Sharing Knowledge

Workshop on Climate Change Impacts and Adaptation
Strategies for Arctic Indigenous Communities,
September 20–21, 2008, Copenhagen, Denmark

*This report was prepared by the Arctic Council Indigenous
Peoples' Secretariat*

Sharing Knowledge

Workshop on Climate Change Impacts and Adaptation Strategies for Arctic Indigenous Communities, September 20–21, 2008, Copenhagen, Denmark

TemaNord 2009:521

© Nordic Council of Ministers, Copenhagen 2008

ISBN 978-92-893-1846-4

Copies: 650

Printed on environmentally friendly paper

This publication can be ordered on www.norden.org/order. Other Nordic publications are available at www.norden.org/publications

Printed in Denmark

Nordic Council of Ministers

Store Strandstræde 18
DK-1255 Copenhagen K
Phone (+45) 3396 0200
Fax (+45) 3396 0202

Nordic Council

Store Strandstræde 18
DK-1255 Copenhagen K
Phone (+45) 3396 0400
Fax (+45) 3311 1870

www.norden.org

Nordic co-operation

Nordic cooperation is one of the world's most extensive forms of regional collaboration, involving Denmark, Finland, Iceland, Norway, Sweden, and three autonomous areas: the Faroe Islands, Greenland, and Åland.

Nordic cooperation has firm traditions in politics, the economy, and culture. It plays an important role in European and international collaboration, and aims at creating a strong Nordic community in a strong Europe.

Nordic cooperation seeks to safeguard Nordic and regional interests and principles in the global community. Common Nordic values help the region solidify its position as one of the world's most innovative and competitive.

Content

Preface.....	7
Executive Summary.....	9
Traditional Knowledge Research and Education.....	9
Laws and Lawmaking	10
Food and Health	10
Organization	10
Communications and Advocacy	11
Key Messages.....	11
Purpose	13
Objective	15
September 20, 2008: Day One.....	17
Adaptive Strategies: What has worked historically?	18
Svein Mathiesen (Saami Council).....	18
Gennady Inankeuyas (RAIPON).....	19
Vyacheslav Shadrin (RAIPON).....	20
Cultures and Sustenance Activities.....	21
Tony Weyiounna, Inuit Circumpolar Council.....	21
Minnie Grey, Inuit Circumpolar Council	23
Adaptation Workshop Recommendations – Day One.....	27
Traditional Knowledge and Education	27
Laws and Lawmaking	28
Food and Health	28
Organization	29
Communications and Advocacy	29
September 21, 2008: Day Two	31
Best Practices and Collaborative Community-based Research	31
Alphonz Nitsiza, Arctic Athabaskan Council (AAC)	31
Allice Legat, Arctic Athabaskan Council (AAC)	32
Preparing for the Indigenous Peoples’ Global Summit on Climate Change	34
Joanne Barnaby, Workshop Facilitator	34
Adaptation Workshop Recommendations – Day Two	39
Focus:	39
What:	39
Who:	40
How:	40
Recommendations:	41
Additional comments.....	43
Excerpt from the Kimberly Declaration:	43
Closing Ceremony	45
Participants	47
Sammenfatning.....	49
Forskning og undervisning i traditionel viden.....	49
Love og lovgivning	50
Fødevarer og sundhed	50
Organisering.....	51
Budskaber og fortalervirksomhed	51
Hovedbudskaber.....	52

Appendix 1.....	53
AGENDA	53
Guidelines for Traditional Knowledge (TK) Presenters.....	54
Guidelines for Traditional Knowledge (TK) Researchers	55
Workshop Format	55
Appendix 2.....	57
The Arctic Council.....	57
The Arctic Council Indigenous Peoples' Secretariat	59
IPS work includes.....	59
The Governing Board of IPS	59
Aleut International Association.....	60
Arctic Athabaskan Council – AAC	61
Gwich'in Council International	62
Inuit Circumpolar Council – ICC.....	63
Saami Council.....	64
Russian Association of Indigenous Peoples of the North (RAIPON)	65
Appendix 3.....	67
Pictures	67

Preface

Indigenous Peoples often differ from mainstream societies in their strong relationship with and reliance on the land, their traditional knowledge of natural resources, their social organization, their value systems and their political structures. However, Indigenous Peoples all over the world face enormous challenges connected to the issues of climate change. Climate change has had major repercussions on Indigenous Peoples of the Arctic. The consequences of climate variability and climate change are potentially more significant for the indigenous population in the Arctic countries than those living in more prosperous nations, because often they depend on economic activities that are sensitive to the climate.

The key impacts of climate change are associated with the climate-related parameters of sea level rise, increased frequency of storms, thinning ice and snow, increased frequency of freezing rain events and increased intensity of solar radiation.

We will have to learn to live with some effects of climate change, which means we need to understand and adapt to the likely changes it will bring. Preparing for and adapting to climate change will minimize the risks to the Arctic communities as well as maximize any opportunities arising from a changing climate by developing and putting in place adequate and appropriate mechanisms before the changes occur. This report outlines some of the critical issues we need to be aware of and actions we might consider.

Our gratitude to the workshop participants for their vision, passion and wisdom.

Patricia A.L. Cochran
Chair of the Arctic Council Indigenous Peoples' Secretariat

Executive Summary

The *Workshop on Climate Change Impacts and Adaptation Strategies for Arctic Indigenous Communities* was hosted by the Arctic Council Indigenous Peoples' Secretariat and sponsored by the Nordic Council of Ministers to develop positions and provide input from the perspectives of Arctic Peoples representing Indigenous Communities around the circumpolar world.

In the spring of 2009 there will be an Indigenous Peoples' Global Summit on Climate Change. The Summit is an initiative to gather Indigenous Peoples world wide to discuss challenges related to Climate Change from Indigenous Peoples' perspectives. The *Workshop on Climate Change Impacts and Adaptation Strategies for Arctic Indigenous Communities* was intended to provide an Arctic Indigenous Peoples' input to the Global Summit in Anchorage, Alaska.

Participants came from all Arctic regions include Norway, Alaska, Canada's North, Russia and Greenland. There were reindeer herders, whalers, First Nation Chiefs, Traditional Knowledge Experts, Indigenous Policy Makers and Community Leaders who shared stories and identified common indigenous community expectations, needs, and interests in relation to climate change. It is envisaged that the recommendations and outcomes of this workshop will inform and direct ongoing research and community engagement with these issues.

This workshop explored and identified common themes, experiences and concerns that have developed as a result of Arctic climate change, and explored adaptive strategies – based on traditional knowledge – that have served Arctic Peoples in the past, in the present, and may do so in the future. This Summary lists the key recommendations from the Workshop and key messages from the participants and presenters of the workshop, and is followed by the full report of the proceedings.

Traditional Knowledge Research and Education

- Seek support for community-based documentation of Traditional Knowledge as critical source of information to make decisions;
- Educate scientists and policy makers about differences and similarities in the knowledge systems and underlying world views;
- Pursue “right” to develop and nurture our own indigenous universities in the north;
- Recognize and act on the priority of teaching, renewing, and strengthening our own languages;

- Promote land-based experiential learning and encourage camps out on the land, involving Elders teaching children traditional knowledge;
- Actively support indigenous students to find ways to use information technology to work with Elders and Traditional Knowledge.

Laws and Lawmaking

- Educate legislators about traditional practices critical to sustainable development e.g., reindeer castration, whale hunting);
- Investigate legal/ethical responsibility of public governments and legal remedies for impacts of climate change on Indigenous Peoples;
- Refocus energies on the implementation of the UN Declaration on the Rights of Indigenous Peoples, especially with regard to self-determination; and work to ensure implementation and accountability by Member States of the Arctic Council

Food and Health

- Promote understanding of climate change impacts on food sources of Indigenous Peoples and strengthen our “rights” to oversee and manage our waters, lands, animals and fish in order to protect our own food sources and health;
- Monitor international free trade talks and other international forums for opportunities to influence public policy regarding indigenous rights to harvest, protect and promote country foods as an adaptive strategy to climate change;
- Document stories of impacts of climate change on Indigenous communities;
- Research the safety of drinking water supplies because of warmer temperatures and the introduction of foreign species of animals, birds, and insects into Arctic and their impacts on indigenous systems;
- Investigate creation of Arctic Indigenous Food Producers Association to set own standards on food and diet and to support traditional food harvested and produced.

Organization

- A global strategic plan must be developed with a clear communications component that identifies “what’s out there, and how can we use it – as individual communities as well as groups of Arctic Indigenous Peoples.”

- Support Arctic Indigenous groups such as the Arctic Council – Permanent Participants to meet on a more frequent basis.
- Community members should concentrate on taking the skills and know-how of gaining entry and access to forums on global stages back to their communities;
- Continue to strengthen the “ties that bind” us together both as friends and as colleagues in the struggle and reinforce our traditional values of respect and sharing in our work together;
- Develop a strategy to begin building a relationship and dialogue with the observers at the Arctic Council;
- Promote individual responsibility for impacts on climate changes and support adaptive strategies as individuals;
- Develop a statement or position on the continued industrial development in the Arctic and the steps that must be taken now to prevent further negative impacts

Communications and Advocacy

- Launch renewed campaigns to broaden networks of support and advocacy for Arctic Indigenous Peoples struggle with climate change and seek allies who have similar mandates to share information, increase influence and gain much needed funding support;
- Work with UN agencies to influence their mandates to include Arctic concerns and to make them realize the need for their help;
- Develop protocols and implement existing ones with the scientific community to ensure dialogue with them is a two-way process with our local communities in research and application of principles which will lead to true partnerships on equal terms;
- Need to educate and dialogue with industry as to our priorities and demand their respect for our rights to benefit from development;
- Need to develop both long and short-term effective communication strategies involving the media and utilizing the Internet and use every opportunity to communicate our story both back home and globally.

