CARIBBEAN COMMUNITY CLIMATE CHANGE CENTRE

Building Resilience. Securing Our Future.

Indigenous Peoples planning Framework for the funding proposal titled **“Climate Actions for Building Resilience in Coastal Communities in The Caribbean (CABRIC Caribbean)”**

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Acronyms

Acronym	Meaning
CABRIC	Climate Actions for Building Resilience in Coastal Communities
CCCCC	Caribbean Community Climate Change Centre
CEDAW	Committee on the Elimination of Discrimination against Women
CRESAP	Climate Resilient and Sustainable Agriculture Project
EbA	Ecosystem-based Adaptation
EDA	Enhanced Direct Access
ESAP	Environmental and Social Action Plan
ESMF	Environmental and Social Management Framework
ESMS	Environmental and Social Management System
ESS	Environmental and Social Safeguards
FPICC	Free, Prior, Informed and Continuing Consent
GAP	Gender-based Violence
GCF	Green Climate Fund
GDP	Gross Domestic Product
GEDSI	Gender Equality, Disability and Social Inclusion
GNF	Gender Needs Framework
GRCB	Gender-Responsive Climate Budgeting
GRM	Grievance Redress Mechanisms
GRP	Gender-Responsive Procurement
IPLCs	Indigenous Peoples and Local Communities
IPPs	Indigenous Peoples Plan
IPP	Indigenous Peoples Policy
IPPF	Indigenous Peoples Planning Framework
LGBTQIA+	Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex, Asexual
MEL	Monitoring, Evaluation and Learning

NGC	National Garifuna Council
PWDs	Persons with Disability
SEAH	Sexual Exploitation, Abuse and Harassment
SEP	Stakeholder Engagement Plan
SMART	Specific, Measurable, Achievable, Relevant, and Time-bound
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples

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1. Introduction and Context

1.1 The Climate Imperative in the Caribbean

The Caribbean region is identified as "ground zero for the global climate emergency," with small island developing states (SIDS) facing disproportionate impacts despite contributing less than 1% to global greenhouse gas emissions. Rising sea levels, stronger hurricanes, coastal erosion, and ecosystem changes affect the livelihoods, health, and cultural heritage of many people. These threats endanger coastal resilience, food and water security, and public health, posing significant obstacles to the countries' national development goals. The Indigenous Peoples and Local Communities (IPLCs) are at the forefront of these realities, managing natural resources, safeguarding biodiversity, and applying generations of environmental knowledge to sustain their territories and way of life. Yet these communities often face disproportionate climate risks, limited access to decision-making, and historical marginalization in policy and development processes.

CABRIC represents a strategic USD 30 million response to these interconnected challenges, led by the Caribbean Community Climate Change Centre (CCCCC) from the Green Climate Fund until 2028. The initiative focuses on ecosystem-based adaptation (EbA) in coastal areas with priorities in **food and water security, ecosystem health, disaster risk reduction, and public health**, recognizing that climate solutions must be also grounded in the knowledge, governance systems, and self-determined priorities of the communities most affected by climate impacts. Central to these community-led solutions are Traditional Knowledge (TK) systems that represent centuries of adaptive environmental management and climate resilience strategies. CABRIC operates in five Caribbean countries with varying Indigenous and local community presence, Belize, Jamaica, The Bahamas, Grenada, and St. Lucia.

Traditional knowledge, also known as Indigenous Knowledge (IK) or Traditional Ecological Knowledge (TEK), is an invaluable, though often underutilized, resource for climate adaptation and resilience.[1] It is understood not as a static body of folklore but as a dynamic, adaptive, and culturally rooted system of beliefs, practices, and customs.[2] Developed through intergenerational cultural transmission and adaptive processes over generations, TK offers a holistic understanding of the intricate relationships between humans, ecosystems, and the spiritual world.[3] The wealth of this knowledge, from weather prediction and disaster preparedness to sustainable resource management, provides critical insights for developing

[1] Local and Indigenous Knowledge Systems and Climate Change | UNESCO
[2] Understanding how Indigenous Knowledge contributes to climate change adaptation and resilience: A systematic literature review - weADAPT
[3] Traditional Knowledge (TK) and Climate Change - Indigenous Climate Hub

effective and context-specific adaptation strategies that can enhance community resilience.[4] However, a significant challenge remains: **ensuring that this knowledge is not only recognized but also meaningfully integrated** into formal climate governance and policy, from the international to the local level. [5]

1.2 Methodology and Engagement

Engagement

IPPF engagements were held under the Strengthening Coastal Livelihoods through Adaptation component of the project and focused on Indigenous and Tribal Peoples situated in or near coastal areas.

The purpose of these engagements was to guarantee that the voices, priorities, and lived experiences of Indigenous Peoples meaningfully inform the design and implementation of the IPPF. The analysis was structured to address seven key gender-related needs identified as essential to inclusive and equitable adaptation planning. These needs included agency, access and control over resources, leadership and decision-making, rights, participation and representation, education, knowledge-sharing, and assets, governance and grievance redress. These seven areas were in sync with the interview instrument as well as the areas to be considered under the IPPF, including its gender responsiveness. The areas thus served as analytical drivers during the consultation process.

Community members and institutional stakeholders provided insight into the barriers and opportunities that shape Indigenous women's, youth's, and gender-diverse persons' ability to participate in, benefit from, and lead climate resilience efforts. The engagements also offered an important lens into the ways that traditional governance systems, cultural heritage and intersecting social identities shape engagement preferences, knowledge sharing, and expectations for accountability and redress.

The approach to stakeholder consultations for the development of the IPPF was informed by literature from desk-based research and initial stakeholder consultations with ILCs in Belize and Jamaica which were conducted as part of the CABRIC funding proposal development phase (February 3–21, 2025).

Overarching guiding principles for the stakeholder engagement process included:

- Respecting self-identification and local governance structures,
- Ensuring the use of culturally appropriate, gender-responsive tools,
- Including unrecognised and self-identified Indigenous groups,
- Prioritising language inclusion and oral engagement formats,

[4] Understanding how Indigenous Knowledge contributes to climate change adaptation and resilience: A systematic literature review - weADAPT
[5] https://digitalpress.ugm.ac.id/article/447/download

- Ensuring safe and inclusive spaces for Indigenous women, youth, elders, and gender-diverse individuals, and
- Centring women, youth, and marginalised groups in both the free and informed engagement protocol development and validation stages.

Consultations under the CABRIC funding proposal and the IPPF

Findings emerging out of these initial consultations with stakeholders from Belize and Jamaica providing critical entry points for the development of this IPPF. These include barriers to financial access and exclusion from decision-making spaces in Belize, particularly for Garifuna and Maya women. Another key issue raised is the absence of culturally appropriate Grievance Redress Mechanisms (GRMs) and the need to enhance inclusion of Indigenous languages in climate finance processes. Consultations with local communities in Jamaica revealed barriers such as lack of legal recognition, inadequate access to tailored financial instruments, and the exclusion of Indigenous knowledge systems from climate adaptation planning. Structural gender inequalities and caregiving responsibilities present constraints to women's participation in training and governance. There were also concerns from both countries about the lack of gender-responsive financing, limited insurance access, and the need for intersectional inclusion in stakeholder engagement strategies.

Stakeholder engagements were conducted following stakeholder mapping which identified representatives, umbrella organisations, traditional leaders, and women-led and youth groups within Indigenous Peoples and Local Communities (IPLCs) in each country. In addition to the guiding principles engagement also drew on the FAO's FPIC Manual to ensure that international best practices for Indigenous rights and participation are upheld in the engagement process.[6]

Interviews with key informants and representatives of IPLCs in Belize and Jamaica were conducted using the stakeholder engagement instrument (Annex I) which was designed to gather rich, context-specific insights from IPLCs on:

- Climate change impacts and community responses,
- Governance mechanisms for project implementation and M&E,

[6] FAO. (2016). Free Prior and Informed Consent: An indigenous peoples' right and a good practice for local communities. Available at https://openknowledge.fao.org/server/api/core/bitstreams/8a4bc655-3cf6-44b5-b6bb-ad2aeede5863/content

- Preferred modes of communication and information-sharing,
- Understanding and experience with free and informed engagement, and
- Cultural, legal, and gender-based considerations in external engagement including the use of local, indigenous and traditional knowledge (IK/LK).

The list of stakeholders engaged is provided in Annex II and is specific to the IPPF. The list reflects those engaged specifically for this IPPF. Efforts were made to engage Northern Maya Association- Belize specifically to this IPPF. Despite many efforts, engagement with this group was not successful. Notwithstanding, in the process of development of the IP Policy for the CCCCC, there was active engagement with Indigenous Peoples, across the Caribbean Region during the period May 2025 to September 2025, the AE successfully engaged the Northern Maya Association on July 2nd, 2025. This provided useful perspective on FPIC processes and engagement with the Yucatec Maya in northern Belize.

Table 1 below provides a breakdown of the interview instrument and its alignment with consultancy objectives, ESS requirements and links to SAEDI's Gender Needs Framework (GNF). The GNF identifies key areas of need such as access to resources, agency, and safety that influence the participation of Indigenous women and gender-diverse peoples in adaptation planning. Responses from the interviews were analysed using the GNF and will directly inform the design of engagement protocols, GRMs, and broader recommendations for the development of the IPPF.

Table 1: Analytical Breakdown of Interview Instrument[7]

Instrument Section	Consultancy Objective Addressed	ESS Requirement	GNF Link
Consent & Introduction	Ensure informed, ethical participation	ESS7	Agency
Climate Impacts & Community Response	Understand IP vulnerabilities and climate knowledge	ESS7, ESS8	Livelihoods & Income, Traditional Knowledge
Collaboration and Partnerships	Map networks and entry points for inclusive implementation	ESS7	Social Capital; Leadership & Decision-making

[7] Sourced from Inception Report.

Instrument Section	Consultancy Objective Addressed	ESS Requirement	GNF Link
Barriers to Adaptation (including gender-related challenges)	Identify institutional, social, and gender-based barriers	ESS7	Time, Safety & Security, Gender Roles
Community-led Grant Management & Implementation Mechanisms	Understand local governance and fiduciary expectations	ESS7	Governance & Grievance Redress, Leadership
Monitoring & Evaluation + Gender Sensitivity	Define M&E expectations and ensure gender inclusion in accountability	ESS7, ESS8	Accountability, Leadership, Gender-sensitive Practice
Information Sharing Norms & Practices	Ensure accessibility of communications (oral, visual, language, etc.)	ESS7	Time, Access to Information
Language & Cultural Relevance	Design communication and consultation tools that are culturally and linguistically appropriate	ESS7, ESS8	Positive Norms, Safety & Inclusion
Government and NGO Engagement Experience	Understand institutional engagement history and community perceptions	ESS7	Recognition, Social Standing
FPIC Familiarity & Alternatives	Confirm local understanding of FPIC, identify traditional alternatives	ESS7	Rights & Representation, Customary Systems
External Engagement Protocols & Community Rights	Identify protections, preferred protocols, and legal triggers	ESS7, ESS8	Governance, Cultural Heritage, Safety & Agency
Legal Frameworks and Informal Norms	Capture enabling or exclusionary laws, policies, or practices	ESS7	Rights, Access to Justice, Social Norms

Desk-based research

This entailed the review of key documents including national policies, international standards, and regional practices which influence the legal, institutional and safeguard landscape for the engagement of Indigenous Peoples in the Caribbean.

1.3 Rights-Based and Recognition Framework

Traditional knowledge (TK) systems are vital for climate adaptation because they offer time-tested, place-based solutions to environmental challenges[8]. This CABRIC Indigenous Peoples Policy Framework is anchored in a comprehensive multi-layered framework of international, regional, and national legal instruments that collectively establish binding obligations for Indigenous and local communities' rights protection, gender equality, and climate justice. This foundation extends beyond mere compliance to create an enabling environment for transformative climate action that respects Indigenous sovereignty and strengthens traditional governance systems.

International Legal Framework

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), adopted in 2007 with support from both Belize and Jamaica, establishes the foundational international framework for Indigenous rights to self-determination, land, resources, and culture. UNDRIP affirms Indigenous Peoples' right to Free, Prior, Informed, and Continuing Consent (FPICC)[9] as a core mechanism for ensuring meaningful participation in decisions affecting their territories and livelihoods. The Declaration recognizes self-identification as a fundamental criterion for determining Indigenous identity, regardless of formal state recognition.

The Indigenous and Tribal Peoples Convention (ILO Convention No. 169), while not ratified by either Belize or Jamaica, provides important guidance as the only binding international treaty specifically protecting Indigenous and tribal peoples' rights. The Convention emphasizes state responsibility to protect Indigenous lands, ensure consultation on matters affecting Indigenous communities, and respect traditional governance systems. Notably, ILO 169 distinguishes between Indigenous Peoples (pre-colonial continuity) and Tribal Peoples (similar characteristics but post-colonial origins), while affirming that both categories possess the same fundamental rights.

The Inter-American Declaration on Indigenous Rights reinforces regional commitments to Indigenous self-determination and cultural preservation, recognizing Indigenous Peoples' collective rights to ancestral territories and natural resources, and their right to maintain and develop their own decision-making institutions.

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), ratified by both countries, establishes binding obligations for gender equality that intersect critically with Indigenous women's rights. CEDAW has underscored the need for gender-

[8] Indigenous knowledge is crucial in the fight against climate change – here's why | UNDP Climate Promise

[9]

responsive climate and disaster risk policies, especially for Indigenous and rural women, and calls for women's full and equal participation in climate governance and benefit-sharing.

Green Climate Fund Policy Framework

The GCF's Environmental and Social Safeguards (ESS) framework establishes mandatory requirements for all GCF-financed activities, with specific provisions for Indigenous Peoples and Local Communities (IPLCs) outlined in ESS7 and ESS8 (see section 6.3 in the ESMF for the three specific FPIC triggers). ESS7 addresses Indigenous Peoples directly, requiring that projects respect, protect, and fulfill the rights of IPLCs in accordance with international standards, mandating FPICC for projects affecting Indigenous lands, territories, or resources.

ESS8 focuses on cultural heritage, providing additional protections for tangible and intangible heritage of significance to IPLCs, including sacred sites, cultural landscapes, traditional knowledge systems, and customary practices. The standard requires avoiding negative impacts on cultural heritage and, where unavoidable, implementing appropriate mitigation measures developed in consultation with affected communities. See Annex 1 for the chance-find protocol.

The GCF Indigenous Peoples Policy (IPP), adopted in 2018, establishes seven key principles: recognition of Indigenous Peoples' rights, respect for Indigenous cultural integrity, non-discrimination and equal access to benefits, full and effective participation, FPIC, access to grievance procedures, and monitoring and adaptive management. The Policy explicitly recognizes that Indigenous women, youth, elderly, and persons with disabilities face intersecting vulnerabilities that require targeted attention in project design and implementation, and respects self-identification without requiring formal state recognition.

Regional Institutional Framework

The Caribbean Community Climate Change Centre (CCCCC) Environmental and Social Management System (ESMS) provides the regional framework for environmental and social safeguards across Caribbean states, including specific provisions for IPLCs. The system recognizes the unique vulnerability of Caribbean IPLCs to climate change impacts while acknowledging their traditional knowledge as valuable for adaptation planning, emphasizing participatory approaches that respect traditional governance systems and promote community-led adaptation strategies. The CCCCC Indigenous People’s Policy integrates Indigenous Peoples’ rights, perspectives, and safeguards into its ESMS which is aligned with international frameworks like the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and ILO Convention 169.

The Caribbean Community (CARICOM) Reparations Commission (CRC) provides a critical political-moral framework for recognizing Indigenous Peoples and Afro-descendant

communities. Its Ten-Point Plan's acknowledgment of both native genocide and African enslavement provides crucial foundation for recognizing that Indigenous Peoples, Afro-descendant communities, and mixed-heritage groups like the Garifuna all possess legitimate claims to reparatory justice and territorial rights. This framework prevents the creation of artificial hierarchies between different marginalized communities by establishing that historical injustice, rather than categorical purity, determines entitlement to enhanced consultation protocols. The CRC's approach supports equitable benefit-sharing by recognizing that climate adaptation projects must address the compounding effects of both environmental degradation and historical marginalization across diverse Caribbean communities[10].

The CCCCC Indigenous People Policy (2026) is a key institutional commitment to uphold the rights, governance and knowledge systems as well as development priorities of Indigenous Peoples in the Caribbean. The Policy recognizes Indigenous Peoples as essential partners in climate action, as stewards of biodiversity, and knowledge holders in sustainable land and water management, reflecting global and regional calls for stronger rights-based approaches that safeguard their collective and diverse identities, territories, institutions, and worldviews.

The Policy both informs and is informed by the CCCCC's Environmental and Social Management System (ESMS, 2022), notably its Performance Standard 7 on Indigenous Peoples. It is grounded in a human right–based approach and draws upon widely accepted international instruments, including the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and ILO Convention N.169. The Policy remains attentive to the Caribbean region's socio-legal realities and jurisprudence. It establishes guiding principles and minimum safeguards that apply to all the CCCCC's programs, projects, partnerships, and internal practices, ensuring that Indigenous Peoples are not excluded or marginalized in project design and implementation, while respecting national laws and circumstances.

National Legal and Policy Context

The national legal and policy environments in Belize and Jamaica present significantly contrasting contexts that shaped the IPPF's framework development, as these two countries represent the primary focus for detailed policy analysis and implementation planning. A systematic assessment of 55 policy documents for CABRIC in general across both countries revealed significant gaps: 62% of policies are gender neutral and 80% make no mention of Indigenous Peoples. Only 20% of documents reference Indigenous rights, with just 2 achieving transformative integration.

[10] https://caricom.org/caricom-ten-point-plan-for-reparatory-justice/

Belize's substantial legal progress through the Maya Customary Land Policy (2023) and the 2015 Caribbean Court of Justice[11] ruling creates a foundation for implementing Full FPICC protocols, demonstrating how formal recognition enables binding consultation requirements. In contrast, Jamaica's reliance on implicit recognition and historical treaties[12] for Maroons requires adaptive framework implementation that respects treaty-based rights while acknowledging the absence of formal Indigenous policy frameworks. This divergence necessitated developing flexible protocols that can operate effectively across different national recognition environments while maintaining consistent international standards. The framework's three-tier structure directly responds to these varying national contexts, ensuring that communities receive appropriate consultation protocols regardless of domestic policy limitations while creating pathways for enhanced protection as national frameworks evolve.

