**Negative impacts of climate change on culture and cultural rights**

1. **What negative impacts of climate change on culture, heritage and the enjoyment of cultural rights by all have been documented in your context? Are particular groups, such as women, persons with disabilities, indigenous peoples, rural persons or peasants, and youth or future generations, as well as cultural practitioners being impacted in specific and disproportionate ways? What efforts are being undertaken to inventory and monitor such impacts?**

The myriad of negative impacts of climate change on culture are being deeply felt by Métis women and communities. While the impacts of climate affects people differently depending on where they live across the homeland, connection to land is profoundly important for them. Community mental health impacts are pervasive; in the Métis worldview, we are all connected. Land-based learning is essential to this.

Because of climate change, there have been impacts on Métis traditional ways of life, including hunting and trapping, fishing, gathering and harvesting. Because of this, Métis women are experiencing ecogrief, ecoparalysis, solastalgia (existential distress causes by climate change) and eco-anxiety. We grieve the environment we are used to seeing. There is loss as this important and necessary connection to land changes. Many Métis women and communities are seeing an increase in prescribed medications for depression and anxiety.

Métis women have and continue to be the custodians of this land. They understand the interconnectedness between the Earth, our activities and the generations to come. A major foundation of Métis is ensuring good relations between groups – indeed, this is how the Métis Nation came to be. This treasured relationship is changing because of the changing climate we see before us.

**Positive potential of culture and cultural rights to enhance responses to climate change**

1. **What are ways in which culture and cultural resources, such as traditional knowledge, are being used to mitigate and/or adapt in the face of climate change? Where available, please share examples of best practices for applying traditional knowledge and cultural practices, such as those of indigenous peoples, peasants and fisher people, including traditional fire management and agricultural techniques that should be considered in developing mitigation and adaptation responses. What is being done to inventory and preserve such cultural resources that could be useful to addressing climate change?**

Métis women are climate change leaders. Climate change provides an opportunity for Métis women who hold traditional knowledge, teachings and values to tackle issues. There has been, through climate change, an opportunity to align - in this new environment - with traditional Métis values, including caring for the environment, conservation, food and energy self-sufficiency and planning for future generations.

1. **What are the diverse legal frameworks, trends and practices at the national and international levels that promote intervention from across the cultural ecosystem, including by cultural rights defenders and cultural practitioners, as well as women, persons with disabilities, indigenous peoples, rural people and peasants, and youth, in addressing disparate impacts and influencing decisions around climate change mitigation and adaptation? What are the challenges to such inclusivity and how are they being addressed?**

UNDRIP Article 29 states that “Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for Indigenous peoples for such conservation and protection, without discrimination.”

The United Nations Framework Convention on Climate Change, which Canada signed onto in 1992, provides a way for governments around the world to compile and share information, launch national strategies and to support other countries, particularly developing countries, as we cooperate together in preparing for the upcoming adaptation as a result of climate changes.

The Kyoto Protocol was adopted five years later in 1997, but only came into force in 2005 and committed 37 countries to reduce their greenhouse gas emissions between 2008 and 2012. Canada is currently working to reduce its emissions.

Challenges to inclusivity include the lack of distinctions-based approach that should be used when engaging with Indigenous groups. Not all individuals have the time to spare or resources to fund their input. LFMO makes a consistent effort to reach out to grassroots Métis women to ensure all perspectives are included and heard.

**Measures taken and recommendations**

1. **Are affected persons and groups being consulted and enabled to participate in discussions related to climate policy and climate action?**

At LFMO’s Annual Women’s Forum, there was dedicated discussion to Métis impacts and experiences of climate change. This includes a presentation from the Métis National Council and a consultant who was well-versed in climate change and climate change impacts across Canada and the Métis Nation. Breakout groups emerged to answer questions focused on perspectives, recommendations, communications, emergency response management and types of risks to consider

More action is needed at the consultation level with companies coming into communities; they need to be transparent on what is being planned so communities can make properly informed decisions. Métis women representation is also needed at the table for climate change plans, actions and reports.

1. **What recommendations should be made to States and other stakeholders concerning these topics?**

Métis women are knowledgeable about the land, water and species in their communities and on their land. They have important information that can be used to monitor changes in their environments. Thus, recommendations are as follows:

1. Allow Indigenous groups to be a part of the conversation from the beginning
2. Utilize a distinctions-based approach that acknowledges the three unique Indigenous groups in Canada and around the world