Key Messages

“It may be necessary to commission a documentary to show the lakes drying, the erosion, the losses to herds, and the losses to families and communities; how it (climate change) affects people.” (Bill Erasmus, Arctic Athabaskan Council)

- The Arctic is a barometer for the effects of climate change globally
- Our history and culture teaches us how to survive harmoniously and to adapt to change

- We must show the balance between and the delicate interrelationships that exist between language, traditional knowledge, food, health, the land, the waters – and how these are impacted by climate change on individuals and Indigenous communities;
- Parallel processes must be recognized and encouraged between western scientific methods and the Traditional Knowledge of Arctic Indigenous Peoples in examining the causes and impacts of climate change;
- The health and well-being of Arctic Indigenous Peoples must be of paramount concern for national governments and international organizations;
- Climate change is opening the Arctic to increased oil drilling, mining for metals and minerals, commercial fishing, shipping, leading to an increase in moves to claim and access natural resources that could further destroy the homeland of Indigenous Peoples;
- Arctic Indigenous Peoples must renew rights position to notify Arctic nation states of human rights obligations under international covenants, referring specifically to the United Nations Declaration on the Rights of Indigenous Peoples.
- In order to address effectively the impacts of climate change, there must be an atmosphere of mutual respect amongst all Arctic Peoples and States to ensure the security and integrity of the land, water and all its creatures.
- Traditional Ecological Knowledge must form the basis for regulations, laws and policies and decision-making on the environment and natural resource management; co-management of the environment and natural resources is preferred by Arctic Indigenous Peoples.

“We cannot control nature. We can only control our own behaviour.”
(Chief Joe Linklater, Gwich’in Council International)

Purpose

“We are here because we are worried about climate change, and what it is doing to our peoples and our lands.” (Chief Bill Erasmus, Arctic Athabaskan Council)

The Workshop on Climate Change Impacts and Adaptation Strategies for Arctic Indigenous Communities is one stage in developing positions and providing input from the perspectives of Arctic Peoples in preparation for the Indigenous Peoples’ Global Summit on Climate Change that will take place in April, 2009, in Anchorage, Alaska. The Summit, organized by the Inuit Circumpolar Council with oversight of an International Steering Committee, will bring together hundreds of indigenous Peoples around the world.

This Workshop is intended to bring together Arctic Indigenous Peoples to deliver and to share information, academic research, case studies based in traditional knowledge and researchers knowledgeable in traditional knowledge and/or policy issues drawn from traditional knowledge.

Objective

To explore and identify common themes, experiences and concerns that have developed as a result of Arctic climate change, and to explore adaptive strategies – based on traditional knowledge – that have served Arctic Peoples in the past, in the present, and may do so in the future.

The outcomes from this Workshop will inform and direct ongoing research and engage Indigenous communities in the development of their own strategies in dealing with the impacts of Global Climate Change.

“Across northern Russia, Norway, Finland and Sweden, and parts of Alaska, people learn about the environment and changing climate by herding. By working closely with their herds, through a close relationship with the land and the herds, they learn to adapt to change by working with and closely observing the herds. Their survival depends on it.” (Svein Mathiesen, Saami Council)

September 20, 2008: Day One

Opening prayers conducted by Bill Erasmus (Arctic Athabaskan Council)

Introductions by the Co-Facilitators of the Workshop (Joanne Barnaby and Udloriaq Hanson) are followed by instructions for the Workshop, outlines of the Agenda and presentations, then introductions of the presenters, followed by introductions of the attendees to the Workshop.

“When we learned there was going to be a Indigenous Peoples’ Global Summit on Climate Change, we felt it important that this Workshop emphasize the distinct and unique experience of northern Indigenous Peoples and particularly of the Traditional Knowledge of the Arctic Peoples – the very knowledge that has enabled us to survive many, many generations of change, how we have been able to adapt in the past, and how we are able to build on that strength to meet the challenge of climate change now and in the future.” (Joanne Barnaby, Co-Facilitator)

“What we feed into the Indigenous Peoples’ Global Summit on Climate Change will have a real connection to our Indigenous communities and to the Indigenous Peoples’ experiences. That’s first and foremost what we believe will be the most important information that we can bring to the Global Summit – bring it right to the community roots. As we know, global summits look at the high end of international policy. They look at very grand perspectives. But it’s important for gatherings such as these to focus on the people, to bring it back to what matters the most.” (Udloriaq Hanson, Co-Facilitator)

Concerns previously identified by the Workshop participants include:

- Concerns that scientific communities studying the impacts of climate change have neither acknowledged nor accepted the value of Traditional Knowledge within the communities of Arctic Indigenous Peoples and, therefore, produce studies that present an incomplete understanding of the social, environmental, and human costs of climate change;
- Concerns about who is conducting or managing research – and for what purposes;
- Concerns about the existence of competing projects studying the impacts of climate change in isolation from each other, and thus not sharing the information;
- Concerns that regulations and laws are failing to adapt to changes brought about by climate change to the detriment of Arctic Indigenous Peoples;
- Concerns that the human costs are overlooked as nation states and international corporations seek to exploit opportunities to access natural resources brought about by climate change;

- Concerns that the impacts of climate change has been affecting the lives of Arctic Indigenous Peoples for some time and is now a critical issue that Governments must address before it's too late;
- Essential to identify the severity and extent of the impacts of climate change upon Arctic Indigenous Peoples and their environments;
- Need to develop plans to ensure that the needs of people to basic health and social services can be met in a time of tremendous climate change; i.e., the relocation of entire communities of peoples, changing migratory patterns of wildlife and the loss of major food sources, changing landscape with the disappearance of lakes and roads or the melting of permafrost;
- During these times of great upheaval as a result of catastrophic climate change to lives of individuals and communities, how to preserve or even enhance the health and well-being, the social and cultural cohesion, of the Arctic Indigenous Peoples?

Adaptive Strategies: What has worked historically?

Svein Mathiesen (Saami Council)

Reindeer Herding Studies, Saami University College, Norway

"We, as reindeer herders, have some knowledge about how to live in a changing environment. The term 'stability' is a foreign word in our language. Our search for adaption strategies is therefore not connected to stability in any form but instead is focused on constant adaption to changing conditions."

(Johan Mathis Turi, Saami Council)

The Reindeer Herding Studies Project at Saami University College has conducted "place-based studies" to better understand the inter-relationship between herders, reindeer and how they adapt to climate change and changes to their environments. In particular, it has been studying adaptation strategies from the herder's perspective. To do so, the project decided, a deep understanding of the languages and the cultures of the herders was essential.

Mathiesen said many scientists researching the impacts of climate change often overlook, fail to understand the importance of, or deliberately ignore the vital role played by Indigenous languages as a key to Traditional Knowledge. Western-based research examines parts of the picture, such as mapping migratory patterns, but may fail to put that information into an understandable human context that people may use to adapt or even survive.

The Reindeer Herding Studies Project turns that process around by examining how reindeer herders' Traditional Knowledge, practical understanding of their environment gained through everyday observation,

may be augmented by the use of western scientific methods and research. Instead of discounting or ignoring Traditional Knowledge, the researchers hope that using western scientific methods may actually help herders understand their Traditional Knowledge better, and help them adapt to climate change.

“We realized that the herders’ ability to adapt to climate change is based on Traditional Knowledge embodied in the language,” said Mathiesen. “So how can you discuss adapting to climate change if you’re not allowed to talk your own language. Embodied in the language, in the institution of herding, is where you will find the Knowledge.”

“This didn’t occur yesterday. It developed over 1,000 years or so. This reflects long-term thinking about instability and change. It’s very important to understand that 75 per cent of all eco-systems in the world are human-coupled eco-systems. Reindeer herding is a human-coupled system. You can’t talk about separate reindeer systems and human systems. They are one and the same. This system, because it’s so coupled to nature, is very resilient to change.”

According to Mathiesen, “The Chair of Parliamentarians on the Arctic Council said parliamentarians strongly believe Arctic climate change is a matter of urgency. Climate change has a strong impact on Arctic Indigenous Peoples. If we see a significant withdrawal of the Arctic ice pack, we will see an explosion in oil and gas development. We need to regulate this human activity. This is about adaptation and how we utilize Traditional Knowledge to inform new regulations.”

“Indigenous Peoples should have the right to establish their own research institutes. New technology offers new opportunities.”

Gennady Inankeuyas (RAIPON)

Indigenous Observations of Climate Change, Whaler, Chukotka, Russia

“We observe significant changes. We, as hunters, use totally different methods of hunting. For example, in the winter, the sea is freezing later and so we have to wait much later to hunt. The migratory patterns of whale and seal and other animals have changed. This is due to significant changes in climate that challenge our Traditional Knowledge of hunters and herders.”

Lakes and sea ice freezes later, causing hunters to leave later or not at all if conditions are unsafe. Spring thaws arrive earlier, making travel more hazardous since ice may be too thin to support safe transport. Migratory patterns change, causing wildlife to arrive in their usual places earlier or later, to leave at equally unpredictable times, or to disappear completely. Hunters who have been successful by adapting their methods in the past are not so successful anymore because the pace of change has occurred so quickly. To hunters and herders, this means they need to be on the land further and further from their communities for longer periods of time.

