

**LCIPP Indigenous Curricula and Materials Round Table Dialogue (In collaboration with
NWP) -Mandated event**

04 Dec. 2023

13:00 – 16:00

I. Traditional Invocation

II. Segment 1: Indigenous curricula and resources from different sociocultural regions

- Discussion questions:
 1. How can educational systems focusing on climate action effectively integrate important insights from Indigenous curricula and resources?
 2. How can ethical and equitable use of Indigenous education material be promoted?
- **Sharon Frances Morin**, North America, Métis
 - Formal curriculum is big in her province, so their indigenous curriculum is being taken away.
 - She developed land-based programs, taking children out on the land.
 - Emphasis on relationship with the land – how to gather medicines, rivers used as roads, etc.
 - Well-being of the land is tied to the health of the people.
 - Need to train and guide the youth; if they are not in tune with how their ancestors live, they become assimilated into the urban areas.
 - “I want to help the world; I want to help biodiversity. For me, climate change and biodiversity go hand and hand.”
- **Pasang Dolma Sherpa**, Asia
 - From the Center for Indigenous Peoples’ Research and Development (CIPRED) & Kathmandu University, School of Education.
 - Our education system is not free – “one size fits all” Western mold which undermines our system and fails to recognize culture.
 - Indigenous world views and challenges we have → there are a lot of gaps connecting indigenous roots.
 - The mainstream schooling & isolation of tribal kids from speaking mother tongue and cultural practices.
 - Unlike their parents, they cannot identify the trees in indigenous languages.
 - Children are taught non-native language, alienating them.
 - Need to teach Indigenous knowledge in and out of formal educational systems.
 - Global initiations: CBD & UNFCCC
 - Article 8(J) of Convention on Biological Diversity (CBD)
 - Maintenance of traditional knowledge of IP and local communities.
 - Continue stewardship of traditional land, waters, and customary use of biodiversity.
 - Principles of Local Communities and Indigenous Peoples (LCIP) platform of LCIPP

- Knowledge
 - Capacity building
 - Climate policy and action
- The issue is indigenous people don't have the scholarship – need scholarship opportunities.
- The journey of Master in Education and Development, Kathmandu University
 - Dr. Sherpa conducted her PhD on “Climate Change Education and Interfacing with Indigenous Knowledge” in 2018.
 - Meeting among CIPRED, Kathmandu University, and UNESCO on Aug. 31, 2022.
 - Exploring how we could link Indigenous study in the existing courses.
 - If possible, have a distinguished course on Indigenous study.
 - Short training and awareness level education on the importance of Indigenous values.
 - There are already 24 students that got admission to this 6-year program, starting from Aug 2024.
 - Interest of both young and professional Indigenous men and women are interested.
 - Two semester course:
 - 1st semester more in-class course.
 - 2nd semester will be in collaboration of the course with UBC, a field work based research work and paper, in collaboration with CIPRED.
- Holds an International Conference on Indigenous Led Research and Education, 26 to 27 Sept. 2023
 - Most research is from the outside, observational based and can lead to misrepresentation.
 - 80 participants from 14 countries. A short video documentary of the conference can be accessed here: https://www.youtube.com/watch?v=pE_hSrE4MNM.
- Need continued efforts and collaborations, immediately, and it will lead to mainstreamed indigenous led research and recognition of skill, culture, and value for climate action.
 - “Continue efforts and collaboration is needed for Indigenous led research & education for protection, promotion & recognition of Indigenous knowledge, skills and cultural values for climate policy and action.”
- In Asia, there is little opportunity for Indigenous people to move up and become writers and authors. She is ensuring that Indigenous people get published, and that there work and knowledge is not manipulated.
 - Stories told by Indigenous authors without making it objective and not allowing manipulation by non-Indigenous peoples.
 - Work, collaborate, and fund Indigenous researchers.
- **Viacheslav Shadrin**, Central and Eastern Europe, Russian Federation, Central Asia, and Transcaucasia
 - Functioning of system to pass on knowledge – can't just be recognized, indigenous knowledge must be valued in formal educational system, which isn't happening at the moment.