Traditional Knowledge and Intellectual Property Protection

Recent international developments include the World Intellectual Property Organization (WIPO) Treaty on Genetic Resources and Associated Traditional Knowledge, representing progress in protecting collective, trans-generational knowledge systems that are often incompatible with Western individual ownership frameworks. This emerging legal framework recognizes that traditional knowledge represents collective community assets requiring different protection approaches than individual intellectual property rights.

The Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization is a binding multilateral environmental agreement adopted under the Convention on Biological Diversity (CBD). It establishes clear obligations for Parties to regulate access to genetic resources and associated traditional knowledge, requiring that such access be granted only with the prior informed consent or approval of the competent national authority and, where applicable, the indigenous peoples and local communities who are the rightful custodians of those resources.

It further mandates that all benefits whether monetary or non-monetary be shared on mutually agreed terms (MAT) with provider communities. The Protocol is distinctive in that it explicitly affirms the juridical value of customary law, community protocols, and traditional governance systems in regulating access and use. It also prohibits restrictions on the customary use and exchange of resources and knowledge among Indigenous groups, recognizing that traditional knowledge and biodiversity practices are not static commodities but living systems of heritage and resilience[13].

[11] bz.mayaleaders_0.pdf
[12] Treaty between the British and the Maroons
[13] https://www.cbd.int/abs/doc/protocol/nagoya-protocol-en.pdf

To ensure full compliance with the Green Climate Fund (GCF) Indigenous Peoples Policy, the following operational framework defines, values, and delivers, below is a clear framework for defining, valuing, and delivering benefits when TK or customary resources contribute to climate project outcomes. Eligibility for benefit-sharing is grounded in a rights-based approach that recognises both formal legal titles and customary, historical, or ancestral ties to the land, sea, and coastal resources. Specifically, eligibility bases are categorized under three distinct tiers: first, indigenous communities or traditional resource users whose legally or customarily held lands and waters are physically utilized or impacted by Ecosystem-based Adaptation (EbA) interventions; second, collective communities or specific lineages identified as the structural custodians of unique Traditional Ecological Knowledge (TEK) used to design, locate, or maintain project interventions (such as localized climate forecasting methods or native vegetation restoration techniques); and third, vulnerable sub-groups within these communities, including women-led households and youth cohorts, to guarantee intersectional equity. Legitimate beneficiaries will be formally mapped and verified through participatory, community-validated socio-economic baselines during the early sub-project appraisal phase, ensuring that no external parallel mechanisms override self-identification.

Before any TK is collected, documented, or integrated into project designs, the Executing Entity (EE) must facilitate a community-led scoping process where the community establishes its own "Knowledge Sovereignty Protocol." This protocol dictates what information can be shared publicly, what must remain highly confidential, and what constitutes sacred or restricted knowledge. Negotiations must culminate in a legally binding Access and Benefit-Sharing (ABS) Agreement executed between the Accredited Entity/Executing Entity and the authorized representatives of the indigenous community. This agreement will clearly enumerate both monetary benefits (such as direct financing for community development funds, stewardship stipends, or employment guarantees) and non-monetary benefits (including co-ownership of project data, climate-resilient infrastructure co-benefits, localized capacity-building workshops, and technology transfers), while explicitly stipulating that all associated intellectual property rights remain permanently and unconditionally vested in the source community.

To ensure long-term institutional sustainability and prevent the erosion of community cohesion, the management, allocation, and delivery of these benefits will directly utilize and respect existing local governance structures. The project will reject the creation of parallel, project-driven management committees, which often lead to elite capture and undermine indigenous autonomy. Instead, benefit-sharing distribution mechanisms will be routed through established traditional leadership bodies—such as customary Councils of Elders, traditional village assemblies, or recognized indigenous corporate entities—provided they maintain financial accountability and transparent decision-making channels. To align these traditional governance structures with GCF's cross-cutting social requirements, the project will provide technical support to ensure that customary decision-making processes actively

include the voices of women, youth, and persons with disabilities, particularly during the final ratification of the ABS Agreement. All disbursement milestones, financial ledgers, and benefit allocations must be publicly disclosed within the community using culturally appropriate formats and local languages, and any internal disputes regarding benefit distribution will be resolved through the project's specialized, culturally adapted Grievance Redress Mechanism (GRM), which utilizes traditional mediation pathways as its first tier of conflict resolution.

Recognition Framework

The integration of TK into modern climate adaptation efforts is shaped by various **recognition frameworks**, which determine how TK is acknowledged and valued. These frameworks range from legal mandates to procedural protocols and influence the effectiveness and equity of adaptation projects (see Table 2).

Table 2: Types of recognition for IPs in CABRIC countries

Type of Recognition	Definition	Examples / Mechanisms	Key Challenges / Risks
Legal Recognition	Formal acknowledgment of TK through laws, constitutions, or international agreements.	National land tenure laws; constitutional recognition; treaties.	Can be rigid; may not reflect dynamic TK; legal pluralism creates clashes with customary law.
Institutional Recognition	Integration of TK into formal institutional structures and processes.	UNFCCC, Paris Agreement clauses referencing TK.	Risks being superficial; may lack genuine power-sharing or decision-making for TK holders.
Epistemic Recognition	Acknowledging TK as a valid and legitimate way of knowing.	Co-production approaches; participatory research methodologies.	Often subordinated to Western science; risk of "validation" instead of valuing TK on its own terms.
Procedural Recognition	Recognition through engagement processes that grant agency and decision-making power.	FPIC, meaningful consultation, community-based adaptation (CBA).	Can become tokenistic if processes don't ensure real agency.
Distributive Recognition	Fair sharing of benefits, resources, and burdens from use of TK.	Benefit-sharing agreements; intellectual property protections.	Risk of commodification; unequal power dynamics; may incentivize exploitation.

These recognition types directly inform CABRIC's differentiated engagement approach based on programmatic pragmatism, which operationalizes legal, institutional, epistemic and procedural recognition across different community classifications. The framework ensures that communities are engaged/can participate through appropriate consultation protocols while maintaining pathways for protocol escalation as recognition evolves, thereby supporting rather than substituting for ongoing recognition struggles.

1.4 Framework Objectives and Scope

Because CABRIC operates across territories of Indigenous Peoples with varying recognition status and traditional local communities, both the GCF Indigenous Peoples Policy (IPP)[14], the CCCCC Environmental and Social Management Framework (ESMF) and the CCCCC IP Policy (2025) are triggered.

The CCCCC IP Policy in particular note that IPs are identified using internationally accepted criteria, such as self-identification and distinct cultural institutions, but explicitly notes that this operational engagement does not override national sovereignty or confer formal legal recognition.[15] To navigate the region's diverse socio-legal realities, the policy maps the varying levels of recognition across Caribbean states—ranging from constitutional to no confirmed recognition—ensuring that Indigenous rights, territories, and governance systems are respected and protected during climate projects without infringing on the domestic legal frameworks of individual Member States.

CABRIC will also partner with long-standing local communities that maintain deep cultural ties, locally rooted governance arrangements, and possess TK of coastal ecosystems that are essential to EbA. Their participation is supported through the project's SEP, GAP and ESMF, ensuring inclusive, culturally appropriate engagement and the integration of community governance and knowledge into design, implementation, and learning.

IPPF Scope and Application

CABRIC's activities for IPLCs include:

- Implementing FPICC principles and FPICC-informed processes to ensure meaningful participation and representation in project planning and decision-making.
- Supporting traditional livelihoods such as fishing, agroforestry, and subsistence agriculture through EbA and nature-based solutions that enhance climate resilience while aligning with Indigenous, traditional and local knowledge systems.
- Tailoring capacity-building and stakeholder engagement to include Indigenous and local community organizations and leaders.

[14] The GCF IP Policy also applies irrespective of the presence or absence of discernible economic, political or social vulnerabilities.
[15] CCCCC IP Policy. (2026).

- Screening sub-projects to prevent adverse impacts on Indigenous lands, resources, and cultural practices as well as other forms of cultural heritage.

The framework operates across multiple levels simultaneously, serving as both a safeguard mechanism and an enabler of community-led climate action. To operationalize these activities effectively, the framework establishes clear distinctions between different community types based on international standards.

In line with international standards such as the UNDRIP and the GCF Indigenous Peoples Policy, this report adopts the following criteria for identifying Indigenous People. For this IPPF:

The term indigenous peoples is used in a generic sense to refer to a distinct social and cultural group possessing the following characteristics in varying degrees: (a) Self-identification as members of a distinct indigenous social and cultural group and recognition of this identity by others; (b) Collective attachment to geographically distinct habitats, ancestral territories, or areas of seasonal use or occupation as well as to the natural resources in these areas; (c) Customary cultural, economic, social, or political systems that are distinct or separate from those of the mainstream society or culture; and (d) A distinct language or dialect, often different from the official language or languages of the country or region in which they reside. This includes a language or dialect that has existed but does not exist now due to impacts that have made it difficult for a community or group to maintain a distinct language or dialect.

The CABRIC Programme will take into account commonly accepted and applied criteria for identifying indigenous peoples, respecting self-identification as indigenous or tribal as a fundamental criterion for determining the application of this IPPF.

The IPPF will be applied to all Indigenous Peoples as identified under Section IV of the GCF Indigenous People Policy.

The framework integrates Indigenous and traditional knowledge systems across CABRIC's core climate adaptation areas. Some examples can include, coastal resilience through traditional settlement patterns and marine management practices[16]; food security via Indigenous agricultural systems[17]; water security through traditional management and purification systems"; disaster risk reduction using traditional environmental indicators and forecasting systems; and public health through traditional medicine and community healing practices that address both physical ailments and climate-related stress.

This integration demonstrates that Traditional Ecological Knowledge offers proven, cost-effective, and culturally resonant solutions for each of CABRIC's priority areas that provide scientifically validated models for nature-based solutions.

The framework's scope encompasses the full project lifecycle, from initial community mapping through long-term sustainability planning, with differentiated consultation protocols ensuring that Indigenous and traditional knowledge informs project activities, monitoring, evaluation, and adaptive management processes according to each community's recognition status and governance characteristics.

2. Community Mapping and Recognition

This section maps Indigenous Peoples and Local Communities across CABRIC's five target countries according to the three-tier classification framework, examining their governance structures, traditional knowledge systems, and recognition status within national and international legal frameworks.

The community profiles examine governance structures and consultation protocols that external actors must respect, ranging from formal traditional authorities with legally recognized decision-making power to cultural organizations with moral authority. This mapping serves both analytical and operational purposes: establishing the theoretical basis for protocol differentiation while providing practical guidance for appropriate engagement approaches across the Caribbean region.

2.1 Indigenous Peoples with Formal/Legal Recognition

Maya Peoples of Belize

Three distinct groups of Maya people reside in Belize, collectively representing 11.3% of the nation's population[18]. While majority of the Maya community is concentrated in the southern Toledo district, additional populations are also present in the western and northern regions of the country. In alignment with the geographic scope of CABRIC, this subsection will provide an overview of both the Southern and Northern Maya communities of Belize. All Maya groups in Belize maintain a distinct cultural identity, the Southern Maya more visibly so through their languages and communal lifestyles, and the Northern Maya through a renewed emphasis on their Maya ancestry underscoring their status as Indigenous Peoples with a unique cultural heritage within Belize. Despite centuries of marginalization and colonial treatment of their

[18] https://wwflac.awsassets.panda.org/downloads/annex-2-baf_esms_fpic-protocol.pdf#:~:text=In%20the%20project%20area%20there,recognition%2C%20project%20impacts%2C%20and%20culture

lands as terra nullius, Maya communities have remained resilient in defending their cultural identity, governance systems, and territorial rights.

The Mopan and Q'eqchi' Maya, often referred to as the Southern Maya, are concentrated in the Toledo District (with some Q'eqchi' also in Stann Creek). Their traditional governance is rooted in the Toledo Alcaldes Association (TAA), a body of village-level elected leaders, supported by the Maya Leaders Alliance (MLA), which provides technical advocacy and representation. Village meetings (Ab'ink) serve as the highest authority for decision-making, with elected Alcaldes leading according to Maya customs. Together, these institutions embody Maya customary authority and serve as the legitimate representatives for consultation and engagement. Many southern Maya villages, alongside the Alcalde System, follow Village Councils system to manage local affairs and resolve disputes, reflecting their own political and social organization[19].

The communities have preserved their Mayan languages, which are used in daily communication and ritual life alongside English and Spanish. Professional translation services are available[20].

The Northern Maya (descendants of Yucatec Maya) reside primarily in Corozal and Orange Walk, with some communities in Cayo. These Maya trace their heritage to Yucatec Maya people who migrated from southern Mexico in the 19th century. Over time, many northern Maya families assimilated with the mestizo (Spanish-Maya mixed) population; as a result, Spanish is often the predominant language in northern Maya communities[21].

The Maya communities of southern Belize have achieved significant legal recognition of their customary land rights through the courts. In a precedent-setting 2015 judgment, the Caribbean Court of Justice (CCJ) affirmed that the Maya people hold rights to the lands they traditionally use and occupy[22]. The Northern Maya (Yucatec) communities have not pursued similar land claims in court, in part because many northern Maya descendants live in mixed communities or on private lands. They have not been the subject of specific land rights litigation and do not hold communal land titles akin to the Toledo Maya villages. Nonetheless, Northern Maya are acknowledged as part of Belize's indigenous population and share in the protections of Belize's non-discrimination laws and international commitments.

[19] https://www.agriculture.gov.bz/wp-content/uploads/2023/11/Indigenous-People-Planning-Framework.pdf
[20] Mopan Maya Language Services - Cal Interpreting & Translations, Retrieved on August 16th 2025, https://calinterpreting.com/services/mopan-maya-language-services/
[21] https://www.agriculture.gov.bz/wp-content/uploads/2023/11/Indigenous-People-Planning-Framework.pdf
[22] https://www.culturalsurvival.org/news/belize-must-obtain-maya-peoples-free-prior-and-informed-consent-drafting-maya-customary-land

As indigenous peoples, they are entitled to culturally appropriate consultation regarding any projects that affect them, even if their land tenure is individual or municipal rather than communal. Current research and consultations reveal that Maya communities value their knowledge and ancestors as sacred, which can create resistance to information sharing with external parties regarding their secrets and traditions.

2.2 Self-Identified Indigenous Communities

Garifuna Communities of Belize

The Garifuna people of Belize are descendants of Afro-Kalinago-Taino heritage. Originating as maroons who escaped slavery in the Caribbean where they integrated with the indigenous Kalinago population in Saint Vincet and the Grenadines, they sought refuge along the Honduran coast before some groups migrated to Belize in the eighteenth century. Today, Garifuna communities are primarily located along the coast, with additional settlements in inland towns and villages[23]. They are among the most culturally distinct groups, with deep historical ties to both the coast and inland ecosystems. Their livelihoods are sustained through agriculture, fishing, and artisanal trades. Belize is currently home to six prominent Garifuna communities. Within the country, the Garifuna make up the fourth largest ethnic group, around 4.6% of the population[24]. Garifuna language features gender-specific vocabulary and represents an Arawakan language with Carib, French, English, Dutch, and African influences[25].

The Garifuna are organized nationally through the National Garifuna Council (NGC), established in 1981, which functions as an NGO with 15-30 board members and maintains headquarters in Dangriga Town[26]. For Garifuna communities, are recognized by UNESCO for their cultural heritage[27]. The National Garifuna Council employs a systematic engagement protocol that external actors must follow: reports must be provided to the Council for sharing with members, followed by a voting process and community consultation to determine project participation. As an accountability mechanism, the Council maintains a strict code of conduct that external actors must adhere to, though adoption depends on community needs and preferences.

The Garifuna communities of coastal Belize and Honduras have developed and continue to implement adaptation strategies rooted in traditional knowledge. Most documented practices have been studied in Honduras, yet they can be representative. In response to the loss of coconut trees, which historically served as natural living barriers, the Honduran Black

[23] Minority Report Group. (2017). Garifuna (Garinagu) in Belize. Retrieved on 12th August 2025, https://minorityrights.org/communities/garifuna-garinagu/
[24] https://belize.oceana.org/wp-content/uploads/sites/15/State_of_Belize_Fisheries_Report_2020.pdf
[25] Garifuna language - Wikipedia, Retrieved on August 16th 2025, https://en.wikipedia.org/wiki/Garifuna_language
[26] National Garifuna Council - Wikipedia, https://en.wikipedia.org/wiki/National_Garifuna_Council
[27] Language, dance and music of the Garifuna - UNESCO Intangible Cultural Heritage. Retrieved on August 16th 2025, https://ich.unesco.org/en/RL/language-dance-and-music-of-the-garifuna-00001

Fraternal Organization (OFRANEH) has established nurseries of native coastal plants[28]. These plants are used to reforest dunes, creating new "natural barriers against the waves" that help to slow down coastal erosion[29].

The transmission and preservation of knowledge are not uniform across the Garifuna community; they are deeply gendered. Garifuna women play a multifaceted and essential role as pillars of intergenerational cultural transmission[30]. Through oral traditions, music, dance, and rituals, they preserve their language, spirituality, and ancestral traditions[31]. Women, particularly the grandmothers known as "nagoto," hold a central and hierarchical place in ancestral spiritual ceremonies, and are considered the custodians of invaluable knowledge and the ability to communicate with ancestors for guidance and protection[32].

The Garifuna's deep connection to the sea, which is central to their economy and diet, has led them to implement innovative, community-led fisheries management practices[33]. In Trujillo Bay, Honduras, Garifuna communities have embraced the concept of locally managed marine protected areas, or "Fisheries Recovery Zones"[34]. In collaboration with marine biologists, they identified critical fish reproduction areas, such as Cayo Blanco, to be declared temporary no-fishing zones to allow fish stocks to regenerate[35].