“They (hunters) may find the waters of rivers or lakes very high in the fall before freezing. The ice will freeze but water will drop, creating a gap between the ice cover and the water below. This creates a dangerous condition that hunters and reindeer have not experienced before, as they may fall through the ice into the gap below.”

Erosion of permafrost has meant that buildings (homes) may not be safe any longer, roads may no longer support traffic, and airfields may be deemed unsafe for landing. Entire communities have had to relocate from their former areas into other areas where at least basic health and emergency services may be found.

“However, once there, hunters and herders may find themselves in competition with local populations, other Indigenous Peoples. Homes may not exist for them. They may settle in with family or friends, but this creates overcrowding problems. Services may be overwhelmed since they are not designed to handle this new population. Governments may not recognize the situation or fail to act or help. So the impact on Indigenous Peoples is real and we believe it is directly due to climate change.”

Vyacheslav Shadrin (RAIPON)

Institute of Northern Indigenous Peoples, Yakutsk, Russia

The Institute has been studying changes in snow and ice conditions due to climate change in Siberia. According to the presenter, Vyacheslav Shadrin, Indigenous Peoples in Russia have been finding it difficult to adapt to climate changes due to the rapid pace of change to the environment and wildlife migratory patterns, combined with failures in infrastructure and bureaucratic inertia. The result is increasing displacement of Indigenous human populations from their traditional territories to other areas creating new problems and compounding old ones.

The primary goal of the Project is studying indigenous peoples' knowledge about nature as well as their observations of climate and ecological changes. Two model areas for the Project: Nizhnekolymsky Region and Iengra settlement of Neryunginsky Region of the Sakha Republic. (RAIPON PowerPoint presentation)

Adaptation is an ongoing process. Working with the Indigenous Peoples in the two study regions, the Institute is trying to understand how Indigenous hunters and herders are using Traditional Knowledge to cope with and adapt to the changing situations. It is also trying to use modern scientific information to help. For example, in the past, people could predict with some accuracy the weather and the actions of wildlife. This has changed. People are not as certain any longer. By providing scientific information, sharing it with Indigenous hunters and herders, the Institute hopes to lessen the human impacts of climate change or at least better understand what is happening.

“We have two families working together in the Andruskin region with reindeer. One family worked with the Elders and sought the wisdom of Traditional Knowledge, while the other family did not. One year, there were heavy rains followed quickly by a quick freeze. In the region with the family that chose not to work with the Elders, they did not do so well. They did not know how to work, to adapt. The other region did.”

“Can we use satellite pictures to help us understand where and how reindeer could move, to survive? Can the Elders use this satellite information to inform them along with Traditional Knowledge? We think so.”

*“Nature doesn’t trust us anymore.”
(A reindeer herder, quoted in the RAIPON presentation)*

“In 1974,” Amagachan said, “we began working with reindeer herders. That year, we had lots of rain. A cold snap occurred and we noticed the herds were losing numbers. People had to move with their remaining reindeer to be able to survive. We had to change, to move, to survive. It was that simple. These are the kinds of shocks we have had to deal with in the past. We adapted to new conditions then but we lost people and much of the herds. We learned from that experience.”

“However, these are different times. Our people are not as mobile anymore. We have machines instead of animals. We still use Traditional Knowledge and depend upon it.”

Cultures and Sustenance Activities

Tony Weyiounna, Inuit Circumpolar Council

A Teardrop in the Snow: Shishmaref, Alaska (relocation)

“Traditionally, our people used to look at the weather and forecast it for the next day or two. But the weather has changed so much, it’s difficult to forecast anymore. Our seasons are changing. We’re beginning to lose lives due to the thinning ice that we’re experiencing. We’re seeing new kinds of animals, birds; different plants that we’ve never seen before. Lots of new insects. Not only in my area but in other parts of Alaska, we’re seeing communities forced to relocate due to climate change, due to flooding and erosion.”

This presentation was a case study of an Indigenous community in Alaska on the shores of the Bering Sea and its efforts to survive, to relocate if necessary, despite a lack of State and Federal Government support for their efforts to deal with the impacts of climate change. According to Weyiounna, the village of Shishmaref has “no economic development, no oil, and no fisheries. There is a sustenance economy only.”

However, as noted above, the Indigenous Peoples of these areas are experiencing changes in migratory patterns, changes in seasons that affect harvest and hunting times, making it more difficult and even hazardous to continue a sustenance way of life. Climate change has also meant changes in the land; permafrost is melting, waters are rising, ice freeze occurs later and the spring thaw begins earlier. For the village of Shishmaref, this has meant severe erosion to the shoreline and to the land on which the village sits.

“There’s a big problem. Neither the State (Alaska) nor the Federal Government will fund improvements to the existing town; improvements such as water, sewage, the school, the refuse site. No bulk fuel allotments either. So we cannot improve or repair the existing infrastructure affected due to climate change.”

“But we also are denied any funding for planning a relocation of the village to a safer site. We can’t get the Governments to help us stay, or to help us relocate. There’s a complete denial of the problems we are facing because there is a denial that this is due to climate change, and a denial of any responsibility to help us adapt or deal with the impacts of climate change.”

In the past, the Indigenous Peoples of coastal Alaska might have dealt with the impacts – or shocks – due to changes in climate by packing up the entire village and moving. However, they were much more mobile then. “Today,” admits Weyiounna, “we have a more permanent settlement with buildings, roads, and a school. We can’t just up and leave. So we need help to adapt.”

The village has been moderately successful in minimizing damage to the village’s shoreline, which has homes and buildings built near the water’s edge. With permafrost melt, increasingly severe storms, higher than usual swells and surges from waves, the entire coastline is eroding including the shore along the village. Weyiounna said that the village’s efforts managed to get the U.S. Corps of Engineers to “help build up the seawalls, build beach erosion barriers, and even test soils for possible new town sites.” But, Weyiounna said, these efforts simply delay the inevitable.

“We are not the only village or community feeling the impacts of climate change. But Governments don’t want to acknowledge the problems we face or help us to do anything about it. One of the things we’re recommending through the General Accounting Office (GAO),” Weyiounna added, “is for either the State of Alaska or the Federal (United States) Government to enact a Climate Change Commission to study the effects and to come up with some solutions.”

Although the situation may seem dismal, Weyiounna said there have been positive results within the community itself. “We have a stronger community than before. We have a much stronger commitment to stay together – as a community – than before. We are working together to preserve our lifestyle and our culture.”

“If we don’t get assistance, other commitments to help us relocate, then we face elimination by dissemination and dispersal – by forced relocation. People will be forced to relocate by themselves, as individuals or separate families, not as a community of people. If that happens, we lose our culture and our traditions.”

Minnie Grey, Inuit Circumpolar Council

Health, Wellbeing and the Impacts of Climate Change

“It’s not easy to relate climate change to health or health impacts. What I mean by health is emotional, physical, psychological health. I think it’s been said many times that environmental changes have been brought about by climate change in our communities and regions. I think it was also said many times this morning that there are impacts on the Inuit knowledge and culture. Impacts to intercultural sharing, the roles of knowledge holders, and how this knowledge may not be passed on. Land activities are on the decline.

“Can we say it’s because of climate change? I don’t know. But I think everyone agrees that there is a close relationship with the land that promotes physical and emotional wellbeing. And let’s not forget that when we go out on the land, it’s to enjoy the diet that it brings us and that is healthiest for us.”

Grey’s home community is in northern Quebec Province, in Nunavik. She visits regularly and has noticed marked changes in the environment and the activities of people. “This year,” she remarked, “there was incredible change. Everything was one month early. Berries came out earlier. The ice melted earlier. There were incredibly warm temperatures. This certainly affected the activities of people due to the extreme temperatures experienced by all. It limits the activities of Inuit that depends on those animals.”

The change in seasons, temperatures and natural cycles has affected people’s health, Grey noted. People have had to change their hunting methods to adapt to the changes in weather, environment and migratory patterns of animals. She noted that people are less successful in the hunt, have experienced more spoilage of foods they harvest from the land. As a result, they are turning increasingly to store-bought, pre-packaged foods with tragic effects.

“Many people still practise these traditions. They still prefer to prepare their food at home. But many people are turning to quicker, easier ways. I’m very passionate when it comes to changing diets. I think our traditional diet is very healthy for us. With the change in diet that we’re seeing now, there are more and more cases of diabetes. Obesity is becoming a problem, especially among the young. Eventually, and we’re seeing it already, we’ll be seeing more and more cases of cardio-vascular diseases which the medical authorities will have to deal with.”

There are other impacts that Grey attributes to climate change as well. Rising temperatures have affected water quality; more parasites and bacteria in drinking waters, more boil water advisories in smaller communi-

ties, more need for water treatment plants to provide safe drinking water. “We can say that these are the result of climate change because algae and bacterial growth wasn’t there before,” said Grey. “Even those going out on the land, like fishers, are finding more and more growth in their nets due to increased algae growth present as temperatures have risen.”

“There are a lot of changes to the landscape due to the permafrost melting. In one of our communities, a whole section had to be relocated because the houses were shifting and sliding. So this is just one example of how climate change is affecting infrastructure. We recently began to pave roads with asphalt or tarmac in some communities. But it got so hot that the paved roads literally began to slide off the structures (road beds). So are we going to have to rebuild our facilities as time goes on? This is a big question in our communities.”

