: a place to connect and learn

- trainings
- workshops
- community events
- volunteerings
- youth exchanges

### For further information



[szatyorgoesabroad.org  
/come-to-hungary/  
volunteering](https://szatyorgoesabroad.org/come-to-hungary/volunteering)

### Source:

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Climate Change

# Thi Duoc (Dah) Lo

Asia

Local Communities and Indigenous Peoples Platform (LCIPP)

## Case Story Title:

### Weaving Resilience from Memory and Land

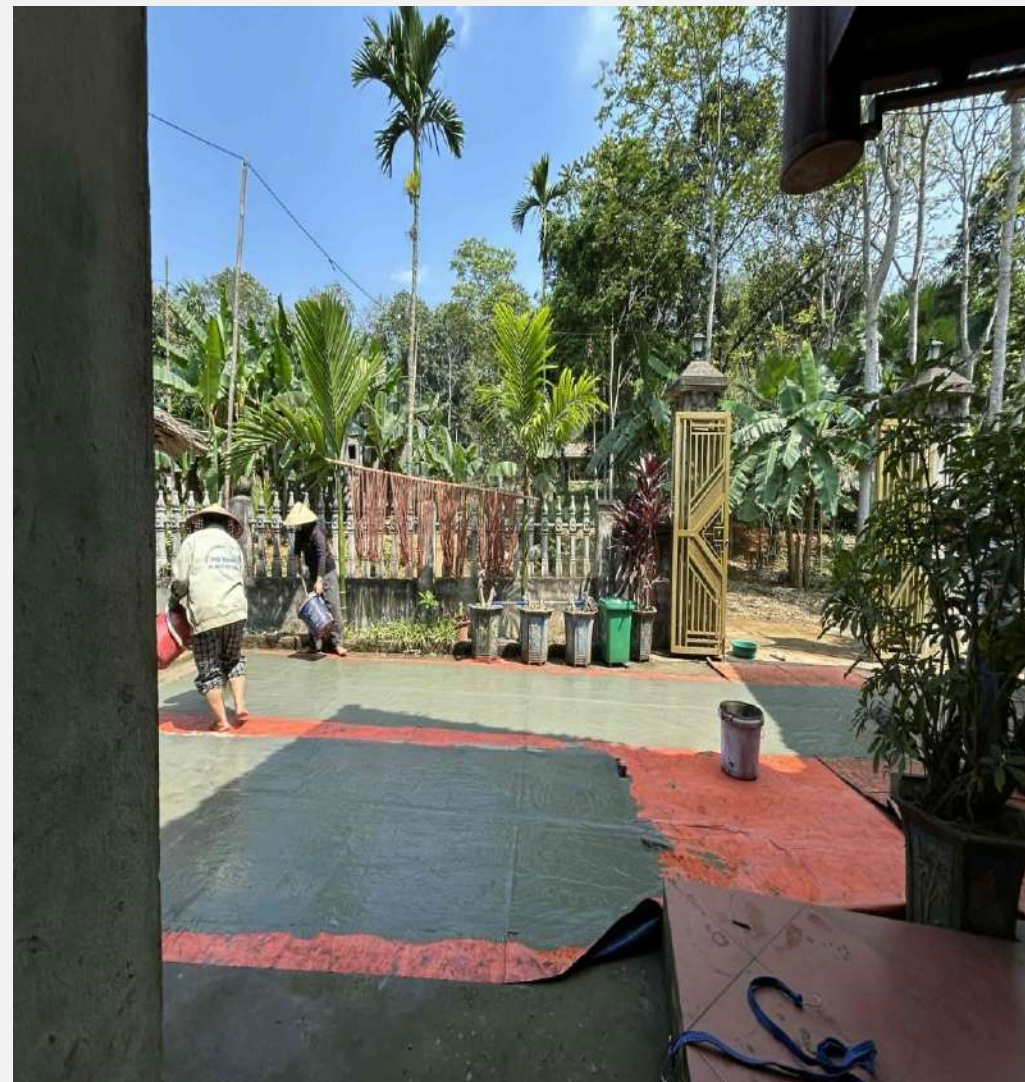
**Region:** Southeast Asia

*By Thi Duoc (Dah) Lo*

**Description of community:** The community consists of Tai/Thai ethnic groups (Tai Dam and Tai Deang) living in rural mountainous areas of Northern Vietnam. Livelihoods are traditionally connected to agriculture, forest resources, and handicrafts. In the past, people grew cotton or raised silkworms, and produced yarn, fabric, and natural dyes from locally available plants.

Textiles play a vital role in daily life. Handwoven cloth is prepared by women as part of a bride's dowry, and is also essential in community ceremonies and everyday use. These textiles carry cultural meaning, family identity, and connections to the land. Textile practices are closely linked to cultural identity and are maintained primarily by women and elders through intergenerational knowledge. This knowledge is not written down, but passed on through practice, memory, and lived experience.