Yamaye/Taíno Communities in Jamaica

The Yamaye/Taino population estimated at around 3,000 individuals maintains a distinct cultural identity and is represented locally and internationally by the Yamaye Guani Council, it is considered a cultural and heritage revival group. Most people who identify as Yamaye Taino are engaged in farming, fishing and handicraft[36].

Traditional Taíno land-use patterns offer powerful, low-tech adaptation strategies for coastal communities. Historical accounts and archaeological evidence show that Taíno communities in Jamaica preferred "defendable hilltop settlements" and constructed house terraces on

[28] The Tide of Change: Garifuna Communities of Trujillo Bay in The Face of Climate Change - MarAlliance.org
[29] The Tide of Change: Garifuna Communities of Trujillo Bay in The Face of Climate Change - MarAlliance.org
[30] (PDF) GARIFUNA WOMEN OF THE CARIBBEAN: AN ANALYSIS OF GENDER AND POWER
[31] Brunot_HonorsThesis.docx
[32] (PDF) GARIFUNA WOMEN OF THE CARIBBEAN: AN ANALYSIS OF GENDER AND POWER
[33] The Tide of Change: Garifuna Communities of Trujillo Bay in The Face of Climate Change - MarAlliance.org
[34] The Tide of Change: Garifuna Communities of Trujillo Bay in The Face of Climate Change - MarAlliance.org
[35] The Tide of Change: Garifuna Communities of Trujillo Bay in The Face of Climate Change - MarAlliance.org
[36] Minority Rights Group. (2024). Yamaye Taino People in Jamaica. Retrieved on 12th August 2025 from https://minorityrights.org/communities/yamaye-taino-people-in-jamaica/

hillsides[37]. This practice of establishing communities at higher elevations provides inherent protection against coastal hazards such as sea-level rise, storm surge, and inundation[38].

The Taíno people were skilled fishermen who practiced a variety of sustainable marine resource management techniques[39]. They used methods such as weirs to store live fish and turtles, and even employed the remora (suckerfish) on a line to catch larger marine animals, showcasing an intricate and sustainable knowledge of marine biology[40].

While specific, large-scale climate adaptation projects involving the Jamaican Tainos are limited, a notable example of their engagement is the "Teaching Climate Justice and Resilience through Ancestral Plant Heritage in Jamaica" project[41]. This initiative, a partnership between researchers, the Jamaican Hummingbird Taino People, and 4-H Clubs of Jamaica, highlights the use of traditional agricultural knowledge. The project promotes the use of "forgotten foods" and native, climate-resilient plants. The Taino community shared knowledge about plants that thrive in specific microclimates, reducing the need for irrigation and providing a sustainable, locally adapted food source. This not only builds food security but also strengthens cultural identity and well-being. This success is facilitated by procedural recognition, as the project actively engages Taino knowledge holders as partners and co-creators of educational materials like a "Recipes for Climate Justice Cookbook".

Maroon Communities in Jamaica

Today, nine autonomous Maroon communities operate in Jamaica[42], each with its own governance systems (led by elected or hereditary chiefs, Colonels), cultural practices, and traditional knowledge. They integrate land-based livelihoods with cultural tourism and forest resource management. Language preferences encompass Jamaican Patois for daily communication and Jamaican Maroon Creole (Kromanti) as a specialized ritual language with strong Akan components used in ceremonial contexts[43]. Traditional communication also includes the abeng for long-distance messaging[44].

Maroon environmentalism is not merely a set of conservation practices; it is a holistic worldview deeply intertwined with their collective historical memory, spiritual life, and

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[37] **Burley, David, et al.** "Jamaican Taíno Settlement Configuration at the Time of Christopher Columbus." *ResearchGate*, 2017.
[38] **Allsworth-Jones, Philip, and Kit W. Wesler.** *The Taíno Settlement at Guayguata: Excavations in St Mary Parish, Jamaica*. BAR International Series, 2012.
[39] **Keegan, William F.** "Catch of the Day." *Florida Museum of Natural History*, 2008.
[40] **Keegan, William F.** "Catch of the Day." *Florida Museum of Natural History*, 2008.
[41] Jamaican climate justice project promotes ancestral food heritage for resilience - Edinburgh Earth Initiative
[42] Royal Geographical Society. (n.d.). The Maroons of Jamaica. https://www.rgs.org/media/hewfck3r/themaroonsofjamaica.pdf
[43] Jamaican Maroon Creole - Wikipedia, Retrieved on August 16th 2025, https://en.wikipedia.org/wiki/Jamaican_Maroon_Creole
[44] Maroon heritage of Moore Town, Retrieved on August 16th 2025, https://ich.unesco.org/en/RL/maroon-heritage-of-moore-town-00053

sovereignty[45]. This philosophy is referred to as "Maroon Ecology," and it posits that the physical integrity of the land is vital for the perpetuation of their distinct culture and identity[46]. Seasonal factors also shape community participation: farming cycles, yam festivals, and Maroon cultural celebrations often dictate availability for consultation, with reduced engagement likely during planting and harvesting seasons.

Maroon communities possess extensive knowledge about their heritage sites, particularly among older generations. However, there are significant intergenerational knowledge transmission challenges, with younger community members showing less interest in traditional heritage and many seeking to leave their communities. The older generations practice "chamo chamo" - a cultural protocol of withholding certain sacred information and not revealing all secrets to outsiders. Some heritage sites are not disclosed due to their sanctity, with elders believing that revealing certain secrets would upset their ancestors. This represents a legitimate cultural practice that must be respected in any engagement process.

2.3 Traditional Coastal and Fishing Communities

Belize

- **Creole Communities[47]:** The traditional Creole communities, such as those in the lower Belize River Watershed and specifically Crooked Tree, are multi-generational and have a distinct culture. Their traditional ecological knowledge is tied to oral histories about land use, logging, and fishing, which are distinct from mainstream national culture.
- **Fishing Communities[4849]:** Fishing communities that are part of the Managed Access program, which gives traditional fishers secure access to fishing grounds, are considered qualified groups. Specifically, the Wabafu Fishermen Association in Dangriga has been supported in their efforts to participate in the management of marine reserves and the Managed Access program.

Jamaica

- **Old Harbour Bay[50]:** Located on the southern coast of Jamaica, this is a large, multi-generational fishing community with a vibrant fishing industry. The community relies on both traditional methods like net fishing and spearfishing, as well as modern techniques, and a local community leader from the area educates residents on sustainable practices.

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[45] (PDF) Maroon Ecology: Land, Sovereignty, and Environmental Justice
[46] (PDF) Maroon Ecology: Land, Sovereignty, and Environmental Justice
[47] Making Space for Heritage: Collaboration, Sustainability, and Education in a Creole Community Archaeology Museum in Northern Belize
[48] WCS Belize > Initiatives > Managed Access Program
[49] Strengthening Community Participation in the Protection of the Belize Barrier Reef Complex through Capacity Building and Supporting Implementation of Managed Access - GEF funded project | Department of Economic and Social Affairs
[50] From Customer to Master Fisher: Adopting a New Home, Building a | ONU Migración Americas

- **Fish Sanctuary Communities:** The Bluefields Bay community[51], through the Bluefields Bay Fishermen's' Friendly Society, is a group that actively petitioned the government to establish and co-manage a fish sanctuary, demonstrating community-based management. Similarly, the community at the White River Fish Sanctuary[52] is involved in a "grass-roots" co-management approach to restore their livelihoods.

Grenada

- **Gouyave[53,54]:** Known as the "fishing capital" of Grenada, this community has a thriving fishing industry and a fishermen's cooperative society. They have distinct cultural practices, such as the weekly "Fish Friday" festival.
- **Other Fishing Communities[55,56]:** Other traditional fishing communities with established landing sites on the mainland include Grenville, Victoria, Duquesne, and Sauteurs, while Hillsborough is a primary landing site on the island of Carriacou. Local fishers in Telescope Beach have also engaged in traditional ecological knowledge by training as "coral gardeners" to fight coastal erosion.

The Bahamas

- **Out-Island Communities:** The "Out-Islands,"[57] or "Family Islands," are home to traditional knowledge systems, including the practice of "bush medicine" that was brought by enslaved Africans and uses indigenous plants for medicinal purposes. Communities in Eleuthera are also home to traditional fishing practices, particularly with respect to bonefish[58].
- **Conch Fishery Communities[59]:** The communities involved in the Queen Conch fishery are a significant group, with over 9,000 Bahamian fishers relying on this industry.

Saint Lucia

- **Soufriere:** This is a key fishing community on the western coast of Saint Lucia, where approximately 150 fishers operate from over 100 vessels[60]. The Soufriere Fishermen's

[51] Environmental Commitment | Bluefields Bay
[52] White River Fish Sanctuary
[53] Gouyave - Wikipedia
[54] PISCES-case-study-Gouyave-Fishermen-Cooperative-Society-FINAL.pdf
[55] Microsoft Word - Grenada country profile- sent to WWW.doc
[56] Climate Resilience From Mountaintop to Seafloor: How three communities in Grenada are implementing the national climate change adaptation plan - NAP Global Network
[57] Bahamas Culture | The Out Islands of The Bahamas
[58] Cattaraugus Creek Outfitters Affordable Bonefishing on Eleuthera and Acklins Islands, Eleuthera Bonefishing, Acklins Island Bonefishing
[59] Sustainable Fisheries in The Bahamas | The Nature Conservancy
[60] ADJUSTING TO A NEW WAY OF LIFE-

Co-operative Society Ltd. is a key partner in the co-management of the Soufriere Marine Management Area[61].

- **Other Fishing Communities and Cooperatives:** Other traditional fishing villages include Anse La Raye, Canaries, Dennery, Gros Islet, and Choiseul. These and other communities have established fishermen's cooperatives, such as the Gros-Islet Fishermen's Co-operative Society Ltd., the Castries Fishermen's Co-operative Society Ltd., and the Choiseul Fishermen's Co-operative Society Ltd [62,63].

3. Protocol Description and Community Classification

3.1 Consultation Protocols

This CABRIC IPPF applies differentiated engagement protocols based on communities' legal status and Indigenous characteristics:

FPICC

In the CABRIC EDA Facility, FPICC is a safeguard that ensures Indigenous Peoples can meaningfully influence decisions affecting their lands, resources, and livelihoods. It is not a single meeting or administrative formality, but a living, iterative commitment that spans the full project cycle from early concept discussions to implementation and adaptive management. FPICC under CABRIC aligns with the Green Climate Fund's Indigenous Peoples Policy (2018) and the CCCCC's ESMS and is tailored to each country's cultural context[64]. This safeguard is especially critical in CABRIC's priority areas Food Security, Water Security, Ecosystem Resilience, Climate Disaster Risk Reduction, and Health where community leadership and ownership are essential to sustainability and impact.

It is important to Clearly outline the Circumstances requirement FPICC:

In accordance with section 7.2 of the GCF Indigenous People's Policy, the circumstances that require FPIC include activities where there are:

a. impacts on lands and natural resources subject to traditional ownership or under customary use;
b. relocation of indigenous peoples from lands and natural resources subject to traditional ownership or under customary use;

[61] 2024unnf_calderon_0.pdf
[62] A Guide to St. Lucia Neighborhoods - St Lucia Fishing Villages, St Lucia's towns are a unique combination of history, culture, and beauty that beckon to travelers from all walks of life.
[63] https://moaslu.govt.lc/directory-of-registered-non-financial-co-operative-societies-2/
[64] The GCF Indigenous Peoples Policy recognizes that Indigenous characteristics exist on a spectrum and applies safeguards based on the presence of these characteristics rather than requiring formal state recognition.

c. and critical cultural heritage[65].[i]

Table three (3)- Assessment of environmental and social risks management (Components 1 & 2)- of the ESMF identifies areas when FPIC is triggered, where projects are not to be undertaken, and where IPPs become mandatory.

To make FPICC meaningful, CABRIC will cultivate an enabling environment that is inclusive, culturally appropriate, and grounded in trust by:

- Starting engagement early, before project and sub-project design is finalized.
- Providing accessible information in Indigenous languages using oral formats, visual tools, and community-preferred channels.
- Respecting traditional governance systems while ensuring inclusion of women, youth, elders, persons with disabilities, and LGBTQIA+ members.
- Allowing adequate time for internal community deliberation without external pressure.
- Maintaining full transparency on potential benefits, risks, and alternatives.

CABRIC will also operationalize FPICC through a clear, step-by-step process that is practical, inclusive, and adaptable to the cultural contexts of Belize and Jamaica (see Figure 1). The steps are as follows:

1. **Stakeholder Identification** – Map Indigenous groups, leadership structures, women's and youth networks, and marginalized subgroups, and validate with local councils and national Indigenous organizations.
2. **Information Sharing** – Provide culturally relevant, accessible information on project scope, benefits, risks, and rights through diverse media such as community radio, village meetings, and visual materials.
3. **Internal Deliberation** – Allow communities to hold their own discussions free from external influence, providing technical or translation support when needed
4. **Consent Decision** – Respect community-defined decision-making processes; document consent or refusal in the format preferred by the community (oral, written, or symbolic), ensuring inclusive participation from all subgroups.
5. **Documentation and Review** – Record agreements, make them accessible to all parties, and establish a mechanism for revisiting consent if project parameters change.

Gender-responsive implementation requires ensuring that traditional governance systems accommodate intersectional participation. For Maya communities, this means working with Alcalde systems to create space for women, youth, and marginalized groups while respecting traditional authority structures. Consultation processes must address structural barriers that

[65] Consistent with CCCCC's ESMS, any potential for forced eviction or the whole or partial physical or economic displacement of indigenous peoples, including through access restrictions to lands, territories and resources will be screened out of any application.

may prevent certain community members from participating in Ab'ink village meetings or accessing traditional decision-making spaces.

Figure 1: FPICC Process Flowchart

By embedding FPICC as both a safeguard and an enabling mechanism, CABRIC ensures that IP voices directly shape project priorities and outcomes, strengthening the legitimacy, cultural appropriateness, and long-term resilience of climate adaptation measures.

The continuing nature of Consent

Consent within CABRIC operates as an ongoing relationship requiring verification at project milestones, scope changes, and community requests for participation review. This prevents consent from becoming historical formality through regular, culturally appropriate review mechanisms that ensure initial representatives maintain community endorsement and broader participation continues throughout implementation.

FPICC-Informed

This approach maintains the substantive elements of FPICC while acknowledging that consent operates through community-defined rather than legally-mandated authority structures. FPICC is an iterative process requiring indigenous peoples' consent prior to the National Grant Committees' appraisal and approval. FPICC-Informed protocols operationalize Indigenous rights through international standards (UNDRIP, GCF Indigenous Peoples Policy) when national recognition frameworks are absent or incomplete.

The protocol follows the same five-step process as Full FPICC but with key adaptations:

1. Stakeholder Identification: Work with established Indigenous organizations (National Garifuna Council, Northern Maya cultural leaders) while acknowledging their cultural rather than legal authority. Validate mapping with Indigenous networks and cultural institutions rather than state agencies.
2. Information Sharing: Provide information through culturally appropriate channels respecting traditional communication protocols. For Garifuna communities, this

means following NGC's systematic engagement protocol with reports to the Council, community voting, and consultation processes.

3. Internal Deliberation: Support community-defined decision-making processes without external manipulation, interference, coercion, or intimidation, recognizing that deliberation may occur through cultural institutions with moral rather than legal authority. Consent does not require unanimity if it aligns with the community's own independent decision-making processes.[66]
4. Consent Decision: Document decisions in community-preferred formats while acknowledging that consent represents cultural agreement rather than legally-binding authorization. Ensure inclusive participation across gender, age, and social categories within communities.
5. Documentation and Review: Establish consent review mechanisms that respect cultural governance cycles while creating documentation that supports rather than hinders future recognition advocacy.

FPICC-Informed protocols must explicitly address gendered knowledge transmission systems across all self-identified Indigenous communities. For Garifuna communities, this requires recognizing women's central role in cultural preservation and spiritual authority through "nagoto" participation. For Northern Maya communities, consultation must accommodate different participation patterns while ensuring that women's agricultural knowledge and youth perspectives inform climate adaptation decisions.

The protocol explicitly supports ongoing recognition challenges by creating comprehensive documentation of effective Indigenous governance, traditional knowledge systems, and community capacity for resource management. Consultation processes generate evidence that strengthens rather than substitutes for formal recognition advocacy.

Meaningful Consultation

Meaningful Consultation protocols apply to traditional coastal and fishing communities that possess valuable traditional ecological knowledge and multi-generational territorial connections. This approach ensures substantive participation and knowledge integration while acknowledging stakeholder rather than rights-holder status.

Meaningful Consultation recognizes that traditional communities contribute essential climate adaptation knowledge and maintain legitimate territorial interests that warrant systematic engagement beyond standard stakeholder consultation. The protocol ensures that community input meaningfully influences project design and implementation while respecting the communities' chosen identity frameworks.

Operational Framework:

[66] GCF IP Policy.

1. Community Mapping: Identify local organizations, cooperatives, traditional leaders, and informal governance structures. Map participation networks including fishing cooperatives, cultural organizations, and resource management groups while ensuring representation across gender, age, and livelihood categories.

2. Stakeholder Engagement: Provide accessible information about project objectives, potential benefits and risks, and community participation opportunities. Use community-preferred communication channels including cooperative meetings, cultural events, and local radio.

3. Consultation Process: Conduct systematic consultation through established community structures (fishermen's cooperatives, community councils, cultural organizations) ensuring that all community sectors have opportunity to provide input on project design and implementation.

4. Feedback Integration: Demonstrate how community input influences project decisions through transparent feedback mechanisms. Where community recommendations cannot be adopted, provide clear explanations and alternative approaches.

5. Ongoing Dialogue: Maintain regular communication throughout project implementation with periodic consultation on adaptive management decisions and community concerns.

Gender-responsive meaningful consultation recognizes that traditional fishing and coastal communities maintain gendered knowledge systems and participation patterns. Women's knowledge of coastal ecosystems, food systems, and community health requires equal consideration to men's technical fishing knowledge. Consultation processes must accommodate different participation preferences, work schedules, and cultural protocols around mixed-gender discussions while ensuring that all community knowledge contributes to climate adaptation planning.