A big concern across northern Canada, Grey continued, is the use of technology to predict weather and to share that information quickly. “How can we use technology to prepare for tragedy? We can’t prepare for tragedy, of course, but tragedy often occurs because our people get caught in bad weather without sufficient warning. We are not able to predict weather as before.” Grey described a “pilot project” in two communities in northern Quebec that uses satellite technology to collect and transmit weather information to Inuit hunters who then combine that information with their Traditional Knowledge of the land to improve their ability to predict weather conditions.

“I can talk about this summer because there were people that were literally burnt by the sun. I’m not talking about red, but burnt. People are not taking precautions with the hot days and sun. There’s plenty of information about sun block. But try telling an Inuk who has been going out on the land for years and years to remember to use sun block. He’ll be more concerned to make sure he has his tea and bannock. These are all challenges that we have to face.

“Sun block, for instance, is not always available. In the health sector, we have even taken the initiative to make sure each household gets some (sun block) from the local pharmacy.”

Studies show, according to Grey, that people are healthier when they are on the land, living a lifestyle in close connection to the land. When that connection is interrupted for a significant period of time or broken completely due to any number of reasons – but including climate change – there will be a disconnect which results in increased social problems, increased suicide and social violence, as well as overall diminished physical and emotional health and well-being. More studies are needed to study this relationship between the land, cultural vitality, and both personal and community health.

“We need to address these through stronger, culturally relevant community programs so that our youth, our young Inuit, learn and appreciate the Knowledge that the Elders have, to appreciate that they can have health all around them, both spiritually and physically. I think it’s important that we address these issues, that the youth and the Elders need to link, that these traditions need to be passed on, that ‘land skill’ colleges are necessary to maintain the health and wellbeing of Inuit.”

During the Question & Answer period following these two presentations, Svein Mathiesen (Saami Council) expressed thanks to Minnie Grey (ICC) for raising the diet and health impacts due to climate change. Mathiesen also commented on government regulations that seem to encourage unhealthy practices; i.e., restrictions against some traditional methods of food preparation or preservation yet almost no restrictions against the import of sugar and the resultant health impacts. Mathiesen suggested that international discussions need to begin to establish the links between Indigenous ways of life and traditional diet to Indigenous health with international organizations, such as the World Health organization (WHO).

Jimmy Stotts (ICC) raised the need to press governments to heed the concerns of northern Indigenous Peoples to the increasing social impact brought about by climate change; as climate change increases, so does the intrusion by southern industrial development. These need to be regulated to manage social change so northern Indigenous Peoples are not victimized by such development. Stotts also used the phrase “food security” to stress the need to “not only use but to have responsibility to manage wild-life and natural habitats, to re-establish the idea of limited ‘home food’ economies, and that to trade in food products is a good thing.”

Melody Morrison suggested “alliances” between northern Indigenous Peoples and popular mainstream movements might be mutually beneficial, for example the “slow food” movement in the south promotes healthy diet and lifestyle – something northern Indigenous societies are increasingly more concerned about.

Adaptation Workshop

Recommendations – Day One

Traditional Knowledge and Education

“How can you discuss adapting to climate change if you’re not allowed to speak your own language?” (Svein Mathiesen, Saami Council)

- Support documentation of Traditional Knowledge, build respect and greater understanding of its value (e.g., “Reindeer herders’ ability to adapt based on traditional knowledge found in their language.”) and promote its use as a system of knowledge equal in value to western science;
- Pursue “right” to develop and nurture our own indigenous universities in the north, producing first-rate research using traditional knowledge and local expertise – a body of knowledge equal to the best southern scientific and technological information which must inform the making of laws and regulations which impact on us and assist in creating adaptive strategies to climate change.
- Recognize and act on the priority of teaching, renewing, strengthening and speaking our own languages;
- Review “sustainable development” message/doctrine and ensure that the concept/definition of development, in order to be accepted/successful embodies important social, cultural and human health lenses/elements in addition to environmental and economic imperatives;
- Develop cost/benefit analysis to support the definition;
- Promote land-based experiential learning for our children so we have ‘family educated children’;
- Encourage camps out on the land, involving Elders teaching children traditional knowledge;
- Promote, support and encourage indigenous students in finding ways to use Information Technology (IT) with Traditional Knowledge (TK) (e.g., Elders asking for satellite weather imagery to which they can apply TK to come up with knowledge of herd migrations).
- Support development, monitoring, and improvement of techniques for community-based research.

Laws and Lawmaking

- Work to ensure southern legislators accept knowledge systems developed by northerners and accept joint development of regulations/laws, which apply to the north (e.g., ban on reindeer castration, whale quotas);
- Investigate legal/ethical responsibility of public governments and legal remedies for impacts of climate change on indigenous peoples;
- Refocus energies on the implementation of the UN Declaration on the Rights of Indigenous Peoples, especially with regard to self-determination;
- Work to ensure implementation and accountability of declarations supported by member states of the Arctic Council;
- Advocacy of rights of Indigenous Peoples and communities to make our own choices with regard to our future by ensuring understanding and applicability of relevant laws, human rights declarations and legislation both nationally and internationally;
- Government-to-government relations based on respect and recognition.

Food and Health

"We are what we eat." (Minnie Grey, ICC)

"We are part of our land and our waters." (Gennady Inankeuyas, RAIPON)

- Promote understanding of climate change impacts on centrality of food sources of Indigenous Peoples. Foods from the land promote and ensure healthy diets, their harvest promotes healthy lifestyles and puts traditional knowledge and language skills to use, their harvest and consumption bolsters cultural traditions and points to the need to reintroduce and foster traditional trade and barter economies for the benefit of our communities.
- Strengthen our "rights" to oversee and manage our waters, lands, animals and fish;
- Monitor international free trade talks and other international forums for opportunities to influence public policy regarding indigenous rights to harvest, protect and promote country foods as an adaptive strategy to climate change;
- Document stories of impacts of climate change, for example:
 - Permafrost melting means medical assistance less available to remote Arctic communities;
 - Alaskan villages have to be relocated because of erosion from warmer temperatures;
 - Safety of water supply because of warmer temperatures;

- Introduction of foreign species of animals, birds, and insects into Arctic;
- Enhance programming in communities in health, nutrition, exercise and preventive programs;
- Investigate creation of Arctic Indigenous Food Producers association:
 - Set own standards on food and diet;
 - Our own food produced and sold.

Organization

- Strengthen Indigenous Peoples' Secretariat to undertake more effective outreach, communications strategies and organization among us;
- Arctic Indigenous Peoples need to understand our successes so members should concentrate on taking the skills and know-how of gaining entry and access to forums on global stage back to the communities;
- Continue to strengthen the "ties that bind" us together both as friends and as colleagues in the struggle and reinforce our traditional values of respect and sharing in our work together;
- Develop a strategy to begin building a relationship and dialogue with the observers at the Arctic Council;
- Need to promote individual responsibility for impacts on climate changes and find and support adaptive strategies as individuals;
- Develop key messages from this workshop that will be considered as a position to be included in the Ministerial Declaration to the Arctic Council and to the Indigenous Peoples' Global Summit on Climate Change, April 2009.

Communications and Advocacy

- Advocate for the new technology for our communities – "internal communications to all tepees;"
- Launch renewed campaigns to broaden networks of support and advocacy for Arctic Indigenous Peoples struggle with climate change;
- Work with UN agencies to influence their mandates to include Arctic concerns and the need for their help;
- Seek alliances with organizations with similar mandates, to share information, increase influence and gain much needed funding support;
- Consider networking with "new" movements which have grown out of concerns about climate change such as "slow food" movement;
- Learn from each others' experiences in networking, e.g., ANWAR Campaign, Alaska Village Relocation;
- Develop protocols with scientific community to ensure dialogue with them is a two-way process with our local communities in research and

application of principles which will lead to true partnerships on equal terms;

- Advocacy of the right of indigenous communities to make their own choices regarding their future by ensuring understanding of applicability and protection from human rights instruments in national and international laws;
- Need to educate and dialogue with industry as to our priorities and demand their respect for our rights to benefit from development;
- Improve and refine communications skills of our organizations and our member communities:
- Need to develop both long- and short-term effective communication strategies involving the media and utilizing the Internet.
- Need to be able to tell “human” story of climate change in the Arctic;
- Need to use every opportunity to communicate our story both back home and globally.

September 21, 2008: Day Two

“On the way here, I wondered: ‘What do I say?’ Listening to others, I realize that we are all speaking of the same thing. We need to spread our message for the next group of young people because change is already here.” (Alphonz Nitsiza, Arctic Athabaskan Council, AAC)

Best Practices and Collaborative Community-based Research

Alphonz Nitsiza, Arctic Athabaskan Council (AAC)

“Strong Like Two People”

Alphonz Nitsiza described the “Strong Like Two People” philosophy of the Tli’cho of the Northwest Territories in northern Canada by telling a story about two historic leaders who were concerned about western education and its effects upon their people. Although both leaders considered western-style education valuable, they felt it would erode, replace and even destroy their own Indigenous education, or Traditional Knowledge, and their ability to remain self-sustaining and independent.

“They (Tli’cho leaders) were disturbed by the inability of Tli’cho children and youth to adapt to their own community life – or even communicate with their parents – after returning from residential school.”