- Current government educational system has opportunity to introduce this, such as in areas where Indigenous people live.
 - Shadrin was a teacher in one of these schools, and they taught Indigenous knowledge in all fields, but in the last decade, there has been a movement away from these teachings and towards homogenization of education. Leads to loss of traditional knowledge.
 - The state needs to recognize schools as a place for learning traditional values.
- “Informal education” – the system of passing on traditional knowledge is de facto completely destroyed due to moving away from traditional way of life.
 - Assimilation process is speeding up due to the internet.
 - Possible move to online/social media courses that allow people to learn Indigenous language and culture.
- The government, who destroyed the traditional way of life, need to set up formal systems to protect Indigenous knowledge.
- **Dietrix Duhaylonsod, Pacific**
 - Hālau → Hawaiian word meaning a school.
 - Went underground due to Western thinking.
 - Hawaiian renaissance in the 20th century, allowed Hālau to flourish.
 - Dietrix runs his own Hālau, they meet once a week to teach traditional knowledge.
 - Foundation of curricula is found in chants, songs, and dances, each connected to specific stories.
 - The proper care of their home is layered in the oral traditions and founded on a relationship with God.
 - Focus on mental, physical, and spiritual growth.
 - “To teach and learn by doing, through action we reinforce these lessons.”
 - Traditional knowledge helps with the rehabilitation of traditional fishing grounds and leads on how to farm on Hawaiian land.
 - Indigenous reclamation to heal land and water sources.
 - Reintroducing native food crops, such as sweet potato and breadfruit, as well as replanting coral to heal fisheries.
 - Placed based organization in Guam, with the goal of restoring their island to better health and respond to the threat of climate change.

III. **Segment 2: Panel discussion on ethical and equitable use of indigenous educational material to promote greater understanding of Indigenous knowledge related to climate change.**

- Discussion questions:
 1. How can Parties bring important insights from Indigenous curricula and resources into climate policies and action?
 2. How can ethical and equitable treatment of knowledge of Indigenous Peoples be promoted in research and scientific processes related to climate change?
- **Salā Dr George Carter, Australian National University**
 - Email: George.carter@anu.edu.au
 - Online provided resources on curricula:
 - Australian National University: “Indigenous peoples, cultures and knowledges,” “Bachelor of Pacific Studies” program.
 - USP, “Traditional Knowledge in Adapting to Climate Change.”

- The Certificate of Philosophical Competency.
 - COSPPac, “Protocols and Partnerships for Engaging Pacific Island Communities in the Collection and Use of Traditional Climate Knowledge.”
 - National University of Samoa
- You need to have indigenous people inside the spaces of curriculum develop, within universities, and policy making.
- Need people in tenured positions, fund Indigenous people in order to empower them.
- Adequately fund research about local communities and traditional knowledge, and how to incorporate them into climate action.
 - Indigenous people are fundamental not only as the researcher, but the collection, analysis, and write-up.
 - Not just about decolonizing academia, but IP colonizing academia.
- “Pacific philosophy” → embedded in local communities. Research is going into local communities to embed beliefs and knowledge in formal university courses.
 - Lecturers as the knowledge holders.
 - Embed students in local communities.
- In his university, students must take a course in indigenous studies, regardless of their major.
- **Lilian Daphne Lunyolo**, Nairobi Work Programme, UNFCCC Secretariat
 - Nairobi Work Programme (NWP): Engagement opportunities under the NWP.
 - NWP – UNFCCC’s knowledge to action hub on adaptation and resilience
 - National & regional collaboration with UN & UPP.
 - Comprised of global-thematic work and sub-regional.
 - 450+ partners that allow them to streamline the work and collect knowledge.
 - NWP was mandated by parties at COP Glasgow to assist with work that they do. They have been mandated by Parties to:
 - Strengthen the support it provides to constituted bodies under the UNFCCC process.
 - Collaborate with the FWG of the LCIPP on including indigenous expertise in climate change adaptation action.
 - Ex: FCCC/SBSTA/2021/3.Parg 17f
 - Activity 3 of the LCIPP Work Plan
 - Continue to ***identify and disseminate substantive information*** about development and use of curricula and materials ***generated by indigenous peoples*** related to climate change ***that highlight indigenous knowledge in formal and informal education systems***, including guidelines on ethical and equitable use of such resources, and disseminate the results via the LCIPP web portal.
 - UN-UPP works between technical partners, universities, and UNFCCC to complete this mandate and to address gaps in adaptation.
 - Completed/ongoing projects undertaken since 2018 have occurred in almost every continent.
 - Methodology
 1. Mapping and engagement – identify and engage universities.
 2. Concept note and development of concepts.
 3. Engagement, action, and learning.

