



On 4 April 2022, the Intergovernmental Panel on Climate Change (IPCC) released a [report on Mitigation of Climate Change](#) – the contribution of the Working Group III (WGIII) to the Sixth Assessment Report (AR6).<sup>1</sup> The report concludes that humanity has the means and technologies to accelerate climate action but that we must act now. According to the evidence, clean electricity and agriculture/forestry/land use are the main sectors that can enable us to accelerate emission reductions. Acknowledging that these sectors have potential impact on Indigenous Peoples' lands, territories, and resources, this briefing paper analyses the IPCC report's findings with regard to the recognition of Indigenous Peoples' rights, their situations and their role in the mitigation of climate change.

It should be noted that throughout the IPCC report, in most cases when referenced, Indigenous Peoples are rather superficially listed together with other vulnerable groups, such as women and poor populations. The following analysis focuses primarily on Indigenous Peoples in their own right and does not distinguish between when they are mentioned on their own or listed among the other groups that are considered to be the most vulnerable to climate change.

The first section of this briefing note summarizes the findings of the report under five headings, that is the IPCC report's recognition of i) how Indigenous Peoples promote and lead climate action; ii) how they are impacted by environmental degradation and climate change; iii) how mitigation action poses risks to Indigenous Peoples; iv) how their inclusion in mitigation action provides mutual benefits, and based on recognition of this; v) what the way forward should be.

The second section presents remarks on the IPCC report itself and recommendations for governments as well as for the next IPCC reporting cycle.



## **1. Summary of IPCC WGIII report references and findings related to Indigenous Peoples**

### **i) How Indigenous Peoples promote and lead climate action**

In its new report on mitigation, Working Group III of the IPCC has strengthened its social approach and included civil society more comprehensively than in past assessment cycles. The report recognises the relevance of human rights and Indigenous Peoples' rights, highlighted in the preamble of the Paris Agreement, and states that the obligations that this agreement references are to be understood as recognition of the self-determination of Indigenous Peoples.

The report notes that civil society is demanding climate action. Among its demands is the justifiable transition to a low-carbon society. These calls for action, which stem from the multiple impacts of climate change that are currently being felt in the local sphere, are articulated in a global climate movement. The polycentric character of this movement – while positioning many challenges – allows it to generate influence at different levels of climate governance.

Failing to distinguish Indigenous Peoples as separate from civil society, the report further explains that this polycentric movement has been shaped through the alliances and contributions of multiple actors, with Indigenous Peoples and their contributions to climate justice being crucial. Along with other environmental activists and movements, Indigenous leaders have drawn attention to the relationship between economic and environmental inequalities. In particular, Indigenous Peoples have made it clear that climate change poses a major threat to their rights and existence. Their demands are linked to their denunciation of ongoing colonial social/environmental injustices, land claims, and deep spiritual/cultural commitment to environmental protection. Indigenous Peoples have also collected evidence to support their claims. For example, the IPCC highlights the contributions of the Indigenous Environmental Network, a coalition of Indigenous environmental justice activists.

The IPCC reports of evidence indicating that Indigenous Peoples' influence on mitigation is growing. Despite structural barriers that limit their power, Indigenous Peoples have become increasingly engaged in climate action through the filing of complaints against projects that, in the words of the report, "have implications" to climate change, such as fossil fuel extraction and transportation in their traditional lands. They have also been strategic in responding to mitigation projects in their territories. Their agency has led them to influence international negotiations. Also noteworthy is the emergence of Indigenous youth collective action, organised in movements such as Pacific Climate Warriors and Te Ara Whatu from Aotearoa, New Zealand, and the Seed Mob in Australia.

### **ii) How environmental degradation and climate change impact Indigenous Peoples**

The IPCC WGIII report highlights the link between equity and mitigation. As in its recent Working Group II report on Impacts, Adaptation and Vulnerability, the IPCC's report on mitigation recognises the intersectional impacts of climate change. Indigenous Peoples worldwide, pushed into economic vulnerability and marginalisation, are among the

<sup>1</sup> The first two Working Group reports focused on "The Physical Science Basis" and "Impacts, Adaptation and Vulnerability", respectively.