The protocol establishes specific mechanisms for integrating traditional ecological knowledge while respecting community control over knowledge sharing. This includes documenting community consent for knowledge use, establishing benefit-sharing arrangements where appropriate, and protecting sensitive information through community-defined protocols.

While not constituting Indigenous governance under international law, the protocol recognizes and works through traditional community leadership structures, cooperative societies, and cultural organizations that possess community legitimacy and trust.

The Yamaye/Taíno classification reflects their current organizational capacity and recognition context rather than their self-identified Indigenous status alone. While they meet self-identification criteria, their limited organizational structure and absence of established governance systems suggest Meaningful Consultation provides appropriate engagement while allowing for protocol escalation as community organization strengthens.

The differentiated consultation protocols established above require complementary frameworks for ensuring inclusive participation across all community types. While Full FPICC, FPICC-Informed, and Meaningful Consultation protocols determine the level of decision-making authority and consent requirements, the implementation of each protocol must address intersectional vulnerabilities and power dynamics within communities. The following section establishes how gender-responsive and inclusive participation mechanisms integrate with these consultation approaches to ensure that marginalized community members can meaningfully participate regardless of their community's protocol classification.

4. Inclusive Participation Framework

4.1 Gender-Responsive and Intersectional Approach

IPLCs in Belize and Jamaica are diverse communities that include women, men, youth, elders, PWDs, and members of the LGBTQIA+ community. Climate risks and adaptation opportunities affect groups differently, influenced by intersecting identities coupled with entrenched systemic inequalities that shape access to resources, decision-making power, and resilience-building opportunities. These intersectional dynamics operate across all consultation protocols—whether Full FPICC, FPICC-Informed, or Meaningful Consultation—requiring adaptive participation mechanisms that address power dynamics within communities regardless of their external recognition status. These factors influence how people are affected by climate change, their access to project benefits, their ability to participate in decision-making, and their capacity to raise concerns safely.

CABRIC's IPPF applies a gender-responsive and intersectional approach to ensure that adaptation measures are inclusive, equitable, and culturally appropriate. This approach is grounded in international legal frameworks that Belize and Jamaica have ratified or endorsed, including **CEDAW**.

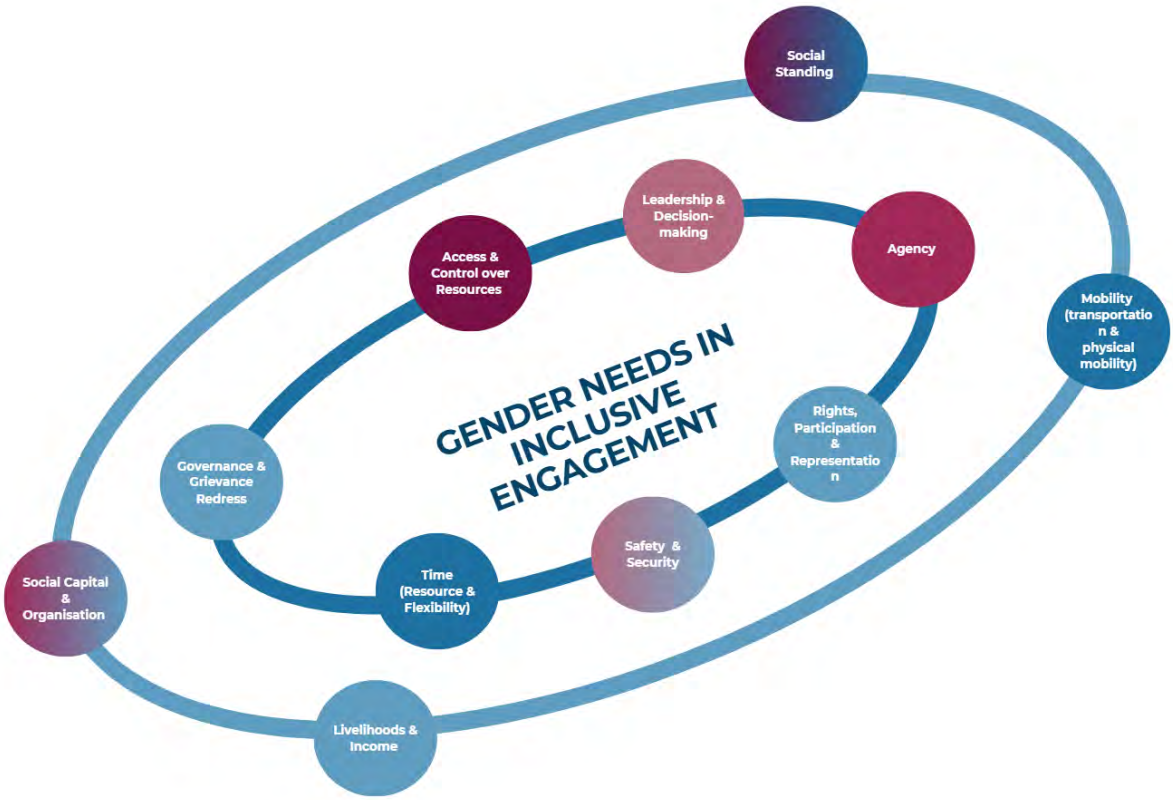

Figure 2: Proposed based on SAEDI Consulting's Gender Needs Framework (GNF)

This approach is operationalized using a bespoke version of the SAEDI Consulting Gender Needs Framework (GNF) (see Figure 2). The GNF provides a structured method for identifying,

analysing, and responding to gender-differentiated needs in climate adaptation programming. It defines specific gender and inclusive needs that CABRIC needs to address simultaneously and, in tandem.

Key strategies under this approach include:

- **Inclusive Consultations and FPICC** – Proactively engage women, youth, elders, PWDs, and LGBTQIA+ individuals through safe, culturally appropriate spaces, including women-only or LGBTQIA+ consultations and one-on-one confidential interviews.
- **Intersectional Safeguards** – Integrate protections against exclusion, discrimination, and social backlash in all engagement, FPICC, and benefit-sharing mechanisms, with non-retaliation clauses and confidential reporting channels.
- **Capacity Strengthening** – Train project teams, local partners, and Indigenous councils in gender equality, GBV/SEAH/Exploitation risk mitigation, and inclusive engagement. Support inclusive leadership roles and representation.
- **Monitoring & Learning** – Collect and analyse sex, age, disability, and other relevant social identifiers disaggregated data to track participation and outcomes. Monitor for unintended impacts and adapt programming as needed.

To operationalize, Annex 2 provides an Intersectionality Implementation Checklist which aligns with the GCF Gender Policy and IPP, as well as the CCCCC ESS. It is designed to help project teams and partners ensure that gender-responsive, intersectional, and inclusive practices are consistently applied across the CABRIC IPPF's life of the project.

4.2 Grievance Redress Mechanism

The CABRIC GRM establishes a comprehensive, culturally appropriate system for receiving, evaluating, and resolving complaints from IPLCs throughout the programme lifecycle. Building upon the CCCCC's existing ESMS and drawing from successful regional models[67], this mechanism ensures that all project participants have accessible, safe, and effective channels for raising concerns while maintaining cultural sensitivity and community trust.

Objectives and Foundational Principles

The CABRIC grievance mechanism functions as a bridge between communities and project implementation, ensuring concerns actively shape climate adaptation activities. Operating on principles of accessibility, cultural respect, and impartiality, the system addresses historical barriers Indigenous and traditional communities face in accessing formal complaint processes due to language differences, geographic remoteness, and cultural protocols misaligned with Western administrative procedures. The mechanism prioritizes gender dynamics and intersectional vulnerabilities, providing specialized procedures for Indigenous women, youth,

[67] Bio-CLIMA Project | Consultation and Participation - Central American Bank for Economic Integration

elders, persons with disabilities, and LGBTQIA+ members who face multiple participation barriers.

Access Channels

The mechanism provides multiple pathways including traditional authorities as primary interfaces, secure mailboxes and digital platforms, oral reporting during assemblies, women-only consultation sessions, and youth-specific mechanisms. The system respects established Indigenous governance while providing supplementary support when traditional approaches encounter issues beyond usual scope or require external resources.

Three-Tiered Resolution Process

The grievance resolution process follows a carefully structured approach that prioritizes community-based solutions while providing clear escalation pathways when local resolution proves insufficient. This tiered system recognizes that most grievances can and should be resolved through established community mechanisms that possess greater cultural legitimacy and practical knowledge of local contexts.

1. **Community-Based Resolution** forms the foundation of the system, emphasizing resolution through recognized Indigenous leadership structures and traditional governance systems. This level acknowledges that community-based mechanisms often possess greater legitimacy and cultural appropriateness than external intervention systems because they understand the relationships, histories, and cultural contexts that influence conflicts. Traditional conflict resolution typically emphasizes relationship restoration through community deliberation and consensus-building rather than determining winners and losers.

   Community resolution mechanisms specifically accommodate intersectional considerations by ensuring that women, youth, elders, persons with disabilities, and LGBTQIA+ community members have appropriate channels for raising concerns that may not be suitable for general community discussion. This may involve separate consultation processes, confidential reporting options, or specialized traditional authorities who have been designated and appropriately trained to address specific types of grievances while maintaining cultural sensitivity.

2. **Project-Level Mediation** occurs when community resolution proves insufficient or when grievances specifically relate to program implementation issues that exceed traditional authority mandates. This level involves collaboration between CCCCC Social Safeguards Officers and community representatives, ensuring that program responses align with both technical requirements and cultural expectations while maintaining respect for traditional governance systems.

   Project-level mediation occurs in culturally appropriate venues with translation support and traditional knowledge holder participation when relevant to specific grievances.

Meetings follow cultural protocols for external engagement while ensuring that all affected community members, including marginalized groups, have opportunities for meaningful participation in resolution processes. The mediation process integrates traditional knowledge and cultural perspectives into technical problem-solving while ensuring that program safeguards and international standards are appropriately applied.

3. **Multi-Stakeholder Appeals** provide resolution pathways for complex grievances that cannot be resolved at community or project levels. This level involves independent committees that include CCCCC representation, government representatives, and Indigenous mediators who possess both cultural authority and technical expertise. These committees maintain Indigenous community voice in final resolution approaches while ensuring that serious or systemic issues receive appropriate attention from multiple institutional perspectives.

   Independent committees include cultural mediators from relevant Indigenous communities who ensure that traditional justice principles remain central to resolution approaches even when external intervention becomes necessary. These committees possess authority to investigate complaints thoroughly, access relevant documentation and technical expertise, and develop comprehensive resolution strategies that address both immediate grievance concerns and broader systemic issues that may have contributed to the problem.

4. CCCCC GRM

The CCCCC has several access points to access the Grievance Redress Mechanism (GRM). CCCCC GRM allows for stakeholders to submit complaints as well as issues relating to projects that the CCCCC is directly / indirectly involved in as a funding, accrediting, and/or implementing entity. Its aim is to provide stakeholders with “an accessible, transparent, efficient, and legitimate channel to address legitimate grievances from all stakeholders.”ii These complains can surround environmental or social concerns, policies, gender issues, and safeguards related to the practices implemented by an institution. CCCCC’s access pathways are outlined in CABRIC’s ESMF.

5. GCF Independent Redress Mechanism

Aggrieved parties can also access the GCF IRM. The IRM addresses complaints from people who believe they are negatively affected or may be affected by projects or programmes funded by the GCF. The IRM is not a last recourse mechanism. Therefore, a complainant may opt to report directly to the IRM.
The GCF IRM can be accessed through:

- Email: irm@gcfund.org
- Sending a voice or video recording
- Filling out the online complaints form

Specialized Procedures for IPLC-specific Concerns

The grievance mechanism includes specialized procedures for addressing complaints unique to Indigenous rights and cultural heritage protection, recognizing that traditional knowledge represents collective community assets requiring different protection approaches than individual intellectual property rights. Cultural heritage extends beyond physical artifacts to encompass living practices, sacred sites, and seasonal activities that may be affected by climate adaptation activities.

Stakeholder consultations emphasized the need for oversight of grievance systems by independent and respected bodies consisting of qualified members, including Indigenous representatives, who operate impartially and transparently while remaining free from political influence. Communities must be aware of the mechanism's existence and usage procedures, with assurance that raising concerns will not lead to retaliation. The mechanism requires key features including confidentiality, anonymity, and involvement of local points of contact to enhance approachability.

Traditional Knowledge Protection procedures address concerns about unauthorized use, misappropriation, or misrepresentation of community knowledge systems. These procedures recognize that traditional knowledge is often collectively owned and transmitted through specific cultural protocols that must be respected in documentation and application processes. The mechanism provides pathways for communities to raise concerns about how their knowledge is being used and ensures that benefit-sharing agreements are implemented according to community expectations.

Cultural Heritage Safeguards include complaint procedures for sacred site protection, ensuring that program activities do not inadvertently impact locations of spiritual or cultural significance even when these sites are not formally recognized or protected under national legislation. Cultural practice disruption reporting mechanisms address concerns about how program activities may interfere with traditional ceremonies, seasonal activities, or customary resource use patterns that are essential for cultural continuity.

Gender-Based Violence and SEAH Procedures acknowledge the prevalence of gender-based violence in Caribbean contexts and integrate CABRIC's zero-tolerance policy for sexual violence into grievance resolution processes. These procedures require coordination with appropriate government agencies, women's organizations, and specialized support services while maintaining survivor-centered approaches that prioritize safety, confidentiality, and informed consent. The mechanism includes specific protocols for addressing sexual harassment and abuse linked to program activities, ensuring that verified complaints result in appropriate disciplinary action including dismissal and permanent exclusion from program employment.

Monitoring and Continuous Improvement

The grievance mechanism employs continuous monitoring and evaluation processes to ensure effectiveness, cultural appropriateness, and responsiveness to evolving community needs and program contexts. Indigenous-led evaluation processes provide ongoing feedback on mechanism performance while respecting cultural protocols around evaluation and criticism of community institutions and external program activities.

Community-led monitoring includes regular satisfaction surveys conducted by Indigenous facilitators who possess cultural credibility and technical capacity to gather honest feedback about grievance mechanism effectiveness. Traditional justice effectiveness assessments by community elders ensure that the mechanism supports rather than undermines traditional governance systems and cultural authority structures.

The mechanism maintains comprehensive documentation of all grievances, resolution processes, and outcomes while protecting confidentiality and respecting cultural protocols around information sharing and community privacy. Regular reporting to program stakeholders, donor agencies, and community representatives ensures transparency and accountability while providing valuable learning for improving both immediate program implementation and longer-term institutional development.

External escalation pathways provide clear options for communities to escalate unresolved grievances beyond program-level mechanisms when local resolution proves insufficient, including appeals to the CCCCC GRM Committee, access to independent review processes, and referral to external mechanisms such as the GCF's Independent Redress Mechanism or specialized Indigenous rights institutions where available.

4.3 Safeguarding

The IPPF embeds safeguarding as a cross-cutting principle, aligning with the GCF's ESS and CCCCC's PS. These frameworks require the full respect of IPLCs human rights, dignity, cultures, livelihoods, and knowledge, and the use of FPICC when required. Safeguarding also includes the protection, preservation, and equitable sharing of cultural heritage benefits. Integrating safeguarding into the IPPF ensures that engagement with IPLCs is not only compliant with global standards but also grounded in community-defined protocols. This protects rights, fosters trust, and creates a framework for accountable, inclusive, and risk-aware project implementation. Under the CABRIC Programme, safeguarding measures:

- Mitigate risks of GBV and SEAH during engagement with IPLCs for community members as well as facilitators.
- Ensure that gender-sensitive, culturally appropriate engagement methods are applied, with particular attention to women, youth, PWDs, LGBTQIA+ community and people with intersecting identities who may be excluded from traditional governance.
- Provide GRM processes that are easy to understand, available in local languages, free of charge and reachable through multiple channels (such as in-person, online or by

phone) so stakeholders can seek remedy if project activities cause harm to people or the environment.

Consultations with Indigenous organisations highlighted both internal and external governance protocols that must guide safeguarding under the IPPF:

- **Internal Governance Protocols** – IPLCs often have chiefs, councils, and other formal or informal governance structures. These bodies hold regular and special meetings, manage community decision-making, and maintain their own codes of conduct. Project actors must respect these structures and work through them for policy, research, and engagement processes.
- **External Engagement Protocols** – Before entering a community, project actors must first engage village leaders to ensure awareness and consent. Consent and mutual agreements should detail expectations, boundaries, and benefits. Engagement with Indigenous communities must acknowledge and respect the practice of selective information sharing, recognizing that communities have sovereign rights to protect sacred knowledge and sites. In some communities (e.g. Garifuna), decision-making involves:
    - Presenting reports to the Council
    - Council sharing with community members
    - Holding a community-wide vote
    - Following a mutually agreed code of conduct

The IPPF will support training for Councils and community representatives on GBV and SEAH risk mitigation, grievance handling, and culturally sensitive facilitation. This builds capacity for safeguarding during the project lifecycle and beyond, embedding accountability within community governance systems.

Safeguarding risks should also be regularly included in the ongoing project risk log and flagged when risks increase and or escalate and be part of regularly progress reporting and review by the project team and partners. The Project Steering Committee should include safeguarding risks on the agenda alongside gender, ESS, IPPF, GBV/SEAH reporting, at least once annually.

5. Synergy with Other Project Plans

The IPPF operates within CABRIC's broader safeguard framework, ensuring coordinated implementation across multiple plans rather than parallel processes. This integrated approach strengthens both Indigenous rights protection and overall programme effectiveness.

5.1 Gender Action Plan (GAP) Integration

The IPPF actively draws on and complements the CABRIC GAP so that engagement with IPLCs can be both culturally appropriate and gender-responsive, intersectional and inclusive. Both plans can operate in tandem, with the IPPF applying the GAP's guiding principles of equality,

diversity, participation and safeguarding as a baseline standard for all engagement, consultation and benefit-sharing processes. In practice, FPICC protocols under the IPPF integrate GAP provisions on GBV/SEAH prevention, male allyship and inclusive facilitation, so that women, youth, elders, persons with disabilities, and LGBTQIA+ members can participate meaningfully and without risk of harm.