**Quote:** Our knowledge has kept our community alive for generations. Today, we use it not only to survive in nature but to remember who we are and create livelihoods in a changing world.



We gather plants from our village and the surrounding mountains, and use mud from rice fields to create natural colors, following knowledge passed down through generations



# Short description of story

This case story shares the experience of a Tai community-based handicraft workshop in Vietnam working to revive traditional weaving and natural dyeing practices (from 2022 to recently).

In the past, these practices were an integral part of daily life in our community. However, over time, natural dyeing and handweaving declined due to the availability of cheaper industrial textiles and the increasing difficulty of maintaining traditional farming systems. As a result, knowledge of cotton cultivation, dye plants, and weaving was gradually lost, with some villages no longer practicing these skills for 20 to 50 years.

To rebuild this knowledge, we worked closely with elders who are knowledge holders from different areas, including remote areas where traditional practices are still strongly preserved. They shared their knowledge of plants, dyeing techniques, and weaving skills, which now form the foundation of our workshop.

This knowledge is not written down, but embedded in daily practices and relationships with the land. By applying this knowledge, we have been able to create livelihoods for around eight to ten local women artisans, allowing them to earn income while maintaining cultural traditions.

At the same time, climate change is creating new challenges. While the concept of climate change may still feel abstract in the community, people clearly observe that seasonal patterns are becoming less predictable. Traditional knowledge of when to plant cotton or indigo is becoming less reliable.

From lived experience, the community has observed longer rainy periods, fewer sunny days, and increasingly unpredictable weather. These changes directly affect natural dyeing processes and the availability of materials. For example, droughts prevent the harvesting of stick-lac for red dye, landslides damage indigo fields, and the lack of sunlight limits dye production.

In response, we are developing adaptation strategies such as planting dye gardens, creating covered workspaces, and experimenting with new techniques, while continuing to learn from experts and other communities.

Finally, this story is shared with the knowledge and consent of the community members involved. It reflects how traditional knowledge can support climate resilience, cultural preservation, and sustainable livelihoods.



THANK YOU





United Nations  
Climate Change

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Central and Eastern Europe,  
Russian Federation, Central  
Asia and Transcaucasia

Local Communities and Indigenous Peoples Platform (LCIPP)