Credit: Alexander Afansev /IWGIA

most affected groups. Unequal climate vulnerability reflects existing social inequalities and reinforces them, limiting Indigenous Peoples' range of action.

The report goes on to explain that all over the world, Indigenous Peoples suffer from environmental and climate injustices due to their proximity to "sacrifice zones"<sup>2</sup>, areas most affected by extreme weather events, and/or unequal access to energy. Indigenous Peoples are also directly affected by forest exploitation. The demand, extraction and consumption of wood products are increasing, and this trend is expected to continue in the coming decades. In addition, illegal and unsustainable logging continues to be practised worldwide, generating multiple economic, environmental and social issues, increasing land conflicts and the disempowerment of Indigenous Peoples. The report also mentions the impacts of modern food systems, which have reinforced the unequal distribution of power around food chains, leading to the loss of Indigenous farming systems.

Indigenous Peoples continue to be at the mercy of environmental legislation that affects their lands, resources, and territories. The case of Brazil is emblematic in which the past expansion of Indigenous lands in the Amazon and the strengthening of environmental laws led to the reduction of deforestation. However, the disempowerment of environmental agencies and forest protection laws during the current administration has allowed the expansion of deforestation and agriculture in the Amazon in recent

years. As the IPCC report notes, if this continues, an irreversible tipping point will be reached after which the recovery of ecosystems, carbon sinks and Indigenous Peoples' knowledge will no longer be possible. Hand in hand with the impacts on communities is the weakening of mitigation efforts.

The report also highlights new risks to Indigenous Peoples. For example, increased maritime activity in the Arctic affects local marine ecosystems and coastal communities through invasive species, underwater noise and pollution.

More radically, Indigenous Peoples are affected by the attempts to silence their voices. While denouncing climate injustice has given Indigenous Peoples a presence in global climate discussions, evidence in the report shows that it has also led them to face high levels of repression and violence.

### **iii) How mitigation action poses risks to Indigenous Peoples**

While increasing ambition in reducing greenhouse gas (GHG) emissions and transitioning to low-carbon development are urgent tasks, the report also warns that this should not be done by ignoring the various "trade-offs" that responses may generate. Importantly, the report recognises that solutions guided by so-called expert knowledge – which usually leads to technical solutions – have the potential to discount and omit Indigenous Peoples' knowledge.

<sup>2</sup>A so-called "sacrifice zone" is a geographic area that has been unsustainably damaged by severe socio-ecological impacts – usually arising from the liabilities of economic development activities.

Further to this, the report recognises that Indigenous Peoples, in addition to being one of the groups most affected by climate change, are the most disproportionately impacted by the burdens associated to mitigation strategies. For example, carbon sequestration and GHG reduction linked to the Agriculture, Forestry and Other Land Use (AFOLU) sector carry risks to conservation, food and water security, wood supply, livelihoods, land tenure and land use rights of Indigenous Peoples. These risks stem primarily from strategies that encourage competition for land. This is most evident in so-called “protected areas” – in which the role of mitigation remains a matter of debate as effectiveness depends on local conditions. When protected areas limit communities’ access to ecosystems and generate social impacts, they can be even more costly.

REDD+ projects receive particular mention in the report. Based on the case of Latin America, the IPCC notes that the lack of provision of forestry standards, a disproportionate focus on mitigation, and a lack of attention to the well-being of people in rural and agricultural areas means that there is not yet considerable evidence on adaptation-related co-benefits of REDD+ in Indigenous Peoples’ communities. In addition, several territorial conflicts have arisen between Indigenous communities and other stakeholders involved in implementation, such as NGOs. Despite the above, REDD+ has tended to be conceptualised as a ‘win-win-win’ mechanism (relative to climate mitigation, biodiversity protection and conservation of Indigenous Peoples’ culture), which must be questioned. REDD+ remains a process under evaluation.

Furthermore, the report underlines that the impacts of activities associated with resource extraction and

renewable energy development on Indigenous Peoples’ communities are often not sufficiently considered. Not only are environmental risks overlooked, but so are the socio-cultural impacts that projects generate on surrounding communities, as they often reinforce existing power imbalances. For example, inappropriately implemented afforestation or biomass crop production generates adverse socio-economic and environmental impacts on ecosystems, local livelihoods and Indigenous Peoples’ rights. This is especially the case when they are implemented on a large scale and in contexts where land tenure is not secure.