The GAP's approaches to institutional capacity building such as training on gender-responsive budgeting, proposal preparation and gender equality, disability and social inclusion (GEDSI) integration are adapted in this IPPF for Indigenous organisations, women's groups, and youth councils, placing Indigenous perspectives into climate adaptation subprojects from inception to implementation. Importantly, GAP capacity building mechanisms directly support gender-sensitive stakeholder engagement within the IPPF framework by training facilitators and community leaders to recognize and address gender dynamics during consultations, ensuring meaningful participation of women, youth, PWDs, and LGBTQIA+ members in FPICC processes, and building competencies for facilitating safe spaces that accommodate diverse communication preferences and cultural protocols.

The IPPF's capacity building includes targeted actions aimed at building the capacity of government and technical institution actors to understand Indigenous rights and FPICC principles. Such capacity building is necessary to ensure these actors are fully aware and knowledgeable about key issues when engaging with Indigenous Peoples under the CABRIC programme, addressing identified needs for strengthening internal awareness and training on both FPICC principles and Indigenous rights.

The GAP's communication and accessibility strategies are mirrored in IPPF-related activities, so that information on rights, project opportunities and GRM can be delivered in Indigenous and local languages and preferred formats, whether through community radio, oral storytelling, visual tools or simplified texts. This synergy can ensure that GRMs developed to support IPPF implementation are not only culturally relevant but also gender-sensitive, responsive to intersectional barriers and aligned with GAP outreach plans. Additionally, the IPPF leverages the GAP's focus on documenting and promoting women's traditional ecological knowledge, integrating it into coastal and marine management activities and feeding it back into the programme's broader knowledge-sharing platforms. In livelihood support, the IPPF applies the GAP's provisions for women's economic empowerment, adapting them for Indigenous contexts such as supporting alternative collateral mechanisms, cooperative savings models and market access for women's post-harvest enterprises while safeguarding against potential GBV concern through GBV risk mitigation.

Monitoring and evaluation under the IPPF adopts the GAP's gender-sensitive indicators, adding Indigenous and local community-specific variables to capture nuanced participation and benefit-sharing outcomes. Data can be disaggregated by sex, age, disability, and other relevant social identifiers and can be used for adaptive management so that both gender and Indigenous inclusion targets are met and continuously improved.

In the context of governance structures, the IPPF and GAP ensure coordinated roles for the ESS and GEDSI Specialist, co-planning and reviewing key processes to avoid duplication and strengthen accountability. This integrated approach enables the IPPF to meet relevant standards while advancing the GAP's transformative objectives, resulting in a programme where IPLCs, especially those most marginalized, are not just consulted but are also empowered to shape, lead and directly benefit from CABRIC's climate resilience interventions.

5.2 Stakeholder Engagement Plan (SEP) Synergy

The IPPF builds directly on the Stakeholder Engagement Plan (SEP) so that engagement with IPLCs is done within a coherent, programme-wide participation system rather than functioning as a parallel track. The SEP's structured process for identifying stakeholders, scheduling consultations and documenting feedback provides the IPPF with an established procedural layout, reducing duplication and making sure that Indigenous engagement benefits from the same quality assurance, recordkeeping and follow-up mechanisms applied across all CABRIC stakeholder groups. This means, for example, that FPICC processes under the IPPF can be scheduled and tracked using the SEP's engagement matrix, while still allowing for Indigenous and local community-specific adaptations such as seasonal timing for community availability, cultural event calendars and ceremonial and governance protocols.

The IPPF also uses the SEP's established communication channels such as local radio announcements, WhatsApp groups, and bulletin postings as entry points for outreach, but will adapt them to Indigenous contexts by incorporating relevant formats, Indigenous languages, and culturally significant imagery. In communities where trust in external actors is fragile, the IPPF can draw on the SEP's early-stage trust-building steps (such as introductory visits and repeated presence before formal consultation) to create space for Indigenous leaders and elders to give input on agendas, venues and facilitation methods before discussions on sensitive topics like land use or marine resource governance begin.

Where the SEP sets out grievance redress procedures, the IPPF expands these to include culturally recognized mediators, community councils or traditional dispute resolution processes, so that Indigenous participants can raise and resolve concerns without feeling excluded by formal legalistic systems. Importantly, the SEP's monitoring and reporting templates are adapted by the IPPF to capture Indigenous and locally specific indicators such as (i) the proportion of consultations where Indigenous knowledge is integrated into decision-making, (iii) the extent of participation by women and youth in customary governance forums and (iii) level/degree of satisfaction with how project outcomes reflect community priorities.

See Annex 6 and Annex 7 for specific information relating to the stakeholder consultations.

5.3 Environmental and Social Management Framework (ESMF) Alignment

The ESMF provides overarching structure for identifying, assessing and managing environmental and social risks across the CABRIC programme, with ESS 5, 7, and 8 being particularly critical for IPPF implementation. The IPPF builds on this foundation by ensuring that Indigenous rights, cultural heritage and governance systems are integrated into these processes from the earliest stages of project design. Under the ESMF, all sub-projects will undergo environmental and social screening before approval where there are potential impacts on indigenous peoplesIt is a strict requirement to develop a site-specific IPP prior to sub-project approval. . This should enable early identification of activities that may affect IPLCs or their lands.

Specific ESS 5 triggers include restrictions on access to culturally sensitive marine and coastal resources, limitations on traditional fishing or farming areas, and changes to customary resource management systems that may result in economic displacement or livelihood impacts. After identification of these triggers, the IPPF's procedures for FPICC can also be initiated, with engagement timelines and costs built into project schedules and budgets. This will ensure that IPLC engagement is not an add-on, but a prerequisite for moving forward.

The ESMF's mitigation hierarchy and Environmental and Social Action Plan (ESAP) serves as the operational platform for implementing Indigenous-specific safeguards. Measures such as the protection of sacred sites, restrictions on access to culturally sensitive resources and safeguarding of traditional knowledge will be incorporated into ESAP commitments, monitored alongside environmental and social actions, and reported through the same channels. Integrated monitoring and shared reporting mechanisms ensure that environmental, social and Indigenous safeguards data flows seamlessly between IPPF and ESMF systems, with unified quarterly reports tracking both ESS compliance and Indigenous-specific indicators through coordinated data collection processes. The ESMF's stakeholder engagement processes will again be used to strengthen the IPPF's gender-responsive and intersectional approach, ensuring that women, youth, persons with disabilities, and other vulnerable groups within Indigenous communities are able to participate meaningfully. The ESMF's GRM can also be modified where necessary to provide culturally appropriate, confidential and accessible channels for IPLCs to raise concerns and receive timely responses.

Capacity-building measures within the ESMF can be directed to strengthen culturally-competent engagement. Executing entities, National Designated Authority (NDA) focal points and country facilitators should receive targeted training on Indigenous rights frameworks, FPICC protocols and culturally appropriate communication methods. By providing these skills within the ESMF's broader safeguards system, IPLC considerations can also be mainstreamed across all aspects of project risk management and adaptive learning.

Finally, the ESMF's monitoring framework can be expanded to track IPPF-specific indicators, including progress against FPICC agreements, the effectiveness of mitigation measures in Indigenous territories, the resolution of Indigenous-related grievances and the degree of Indigenous participation in governance structures. This approach offers the potential to ensure that environmental, social and Indigenous safeguards are properly dealt with as part of a single, coherent system that can deliver measurable, enforceable and culturally appropriate outcomes.

5.4 Sexual Exploitation, Abuse and Harassment (SEAH) Protection

The IPPF builds its SEAH safeguarding approach by drawing on Environmental and Social Standard 5 (ESS 5) alongside targeted provisions already present in the ESMF and SEP, recognizing that land use restrictions and resource access changes can create power imbalances that increase vulnerability to exploitation. From the ESMF, the environmental and social screening form should be adapted to integrate SEAH-specific prompts, facilitating early identification of risks linked to labour influx, remote deployments, or worker–community interaction.

The Labour Management Procedures could serve as a foundation for enforcing Codes of Conduct, delivering role-specific SEAH training and establishing behavioural expectations for all project personnel. In addition, the ESMF's social and gender monitoring indicators should be used and extended to include discreet SEAH metrics, supporting ongoing oversight without creating entirely new systems.

From the SEP, the IPPF makes use of established gender-sensitive facilitation practices and targeted outreach strategies to ensure FPICC-informed consultations also help address SEAH concerns, including through safe, separate discussions with women, youth and other at-risk groups. The SEP's multi-channel grievance mechanism offering verbal, written, online and intermediary submission options can be expanded or adapted into survivor-centred SEAH reporting pathways, including confidentiality safeguards and culturally appropriate points of entry. In Indigenous community contexts, the SEP's commitment to culturally responsive engagement additionally guides the co-design of trusted reporting routes with local leaders, ensuring both cultural sensitivity, relevance and survivor protection.

SEAH protection operates across individual, group, and community levels simultaneously. *Individual safeguarding* includes confidential reporting pathways and survivor-centred support services delivered through culturally appropriate channels. *Group-based safeguarding* encompasses protected consultation spaces for women, youth, and LGBTQIA+ community members with trained facilitators. *Community-level safeguarding* involves traditional authority training on SEAH prevention and community protection protocols co-designed with local leaders to ensure both cultural appropriateness and comprehensive protection.

5.5 Intersectional Implementation

The IPPF operates within a broader suite of safeguard and inclusion plans the GAP, SEP, ESMF, and SEAH Plan each with distinct but complementary roles. Applying an intersectional lens ensures these frameworks collectively address layered vulnerabilities and strengthen IPLCs rights, resilience, and agency. Together, these frameworks ensure that engagement with IPLCs is gender-responsive, culturally appropriate, environmentally sound, and free from exploitation or abuse. These frameworks address both risk prevention and empowerment, ensuring IPLCs benefit equitably while their rights, knowledge systems, and cultural heritage are protected. Rather than operating in isolation, the plans work in concert aligning

- Gender-responsive engagement of the GAP,
- Culturally appropriate consultation processes of the SEP,
- The safeguarding and risk management embedded in the ESMF, and
- Protections against SEAH.

This synergy strengthens the IPPF's ability to recognise layered vulnerabilities, remove participation barriers, integrate traditional and gender-responsive knowledge, provide institutional support, embed SEAH and discrimination protections, and collect robust intersectional data. Figure 3 illustrates the six interlinked components that underpin this approach, each reinforcing the others to create a coherent, rights-based, and inclusive implementation framework. Figure 3 also illustrates these synergies across all safeguard and inclusion plans.

Figure 3: Synergies Between the IPPF and Other Safeguard and Inclusion Plans

These synergies are not only conceptual but applied in day-to-day project operations. Project teams should:

- **Cross-reference plans during design:** Each sub-project screens against ESMF triggers (ESS5, ESS7, ESS8), consult the SEP for stakeholder engagement requirements, and apply GAP principles to ensure gender-responsive approaches.
- **Using harmonized tools and templates:** Monitoring indicators (from SEP and GAP) are consolidated into IPPF reporting formats and vice versa, ensuring one system captures Indigenous rights, gender equality, and environmental safeguards together.
- **Coordinate capacity building:** Training activities under the GAP include Indigenous-specific modules so that project staff, contractors, and community representatives apply FPICC, GBV/SEAH safeguards, and grievance mechanisms consistently.
- **Strengthen accountability through shared monitoring:** Joint reporting across IPPF, SEP, and ESMF feeds into project-level monitoring systems, with disaggregated data (by sex, age, disability, Indigenous identity and other relevant social identifiers) to ensure no group is left behind.
- **Embed protocols into contracts and agreements:** Safeguard commitments (e.g., FPICC compliance, SEAH protections, grievance redress) are incorporated into implementing partner contracts to ensure accountability across all entities.

6. Implementation Strategy

This CABRIC Indigenous Peoples Planning Framework implementation strategy establishes a comprehensive, rights-based approach to operationalizing Indigenous engagement across the programme lifecycle. This strategy translates the frameworks, principles, and procedures outlined in previous sections into practical implementation pathways that ensure meaningful Indigenous participation while respecting cultural protocols and traditional governance systems.

This implementation strategy will be integrated with CABRIC's overall project implementation arrangements during final design phase. The roles and responsibilities outlined here will be coordinated with broader project management structures to avoid duplication and ensure coherent delivery.

6.1 Supporting Community-Led Implementation

The IPPF supports Indigenous and traditional communities in leading climate adaptation activities within their territories according to their chosen governance systems and traditional knowledge frameworks. External actors provide technical and financial support while communities retain decision-making authority over adaptation strategies, implementation approaches, and knowledge sharing protocols.

Implementation approaches adapt to the differentiated consultation protocols established in Section 3, with Full FPICC communities receiving legally-mandated engagement procedures, FPICC-Informed communities receiving culturally-authoritative consultation, and traditional communities receiving substantive stakeholder engagement.

Integration with CABRIC Programme Architecture: The IPPF operates through CABRIC's existing programme structures while establishing additional safeguarding and engagement mechanisms where needed. All sub-project screening processes incorporate Indigenous impact assessment criteria that trigger appropriate IPPF procedures. Environmental and social management plans integrate Indigenous-specific safeguards alongside broader environmental protections. Stakeholder engagement activities follow IPPF protocols for identifying and engaging Indigenous communities through culturally appropriate methods.

Adaptive Implementation Approaches: Given the diverse contexts across and within the beneficiary countries, IPPF implementation employs adaptive approaches that respect different legal frameworks, recognition contexts, and traditional governance systems. In Belize, implementation leverages the stronger policy foundation including the Maya Customary Land Policy and established Traditional Authority recognition. In Jamaica, implementation works within existing legal frameworks while advocating for greater recognition and inclusion through practical demonstration of effective Indigenous engagement with Yamaye/Taino and Maroon communities. In The Bahamas, Grenada, and St. Lucia, where no formally recognized Indigenous groups exist, implementation focuses on engaging coastal and fishing communities with strong cultural traditions and place-based ecological knowledge, adapting IPPF principles to support local community governance systems, traditional knowledge holders, and community-based resource management practices while respecting their distinct cultural identities and territorial connections.

Knowledge Integration Mechanisms: Traditional knowledge integration occurs through structured protocols that ensure community control over knowledge documentation, sharing, and application. Climate adaptation strategies incorporate Indigenous knowledge through collaborative design processes that respect intellectual property rights and maintain cultural context. Capacity building activities facilitate two-way knowledge exchange between Indigenous and traditional knowledge systems and technical approaches while strengthening traditional knowledge transmission within and between communities.

Indigenous Led and supported Climate Change Action:

The CABRIC Programme establishes specific requirements through the Project's Gender Action Plan to ensure that inclusion-based organizations, such as indigenous led CSO, NGOs and LAs can access the project pipeline, addressing the finding that these organizations often lack the institutional credentials required for large-scale grants.

Technical assistance[68] will specifically target inclusion-based CSOs, NGOs, and LAs, to build their capacity for preparing proposals, accessing climate finance, and implementing projects. **Indigenous Peoples led project design workshops** can be integrated into the existing write-shops **in line with targets set inclusion-based organisations like Indigenous Led Organisations in capacity strengthening exercises.** Capacity building will ensure supply and demand driven outreach to Indigenous-led organisations and groups securing preparedness for application to calls made for coastal community projects.

6.2 Roles and Responsibilities Framework

The IPPF implementation involves multiple actors with clearly defined roles and accountability mechanisms to ensure effective coordination and cultural appropriateness across all engagement activities.

Community Governance and Leadership

Indigenous Councils and Traditional Authorities maintain primary responsibility for representing community interests and ensuring cultural appropriateness. Village councils in Belize serve as initial community contact points, facilitate FPICC processes according to traditional protocols, and provide implementation oversight. Maroon councils in Jamaica perform similar functions, representing community interests in consultations and ensuring activities respect traditional practices and territorial rights. Involvement of the Jamaica National Heritage Trust may also be relevant for consideration at the local and community level.

Community Groups and Representatives ensure diverse voices are included through women's organizations, youth councils, and traditional knowledge holders. Women's groups facilitate gender-responsive consultations, youth representatives provide intergenerational perspectives on climate adaptation, and elder councils guide traditional knowledge documentation while maintaining community control over intellectual property rights.

External Support Organizations

Caribbean Community Climate Change Centre (CCCCC) serves as the executing entity with primary responsibility for IPPF implementation oversight and institutional accountability.. The organization maintains regional Indigenous stakeholder databases, facilitates cross-country learning among Indigenous communities, and establishes quality assurance mechanisms for Indigenous engagement activities.

National Focal Points[69] **and Government Partners** coordinate between CABRIC activities and existing national Indigenous rights frameworks. In Belize, this includes coordination with Maya Customary Land Policy governance structures, while in Jamaica, focal points build relationships with self-identified Indigenous communities in coastal communities.

[68] Implementation actions, targets and timelines outlined in the Project's Gender Action Plan
[69] Grant Administrating EES must designate an IP focal point to oversee IPPF implementation and monitor compliance.

Government partners ensure national legislative compliance, facilitate access to traditional territories, and provide institutional support for capacity building activities.

Technical Implementation Partners

Specialists and Contractors receive mandatory training on Indigenous rights, FPICC implementation, and cultural sensitivity protocols. Partners establish Indigenous and community engagement specialists within project teams, follow cultural protocols established through community consultation, and employ local and indigenous staff/workers where appropriate. All partners contribute to programme monitoring and reporting on Indigenous and local community engagement outcomes and IPPF compliance. Community Liaisons will be an important part of this process and will also facilitate some of the oral reporting and sharing that is expected.

6.3 Capacity Building and Accountability

Supporting community priorities through requested technical assistance ensures that all actors involved in CABRIC implementation possess the knowledge, skills, and institutional frameworks necessary for effective Indigenous rights protection and meaningful community engagement.

Institutional Development

CCCCC and partner organizations develop institutional policies and procedures that mainstream Indigenous rights considerations across all programming areas. This includes establishing Indigenous focal point positions with clear mandates and adequate resources, developing staff competency frameworks for Indigenous engagement, and creating institutional learning systems that capture and apply lessons from Indigenous engagement experiences.

Institutional capacity building includes developing partnerships with Indigenous organizations and traditional authorities that extend beyond project-specific engagement to create lasting collaborative relationships. Organizations establish cultural competency training programmes for all staff working with IPLCs as well as develop institutional grievance mechanisms that complement community-based conflict resolution systems.