In Canada, for example, the national government required Indigenous children to attend residential schools from an early age until graduation. The native residential school system was geared to forced assimilation; it removed children from their parents and communities, forbade them to speak their own languages, to practice their own ceremonies, to learn their own cultures.

These leaders decided that western education was necessary for the people to work with the newcomers or settler society. They also decided that their own Traditional Knowledge must exist “in parallel” so that that each Indigenous person was educated in both systems of learning and therefore was “strong like two people;” able to function and flourish in two parallel cultures.

“We have to work with the government. We have to work with the Elders. So long as our young people know who they are, they can’t go wrong.”

According to Nitsiza, the Tli'cho have continued to refine their guiding philosophy of "Strong like Two People" and have begun to use their learning philosophy with southern or western researchers doing work within the Tli'cho territories. For example, Nitsiza said that in 2005 the Tli'cho signed a land rights agreement that affirmed their pre-settlement rights and stipulated they must be consulted in all resource development (mining, logging) as well as all new laws and regulations.

"Our Traditional Knowledge must be recognized at all levels of government and any development that takes place. It means Tli'cho must be at the table when these deals are being negotiated but also when they are being implemented."

"We recognized that we can work with western scientists but we must ensure that Traditional Knowledge drives everything, including research and the management of our resources, our wildlife, our lands."

"We also understand that if we use western language too much, you lose understanding. So we must use our own language, and this makes us stronger."

The next step, Nitsiza said, may be the most difficult. It is trying to convince western scientists to open their minds and try to see and understand things from another perspective.

"The next step is action. The only way to get to the next level is to find someone, a western scientist for example, and educate that person to understand what we mean by Traditional Knowledge."

Alice Legat, Arctic Athabaskan Council (AAC)

"Strong Like Two People: Traditional Knowledge and Western Science"

The key to the culture is the language, according to Alice Legat. The key to conducting research in northern Indigenous territories, or at least in Tli-cho territory, is the story.

"Traditional Knowledge and western science are recognized as being of equal value in the Tli-cho land claim agreement. There is lots of research being done with the Tli-cho, on caribou migration, for resource development, mining. There is a lot of Traditional Knowledge on the ground with the Elders and hunters that could be of value, however much of this Traditional Knowledge is not making it into research reports."

Legat warns that Traditional Knowledge research takes time and effort. It may require meeting with as many Elders or hunters living on the land as possible. This may also mean visits to multiple communities to gather as much understanding as possible from the Elders. After a while, a researcher begins to understand that different people provide different perspectives or experiences that are valuable to the research. This level or

depth of on-the-ground experience, however, is not something all researchers want to or are prepared to do.

“It’s just like a scientist reading only one book and saying ‘I know the experience or I know the topic.’ But they don’t. They need to talk to as many people as possible. This is one of the reasons why I have a problem when government scientists tell me they’re doing research and they’re taking one elder with them. What they’re doing is taking one elder with them who will inform their research. They’re not doing Traditional Knowledge research.”

Legat asserts that Elders and hunters are much more involved in Traditional Knowledge research methods. With this method, Traditional Knowledge works in parallel with science – not against it. Legat points to research on migratory patterns of caribou herds as an example.

Scientists may use aircraft, satellite information, tagging with radio transmitters, GIS mapping, and first-hand observation during seasons and other means of gathering information. This may provide information on the physical habitat of caribou but it is not a complete picture. This type of research does not or cannot explore the complex relationship that exists between caribou, the environment, and other living beings – including humans.

Legat says Elders and harvesters can inform western scientific methods by providing a context based in nature and derived from a variety of close relationships with caribou and its environment by Elders, hunters, berry-pickers, and others. This can add valuable insights into the caribou that otherwise might not be available to the western scientist who relies solely upon western scientific methods. This can provide a more complete – a more holistic – picture of the caribou herd and its environment. Legat says this is only possible if the researchers are prepared to go onto the land with the Elders and hunters and listen to them.

“Even if they (Elders and others) cannot see the herds directly, they can talk about the smell of the hides. They can talk about the smell of the fish. They talk about the way the plants look when they’re out there. So researchers get to see it for themselves. They can ask how hides smell differently. How does the fish smell different? Researchers can start to learn the nuances of these observations, and document the details and specifics.”

Employing Traditional Knowledge does not take any more time than other methods of research, Legat said. When researchers return to the community, they have an opportunity to continue the research by following up on questions among their research team or with the help of the local Indigenous Peoples. It is a continuous learning process even for the Elders and the information begins to flow in both directions; scientists learn from the Elders and hunters, who learn from information shared by the scientists as well as the research methods used.

“The Elders and hunters learn that what they’re seeing and experiencing is valuable information. So they begin to be more aware of changes, and to document or take note of these changes because they’re aware of what the scientist is looking for.”

“The scientists do more listening because they’re with the hunters who are sharing information among themselves. A lot of valuable information comes out at this time. It isn’t just the hunters or those who go out on the land taking part. Often, there’s a lot to be learned from those in the community who cannot go out onto the land anymore, but take part in this discussion.”

Legat describes a parallel process that exists between western scientists, and their methods of research, and those building upon existing Traditional Knowledge through first-hand observation and examination by Elders, harvesters and other Indigenous Peoples who live on the land. By comparing information gained by both methods, Legat said, trends may be identified that go far beyond recent history or recent study.

“Once they (scientists) feel comfortable that they have enough information to write a report, they make note of key points. They then meet with as many hunters and Elders who have taken part in the research as possible, and from as large a region as possible. The researchers present what they’ve learned so the hunters and the Elders can provide feedback, give them more stories to clarify what they don’t understand, or acknowledge that the researchers have the correct information and draw reasonable conclusions.”

Legat said that Elders and hunters have examined maps, satellite imagery, and GPS information, combined that scientific information with their own oral histories (Traditional Knowledge) and stories, and in collaboration with scientists have drawn caribou migratory patterns that go back to the early 1900s. This, Legat said, was an accomplishment that otherwise would not have been possible if the only information used were the limited and relatively recent scientific studies.

“At the end of the research, the parallel process (scientific and Traditional Knowledge) are married or combined to become one – informed by different perspectives that provide a much more complete and informative picture.”

Preparing for the Indigenous Peoples’ Global Summit on Climate Change

Joanne Barnaby, Workshop Facilitator

“Cross-cultural communication challenges between western science and Traditional Knowledge”

“We are stronger in addressing global issues if we build upon our distinct Traditional Knowledge as well as western science, so we are not limited to one way of understanding problems or finding opportunities.”

Barnaby continued the theme that began with the “Strong Like Two People” presentation to show that collaboration is not only possible but preferable between those practicing western research methods and those working in Traditional Knowledge.

“It has resulted in real success in Tli-cho territory by helping people to fit in with the modern world while keeping their traditional activities and responsibilities. They’ve also used this concept in designing their self-government model. It’s one of the few self-government agreements in Canada that allows for non-Tli-cho residents to participate in the Tli-cho government. Their efforts have been rewarded by the United Nations for innovations and successes in providing public services that are based on their culture.”

Barnaby has identified general differences between Indigenous cultures, values and perspectives and those of the settler populations or non-Indigenous societies, but also similarities that might lead to collaboration between western science and their own Traditional Knowledge.

For example, the similarities include:

- Both knowledge systems are based on observation;
- Both make conclusions and predictions based on recognized trends;
- Both systems are based on experience;
- Both systems contain beliefs, perhaps very different but beliefs nonetheless;
- Both systems have developed methods of sharing information, or forms of peer review, to test theory and verify accuracy;
- Both establish and maintain high standards;
- Both systems, although shared differently (print versus oral storytelling), contain essential data;
- Both systems contain information about relationships (western science concerned with genetic and physical relationships while Traditional Knowledge concerned with physical, spiritual, and economic relationships);
- Both systems have the ability to guess or predict based on past experience, and change predictions based on changes to the information;
- Both are trusted and relied upon to guide decision-making within their cultural context.

Some of the differences include:

- Traditional Knowledge may be gained through spiritual sources, unlike western science which removes human element and strives for objectivity;
- Traditional Knowledge tends to be holistic, looking at many relationships between man, the spiritual and the natural world, while western science examines the physical world in great detail;
- Traditional Knowledge emphasizes relationships between man and the spiritual world, while western science recognizes the physical world but not the spiritual context of living things;
- Traditional Knowledge recognizes a relationship between man and all living things, including the roles of animal spirits, and the concept a “Mother Earth” that supports human life;
- Traditional Knowledge includes the spiritual side of medicines as well as medicine’s chemical or physical effect, unlike western medicine that recognizes the physical effects on the body;
- Traditional Knowledge recognizes the correlation between the physical, spiritual, and emotional balance required for health and well-being – not just the physical as western science and medicine does.

“What and how we understand about the world around us affects how we view the world around us. This applies to anyone, any peoples, any culture, anywhere. Our identity and the meaning in our lives comes from our culture. It comes from the way we view the world – our worldview. Worldviews include cultural values. Our meaning, our values, the rules we have for living with each other and the world. Our institutions are designed based on those things.”

Worldviews and values may differ significantly across cultures. The concept of sharing may or may not predominate; this extends not only to goods or necessities but also to “power” or authority. Differences in cultural values may also determine or shape the way that success or achievement is defined; how stimulation or self-direction is seen or understood by individuals or groups in society.

“Is achievement interpreted as accumulating individual wealth? Or is it providing for your family and sharing with your community? How much emphasis is placed on individuality and self-direction versus concern for the community as a whole and a common vision?”