#### **iv) How recognition of and respect for Indigenous Peoples’ knowledge provides multiple benefits**

The IPCC report emphasises that diverse actors and approaches are required to address mitigation. Being among the groups most affected by climate change, Indigenous Peoples are more likely to be concerned about and take policy actions that support mitigation. Moreover, evidence highlights their growing role in such measures. At the same time, the report importantly recognises that the degree States permit Indigenous Peoples to engage, influences the extent to which they can contribute towards mitigation of climate change.

Progressive recognition in the report is given to Indigenous Peoples’ knowledge, technologies and governance principles, in which Indigenous women especially play a crucial role. The report highlights the contributions of Indigenous Peoples’ knowledge to biodiversity and ecosystem conservation, which is intertwined with increased climate resilience and improved quality of life, human well-being, and sustainable development. Indigenous Peoples’

knowledge is also crucial for impact assessment, governance, disaster preparedness and resilience. IPCC authors note that this knowledge also contributes to technological innovation related to agroecology and proposes more sustainable solutions. Indigenous Peoples’ techniques offer options for managing land, soils, biodiversity and improving food security without relying on foreign agricultural technologies. In particular, the role of Indigenous women in the transfer and application of such knowledge is highlighted.



Credit: IWGIA

Indigenous Peoples' contributions to mitigation recognised in the IPCC report cover a broad and holistic range of areas. Indigenous Peoples are crucial to land-based mitigation measures and forest governance. The report draws on the case of the Menominee people (Wisconsin, USA), who call themselves "guardians of the forests", to highlight how the land ethic is part of Indigenous Peoples' identity. Their afforestation practices, conservation and restoration of natural ecosystems and biodiversity enhance sustainable forest management. Concerning "protected areas", the report notes that community forest management (CFM) leads to less intensive use of forest resources while providing carbon benefits by protecting forest cover. CFM involves the provision of "property rights" to Indigenous communities in return for their efforts to protect forests. There is high confidence that the expansion of such property rights and CFM has reduced emissions from deforestation in tropical forests over the past two decades. In particular, the IPCC highlights the role that Indigenous Peoples have acquired around the implementation of REDD+ projects and mentions that they are crucial to the success of such projects.

Indigenous Peoples can also contribute to transformative change. In line with messages from Inuit contributors to the IPCC's Working Group II report, the report on mitigation contains an interesting section on the role of values and beliefs in transformative science, where reconnection with nature is a central topic. To a large extent, interest in Indigenous Peoples' cultures has enabled the expansion of research that challenges prevailing development and economic growth practices. Research highlights how changes in individual beliefs can lead to climate actions that contribute to more sustainable, equitable and just societies. Such actions include those part of "Buen Vivir" (good living), the basis of coexistence in many Indigenous societies. Indigenous Peoples have always developed climate narratives that differ from top-down narratives. The findings of the report make it clear that today, Indigenous Peoples' climate change narratives are required. They can enable humanity to make sense of and imagine new futures, increase critical thinking, and promote agency and new coalitions, making all of us believe that structural change is possible.

## **v) Based on this recognition, what does the IPCC report propose?**

### *Bridging knowledge gaps*

The IPCC calls for more research on Indigenous Peoples' knowledge. It admits many knowledge gaps, including

a notable lack of understanding of Indigenous Peoples' knowledge and a superficial understanding of the contributions their practices can make to innovation and new technologies. For example, the report notes that the contribution of Indigenous Peoples' knowledge to the "evolution of buildings" is under-appreciated. There is a need to understand this contribution better and to develop appropriate methodological approaches to engage with Indigenous Peoples' knowledge.

In addition, the report acknowledges that the role of Indigenous Peoples in mitigation has not been thoroughly analysed. More research is needed on the collaboration between different actors and institutions in mitigation, including the role of Indigenous Peoples in climate change policy.

More research is also needed on outcomes and trade-offs of the various climate change measures in different Indigenous territories, as well as better understanding of the institutional, cultural, social and political conditions necessary to accelerate mitigation. At the same time, more attention needs to be paid to the issues around the extraction of minerals needed for the clean energy transition.