4. Document and trace progress.
5. Refine engagement.
 - Not looking to do research, they embed research within Indigenous institutions. Target knowledge holders to ensure what is planned will actually be used on the ground.
- Most recent work focused on overcoming barriers to disseminating, accessing, and utilizing climate information in Samoa and Vanuatu.
 - This project was in conjunction with the University of Michigan and can be found here:
https://deepblue.lib.umich.edu/bitstream/handle/2027.42/176218/EAS%20701%20450_Updated.pdf?sequence=3.
- Capacity building was an issue identified in the LCIPP Annual Youth Round Table – how do we meaningfully engage youth?
 - This program could be a way to do that, to culminate their knowledge and the knowledge passed from their parents to inform policy.
- Stressed importance of knowledge coming directly from Indigenous youth and that they will be recognized for their work.
 - The ownership of knowledge stays with Indigenous knowledge, NWP disseminates that knowledge.
- Entry points in this program:
 - Limited engagement with universities in the Global South.
 - Offer technical expertise to projects.
 - Facilitate connections with relevant universities and oversee work.
- If you want to learn more about the NWP and how to engage with them, please visit the NWP: <https://bit.ly/NWP-21>
- To submit a knowledge resource, visit the adaptation knowledge portal: <http://bit.ly/akportal>
- **Ruth Suwaksiork Kaviok, Arctic**
 - Grade 7 teacher.
 - Education Framework, Inuit Qaujimajatuqangit, for Nunavut Curriculum which was published by the government with input from elders and Inuit peoples.
 - There has been a loss of relationship to the environment, to the people, and to the seasons that are paramount and fundamental to Inuit society.
 - Inuit have always had a close relationship to society, have learned to adapt to its cycle and survive off of it. Connection to the Earth, the sky, the animals, the ice. The land is home for Inuit, but it can also be harsh and dangerous. Its power is well respected.
 - Teaching emergent personal strength of students through teachings of the connection with the land.
 - Allow students to explore the Inuit knowledge.

IV. Discussion with the Audience

- Indigenous Youth from Russia: recommended that UNFCCC take up projects and research by youth.
- Jan, from White Mountain Apache tribe: her tribe brought back the Apache trout from near-extinction. Traditional knowledge is not taken from the people, but the experts of conservation (which are Indigenous people) activate their traditional knowledge and co-lead these efforts.