# Indigenous Knowledge and Nature-Based Solutions: Pathways to Climate Change Mitigation

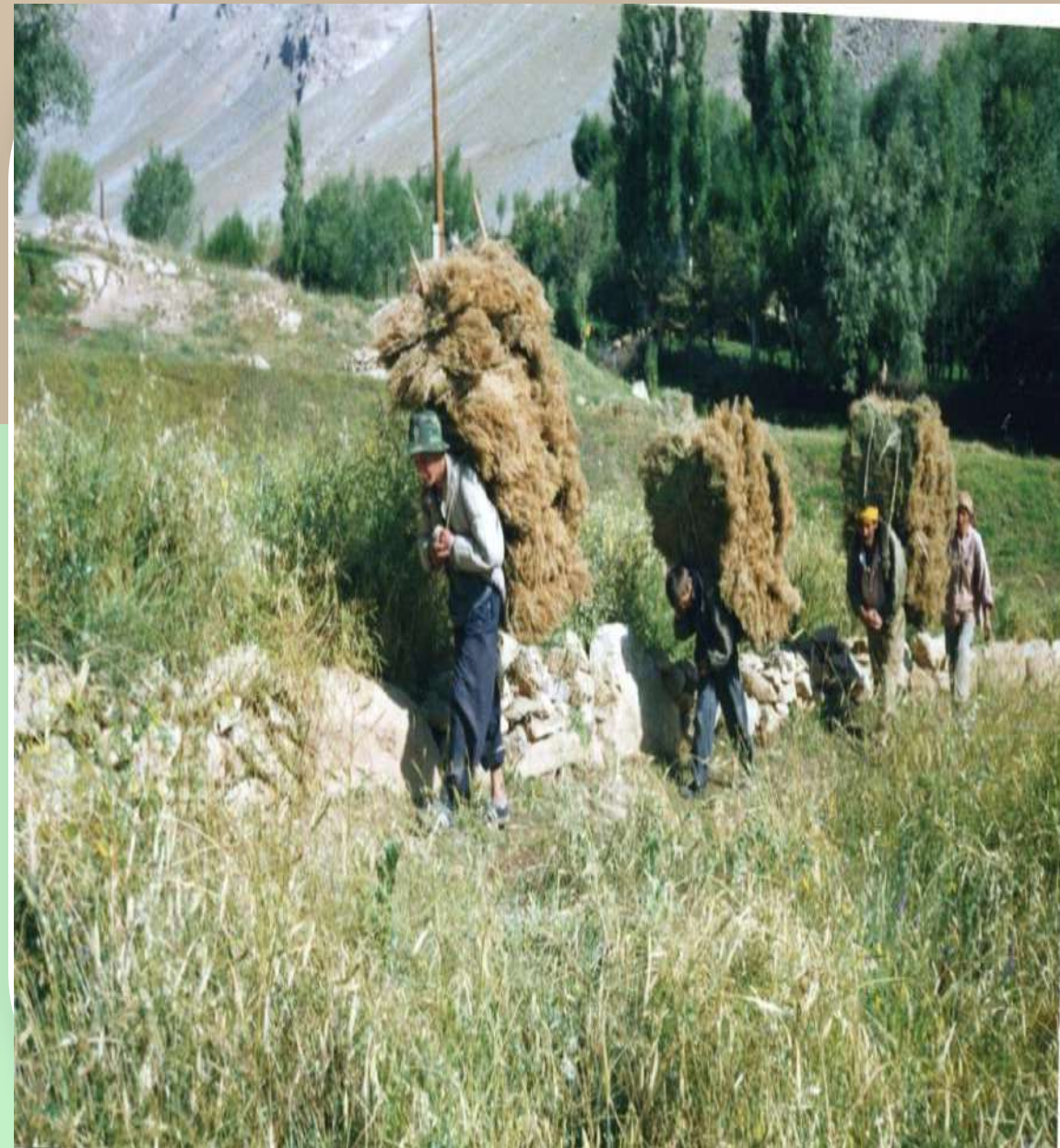
*By Yodgor Qonunov*

**Region:** Tajikistan, Central Asia

**Description of community:** High-altitude communities in GBAO rely on agriculture but face harsh climates and increasing variability.

Building on Indigenous and traditional knowledge, the initiative promotes climate-resilient and organic farming systems, strengthening resilience and supporting self-reliant local food systems.

**Quote:** Indigenous knowledge is a proven solution for climate change mitigation



## Short description of story

- Mountain communities in Central Asia face harsh climate conditions
- Supported by the Aga Khan Foundation (AKF) in strengthening resilient livelihoods
- Indigenous practices function as Nature-Based Solutions (NbS)
- Mountain farmers use local seed varieties that are naturally adapted to cold and dry conditions. They combine crops and livestock, improve soil fertility, and apply simple but effective soil and water conservation practices. These systems rely on low external inputs, making them sustainable and accessible.

### For further information



<https://akf.org/country/tajikistan/>  
<https://www.facebook.com/akf.tajikistan>

### Source:

Sharofat Shafieva



## Case Study: Kanoatsho & Community Seed Systems

- With support from AKF initiatives, community seed banks strengthen local systems
- Community seed banks conserving local climate-resilient varieties
- In Bartang Valley of GBAO, Tajikistan, where harsh conditions limit agriculture, farmers rely on traditional knowledge to sustain food production.
- Kanoatsho, a member of a **community seed bank**, cultivates different **local wheat varieties** each year on his plot, adapted to remote mountain conditions.
- By continuously selecting and conserving these seeds, he contributes to **agrobiodiversity**, strengthens the **local seed system**, and ensures crops remain resilient to climate variability.

## Human Interest Story Traditional mountain farming systems (low-input, biodiversity-based)

- **Title:** Seeds of Change: Zuro's Success in Legume Production and Marketing in Bartang Valley

In the remote Bartang Valley, farmers rely on traditional knowledge to cope with harsh climates and limited market access. Zuro, a member of VTG "Ravmed," improved legume production using locally adapted varieties suited to cold and short growing seasons. By enhancing seed selection, applying sustainable practices, and expanding cultivation, Zuro increased yields and preserved valuable local genetic resources. By supplying quality seeds to other farmers and local markets, Zuro strengthened the community seed system and reduced dependence on external inputs. This work demonstrates a Nature-Based Solution (NbS)—improving soil fertility, biodiversity, and climate resilience while supporting rural livelihoods.



# Additional resources

- [Video](#) from **Natalia Smetanina**
- From **Luke Rehmat**
  - [Kalasha a case for UNESCO](#)
  - [Kalash](#)
  - [Ethical Tourism in the Kalasha Valleys](#)
  - [Do you know the Kalasha tribe of Pakistan?](#)
- [Oraon KARAM Worship](#) from **Mithun Kumar Urao**
- [Poster](#) from **Alexandros Koutras**
- [Video](#) from **Viktor Suliandziga-Bagat**
- [Datsan](#) from **Vyacheslav Taryashinov**
- [Stingless bee rearing video](#) from **Nicholas Mujah**