### *Climate governance*

The IPCC report highlights the need to fulfil the mandate of the Paris Agreement regarding the inclusion of Indigenous Peoples, and specifically the Local Communities and Indigenous Peoples Platform,<sup>3</sup> in climate governance. Evidence indicates that amplifying the voices and agency of Indigenous Peoples has positive implications for climate policy. Ambitious climate action, therefore, requires the participation of Indigenous Peoples.

Evidence also demonstrates that more equitable distribution of power contributes to the strengthening of governance and decision-making in the context of mitigation. Effective, equitable and articulated climate governance, based on the collaboration of diverse actors and ideas, including Indigenous Peoples, improves mitigation management. Effective participation in which Indigenous Peoples enjoy "veto power" builds resilience and facilitates social transformation and systemic change.

The report concludes that climate change mitigation not only requires us to reduce emissions, but also to better understand and address the adverse local impacts of climate change on communities and people, especially Indigenous Peoples. Mitigation measures must consider the specific contexts in

<sup>3</sup> See <https://cipp.unfccc.int/>

which they will be implemented. Structural factors and national circumstances affect the scope of climate governance. Accordingly, climate change mitigation requires addressing power relations and considering existing inequalities through applying a climate justice approach. These considerations pose particular challenges in contexts, where “trade-offs” affecting Indigenous Peoples may be more significant. Trade-offs can be minimised by, among others, strengthening capacities, social equity considerations and meaningful participation of Indigenous Peoples.

### *REDD+ and AFOLU*

The report goes on and argues that mitigation policies, including monitoring, reporting and verification, need to be strengthened, to involve Indigenous Peoples from the beginning, and to recognise broader ecosystem interactions. In particular it is necessary to continue to strengthen a holistic approach to the implementation of REDD+ measures that considers Indigenous Peoples’ territorial and spiritual relationships with nature, while addressing the various inequalities and barriers that restrict their participation.

Successful land-based mitigation requires governance that prioritises integrated land-use planning and management within the framework of the Sustainable Development Goals (SDG). Depending on the context, reforestation, improved forest management, soil carbon sequestration, peatland restoration and blue carbon management are examples of methods listed in the report that can enhance biodiversity and ecosystem functions, as well as employment and local livelihoods.

Evidence shows that with regard to AFOLU, context-specific mitigation measures are the most effective. Associated risks can be avoided when responses consider the needs and perspectives of the communities involved. In particular mitigation options that align with the prevailing ideas, values, and beliefs of each context, are more easily adopted and implemented. In addition to reducing trade-offs, these considerations maximise co-benefits. These experiences can be enriched by lessons from the collaboration between Indigenous, local and non-Indigenous scientific knowledge systems.

### *Climate finance*

The debate on a just transition to low-carbon development has gained momentum. This transition aims at environmental sustainability, decent work, social inclusion and poverty eradication. To achieve these goals, climate finance is needed, but primarily, justice

and collaboration to enable equitable benefit sharing, as well as the protection of Indigenous Peoples’ rights and community livelihoods. Climate funds, investors and intermediaries must also adjust to the contexts. IPCC authors note that this calls for economic instruments that promote more public-private partnerships and consider economic and social equity and distributional impacts, as well as increased provision and direct access to climate finance for Indigenous Peoples.



## **2. Analysis and recommendations regarding Indigenous-related content in IPCC WGIII report**

### **Although progress has been made, more efforts are needed in future IPCC reports**

While many of the statements in IPCC’s WGIII report could be perceived as significant steps towards the recognition of Indigenous Peoples’ roles in climate action, it is worth noting that references to Indigenous Peoples throughout the text are remarkably scarce. Indeed only 67 references appear in text compared to almost 2,000 references in the IPCC report on Impacts, Adaptation and Vulnerability.

The treatment and consideration given to these references is also not as rigorous as warranted for an IPCC report. The few mentions generalise the situation of Indigenous Peoples, implying that what is stated in the report is replicated globally. For example, the report mentions that CFM implies the provision of “property rights”, a situation that is not reflected in all contexts inhabited by Indigenous Peoples – in many contexts, Indigenous Peoples’ communities struggle to even have access to the land and forests. Failing to capture the diversity across Indigenous communities and the distinction between Indigenous peoples around the world is a significant shortcoming.