These concepts are global in scope, extending beyond groups and societies, affecting relationships between groups or Peoples, defining character and sense of place. Traditions are important, but so is whether those traditions are maintained and respected. How a group defines safety and security may be very different from one cultural group to another. All of these affect how cultural groups may interact.

According to Barnaby, problems may occur when individuals or groups from differing cultural backgrounds try to interact or communicate with each other, but fail to recognize differences in cultural values, imperatives, and worldviews. This can – and does – create tension or conflict.

“Even though we have communication with each other, even though we have the will to work out our differences, sometimes our worldviews are so fundamentally different that it’s extremely difficult to work together. We’ve all experienced that. Anyone who has struggled with governments on the recognition of Aboriginal or Indigenous rights, can understand this. There are fundamental differences in how we view the land. The whole idea of individual ownership is foreign to Indigenous Peoples. So we run into real challenges that make it difficult for us to co-exist.”

Clear communication is vital to avoid conflict or misunderstanding. However, this often requires one or another party to “step back” to recognize the differences in worldviews as the source of that tension or conflict. It also requires a questioning or examining of assumptions about the other’s culture or values. The presenter warns that when those differences are not recognized or are ignored, “it becomes easy for one party to try to impose their views upon the other weaker party.”

“We know this can lead to war, to oppression, to the denial of human rights, and the destruction of cultures. So it’s important that we take responsibility for educating ourselves about cultural differences. When we can talk with people about our cultural differences, it makes it possible to work together without destroying each other. It also makes it possible to find solution from those very differences.”

Education about cultural differences is key to building constructive relationships. Learning about the specific culture, values and worldview is critical to establishing a “respectful” relationship. This makes it possible to find local solutions to global problems such as climate change that makes sense to the communities impacted.

Adaptation Workshop

Recommendations – Day Two

“It may be necessary to commission a documentary to show the lakes drying, the erosion, the losses to herds, and the losses to families and communities; how it (climate change) affects people.”

“We really need to assess what the Arctic Council and the Indigenous Peoples’ Secretariat have done to be able to see what we’ve done, and what further needs to be done.” (Bill Erasmus, Arctic Athabaskan Council)

Focus:

- More information and awareness is needed about the Indigenous Peoples’ Global Summit on Climate Change.
- Efforts must focus on the human tragedy, the human dimensions of climate change.
- The Indigenous Peoples’ Global Summit on Climate Change is only one step in a larger process that will feed into the Kyoto Accord, and address the impacts of climate change around the world and in the Arctic;
- The Arctic is a barometer for the effects of climate change globally.

What:

- Highlight impacts on Indigenous cultures and communities;
- Consistent messages needed from Arctic Indigenous Peoples on impacts – and causes – of climate change;
- Emphasis required that situation for Arctic Indigenous Peoples is an “urgent crisis” that needs to be recognized and addressed;
- “Skeptics need to be turned”;
- A global strategic plan must be developed with a clear communications component that identifies “what’s out there, and how can we use it – as individual communities as well as groups of Arctic Indigenous Peoples.”
- Must show the balance between and the delicate interrelationships that exist between language, traditional knowledge, food, health, the land, the waters – and how these are impacted by climate change on individuals and Indigenous communities;

- Wisdom to be gained from people who have intimate and long-term experience with the impacts of Arctic climate change, known as Traditional Knowledge

Who:

- Indigenous Peoples from all 7 major regions of the Arctic must attend the Indigenous Peoples' Global Summit on Climate Change and include youth and Elders;
- To achieve the widest audience possible for the concerns of Arctic Indigenous Peoples, the following must be present at the Indigenous Peoples' Global Summit on Climate Change:
 - representatives of all of the PP's;
 - all Arctic Nation States;
 - major and Indigenous news media;
 - Representatives of the UN's Permanent Forum on Indigenous Issues;
 - Indigenous representatives through the United Nations; (200–500 invitees)

How:

- Verifiable case studies documenting the impacts already felt by Arctic Indigenous Peoples must be delivered;
- Parallel processes must be recognized and encouraged between western scientific methods and the Traditional Knowledge of Arctic Indigenous Peoples in examining the impacts of climate change;
- The health and well-being of Arctic Indigenous Peoples must be of paramount concern for national governments and international organizations;
- A holistic point-of-view must be adopted in addressing the impacts on climate change, one that encompasses and includes the Traditional Knowledge of Arctic Indigenous Peoples – not only fragmented western or scientific methods of study;
- Information must be collected and shared within the organizations representing Arctic Indigenous Peoples – and with non-Indigenous groups as well;
- Must “put a human face on climate change”;
- Must strike a “steering committee” to coordinate plans, share information, update on activities amongst the Arctic Indigenous Peoples and their representatives;
- Develop a website for the sharing of information;

- Must develop a statement or position on industrial development in the Arctic;
- Climate change is opening the Arctic to increased oil drilling, mining for metals and minerals, commercial fishing, shipping, and more leading to increase in moves to claim and access natural resources;
- Arctic Indigenous Peoples must renew rights position to notify Arctic nation states of human rights obligations under international covenants, referring specifically to the United Nations Declaration on the Rights of Indigenous Peoples.
- In order to address effectively the impacts of climate change, there must be an atmosphere of mutual respect amongst all Arctic Peoples and States to ensure the security and integrity of the land, water and all its creatures.

Recommendations:

- Protect Indigenous languages through:
 - the development and establishment of school programs that are not only for Indigenous Peoples but for everyone;
 - nation states must develop policies that support and promote the revitalization of Traditional Languages and Traditional Knowledge.
- Studies on climate change must adopt a holistic view, one more inclusive of Traditional Knowledge, that empowers Indigenous communities in order to address the impacts of global climate change more effectively;
- Traditional Ecological Knowledge must form the basis for regulations, laws and policies and decision-making on the environment and natural resource management;
- Co-management of the environment and natural resources is preferred by Arctic Indigenous Peoples;

Additional comments

“We must speak as one – with one voice.”

“We must be secured from the negative impacts of climate change, but we must also be constructive taking into account our own interests.”

“We must refer constantly to those words by Indigenous Peoples from around the world in the Kimberly Declaration delivered to a Global Summit on Indigenous rights in South Africa. It was short, but their statement captured what all Indigenous Peoples feel about their ties to the land and of our relationship to Mother Earth.” (Stefan Mikaelsson, Saami Council)

Excerpt from the Kimberly Declaration:

*‘We, the Indigenous Peoples, walk to the future in the footprints of our ancestors’.
(Kari-Oca Declaration, Brazil, 30 May 1992).*

We the Indigenous Peoples of the world assembled here reaffirm the Kari-Oca Declaration and the Indigenous Peoples’ Earth Charter. We again reaffirm our previous declarations on human and environmental sustainability.

Since 1992, the ecosystems of the earth have been compounding in change. We are in crisis. We are in an accelerating spiral of climate change that will not abide unsustainable greed.

Today, we reaffirm our relationship to Mother Earth and our responsibility to coming generations to uphold peace, equity and justice.”

Closing Ceremony

Workshop participants gathered outdoors for the closing ceremonies where they acknowledged one another and prayed for the safety of participants and all Indigenous Peoples coping with change.

Participants

Organisation	Participants represented
Arctic Council Indigenous Peoples' Secretariat – (IPS)	Alona Yefimenko Laila Chemnitz Joanne Barnaby Udloriak Hanson Dan David
Aleut International Association (AIA)	Lorrain Jonsson
Arctic Athabaskan Council (AAC)	Chief Bill Erasmus Chief Gary Harrison Chief Massie Melody Morrison Allice Legat Alphonz Nitsiza
Gwich'in Council International (GCI)	Chief Joe Linklater
Inuit Circumpolar Council (ICC)	Aqqaluk Lynge Carl Chr. Olsen Jimmy Stotts Lene Kielsen Holm Tony Weyiouanna Minnie Grey
Russian Association of Indigenous Peoples of the North (RAIPON)	Rodion Sulyandziga Vyacheslav Shadrin Nikolai Amagachan Gennady Inankeuyas
Saami Council (SC)	Stefan Mikaelsson Olav Mathis Eira Gunn-Britt Retter Svein Mathiesen
Observers	Tana Lowen Stratton (Arctic Council Secretariat) Christine Short (Canada – Foreign Affairs & International Trade)

Sammenfatning

„Workshoppen om klimaændringernes virkninger og mulige tilpasningsstrategier for oprindelige folks samfund i Arktis“ blev afholdt af Indigenous Peoples' Secretariat (Oprindelige folks Sekretariat) under Arktisk Råd, og blev sponsoreret af Nordisk Ministerråd for at udvikle nye politikker og tilvejebringe synspunkter fra de oprindelige folk i Arktis, som repræsenterer oprindelige folks samfund i det cirkumpolare område.

I foråret 2009 vil Oprindelige Folks Globale Topmøde Om Klimaændringer blive afholdt. Dette topmøde er et initiativ, som skal samle oprindelige folk fra hele verden for at diskutere de udfordringer, som klimaændringerne giver, set fra oprindelige folks perspektiv. „Workshoppen om klimaændringernes virkninger og mulige tilpasningsstrategier for oprindelige folks samfund i Arktis“ havde til formål at tilvejebringe bidrag til det globale topmøde i Anchorage i Alaska.