Comprehensive **training programmes** ensure that project staff, government partners, and implementing organizations possess the technical knowledge and cultural sensitivity required for effective Indigenous engagement. Training modules cover international and national Indigenous rights frameworks, FPICC implementation procedures and cultural protocols, traditional knowledge protection and intellectual property rights, intersectional approaches to Indigenous inclusion, and grievance mechanism operation and cultural sensitivity.

Training employs participatory methodologies that include Indigenous trainers and traditional knowledge holders as facilitators, ensuring that capacity building activities themselves demonstrate respectful engagement practices. Regular refresher training and continuous

learning opportunities throughout project implementation ensure that capacity building remains current with evolving best practices and community feedback.

Community Capacity Strengthening

CABRIC supports IPLCs in strengthening their own capacities for engaging with climate adaptation programming while maintaining cultural integrity and traditional governance systems as well as ensuring gender equitable benefit and risk sharing. Community capacity building focuses on technical knowledge relevant to climate adaptation and resilience planning, understanding of international and national Indigenous rights frameworks, project management and financial management skills for community-led initiatives, and documentation and protection of traditional knowledge systems.

Climate change adaptation programming must address the critical challenge of intergenerational knowledge transmission within Indigenous communities. Many communities face the loss of traditional knowledge as older generations pass away without fully transmitting information to younger generations who may be disinterested or seeking opportunities outside their communities.

Capacity building activities respect existing community knowledge and governance systems rather than imposing external frameworks, facilitating knowledge exchange between and within communities to share adaptation strategies and advocacy approaches, and supporting leadership development particularly among Indigenous women and youth while respecting traditional authority structures.

Accountability

Robust accountability and transparency mechanisms ensure that IPPF implementation maintains community trust while meeting international standards for Indigenous rights protection and meaningful participation.

Performance Monitoring and Compliance

Regular monitoring tracks implementation progress against IPPF commitments using indicators developed in collaboration with Indigenous communities. Monitoring activities include quarterly progress reviews with Indigenous focal points and traditional authorities, annual community satisfaction assessments conducted through culturally appropriate methods, compliance audits of FPICC implementation and traditional knowledge protection measures, and impact assessment of programme activities on Indigenous rights and cultural heritage. Monitoring employs participatory approaches that enable community-led assessment of programme performance while building local capacity for ongoing oversight.

Transparency and Information Sharing

Information sharing occurs through multiple channels that accommodate different communication preferences and technological access levels across Indigenous communities.

Regular programme updates are provided in Indigenous languages where appropriate, community meetings and traditional assemblies receive regular progress reports and consultation opportunities, and accessible documentation is maintained of all Indigenous engagement activities including FPICC-informed processes and grievance resolution.

Digital platforms complement face-to-face communication without replacing traditional information sharing methods, ensuring that all community members can access programme information regardless of technological capacity or preference. Community feedback mechanisms operate continuously rather than only during formal consultation periods, enabling ongoing dialogue and relationship building.

Independent Verification and Quality Assurance

External verification mechanisms provide independent assessment of IPPF implementation quality and effectiveness. Annual independent assessments evaluate compliance with international standards and community satisfaction with engagement processes, while periodic peer reviews by Indigenous rights experts provide technical guidance for improving implementation approaches.

Community validation processes enable Indigenous communities to verify that their perspectives and priorities are accurately reflected in programme documentation and decision-making.

Adaptive Management and Continuous Improvement

Implementation employs adaptive management approaches that enable continuous improvement based on experience, changing contexts, and community feedback. Regular strategy reviews incorporate lessons learned from implementation experience, evolving community priorities and changing climatic conditions, and emerging best practices from other Indigenous engagement programmes.

Adaptive management maintains the core principles and rights protections established in the IPPF while enabling flexibility in implementation methods and approaches. Changes to implementation strategies occur through consultation with Indigenous communities traditional and local authorities, ensuring that adaptations strengthen rather than weaken Indigenous rights protection and meaningful participation.

6.4 Risk Mitigation Strategies for Indigenous Engagement

Indigenous engagement faces specific risks that require proactive mitigation strategies addressing historical marginalization, cultural sensitivity, and evolving political contexts. Table 3 outlines the key risks identified for Indigenous engagement in the CABRIC programme and the corresponding mitigation strategies designed to address them.

Table 3: Key Risks and Mitigation Strategies for Indigenous Engagement in CABRIC

Category	Risk	Mitigation
Cultural and Social Risks	Inappropriate engagement methods leading to community mistrust	- Mandatory cultural competency training for all project staff - Engagement protocols developed with traditional authorities - Continuous community feedback mechanisms
	Exclusion of marginalized groups within Indigenous communities	- Dedicated safe spaces for women, youth, PWDs, and LGBTQIA+ participants - Multiple engagement channels - Intersectional monitoring with disaggregated data
	Traditional knowledge misappropriation or misuse	- Clear intellectual property protection protocols - Community control over knowledge documentation - Benefit-sharing agreements developed with knowledge holders
	Resistance to information sharing or project participation based on protecting sacred knowledge, traditions, and ancestral protocols from external disclosure	- Establish protocols distinguishing shareable from sacred/protected knowledge with community-controlled documentation processes - Create tiered engagement approaches respecting different cultural sensitivity levels - Build long-term trust through sustained relationship building rather than transactional interactions - Acknowledge communities' right to withhold information without justification
	Poor facilitation quality undermining trust and engagement effectiveness	- Ensure facilitators possess cultural competency, neutrality, and communication skills - Require facilitators to be free from prejudices toward Indigenous Peoples and their rights - Mandate advance knowledge of community contexts, cultural sensitivities, and local customs - Prioritize local facilitators trusted by communities with deeper community insights

Category	Risk	Mitigation
		- Sub-project siting must be screened against a community-controlled cultural-heritage map before design lock-in
	Community fatigue from poorly planned or rushed consultations	- Avoid late notice for meetings through early engagement planning - Implement community-centered processes with regular follow-up rather than one-off engagements - Provide transparent tracking of how community inputs influence decisions
Consent and Participation Risks	Consent fatigue from repeated consultation leading to disengagement or pro forma approval	- Align consent reviews with traditional governance cycles - Bundle related activities and provide clear future timelines
	Changing community leadership affecting validity of original consent	- Establish leadership transition protocols - Build relationships with multiple representatives - Document succession processes
	External pressures (political, economic, climate) influencing consent decisions	- Monitor external factors affecting decision-making - Provide neutral discussion spaces with anti-coercion protections
	Consent withdrawal mid-project creating implementation disruptions	- Develop withdrawal contingency plans - Establish respectful closure protocols with reserve funding
Political and Legal Risks	Changing government policies affecting Indigenous recognition	- Engagement through multiple channels including traditional authorities - Documentation of Indigenous characteristics rather than relying solely on formal recognition - Strong international standards compliance

Category	Risk	Mitigation
	Conflicts between traditional and formal governance systems	- Clear protocols for engaging both systems - Conflict resolution mechanisms - Respect for traditional authority while maintaining formal compliance
Operational Risks	Inadequate capacity for culturally appropriate implementation	- Indigenous focal points in project management - Partnerships with Indigenous organizations - Continuous capacity building and mentoring
	Insufficient time or resources for meaningful FPICC processes	- Early engagement before project design finalization - Adequate budget allocation for participation and consultation - Flexible timelines accommodating traditional decision-making processes
	Language and communication barriers	- Local translators and Indigenous facilitators - Multiple communication formats (oral, visual, written) - Community validation of all translated materials
Environmental and Climate Risks	Climate impacts disrupting planned engagement activities	- Flexible scheduling and alternative engagement methods - Disaster preparedness protocols - Rapid response mechanisms for climate emergencies
	Project activities inadvertently affecting sacred sites or cultural practices	- Comprehensive cultural heritage mapping - Sacred site protection protocols - Continuous consultation on activity siting and timing

Based on the risks noted in the table above and the information presented in the ESMF, the following risk escalation triggers are:

- Any sub-project resulting in a High Risk categorisation (equivalent to GCF Category A, or a Total Impact score TI≥12) will trigger an automatic "no-go" financing decision.
- A Medium Risk rating triggers mandatory sub-project redesign to mitigate the impacts, or triggers a mandatory quality assurance review by the PMU

Safeguards Lead (and potentially independent auditors) before any financing decision can be locked in.

- If a sub-project screening identifies that it will be located on lands claimed by Indigenous Peoples or will affect their traditional livelihoods, it automatically triggers the requirement for consent protocols before financing is approved.
    - if the project impacts formally recognised Indigenous Peoples (such as the Maya in Southern Belize), it triggers mandatory Full FPICC; self-identified Indigenous communities (such as the Garifuna or Maroons), it triggers FPICC-Informed protocols

6.5 Community Control and Sovereignty Mechanisms

Community Authority Over External Engagement

Indigenous communities maintain ultimate decision-making authority over external engagement within their territories through clearly defined control mechanisms that respect traditional governance systems.

Communities can modify, suspend, or terminate project activities through their traditional governance without external approval. *Full FPICC communities* exercise binding authority over all changes. *FPICC-Informed communities* trigger immediate consultation to adjust parameters according to community preferences. *Traditional communities* receive substantive responses to modification requests with clear explanations and alternatives when changes cannot be accommodated.

Communities possess unilateral authority to suspend activities when cultural protocols are violated, sacred sites threatened, or safety compromised. Suspension takes immediate effect with resources redirected to address concerns. Communities can permanently terminate engagement while retaining ownership of all knowledge, documentation, and materials generated through participation, with respectful closure procedures and continued grievance access.

Community Accountability and Resource Control

Communities conduct regular assessments of external partners using community-defined criteria through traditional governance systems. Annual assemblies where partners report to communities, community-led scorecards rating engagement quality, and formal meetings with implementing organization leadership ensure accountability. Communities can mandate corrective actions including staff changes, additional training, or exclusion of problematic individuals.

Resource control varies by consultation protocol. Full FPICC communities receive direct budget authority with legal control over allocation decisions. FPICC-Informed communities exercise collaborative budget management with veto power over major expenditures. Traditional communities participate meaningfully in budget planning with

guaranteed consultation on territorial expenditures. All communities receive transparent financial reporting and control community-designated funds for local priorities.

Knowledge Sovereignty

Communities maintain complete authority over knowledge documentation, access, and application. Documentation occurs only with explicit consent using community-preferred methods. Communities classify knowledge as confidential, restricted, or public according to cultural protocols, with external actors bound to respect classifications. Use of traditional knowledge requires ongoing authorization, and communities can withdraw consent at any time requiring immediate cessation of knowledge application.

Sacred knowledge remains under community protection with no external documentation requirements. When traditional knowledge contributes to project outcomes, communities receive recognition and material benefits according to community-defined agreements prioritizing cultural preservation and governance system strengthening rather than individual compensation.

Implementation Integration

These community agency mechanisms integrate with all other IPPF components, ensuring that differentiated consultation protocols, inclusive participation frameworks, and implementation strategies consistently center community authority and traditional governance systems. External support operates within these sovereignty frameworks rather than as separate parallel processes, strengthening rather than supplanting Indigenous and traditional community governance capacity.

Regular review processes ensure that community agency mechanisms remain effective and responsive to evolving community priorities, with communities retaining authority to modify these frameworks based on their implementation experience and changing circumstances.

6.6 IPP Preparation and Approval process

Based on the GCF IP Policy, an IPP must be developed whenever there are potential impacts on IPs, with the plan's scope and scale proportionate to the project's anticipated risks and impacts; if specific activities or locations are not yet determined, an Indigenous Peoples Planning Framework (IPPF) must be prepared to outline the provisions for developing site-specific IPPs. The sequential steps for an IPP preparation prior to the National Grant Committees' appraisal and approval is:[70]

[70] GCF Indigenous Peoples Policy.

- Social Impact and risk assessment: conducting the assessment in collaboration with potentially affected indigenous peoples. The Social Assessment, in alignment with the ESMF will therefore include the following elements:
    - Review of legal and institutional framework applicable to IPs.
    - Baseline data gathered through desk research and consultations with IPs on the demographic, social, cultural and political characteristics of the IP; the land territories that they have traditionally owners or occupied; and the natural resources on which they depend.
    - Taking the review and baseline information into account, the identification of key project stakeholders and the elaboration of a culturally appropriate process for consulting with local communities at each stage of sub-project preparation and implementation.
    - An assessment, based on free, prior, and informed consultation, with the IPs, of the potential adverse and positive effects of the project. Critical to the determination of potential adverse impacts is an analysis of the relative vulnerability of, and risks to, the affected communities given their distinct circumstances and close ties to land and natural resources, as well as their lack of access to opportunities relative to other social groups in the communities, regions, or national societies in which they live.
    - The identification and evaluation, based on free, prior, and informed consultation with the affected communities, of measures necessary to avoid adverse effects, or if such measures are not feasible, the identification of measures to minimize, mitigate, or compensate for such effects, and to ensure that the Indigenous Peoples receive culturally appropriate benefits under the project.
    - The Social Assessment results are key to integrate into the IPPs that will be prepared for projects.
- Consultation & preparation: formulating the IPP alongside the affected communities using culturally appropriate, time-bound plans
- Identification of co-benefits / disclosure / implementation: state clearly how these elements will be finalized and disclosed to the community prior to the formal approval of the subproject.

The Indigenous Peoples Plan (IPP) will be informed and guided by CABRIC's IPPF, GCF's IP Policy and the above Social Assessment. The IPP must be developed in collaboration with the potentially affected indigenous peoples and will be culturally appropriate, time-bound plan. It is important to outline that impact/risk assessment, consultation (incorporating FPIC), identification of co-benefits*, and public disclosure must be completed prior to the National Grant Committees' appraisal and approval.
The IPP is intended to be flexible and pragmatic and should include the following elements:

- A summary of the baseline information, including demographic, social, cultural and political characteristics gathered from the social assessment and applicable legal and institutional framework
- A summary of the overall Social Assessment
- A summary of the results of the free, prior and informed consultation with IP
- A framework for ensuring free, prior, and informed consultation tailored to IP during project implementation
- Measures for ensuring IP receive social and economic benefits that are culturally appropriate and gender sensitive and steps for implementing them. If necessary, this may call for measures to enhance the capacity of the project grantees and EEs
- Measures to avoid, minimize, mitigate, or compensate IP for any potential adverse impacts that were identified in the social assessment, and steps for implementing them.
- The cost estimates, financing plan, schedule, and roles and responsibilities for implementing the IPP
- Culturally accepted and linguistically appropriate grievance redress mechanisms

In accordance with GCF's Indigenous People Policy, an IPP outline would include:

a) Baseline information from independent and participatory assessments
b) Key findings and analyses of impacts, risks, and opportunities
c) Measures to avoid, minimize, and mitigate negative impacts, and enhance positive opportunities
d) Community-based natural resource management plans
e) Results of consultations, including a timetable, list of participants, documentation of free, prior, and informed consent (FPIC), and future engagement plans
f) Gender assessment and action plans
g) Benefit-sharing plans
h) Tenure arrangements
i) Grievance redress mechanisms
j) Costs, budgets, timetables, and organizational responsibilities
k) Monitoring, evaluation, and reporting plans

7. Monitoring, Evaluation, Reporting, Adaptation, and Learning Mechanism

The IPPF's monitoring system tracks engagement quality, enables real-time adaptation, and ensures accountability to IPLCs through rights-based, participatory approaches. Monitoring systems are established before engagement begins to enable meaningful influence on decision-making and avoid tokenistic consultation.

7.1 Data Collection, Analysis, and Storage

Data collection will follow culturally appropriate, inclusive, and disaggregated approaches to capture differences across:

- Gender, age, disability, and other relevant social characteristics.
- Governance roles, including traditional authorities, elected leaders, and other recognized community representatives.
- Indigenous and non-Indigenous identities, ensuring distinctions are maintained to safeguard rights-specific considerations.

Data collection protocols respect community sovereignty over information within their territories. Communities determine what data is collected, how collection occurs, who has access to results, and how information is used. External actors can request data collection but cannot mandate participation or override community data governance decisions.

Data collection processes will be designed to overcome historical shortcomings in engagement and monitoring. This includes:

- Using clear, jargon-free language with reliable, high-quality translation or interpretation where needed, prioritizing local translators to ensure accuracy and trust.
- Prioritizing face-to-face engagement in communities with limited internet connectivity, ensuring data collection is accessible to all, regardless of digital access.
- Respecting traditional and local governance protocols and cultural norms during information gathering, including seeking permission from traditional leaders, recognizing ceremonial contexts, and aligning with community schedules.
- Ensuring visibility of community input in decision-making by systematically documenting feedback, showing how it influenced actions or decisions, and providing timely follow-up to avoid tokenistic processes.
- Employing participatory data-gathering tools such as community mapping, storytelling, and participatory rural appraisal (PRA) techniques to capture qualitative insights alongside quantitative data.

Data Analysis will integrate both qualitative and quantitative methods, disaggregating results to identify differentiated impacts and needs. Where feasible, Indigenous communities and

local stakeholders will be engaged in the validation of findings to strengthen ownership and accuracy.

Data Storage will comply with both national data protection laws and international standards (e.g. GDPR principles where applicable). Measures will include:

- Secure, encrypted digital storage with controlled, role-based access.
- Use of anonymization or pseudonymization techniques to protect individual identities.
- Clear protocols for data retention and disposal to prevent misuse.
- Maintaining community-level access to non-sensitive, aggregated data to promote transparency and trust.

7.2 Monitoring Indicators

Monitoring indicators will be designed to measure both process and outcome dimensions of engagement, inclusion, and rights-based implementation. Indicators will be specific, measurable, achievable, relevant, and time-bound (SMART), and will be disaggregated by gender, age, disability status, Indigenous identity, other relevant social identifiers and governance role. A detailed list of proposed indicators covering both process and outcome measures for the IPPF is presented in (Table 4). Where projects impact IPs or a led by IPs, these indicators may guide consistent measurement across all project phases and support adaptive management in line with stakeholder priorities.