Furthermore, some content related to Indigenous Peoples presents seemingly incorrect information. In Chapter Seven, the report rather oddly mentions that forests cover more than 80% of the area occupied by Indigenous Peoples (330 million hectares). The real figure however is likely to be much lower considering the vast areas of Indigenous Peoples’ territories and lands in the Arctic, Africa and elsewhere which do not have forest cover. This inaccurate assertion is potentially highly problematic. Associating Indigenous Peoples’ territories primarily with forests results in an omission of the multiple realities and ecosystems that Indigenous Peoples inhabit. In this way, the challenges, but also the multiple contributions by Indigenous Peoples to other ecosystems and contexts are overlooked. This is

particularly surprising and disappointing considering the breadth of content related to Indigenous Peoples in non-forest ecosystems such as mountains, tundra, and desert that are included in other IPCC reports under this assessment cycle. Not to mention impacts upon ice covered areas and marine environments that most if not all coastal Indigenous peoples rely upon. Adding to this, the IPCC report fails to give a correct demographic picture i.e., that forest territory has proportionally few Indigenous inhabitants. For instance, it is estimated that only between three and seven million of Latin America's 58 million Indigenous inhabitants live in territories with forest cover (FAO and FILAC 2021, p. 8).

This factual error, together with the omission of a demographic picture, could have a major impact on how the situation of Indigenous Peoples is addressed in climate policy and by donors of climate finance. As evident at COP26, pledges of political and financial support tend to focus primarily or even exclusively on benefiting Indigenous Peoples living in territories with forest cover and those in so-called developing countries. Indeed, the reality is that Indigenous territories globally, in addition to being larger, are composed of a much wider diversity of ecosystems across developing and developed countries, which, according to recent evidence not considered in the report, also possess great potential for carbon storage and sequestration. According to Dinerstein and colleagues (2020), more than 74% of the land area of Indigenous territories

contains high carbon stocks or the potential to sequester it – not just forests.

It should be mentioned that the figure presented in Chapter Seven seems to derive from a report not referenced by the IPCC, which, referring exclusively to the Latin America and Caribbean region, states that “forests cover more than 80 percent of the area indigenous peoples occupy (330 million hectares)” (FAO & FILAC, 2021, p. 13). We have reached out to the Coordinating Lead Authors of Chapter Seven to ask for clarification, but no response had been received at the time of publication of this briefing paper.

Despite the recognition of the role Indigenous Peoples can play in leading transformative change, the report lacks any substance regarding how this change needs to be predicated on Indigenous perspectives, worldviews, and relationships with the environment. It does not delve into the complexities and nuances of the multi-layered and intrinsic relationships Indigenous Peoples have with their lands, territories and resources. It thereby fails to recognise how the impacts of climate change are intertwined and compounded by, for instance, the loss of food sovereignty and biodiversity due to modern, hegemonic agricultural practices. Without a thorough understanding of these dynamics and the interrelated nature of climate impacts, it may remain unclear what these relationships involve, why this perspective is crucial, and how this can inform climate action.



Credit: Pablo Lasansky / IWGIA

An additional gap in the report is the incomplete presentation of several hazards concerning Indigenous lands, territories, and resources. For example, the case of maritime activity mentioned in the report is only partially presented, leaving out any mention of black carbon, heavy fuel oil, and the risk of oil spills or other emergency situations that threaten Arctic communities and ecosystems.

Likewise, the report is silent on the potential risk of cultural genocide of Indigenous Peoples and the non-economic and irreparable losses and damages affecting them. These include loss of identity, distinct cultures and knowledge systems, science, skills and livelihoods, and resilience.

Even more, while acknowledging the threats to Indigenous Peoples' rights posed by some mitigation measures that risk undermining their adaptive capacity, references to and critical analysis of the mechanisms adopted to mitigate these impacts, such as the Cancun safeguards, are absent. The report neither addresses the situation many communities face in countries where Indigenous Peoples' tenure rights are not well recognised, as is the case in most African countries. As such, the violation of Indigenous Peoples' rights through land displacement is not addressed with the seriousness it deserves. Because of this, no reflection is presented on how mitigation projects, specifically REDD+, demand different approaches depending on the context to reduce the potential risk of land dispossession and land disputes. If policy makers and practitioners that engage in evidence-based decision-making on climate change mitigation rely on the IPCC as the primary source of evidence, does not the IPCC have the responsibility, and indeed an obligation, to provide a comprehensive report that captures all these missing elements? This question is especially relevant given the affirmative obligations of the UN Member States and the profound relationship that Indigenous Peoples have to their traditional lands, resources, and territories.