Deltagerne kom fra alle regionerne i Arktis, herunder Norge, Alaska, det nordlige Canada, Rusland og Grønland. Der var rensdyrholdere, hvalfangere, politiske ledere, eksperter inden for traditionel viden, politikudviklere og ledere fra lokalsamfund, som udvekslede erfaringer og identificerede oprindelige folks fælles forventninger, behov og interesser relateret til klimaændringerne. Det forventes, at anbefalingerne og resultaterne af denne konference vil præge og vejlede forskningen såvel som det lokale engagement inden for området.

På workshoppen blev en række fælles temaer, erfaringer og bekymringer, som er opstået som følge af klimaændringerne i Arktis, undersøgt og identificeret. Ligeledes blev tilpasningsstrategier - baseret på traditionel viden – drøftet i den forståelse af disse strategier som har hjulpet folkene i Arktis i fortiden såvel som i nutiden måske også kan gøre det i fremtiden. Denne sammenfatning af den samlede rapport rummer en liste over de centrale anbefalinger og hovedbudskaber fra konferencen, dens deltagere og dens oplægsholdere.

Forskning og undervisning i traditionel viden

- Søge støtte til lokalt baseret dokumentation af traditionel viden som en afgørende kilde til information for beslutningstagning
- Undervise forskere og politikere om forskellene og lighederne mellem videnssystemerne og deres underliggende livsanskuelser
- Forfølge „retten“ til at udvikle og understøtte vores egne oprindelige folks universiteter i de nordlige områder

- Anerkende og handle på at undervisningen, fornyelsen og styrkelsen af vore egne sprog er en prioritet.
- Fremme erfarings- og lokalbaseret læring og opfordre til afholdelse af lejre lokalt, hvor de ældre underviser børn i traditionel viden
- Sikre aktiv støtte til oprindelige folks studerende i deres stræben efter at bruge informationsteknologien til at arbejde med de ældre og med den traditionelle viden.

Love og lovgivning

- Undervise lovgivere om traditionel praksis, som er afgørende for bæredygtig udvikling, f.eks. kastration af rensdyr og hvalfangst
- Undersøge offentlige regerings juridisk/etisk ansvar og retslige muligheder ved følgerne for oprindelige folk af klimaændringerne
- Genfokusere energien på realiseringen af FN's Erklæring om Oprindelige Folks Rettigheder, specielt med hensyn til selvbestemmelse, og arbejde for at sikre at medlemsstaterne i Arktisk Råd hævder og er ansvarlige for dens realiseringen.

Fødevarer og sundhed

- Fremme forståelsen af at virkningerne af klimaændringerne rammer oprindelige folks kulturer centralt når de rammer de vigtigste fødevarekilder og styrke vore „rettigheder“ til at overvåge og forvalte vore jord- og vandområder, dyr og fisk med henblik på at beskytte vores egne fødevarekilder og helbred
- Overvåge internationale frihandelsforhandlinger og andre internationale fora for at påvirke den førte politik vedrørende oprindelige folks rettigheder til at høste, beskytte og fremme lokale fødevarer som en klima-tilpasningsstrategi.
- Dokumentere vidnesbyrd om virkningerne af klimaændringerne i oprindelige folks lokalsamfund
- Undersøge sikkerheden omkring drikkevand som følge af højere temperaturer og indførelsen af fremmede dyre-, fugle og insektarter i Arktis og deres indvirkning på de oprindelige systemer
- Undersøge muligheden for en etablering af Sammenslutningen af oprindelige folks Fødevareproducenter for at sætte vore egne standarder for fødevarer og kost og for at støtte traditionel tilvejebringelse og produktion af fødevarer

Organisering

- En verdensomspændende plan må udarbejdes med en tydelig kommunikationskomponent, som identificerer „hvad der er derude, og hvordan vi kan bruge det – som enkelte lokalsamfund og som grupper af oprindelige folk i Arktis“
- Støtte grupper af oprindelige folk i Arktis såsom Permanent Participants til at mødes hyppigere
- Medlemmerne af vores lokalsamfund bør koncentrere sig om at viderebringe evner og viden om at få tilgang og adgang til fora på verdensscenen til deres egne lokalsamfund
- Fortsætte med at styrke de bånd, der binder os sammen både som venner og som kolleger i kampen og styrke vore traditionelle værdier som respekt og fællesskab i vores samarbejde
- Udvikle en strategi med henblik på at opbygge et forhold til og en dialog med Kinas regering som observatør i Arktisk Råd
- Fremme individuel ansvarlighed for virkningerne af klimaændringerne og understøtte individuelle tilpasningsstrategier
- Udvikle en udtalelse eller en politik vedrørende den fortsatte industrielle udvikling i Arktis og de skridt, som må tages nu for at modvirke yderligere negative følger

Budskaber og fortalervirksomhed

- Søsætte nye kampagner for at udbrede netværk til støtte og fortalervirksomhed for oprindelige folk i Arktis i deres kamp mod klimaændringerne og søge allierede, som har et lignende mandat, med henblik på at udveksle information, øge indflydelse og opnå den meget nødvendige finansielle støtte
- Arbejde med FN-organisationerne for at påvirke deres repræsentanter til at tage hensyn til arktiske bekymringer og få dem til at forstå at der er behov for deres hjælp
- Udarbejde handlingsplaner og iværksætte eksisterende handlingsplaner med det videnskabelige miljø for at sikre, at dialogen med dem er en tovejs-proces med vore lokalsamfund i forskningen og anvendelsen af principper, som vil føre til ægte partnerskaber på lige vilkår
- Behov for at uddanne og gå i dialog med industrien i henhold til vore prioriteter og kræve deres respekt for vor ret til at drage nytte af udviklingen
- Behov for at udvikle både kortsigtede og langsigtede kommunikationsstrategier, som involverer medierne og udnytte internettet og bruge enhver mulighed for at formidle vores budskab både derhjemme og globalt

Hovedbudskaber

"Det er nok nødvendigt at lave en dokumentarfilm for at vise, hvordan søerne tørrer ud, jordskredet, rensdyrholdernes tab, familiernes og lokalsamfundenes tab – hvordan de (klimaændringerne) påvirker folk. (Bill Erasmus, Arctic Athabaskan Council)

- Arktis er et barometer for virkningerne af klimaændringerne globalt
- Vores historie og kultur har lært os at overleve i harmoni og at tilpasse os til ændringer
- Vi må vise balancen mellem og det delikate indbyrdes forhold som findes mellem sprog, traditionel viden, fødevarer, sundhed, landet, vandet – og hvordan disse påvirkes af klimaændringerne både som individer og som oprindelige folks lokalsamfund
- Parallelle processer må anerkendes og opmuntres mellem vestlige videnskabelige metoder og de oprindelige arktiske folks traditionelle viden ved gennemgangen af årsager og virkning af klimaændringerne
- De oprindelige arktiske folks sundhed og velbefindende må være de nationale regeringer og internationale organisationers vigtigste bekymring
- Klimaændringerne åbner Arktis for øget olieboring, metal- og mineralminedrift, kommercielt fiskeri, skibsfart, som fører til en stigning i bevægelserne i retning af at gøre krav på og få adgang til naturressourcer, som vil gøre yderligere skade på de oprindelige folks hjemland
- De arktiske oprindelige folk må forny deres rettighedspolitik for at kundgøre de arktiske nationalstater om deres forpligtelser på menneskerettighedsområdet i henhold til internationale traktater med særlig henvisning til De forenede nationers erklæring om oprindelige folks rettigheder
- For at håndtere virkningerne af klimaændringerne effektivt må der være en atmosfære af gensidig respekt mellem alle de arktiske folk og staterne for at sikre sikkerheden og integriteten på landjorden såvel som på vandet for alle deres skabninger
- Traditionel økologisk viden må udgøre basis for reguleringer, love og politikker og beslutninger inden for miljø- og naturressourceforvaltning; fælles forvaltning af miljøet og naturressourcerne foretrækkes af de oprindelige arktiske folk

*„Vi kan ikke kontrollere naturen. Vi kan kun kontrollere vores egen adfærd“
(Politisk leder Joe Linklater, Gwich'in Council International)*

Appendix 1

AGENDA

September 19, 2008	
18:30 –	Registration and Opening Reception: At Schaeffergaarden
September 20, 2008	
9:00–9:05	Opening Prayer
9:05–9:15	Roundtable Introductions
9:15–9:30	Agenda and Expectations
9:30–10:00	Panel Members: Ole Isak Eire (Saami Council), Gennady Inankeuyas (RAIPON) <i>Adaptive Strategies – What has worked historically? What do we need to do to prepare for future change?</i>
10:00–10:30	Break-out session <i>What do we need to do to sustain Cultures and Sustenance Activities (i.e. hunting, fishing, herding, gathering)?</i>
10:30–10:45	Coffee Break
10:45–11:15	Report Back
11:15–12:00	Large Group Discussion
12:00–13:00	Lunch
13:00–13:30	Panel Members: Tony Weyiouanna (ICC), Minnie Grey (ICC) <i>What are the infrastructure and health planning challenges to Indigenous communities in preparing for climate change?</i>
13:30–14:00	Break-out group <i>Identify distinct priorities for northern indigenous communities</i>
14:00–14:30	Report Back
14:30–14:45	Coffee Break
14:45–16:00	Large Group Discussion <i>How do we ensure that northern and Indigenous community needs and interests are met when we are facing strong global pressures?</i>
18:00–	Dinner
September 21, 2008	
9:00–9:05	Opening Prayer
9:05–9:15	Recap of Day 1
9:15–9:45	Panel Members: Vyacheslav Shadrin (RAIPON), Chief Joe Linklater (GCI) <i>Impacts of special concern to Indigenous Peoples (i.e. traditional food supplies?)</i>
9:45–10:15	Break out Session – What adaptation strategies are needed in Arctic Indigenous communities?
10:15–10:30	Coffee Break
10:30–11:00	Report Back