Table 4: Proposed Process and Outcome Monitoring Indicators

Indicator Type	Indicator	Measurement	Baseline Data Requirements	Targets	Data Collection Methods & Frequency	Responsible Parties
Process Indicators	% of engagements initiated at the earliest stage of project design	Review of project timelines and stakeholder logs	0 (to be established at inception)	100% by Year 2	Quarterly review of project documentation	CCCCC IPPF Focal Point, Country Coordinators
	% of participants from women, youth, elders, LGBTQIA+ community and persons with disabilities compared with community demographics	Participant registers and demographic surveys	Community demographic baseline (to be established at inception)	Match or exceed community demographics by 10%	Attendance records at each engagement; Annual demographic surveys	Community Liaisons, Social Safeguards Officers
	Proportion of engagements where traditional governance authorities confirm compliance with FPICC protocols	FPICC compliance forms signed by traditional leaders	0 (new framework)	100% where FPICC required	FPICC documentation review after each engagement	Traditional Authorities, IPPF Focal Points
	% of engagements using local languages, culturally relevant materials, and traditional channels	Engagement reports	0 (to be established at inception)	90% by Year 2	Post-engagement evaluation forms; Quarterly reporting	Community Liaisons, Communications Teams

Indicator Type	Indicator	Measurement	Baseline Data Requirements	Targets	Data Collection Methods & Frequency	Responsible Parties
	% of consultations with documented evidence of how feedback was integrated into project design	Review of consultation reports and decision logs	0 (new tracking system)	80% by Year 3	Decision tracking database; Semi-annual reviews	Project Managers, IPPF Focal Points
	% of facilitators trained in cultural competence, Indigenous rights, and gender-responsive engagement	Training attendance records and evaluations	0 (new training program)	100% of facilitators by Year 1	Training database; Annual competency assessments	HR/Training Coordinators, Capacity Building Teams
	Number of intergenerational knowledge transmission activities supported	Project activity records and community reports	Current number of formal/informal knowledge transmission activities in target communities (to be established through community mapping at inception)	At least 2 per community per year where requested	Activity documentation and attendance records; Semi-annual community liaison reports; Annual participatory evaluation sessions with elders and youth	Community Liaisons, Traditional Knowledge Holders, IPPF Focal Points, Youth Representatives

Indicator Type	Indicator	Measurement	Baseline Data Requirements	Targets	Data Collection Methods & Frequency	Responsible Parties
	% of active communities that reaffirmed consent within the past 12 months	Review of consent documentation and community records	Current number of active project communities (to be established at inception)	100% by Year 2 and maintained annually	Annual consent tracking database; Community liaison reports	IPPF Focal Points, Community Liaisons, Traditional Authorities
	Number of consent modifications or withdrawals requested and percentage successfully accommodated	Tracking of formal consent change requests and project responses	0 (new tracking system)	100% of legitimate requests accommodated within 30 days	Consent modification log; Quarterly project reviews	Project Managers, IPPF Focal Points, CCCCC Social Safeguards Officers
	% Of grants awarded to Indigenous Led Projects					
Outcome Indicators	% of participants reporting meaningful, respectful engagement that influenced outcomes	Post-engagement perception surveys	0 (new survey system)	75% satisfaction by Year 2	Post-engagement surveys; Annual satisfaction studies	Independent Evaluators, Community Representatives
	% of Indigenous-led initiatives receiving direct project funds	Financial tracking and funding allocation records	Current funding levels (to be established at inception)	25% increase annually	Financial management systems; Quarterly budget reviews	Finance Teams, Indigenous Organizations

Indicator Type	Indicator	Measurement	Baseline Data Requirements	Targets	Data Collection Methods & Frequency	Responsible Parties
	# of project activities integrating or respecting existing Indigenous land governance systems	Project implementation records	0 (new tracking)	All activities in Indigenous territories	Activity monitoring reports; Annual compliance audits	Project Implementation Teams, Traditional Authorities
	% of Indigenous organizations/leaders engaged across multiple project phases	Stakeholder tracking database	Initial stakeholder mapping (to be completed at inception)	60% multi-phase engagement by Year 3	Stakeholder database; Bi-annual engagement mapping	Stakeholder Engagement Teams, IPPF Focal Points
	Level of community satisfaction with ongoing consent processes using culturally appropriate feedback methods	Community satisfaction surveys and feedback sessions conducted in Indigenous languages and formats	0 (new survey system)	80% satisfaction rating by Year 2	Annual satisfaction assessments using oral, visual, and participatory methods; Bi-annual community feedback sessions	Evaluators, Community Representatives, Cultural Mediators

Note: All indicators will be monitored with data disaggregated to reflect diversity and intersectionality within IPLCs and other stakeholders. Disaggregation will include gender, age, disability status, Indigenous/non-Indigenous identity, governance role, geographic location and other relevant social identifiers.

7.3 Reporting and Evaluation

The IPPF establishes integrated reporting and evaluation systems that ensure accountability to IPLCs while enabling continuous improvement.

Reporting Schedule:

- **Quarterly internal reports** track implementation progress, participation rates (disaggregated by gender, age, disability, Indigenous identity), and adaptive measures
- **Biannual public summaries** provide accessible updates in Indigenous languages through community meetings and radio, showing how feedback has been incorporated
- **Annual consolidated reports** integrate quantitative data with case studies for CCCCC and GCF requirements

All reports document how community feedback influences decisions and provide evidence of Indigenous knowledge integration.

Evaluation Approach

Evaluation processes emphasize community participation, cultural appropriateness, and continuous learning through:

- **Participatory methods** engaging IPLCs, women, youth, PWDs, and LGBTQIA+ individuals as active participants
- **Rights-based processes** respecting traditional governance protocols and using Indigenous languages
- **Evidence-based analysis** utilizing disaggregated data while recognizing diverse community contexts
- **Adaptive learning** generating lessons that feed directly into programme improvements

Evaluation combines monitoring data with community reflection sessions and focus groups. Independent evaluators work with Indigenous facilitators to ensure cultural competency and trust.

7.4 Learning Systems and Processes

Approach to learning goes beyond documentation it embeds continuous, adaptive learning into day-to-day implementation, ensuring that lessons inform decision-making in real time. Learning systems will operate at three interlinked levels community, project, and programme.

Community-Level Learning

- Facilitate two-way knowledge exchange between IPLCs and technical teams, integrating traditional knowledge with scientific approaches.
- Use participatory feedback mechanisms (e.g., community reflection meetings, participatory rural appraisal) to review progress and challenges regularly.
- Provide feedback to communities on how their input has influenced project decisions, addressing the stakeholder-identified gap of "lack of follow-up."

Project-Level Learning

- Establish regular "pause and reflect" sessions with implementing partners to review monitoring data, adapt activities, and capture innovations.
- Maintain a learning log, documenting both successes and challenges, including culturally specific solutions and adaptations.
- Integrate gender, age, disability, Indigenous identity, and other relevant social identifiers disaggregation into learning reports to ensure inclusivity in analysis.

Programme-Level Learning

- Align CABRIC's learning systems with CCCCC's ESMS and the GCF IPP, ensuring that IPPF findings feed into broader institutional learning.
- Contribute to the CCCCC organisational learning repository, making lessons accessible across projects for cross-country and cross-sector exchange.
- Share distilled learning products (e.g. briefs, infographics, case studies) with regional networks and stakeholders.

7.5 Adaptive measures

Adaptive measures ensure that IPPF remains responsive to evolving environmental, social, and cultural contexts, particularly as they affect IPLCs. The approach links monitoring, evaluation, and learning to timely decision-making, enabling course corrections before issues escalate.

7.5.1 Core Principles for Adaptation

- **Proactive Response:** Act on early signals from monitoring data, community feedback, and environmental trends to adjust activities, budgets, and timelines.
- **Cultural Alignment:** Adapt engagement strategies to reflect local governance systems, traditional practices, and languages, ensuring interventions remain culturally relevant.
- **Equity and Inclusion:** Address disparities identified through disaggregated data (gender, age, disability, Indigenous identity, governance role and other relevant social identifiers) by adjusting programming to close participation or benefit gaps.
- **Risk Sensitivity:** Integrate adaptive actions into the ESMS risk register, including socio-cultural risks, environmental impacts, and potential SEAH concerns.

Adaptive measures will be activated when:

- Monitoring data shows declining participation or representation of specific groups.
- Environmental or climatic conditions (e.g., hurricanes, droughts) disrupt planned activities.
- Feedback indicates that project activities are not aligned with community priorities or that priorities have shifted/changed due to some of the other considerations e.g. environmental and climatic conditions.
- Evaluation identifies unintended negative impacts on IPLCs or the environment.

7.5.2 Mechanisms for Adaptation

- **Rapid Response Reviews**: Convene cross-stakeholder review meetings within two weeks of identifying a trigger to agree on adjustments.
- **Scenario Planning:** Use participatory scenario mapping to anticipate potential challenges and develop contingency options.
- **Flexible Budgeting:** Maintain a contingency allocation to support mid-course corrections without compromising core activities.
- **Iterative Work Planning:** Update annual work plans quarterly, incorporating lessons learned and changing conditions.

8. Budget and Resources

8.1 Budgeting and Resourcing Principles

The IPPF adopts Gender-Responsive Climate Budgeting (GRCB) an approach that integrates gender analysis into budget cycles to ensure allocations contribute to both climate resilience and gender equality outcomes[71] and Gender-Responsive Procurement (GRP), which ensures that procurement processes and supply chains advance equity by engaging women-owned, Indigenous, and marginalized suppliers[72], as core principles, ensuring that financial and procurement processes actively advance equity, inclusion, and climate resilience. These approaches are grounded in the understanding that resource allocation is never neutral without intentional design, budgets and procurement can inadvertently reinforce existing inequalities. By embedding GRCB and GRP into all stages of planning, allocation, and expenditure, the IPPF ensures that financial decisions contribute directly to both climate resilience and the realization of equity objectives. Key principles include:

- **Evidence-Based Planning:** Budget allocations are based on documented community needs assessments, gender analysis data, and Indigenous-specific indicators rather

[71] https://caribbean.unwomen.org/sites/default/files/2023-06/20230616%20GRCB%20Guidance%20Document%205.pdf
[72] https://www.unwomen.org/en/about-us/procurement/gender-responsive-procurement

than assumptions, ensuring resources target actual priorities identified through consultation.

- **Transparency and Accountability:** All budget decisions and procurement processes are openly shared with Indigenous communities in accessible formats, with clear tracking of how funds are allocated and spent on Indigenous engagement activities.
- **Participation and Inclusion:** Indigenous communities and marginalized groups within them (women, youth, PWDs, LGBTQIA+) are directly involved in budget planning and procurement decisions affecting their communities, with adequate resources allocated for meaningful participation.
- **Equity in Benefits and Burdens:** Budget allocations ensure fair distribution of project benefits while preventing Indigenous communities from bearing disproportionate costs or risks, with procurement prioritizing Indigenous-led organizations and local suppliers where possible.
- **Capacity Strengthening:** Budgets include dedicated funding for building Indigenous organizations' financial management and procurement capabilities, enabling them to access and manage climate finance directly.
- **Performance Measurement:** Budget monitoring tracks whether spending achieves intended outcomes for Indigenous communities, with procurement performance measured against inclusion and cultural appropriateness criteria.
- **Iterative and Adaptive Planning:** Budget allocations remain flexible to respond to changing community priorities and emerging needs, with procurement processes adaptable to accommodate Indigenous governance timelines and decision-making protocols.

8.2 Resource Requirements for IPPF Implementation

Implementing the IPPF requires targeted and sustained investment in financial, human, and institutional resources. These resources must be adequate to support culturally appropriate engagement, ensure compliance with the GCF IPP, and enable meaningful participation of IPLCs across all project phases. Stakeholder engagement findings show that inadequate resources particularly for transportation, translation, and capacity building are a critical barrier to effective participation and FPICC. Underfunding these areas risks perpetuating tokenism and undermining trust. GRCB and GRP principles require that budgeting explicitly allocates resources to address these systemic barriers, ensuring that equity and inclusion are not secondary to technical project goals. Table 5 outlines the main resource categories required for IPPF implementation, drawing on stakeholder-identified needs and international best practices for Indigenous Peoples engagement.

Table 5: Resource Categories and Descriptions for IPPF Implementation

Resource Category	Description
Capacity Building and Training	• For project staff and partners: Training on FPICC, rights-based engagement, traditional governance systems, gender and social inclusion, and culturally responsive facilitation. • For communities: Resources for strengthening Indigenous and local capacities to engage effectively in climate and environmental governance, including technical knowledge, legal literacy, and climate resilience planning. • Continuous capacity building with local facilitators to build trust and overcome historical exclusion (as emphasized in stakeholder consultations).
Engagement and Participation Mechanisms	• Travel and logistics to enable face-to-face engagement, especially in remote or underserved communities with limited internet access. • Provision for translation and interpretation in Indigenous and local languages. • Support for women-only and youth-only spaces to enhance inclusive participation. • Stipends or compensation for community representatives' time and expertise, recognizing the economic cost of participation.

Resource Category	Description
Monitoring, Evaluation, and Learning Systems	• Funding for participatory monitoring approaches, including community-led data collection. • Resources for disaggregated data systems • Budget for knowledge-sharing events and adaptive management reviews.
Safeguards and Accountability Mechanisms	• Dedicated resources to maintain confidential grievance redress systems. • Independent audits and community verification processes to ensure transparency and address tokenism concerns raised in stakeholder consultations.
Operational Support and Coordination	• Dedicated Indigenous Peoples focal points within the project management unit. • Coordination resources for engagement with national Indigenous organizations • Community Liaison personnel.

8.3 Estimated Costs for IPPF Implementation

Estimated costs have been developed to ensure the IPPF can be implemented in a way that meets international standards, responds to stakeholder feedback, and addresses historical gaps in IPLCs engagement. Allocations prioritise capacity building, inclusive participation, safeguards, and adaptive learning systems, reflecting the lessons from stakeholder consultations and global practice. Evidence from global FPICC and rights-based engagement processes shows that underestimating these costs can undermine both trust and project outcomes. For example, FPICC implementation in large-scale projects has cost between USD 1.5–2 million annually in some cases, and up to USD 6 million in resource-intensive contexts[73].

For CABRIC, with a total budget envelope of USD 30 million and a five-year implementation horizon, allocating 4–5% of total resources (USD 1.2–1.5 million over the project cycle, or approximately USD 240–300k annually) to IPPF implementation would be reasonable. This level of allocation reflects the multi-country scope of CABRIC, the costs of repeated consultations, translation, culturally appropriate facilitation, and the need for strong monitoring, grievance redress, and adaptive learning systems. Such a proportionate allocation would ensure safeguards are credible, trusted, and adequately resourced without overwhelming the programme's operational budget.

Table 4 shows that if the annual IPPF budget is being designed for a project of CABRIC's scale (multi-country, intensive community engagement), a reasonable annual allocation could be structured.

Table 6: Estimated Annual Budget for IPPF Implementation

Category	% of Annual IPPF Budget	Rationale
Capacity Building and Training	35%	Continuous FPICC training, gender & social inclusion workshops, local facilitator engagement, and targeted sessions for women, youth, and LGBTQIA+ groups.
Engagement and Participation Mechanisms	25%	Travel, translation, stipends for community representatives, culturally appropriate meeting formats, and women/youth/LGBTQIA+ only spaces
Monitoring, Evaluation and Learning	15%	Community-led monitoring systems, disaggregated data tools, adaptive management reviews, and learning events.
Safeguards and Accountability Mechanisms	10%	Confidential grievance systems, independent audits, and transparency verification processes.

[73] https://cdkn.org/sites/default/files/files/GCF-Funding-Proposal-Toolkit-2020.pdf

Category	% of Annual IPPF Budget	Rationale
Operational Support and Coordination	10%	Dedicated Indigenous Peoples focal points, coordination with national Indigenous and local governance bodies.
Contingency plan	5%	Allows flexibility to address unforeseen needs or scale up successful approaches.

Figure 4 below presents a visual breakdown of the proposed annual budget allocation, showing the proportion of resources assigned to each major category.

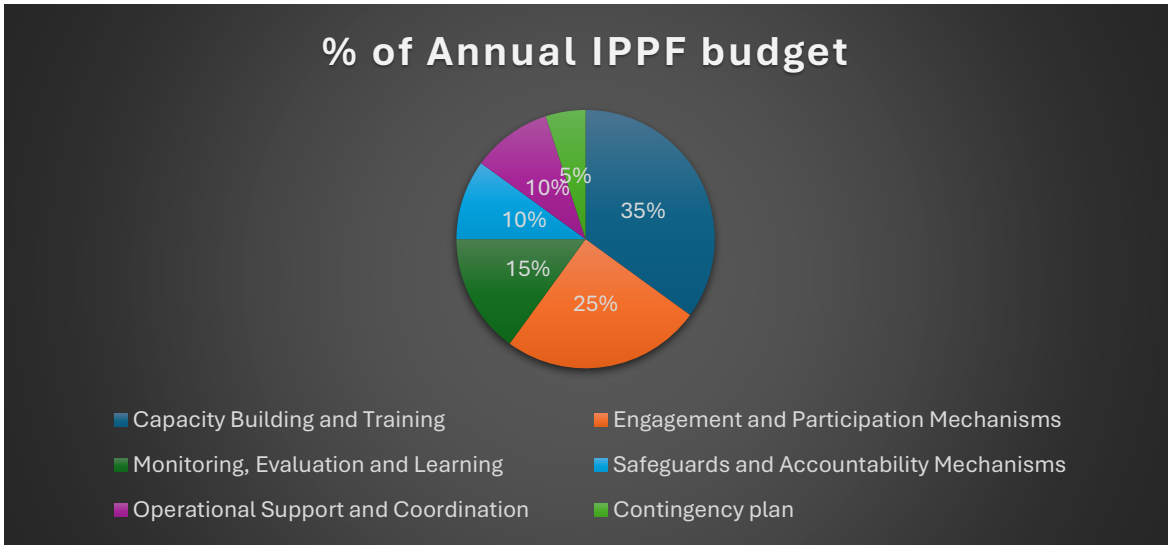

Figure 4: Annual budget allocation for IPPF implementation

Annex I – Stakeholder Engagement Instrument

Interview Instrument

in support of the formulation of the IPPF for the CABRIC project to meet GCF requirements

Interview Biodata

Name	
Gender	
Pronouns	
Country	
Indigenous/Local Community	
Organization Represented	
Position at Organization	
Date of Interview	
Time of Interview	

Introduction

The Climate Actions for Building Resilience in Coastal Communities in the Caribbean (CABRIC Caribbean) aims to implement an enhancing direct access programme within six Caribbean countries (the Bahamas, Belize, Grenada, Jamaica, and St. Lucia). Belize and Jamaica have indigenous and local communities and thus requires the CABRIC programme to have a framework in place to guide engagement with these groups as it pertains to the project activities.