The report also fails to recognise the socio-cultural contribution of Indigenous Peoples in climate change mitigation. It would have been relevant for the report to highlight how Indigenous values and worldviews contribute to protecting the role of nature and the relevance of their governance systems and customary laws in climate governance. Although Indigenous Peoples' contributions are acknowledged, they are presented in a superficial way and decontextualised from the knowledge systems from which they originate. The report does not present any concrete cases of collaborative and equitable practices – either in institutional measures or through autonomous experiences – that highlight Indigenous Peoples' leadership. Nor are examples of Indigenous Peoples' mitigation initiatives, omitting concrete experiences – for example, the role of Indigenous Peoples

in renewable energy projects. As such, the report does not include the extensive and growing research on the multiple benefits associated with Indigenous Peoples' participation in mitigation measures or Indigenous Peoples-led initiatives. Evidence shows that institutional arrangements incorporating Indigenous Peoples' knowledge and promoting collaborative governance frameworks are associated with high carbon storage. Such collaboration also brings multiple social benefits that strengthen resilience, attributed to Indigenous Peoples' livelihoods and their repair, monitoring, and adaptation capacities.

Although the report mentions the contributions of the Indigenous movement in the calls for action and climate justice, it falls short in recognising one of their main demands. That is, the acknowledgement of Indigenous Peoples' distinct and unique position as collective rights holders compared to these other groups. Indigenous Peoples tend to be listed in the report as merely another group within civil society. This is a significant weakness of the IPCC's report as the United Nations recognises the distinct and specific rights of Indigenous Peoples as affirmed in significant international human rights instruments. Moreover, there is no mention of how the Indigenous movement also draws attention to the indivisibility of climate change and health, education, language, culture and spirituality.

Furthermore, Indigenous Peoples continue to be presented as a homogenous sector, as if there were no cultural and territorial differences, ignoring the fact that climate change affects them differently and that their contributions are diverse and situated. In this context, mentions of specific Indigenous Peoples or organisations are scarce. The few mentioned come from the Global North, rendering invisible the challenges, struggles and contributions sustained by multiple Indigenous actors and communities in the South, East and the Arctic. Also omitted is the continued advocacy and contribution of Indigenous Peoples' international organisations on climate action and climate justice, such as the International Indigenous Peoples' Forum on Climate Change (IIPFCC).

While we agree with the report that more research is needed to overcome these shortcomings, it is necessary to mention that the conditions in which this research is carried out must also be analysed and problematised to avoid the reproduction of extractive practices that decontextualise Indigenous Peoples' knowledge and often perpetuate their marginalisation and vulnerability. The report omits the multiple conflicts around, and serious problems with, research that excludes Indigenous Peoples and their knowledge holders. Nor does it mention Indigenous Peoples' sovereignty over their knowledge systems. As a significant player influencing the research

landscape globally, the IPCC must recognize its role in shaping research practices and directions and take measured action to promote ethical and equitable research approaches and engagement with Indigenous knowledge.

These limitations and, indeed, the shortcomings of the IPCC report can be associated with the low participation of Indigenous authors in the preparation of the report and, moreover, a lack of information on this engagement. This is indicative of a weak approach that fails to respect and uphold the distinct status, rights, and role of Indigenous Peoples as affirmed by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The report relativises Indigenous Peoples' rights violations mainly by mentioning compensation in the framework of mitigation projects. The core right and principle of Free, Prior and Informed Consent is omitted and diluted by a brief and erroneous reference to "veto power". These faults are aggravated by the omission of references to Indigenous Peoples in the technical summary of the report. In order to overcome these gaps and ensure Indigenous Peoples and their knowledge, innovations, and leadership are allotted the recognition they deserve in climate action, future IPCC reports and cycles must be coherent and aligned with the UNDRIP at a minimum. To secure this, we reiterate the urgency of fair and effective participation of Indigenous Peoples in the IPCC processes, as bureau members, authors, expert reviewers, observers, and part of national delegations – always in accordance with the rights and interests of the Indigenous Peoples concerned.