- Bangladesh individual: issues with indigenous language and curricula. Indigenous practices are not appropriately documented, and every day there is a loss of indigenous language, which means a loss of indigenous culture and knowledge. Need to respect and support indigenous language through educational systems curricula. Urges national government to acknowledge Indigenous language and practices, add the Indigenous knowledge and practices to curricula, and take initiative to promote and revitalize Indigenous language.
- V. **Segment 1 Continued: Indigenous curricula and resources from the different socio-cultural regions.**
- **Ali Mohamed Adan**, Africa
 - Engage with school-aged children to teach them about the land, territories, and life-ways such as how the community moves as a nomadic community.
 - Indigenous knowledge is a science in and of itself.
 - **Alexina Kublu**, Arctic, Canada
 - She is a language instructor.
 - Still considered part of the Alberta area, especially for high school education. There is a climate change Secretariat and Inuit land claim. Elected to have a public government, not just an Inuit government (although it's 95% Inuit population).
 - The UN Secretariat with elders created climate change activity guides for the schools, developed alongside educators.
 - Ex: climate change and art for grades 4 and 5 students; outdoor climate change scavenger hunt; permafrost demonstration. Informal yet formal – comes from within the school, but informal because it's not within the school setting.
 - Need to let the children experience the land.
 - Elders come and talk to the students at schools, or on the radio about climate change to anyone listening.
 - Environmental program at the college level
 - **Tebea Casique Coronado**, Central and South America, and the Caribbean
 - Medicinal plants were used to tackle the Covid-19 pandemic. Use the resources mother nature gives us to address the pandemic.
 - IP learn at home and in their lands.
 - Some species show that the climate is changing, warning about forthcoming threats.
 - In Peru, there is an informal education. Teachers from Indigenous communities teach in the local language about the importance of culture and their own language.
 - There is a course on science and the environment, and teachers teach pupils about how to conserve the resources provided by nature.
 - There is also a program of incentives from the Peruvian government to the knowledge holders that is used to have the knowledge holders go to schools once a month to teach the importance of the community held knowledge and how they use their resources.
- VI. **Segment 2 Continued: Panel discussion on ethical and equitable use of Indigenous education material to promote greater understanding of Indigenous knowledge related to climate change.**
- **Mary Lyon**, North America
 - Research is far from being valid, best practices are falling short. One must not only examine the right of people, but the rights of nature.

- Many people don't have a firm grasp on carbon markets and credits, and how they may harm them.
- No one can escape the impacts of climate change.
- We are at a cross roads of vulnerability.
- As good caretakers, people want to take IP knowledge. Have to stand together and protect what we know.
- Must protect the Earth and be on alert about what others want from IP.
- **Sherilee Harper**, Vice-Chair, IPCC Working Group I for the seventh assessment cycle
 - Goal of IPCC is to produce reports that assist policy making – policy relevant, but not policy prescriptive.
 - Have to be careful about misinterpretation of Indigenous knowledge.
- **Anne Lasimbang**, Asia, Indigenous Knowledge Holder
 - Indigenous knowledge is very much relevant, but it has been suppressed because of the education system that we have that came from the West through countries that colonized part of the world.
 - Community initiatives to ensure their knowledge will not be lost.
 - Young people learn about their dance, farming, plant recognition, etc.
 - Recognition that times are changing and we need to survive. If they don't do something, way of life will vanish.
 - Culture cam and Intergenerational Transfer of Sacred Practices (funded by Pawanka).
 - Opening schools to promote knowledge.
 - How do we promote research – genuine informed consent with the community so that it's ethical and credible.
 - Whatever knowledge researchers take must be given back as well.

VII. Discussion with the Audience

- Michael Lane, Indigenous Environmental Network.
 - Make sure indigenous knowledge gets to the SBSTA and COP → what is happening to the knowledge shared over the past week of COP28?
 - No ethical protocol to maintain integrity of knowledge shared throughout this week.
 - It is continuously removed from language and context.
 - Extractivism – the very thing that caused this climate crisis.
 - Don't need researchers from Europe to come into the community, there are resources within the community.
 - What is COP doing to ensure that the knowledge that is shared in the mandated working groups is passed on in the way it was originally intended?
- Morocco in implementing ESG in educational curriculum:
 - Several programs that help raise awareness of the ESG program in education.
 - Morocco has implemented eco-schools program for young kids, YRE in middle and high schools, and global schools program.
 - Program for universities to make them greener.
 - African Youth Climate Hub – African platform that allows youth to complete their own project
- Asia-Pacific LCIPP member
 - Local knowledge needs to be translated into public knowledge and government regulation.

- Best curricula for next generation is education in and out of schools. Both in formal education and in the communities.
- IP manage and conserve the forests, important for the government to recognize this contribution to mitigating climate change.

VIII. Closing

- Wrap-up by Activity Co-Leads
 - Next steps:
 - Discussions from this Indigenous Curricula and Materials Round Table Dialogue
 - Outputs from Submission Portal
 - Outputs from survey
 - The literature review of the collected materials which will also be reflected in FWG report.
- Closing Indigenous Invocation: closing ceremony by Sonia Astuhuaman Pardavé, a spiritual teacher Pakarina Wanka and Advisor of Women of CAOI, Peru.