Table 7 - Interview Instrument

No.	Question	Responses
1.	Before we start this process, do you consent to participate in this interview process, designed to support the development of an indigenous people's plan framework for the CABRIC programme?	
2.	Can you tell us a bit about how climate change impacts in your community? *And how do these relate to the rest of the country if you are aware of this at all?*	

No.	Question	Responses
3.	Can you tell us about any work your community does on climate change adaptation and resilience? *Since when have you been doing this work? Do you collaborate with other communities and or partners on this work?*	
4.	What barriers/challenges do you face in implementing measures for climate change adaptation and resilience? *And doing so consistently? And at the level you want to implement such measures?* *Are any of these gender-related?*	
5.	Are there mechanisms within your community that need to be considered for efficient and effective grant distribution? *Please tell us as much detail as you can.*	
6.	Are there community mechanisms or systems for project management and implementation? *Are there specific measures for external parties implementing measures? Guidelines, requirements or other measures?*	
7.	Are there specific community requirements for project monitoring, reporting and evaluation? *Are there any traditional knowledge aspects of governance arrangements that would need to be considered?* *How could/should we ensure that requirements are also gender sensitive/gender responsive?*	
8.	How do you normally disseminate information within the community? *What is the best approach for external parties to disseminate information to/with/for the community?* *Are there good practices that should be considered?*	
9.	Are there specific language requirements that need to be considered when working with your community?	
10.	Is the community engaged by governmental, non-governmental or international development stakeholders to participate, co-develop and/or support the development of climate change strategies, programme designs or project implementation?	

No.	Question	Responses
11.	What process does your community prefer for making decisions about external projects or interventions that might affect your community? *Have there been times when these preferences were respected or not in past projects?*	
12.	Does the community have or use your own systems to guide external engagement? *If so, what are these? And how do they work? Can you share any documentation with us on these?*	
13.	What considerations, if any, need to be made to ensure that your community's rights and dignity are respected and upheld during stakeholder engagements and locally led adaptation initiatives? *Including gender considerations?* *How, for example, would grievances need to be addressed?*	
14.	Are there any legal requirements/acts of legislation, policies or legal practices that we should be aware of that dictate how indigenous in your community are engaged in processes?	
15.	Are there informal practices or social norms that affect how you are engaged in projects and interventions that also need to be considered?	
16.	Do you have any questions for us?	

Annex II – Stakeholders engaged for the CABRIC IPPF

Country	Organisation	Stakeholder Name	Date of Engagement
Regional	Caribbean Organisation of Indigenous Peoples (COIP)	Nelcia Robinson	June 18th, 2025, and September 17th, 2025
Belize	Julian Cho Society[74]	Doniso Shol	February 18th, 2025
Belize	National Garifuna Council (NGC)	Sheena Zuniga	June 25th, 2025
Jamaica	Jamaica National Heritage Trust	Selvenious Walters	August 18th, 2025
Jamaica	Ronalda Pairman	Yameye Guani Taino People	February 12th, 2025
Barbados[75]	Climate Rights and Justice International Inc.	Stacey Alvarez de la Campa	September 18th, 2025

[74] Provided perspective of Maya across the Toledo district. Communities are largely located inland, however important perspective including FPIC processes for Maya in southern Belize was provided.

[75] Though Barbados is not part of CABRIC, Ms. de la Campa identifies as an Indigenous person and is a member of the Garifuna community. She was engaged to provide her perspectives based on her Indigenous background and ongoing work with IPs in the region, her legal background as well as her work with an NGO which addresses these issues.

Annex III: Chance Finds Protocol

Purpose:

This procedure outlines the steps to be taken if any previously unknown archaeological, historical, cultural, or paleontological materials are discovered during CCCCC programme activities or project implementation. It ensures that discoveries are appropriately managed according to applicable laws and international standards (GCF, CCCCC guidelines, national legislation) to prevent inadvertent damage or destruction of valuable cultural heritage resources. All programme or project activities avoid known locations of archaeological, historical, cultural, or paleontological objects, during the planning and implementation of the works. This chance finds procedure is intended to minimise and mitigate impact of such artifacts. that are encountered by chance/accident.

Applicability:

This procedure applies to all personnel, contractors, and subcontractors working on project sites where excavation, site clearing, or demolition is part of construction or rehabilitation activities.

This Chance Finds Procedure shall form an integral part of all bidding documents, contracts, and agreements with contractors, subcontractors, implementing partners. Compliance with this Procedure is mandatory. Any failure to comply, including failure to stop work or to notify the relevant authorities, shall constitute a material breach of contract and may result in suspension of works, contract termination, and other remedies in accordance with CCCCC contractual provisions.

Definition:

Chance Find: Any previously unknown archaeological, historical, cultural, or paleontological object or site discovered during project activities.

Examples: Building ruins, burial sites, fossilized remains (human, animal), statues, paintings/engravings (on rocks, walls), unusual soil discoloration, concentrations of stone/bone/shell, tools, utensils, personal belongings of historic significance.

Project Particulars:

The project's infrastructure interventions are focused on small-to-medium scale, community-level physical adaptations.

The scope includes solar-powered drip irrigation kits, rainwater harvesting systems, and soil and water conservation infrastructure; small-scale, solar-powered post-harvest cold storage facilities and ice plants for artisanal fisheries; coastal water and sanitation infrastructure, such as potable water systems, water harvesting, and septic systems;

hurricane-proofing and retrofitting existing community buildings to serve as emergency shelters; retrofitting solar panels in community health clinics; and meteorological monitoring equipment for EWS.

Activities likely to involve chance finds are the following:

Construction of small scale cold storage facilities and ice plants

Construction of coastal water and sanitation infrastructure

Soil and water conservation infrastructure such as water collection systems, solar-powered irrigation systems, and construction of greenhouses.

Roles and Responsibilities:

CCCCC Project/Programme Lead:

The CCCCC Regional Manager, in consultation with the Environmental and Social Safeguards (ESS) Specialist, ensures the overall implementation of and adherence to this procedure. The specific responsibilities include:

Develop, review, and update this procedure as needed.

Train and raise awareness among workers (including partners and vendors) regarding the procedure's requirements.

Establish and maintain an up-to-date contact list of authorized personnel within national, local, and community stakeholders.

For formal notification to the Relevant Authorities: The Bahamas' Ministry of Youth, Sports and Culture; Belize's Ministry of Education, Culture, Science, and Technology (MOECST); Grenada's Ministry of Economic Development, Planning, Tourism, Creative Economy, Culture, Agriculture and Lands, Forestry, Marine Resources and Cooperatives; Jamaica's Ministry of Culture, Gender, Entertainment and Sport; and Saint Lucia's Ministry of Tourism, Investment, Creative Industries, Culture and Information.

Ensure full implementation of the procedure.

Contractor/Implementing Partner Team/:

Supports the effective implementation of this procedure. Responsibilities include:

Raise awareness among all workers regarding the procedure.

Immediately initiate a "stop work" order if there is a reasonable indication of a chance find.

Promptly notify the CCCCC project team lead of any potential chance finds.

Collect and compile relevant information about the chance find.

Secure the site.

Implement agreed-upon mitigation measures.

Community Leads:

Support the Relevant Authority, CCCCC, and the contractor in securing and managing the finds. Responsibilities include:

Assist in protecting, removing/collecting, and managing finds.

Help provide access to alternative land if activities need to be relocated.

Legal and Regulatory Framework:

This Chance Finds Procedure is implemented in accordance with the applicable national legal framework of the five target countries governing the protection of cultural heritage, archaeological objects, historical sites, and human remains, and with international good practice as reflected in the Green Climate Fund Environmental and Social Policy and international standards on cultural heritage protection. The five ministries as noted above are the legally mandated authority responsible for cultural heritage protection. In the event of any inconsistency between this Procedure and national legislation, national law shall prevail.

More specifically, this procedure operationalizes the following national legislation:

The Bahamas: the Act of Parliament in 2014 established the Bahamas Protected Area Fund (BPAF) - this national protected areas system includes the Clifton Heritage Park, which is managed under the jurisdiction of the Bahamas National Trust.

Belize: the Protected Areas Conservation Trust (Amendment) Act (2017); National Protected Areas Systems Act

Grenada: the Grenada National Trust Ordinance (1967)

Jamaica: the Jamaica National Heritage Trust Act (Amended 1993)

Saint Lucia: the Saint Lucia National Trust Act (1975)

Cost responsibility:

All reasonable costs associated with the implementation of this Chance Finds Procedure, including site protection, assessments by qualified specialists, temporary

works suspension, and agreed mitigation measures, shall be borne by the project in accordance with contractual arrangements. Under no circumstances shall affected communities be required to bear any costs related to chance finds management.

More specifically, the following is a breakdown of cost items related to this Chance Finds Procedure, alongside parties responsible for bearing these costs:

Securing the site (fencing/guards): Contractor

Work stoppage/idle time (initial): Contractor

Preliminary assessment/survey: Project Budget

Training on procedures: Project Budget

Recovery/removal of artifacts: National Authority

Redesign and major delays: Project Contingency

Procedure includes:

Training:

All project workers (CCCCC staff, contractors, partners, subcontractors) will receive training on this Chance Finds Procedure as part of their project induction.

Minimum Training Content:

Explanation of potential materials that may be encountered, with specific examples relevant to the project location.

Steps to take upon discovery: Stop, Secure, Notify, and Manage.

Importance of protecting cultural heritage resources.

Discovery:

Workers should be vigilant for chance finds during excavation or rehabilitation, based on their training and awareness.

Specific Actions:

Where the likelihood of chance finds is high, excavation/demolition should occur in daylight or under bright light, using extreme caution.

In congested areas with a high chance of encountering artifacts (e.g., near cemeteries), use less-destructive excavation/demolition methods (hand tools, burrowing).

Stop Work Actions:

If a worker discovers a potential chance find:

Immediately stop work within a minimum 10-meter radius as precautionary buffer.

The buffer may be expanded immediately if the find is suspected to be part of a larger site (e.g. burial ground, shrine, settlement remains), pending assessment by the Relevant Authority

Do not move, clean, or disturb the find.

Do not investigate or take actions that could cause damage.

If the find is likely part of a larger site (e.g., shrine, cemetery), stop all work in the entire area.

Chance Finds Incident Notification:

The worker must immediately notify their supervisor.

The supervisor must immediately notify the CCCCC project lead or designee.
Notification should include:

Description of the potential chance find (type, name, size, photos if possible).

Location (GPS coordinates or reference points).

Confirmation of "stop work" order.

Proposed immediate actions to secure the area.

Potential impact on the project.

The CCCCC project lead will notify the Relevant Authority within 24 hours. Notification to the Relevant Authority should include:

All available information about the find (location, description, context).

Any immediate actions taken.

Recommended actions.

Request for support (assessment, significance determination, next steps, mitigation).

Special Protocol for Human Remain, Burial Grounds, or Sites of Significance:

If chance finds involve human remains, burial grounds, or sites of religious, spiritual, or cultural significance to local communities, all works shall cease immediately in the affected area. The find shall not be removed or disturbed under any circumstances. CCCCC shall ensure prompt consultation with the Relevant Authority and affected communities, respecting customary practices and cultural sensitivities. Works may resume only following written authorization from the Relevant Authority and after

agreement on appropriate mitigation measures, including avoidance or redesign where necessary. Furthermore, human remains require a distinct, sensitive workflow.

Upon discovery, assess immediately for signs of recent death or violence. IF yes: stop Work, treat as a crime scene, and notify the Gendarmerie Nationale and Public Prosecutor immediately. Do not take photos.

If remains are ancient or traditional, initiate Free, Prior, and Informed Consultation (FPIC) with local elders to determine lineage and agree on treatment (preservation in situ or reburial). No removal can occur without community consensus.

Securing the Area:

After work stops, install barriers (warning tape, fencing) to prevent unauthorized access.

Clearly mark the area with flagging tape and signage ("DO NOT ENTER").

If the find is vulnerable to the elements, provide temporary protection (shed, plastic wrapping).

If the find is vulnerable to looting/vandalism, coordinate with the community for security (guards).

Assessment by Relevant Authority/Specialist:

The Relevant Authority will determine if a detailed assessment is needed.

If so, the Relevant Authority (or a qualified archaeologist/specialist) will conduct the assessment, which may include:

Excavation and documentation.

Analysis of artifacts.

Consultation with local communities.

Decision Making & Mitigation:

Based on the assessment, the Relevant Authority will determine the appropriate course of action. Actions may include:

Relocating the project activity to avoid the find.

Excavating and preserving the find.

Preserving the find in situ.

Other appropriate mitigation measures.

Implementation of Mitigation Measures:

The Project Manager will implement mitigation measures as directed by the Relevant Authority, following their standards and guidelines.

Contingency for Authority Delays:

The Relevant Authority will be formally notified within 24 hours of a chance find. If no response is received within a reasonable period, CCCCC shall issue written follow-up notifications and maintain the stop-work order until written guidance or clearance is received. No works shall resume in the affected area without written authorization, regardless of delays.

More specifically, after the first notification and to prevent indefinite project paralysis due to administrative inertia:

Level 1 (48 hours): if no response from DGCP to the initial notification, CCCCC sends an urgency reminder via official channels

Level 2 (7 days): if no response after 7 days, the project may activate the Independent Expert Roster that includes DGCP experts or experts cleared by DGCP.

Documentation:

The CCCCC Team Lead will maintain a record of all chance finds, including:

Date and time of discovery.

Location (GPS coordinates).

Description of the find.

Photographs.

Name of the person who discovered it.

Names of the people who assessed it.

Decisions made by the Relevant Authority.

Mitigation measures implemented.

All chance finds incidents shall be recorded as environmental and social incidents within the project monitoring system (GRM) within 24 hours and reported through regular environmental and social performance reporting. Community concerns related to cultural heritage or chance finds should also be raised through the project Grievance Redress Mechanism. Records of all chance finds, and their management shall be retained and made available for review by the Green Climate Fund upon request.

Resumption of Work:

Resumption of works in the affected area requires written clearance (email or letter) from the Relevant Authority or its formally appointed representative.

Clearance must confirm either (i) no cultural heritage significance, or (ii) completion of agreed mitigation measures

Contact Information:

GCF / CCCCC Head, Project Development and Management Unit: Ms. Diane Wade-Moore, dwade@caribbeanclimate.bz

GCF / CCCCC Project Manager, Project Management & Coordination Unit: Mr. Francisco Magaña, fmagana@caribbeanclimate.org

CCCCC CABRIC Technical Lead, Project Development Specialist: Mr. Ryan Zuniga, ryanzuniga@caribbeanclimate.org

Grant Administrating National Executing Entities: [specific contact details to be determined upon contract award]

Contractor / IP / Primary Contact: [to be determined upon contract award]

Contractor / IP / Primary Contact: [to be determined upon contract award]

Community Focal Points Primary Contact: [to be determined upon contract award]

Community Focal Points Primary Contact: [to be determined upon contract award]

[NOTE: This Chance Finds Procedure is an integral part of the Environmental and Social Management Framework for this project. All project personnel are expected to adhere to this procedure to ensure the protection of cultural heritage resources.]

Annex IV: Intersectionality Implementation Checklist

This checklist distils the IPPF's intersectional and gender-responsive principles into actionable steps for project implementers, local partners, and Indigenous councils. It is intended as a live tool to be reviewed and updated as project contexts evolve.

1. Data Collection and Analysis

- Gather sex-disaggregated and other relevant social identifiers inclusive data.
- Identify intersecting vulnerabilities (e.g. Indigenous women with disabilities, LGBTQIA+ youth, etc).
- Map relevant networks (e.g., women's groups, youth councils, LGBTQIA+ support).

2. FPICC and Consultation

- Offer women-only, LGBTQIA+-friendly, and disability-accessible spaces.
- Engage culturally competent and inclusive facilitators/interpreter
- Guarantee confidentiality and protection from retaliation.

3. Capacity Building

- Train all implementers on gender equality, GBV risk mitigation, and LGBTQIA+ inclusion.
- Support leadership opportunities for women, youth, PWDs, and LGBTQIA+ members.
- Identify local champions to sustain intersectional inclusion.

4. Communication and Outreach

- Use gender-neutral, culturally appropriate language.
- Translate and adapt materials into Indigenous languages and accessible formats.
- Provide safe, confidential channels for information-sharing and grievances.

5. Monitoring and Evaluation

- Track participation by sex, age, disability, and other relevant social identifiers)
- Gather qualitative feedback on safety, respect, and inclusion.
- Conduct intersectional impact reviews and adjust interventions according

Annex V Relevant Resources to Support Implementation

This annex could be organized by theme (e.g. IPLCs identification, FPICC best practices, gender-responsive engagement, lessons from past projects).

Category	Examples
Core global frameworks	UNDRIP,2007 ILO convention-1989, no169 Convention on Biological Diversity (CBD), GCF IPP, 2018 GCF Gender Policy,2019 GCF'S Environmental and Social Policy CEDWA
Regional and national references	Maya Customary Land Policy, 2023 CCCCC Indigenous People Policy CCCCC's ESMS Government of Jamaica, climate change policy framework Revised National Gender Policy, Updated 2013
Practical tools and case studies	FPIC, An indigenous peoples' right and a good practice for local communities, FAO Good practices in participatory mapping, IFAD Bio-CLIMA Project | Consultation and Participation GRCB Guidance Adaptation fund climate innovation accelerator, GRM Gender Responsive Procurement

[i] CCCCC. 2022. Environmental and Social Management System.

[ii] CCCCC. 2025. Complaints. https://caribbeanclimate.org/complaints/