## Recommendations for governments

Although mitigation has been at the centre of climate policy for the past three decades, sustained efforts have not been sufficient to reduce greenhouse gas emissions and have even generated negative impacts, especially on Indigenous Peoples' territories. The evidence is categorical, and therefore the latest IPCC cycle reminds us that we cannot wait; indeed, we have no choice. We need to curb greenhouse gas emissions as a matter of urgency. Indigenous Peoples have denounced ineffective false solutions that only serve to worsen the problem and negatively impact those already most affected by the same power inequalities that led to climate change in the first place. Above all, Indigenous Peoples have provided strong evidence of their capacity to conserve, protect, repair and balance ecosystems. These capacities are also linked to justice processes that bring multiple social benefits to the Indigenous and non-Indigenous territories where they are implemented. At the same time, Indigenous Peoples have been emphatic in demanding mitigation actions that, in addition to being addressed through a justice approach, consider the multiple social

processes with which they are intertwined, such as health, education and culture.

Indigenous Peoples' meaningful participation in climate governance is not only a moral imperative, but also an opportunity for States to respond effectively and holistically to the multiple social and ecological pressures of climate change. For this reason, a new paradigm of climate partnership with Indigenous Peoples that harnesses the benefits of different knowledge systems and ways of knowing is needed. Although the inclusion of Indigenous Peoples and their knowledge holders in research is increasing, more significant efforts are needed to support community-based and Indigenous-led research. To contribute to this process, we would like to make recommendations to enable States to strengthen Indigenous Peoples' participation and thus achieve promised and urgently needed climate change mitigation more fairly and sustainably.

1. Mitigation commitments and strategies must be based on a genuine commitment to respect Indigenous Peoples' rights as per the UNDRIP. Key to this is securing Indigenous Peoples' land tenure.
2. States must promote permanent participatory mechanisms for Indigenous Peoples to influence the planning of States' nationally determined contributions as well as in the monitoring, verification and reporting of their progress.
3. The participation of Indigenous Peoples at all levels of decision-making processes should be an essential requirement of all mitigation strategies. The principle of Free, Prior and Informed Consent must be adhered to for mitigation actions implemented in Indigenous Peoples' territories or in other ways affecting Indigenous Peoples.
4. Ecosystem conservation and reparation for carbon sequestration must always respect the rights, uses and livelihood systems of the Indigenous communities that inhabit such ecosystems.
5. Climate funds and contributors must generate mechanisms for Indigenous Peoples universally, from all socio-cultural regions of the world to present and implement their proposals autonomously.
6. Mitigation actions must go hand in hand with social justice processes that address the structural causes that have led to the marginalisation of Indigenous Peoples, the exploitation of their territories and indeed the climate crisis. Moreover, they must support actions that aim to strengthen other relevant social processes, such as health, education and culture.

7. Climate research must be based on meaningful, ethical, and equitable processes of collaboration and co-production of knowledge between different knowledge systems, including Indigenous Peoples' knowledge systems, always in full respect for Indigenous Peoples' rights.

8. Consistent with the UNDRIP and Article 31 specifically, governments should take steps to ensure that research practices and activities take measured action to promote ethical and equitable research approaches and engagement with Indigenous knowledge within the IPCC and elsewhere.



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*Authors: Rosario Carmona; Joanna Petrusek MacDonald and Dalee Sambo Dorrough, Inuit Circumpolar Council (ICC); Tunga Bhadra Rai, Nepal Federation of Indigenous Nationalities (NEFIN); Gideon Abraham Sanago, Pastoralists Indigenous NGO's Forum (PINGO's Forum); and Stefan Thorsell, International Work Group for Indigenous Affairs (IWGIA).*



*International Work Group for Indigenous Affairs (IWGIA) is a non-governmental human rights organisation promoting, protecting and defending the rights of Indigenous Peoples for more than 50 years. We support Indigenous Peoples' advocacy at the international climate negotiations at the UNFCCC.*

Contact: [iwgia@iwgia.org](mailto:iwgia@iwgia.org)



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