Continues on the next page

11:00–11:30	Allice Legat & Alphonse Nitsiza–Tlichio <i>Presentation on Best Practices of collaborative (Traditional Knowledge and Western Science) community based research</i>
11:30–12:00	Large Group Discussion <i>Recommendations on meeting community based research needs to identify adaptation strategies</i>
12:00–13:00	Lunch
13:00–13:30	Joanne Barnaby – Preparing for the <i>Indigenous Peoples' Global Summit on Climate Change</i> <i>Cross-cultural communication challenges between western science and Traditional Knowledge</i>
13:30–14:00	Break-out Session <i>What should the focus of the Arctic Indigenous representation be? Who should attend? What traditional knowledge presentations should be made? What recommendations should be made for protecting traditional lifestyles?</i>
14:00–14:30	Report Back
14:30–15:00	Round table discussion on goals and objectives for Indigenous representation at the Global Summit in 2009
15:00–15:15	Break
15:15–15:45	Recap of Recommendations Next Steps
15:45–16:00	Closing Remarks
18:00–	Dinner

Guidelines for Traditional Knowledge (TK) Presenters

TK presenters will be expected to be able to speak to at least one of the following topic areas:

- identify direct or indirect impacts of climate change on their indigenous community or communities (i.e. weather, marine and terrestrial environments, health, relations with other indigenous communities, etc);
- identify direct or indirect impacts of climate change on their cultural and sustenance activities (i.e. hunting, fishing, herding, language, etc);
- speak about existing challenges in living with climate change;
- share what they know about adaptation measures taken historically to deal with environmental or socio-economic change relating to change in climate;
- identify cross-cultural communication challenges between western science and TK; and
- identify effective ways of protecting the integrity of TK while sharing it to address issues of public concern in relation to climate change.

Guidelines for Traditional Knowledge (TK) Researchers

Researchers who have demonstrated a sensitivity or appreciation to traditional knowledge through their TK based work will be asked to speak to at least one of the following topic areas:

- research focused on TK related to climate change or the state of the environment or historic adaptation strategies;
- policy issues that draw on or address TK;
- present case studies on TK or collaborative research drawing from both western science and TK;
- suggest guidelines for effective TK research

Workshop Format

To accommodate traditional knowledge holders effectively, the workshop format will remain somewhat flexible. Workshop language is English.

Climate Change Terminology

“Climate is what you expect, weather is what you get”

WEATHER describes atmospheric conditions at a particular place in terms of air temperature, pressure, humidity, wind speed, and precipitation.

CLIMATE is often defined as the weather averaged over time (typically, 30 years).

CLIMATE VARIABILITY refers to variations in the mean state of climate on all temporal and spatial scales beyond that of individual weather events. Examples of climate variability include extended droughts, floods, and conditions that result from periodic El Niño and La Niña events.

CLIMATE CHANGE refers to shifts in the mean state of the climate or in its variability, persisting for an extended period (decades or longer). Climate change may be due to natural changes or to persistent anthropogenic changes in the composition of the atmosphere or in land use.

VULNERABILITY to the impacts of climate change is a function of exposure to climate conditions, sensitivity to those conditions, and the capacity to adapt to the changes.

ADAPTATIONS are actions taken to help communities and ecosystems moderate, cope with, or take advantage of actual or expected changes in climate conditions.

(Definitions are based on IPCC Climate Change 2001 and 2007 Impacts, Adaptation and Vulnerability reports as well as OECD’s report.)

Appendix 2

The Arctic Council

The Arctic Council is a body representing the eight countries with territory in the Arctic. The members of the Council are Canada, Denmark, Finland, Iceland, Norway, the Russian Federation, Sweden, and the United States of America.

The Aleut International Association (AIA), Arctic Athabaskan Council (AAC), Gwich'in Council International (GCI), the Inuit Circumpolar Council (ICC), the Russian Association of Indigenous Peoples of the North (RAIPON) and the Saami Council represent Indigenous Peoples of the Arctic at the Arctic Council.

These Indigenous organisations are called Permanent Participants. This means that they sit at the table with representatives of the Arctic States, and take part in all discussions. All decisions of the Arctic Council are made by consensus of the eight Arctic States, in full consultation with the Permanent Participants.

A number of other countries, United Nations organisations, and other organisations with an interest in the Arctic have observer status at the Arctic Council.

The Arctic Council was established on September 19, 1996 in Ottawa, Canada.

Ministers of Governments of Arctic Council countries meet every two years. In between those meetings, meetings of Senior Arctic Officials direct the affairs of the Council. The Council is chaired by an Arctic state and the Chair changes every two years. An Arctic Council Secretariat has been established in Tromsø, Norway for the period of the Nordic countries' Chairmanship (Norway, Denmark and Sweden)

The main activities of the Council focus on the protection of the Arctic Environment and Sustainable Development. Most of the work of the Council is carried on by Working Groups. These are groups set up to examine particular issues. For example, the Arctic Monitoring and Assessment Program (AMAP), examines the issue of contaminants in the Arctic, Conservation of Arctic Flora and Fauna (CAFF) Working Group monitors the biodiversity in the Arctic.

The Arctic Council does not have any central funding. All projects that the Council takes on must be paid for by the Member States, or by other organisations.

Arctic Council Secretariat

Polarmiljøsentret

9296 Tromsø

Phone: +47 77 75 01 40

Fax: +47 77 75 05 01

E-mail: ac-chair@arctic-council.orgFor more information: <http://www.arctic-council.org>

The Arctic Council Indigenous Peoples' Secretariat

The Arctic Council Indigenous Peoples' Secretariat is a support Secretariat for the International Indigenous Peoples' Organisations that are Permanent Participants to the Arctic Council.

IPS does not speak for the Permanent Participants. Instead, it creates opportunities for the Indigenous Peoples' Organisations to speak for themselves, and helps provide them with necessary information and materials.

IPS work includes

Ensuring that Permanent Participants are sent documents and reports connected to the work of the Arctic Council and its working groups:

- Helping Permanent Participants to present their views to the Arctic Council and its Working Groups.
- Collecting and communicating information about the Arctic Council and its results to the Indigenous Peoples in the various parts of the Arctic.
- Providing co-ordination for the Indigenous Peoples' Organisations to meet with each other, and to participate in the Arctic Council Working Groups.

The Governing Board of IPS

A Governing Board directs and approves the work of IPS.

The Chair of the Governing Board is chosen among the Permanent Participants.

The working language of IPS is English supplemented by Russian in order to facilitate communication with and among the Russian Indigenous Peoples. The staff of IPS is led by an Executive Secretary, who is responsible to the Governing Board for the daily operation of the Secretariat. The workplace rules and regulations as well as the accounting and auditing procedures are in accordance with Danish Law.

Arctic Council Indigenous Peoples Secretariat

P.O. Box 2151, Strandgade 91, 4. sal
DK-1016 Copenhagen K
Denmark

Tel. +45 32 83 37 90
fax +45 32 83 37 91
e-mail: ips@ghsdk.dk
<http://www.arcticpeoples.org>

Aleut International Association

The Aleut International Association, (AIA) was formed in 1998. AIA is an Alaska Native not-for-profit corporation, registered in the State of Alaska, United States of America. AIA was formed by the Aleutian/Pribilof Islands Association in the US and the Association of the Indigenous Peoples of the North of the Aleut District of the Kamchatka Region of the Russian Federation.

The organization was formed to address environmental and cultural concerns of the extended Aleut family whose well-being has been connected to the rich resources of the Bering Sea for millennia. Russian and American Aleuts are separated by distances, borders and the International Date Line but united by the great Bering Sea and the North Pacific. Today, not only does the Aleut community share the resources of the region but the environmental problems as well.

AIA was admitted as a Permanent Participant of the Arctic Council in 1998 and was granted Special Consultative Status with the Economic and Social Council (ECOSOC) of the United Nations in 2004. In addition, AIA is an accredited Non Governmental Organization (NGO) with the United Nations Framework Convention on Climate Change (UNFCCC) and the Global Environment Facility (GEF).

Aleut International Association

333 West 4th Avenue, Ste 301,
AK-99501 Anchorage
Alaska, USA

Tel.: +1 907 332 5388

Fax: +1 907 332 5380

<http://www.aleut-international.org>

Arctic Athabaskan Council – AAC

The objective of the Arctic Athabaskan Council (AAC) is to create an international organization for northern peoples of Athabaskan descent. Its principle purpose is to foster greater understanding of the common heritage of all Arctic Athabaskan peoples of Canada and the United States.

The Arctic Athabaskan Council was formed in 2000 to create an international organisation for northern peoples of Athabaskan descent in Northwest Territories, Yukon and Alaska. It represents approximately 40,000 people in Canada and the United States. Founding members include four Alaskan Athabaskan communities, and three Athabaskan representative bodies on the Canadian side: the Council of Yukon First Nations, representing eleven Yukon First Nations; the Dene Nation, representing 30 First Nations in the Northwest Territories and northern Manitoba; and Métis Nation-Northwest Territories, representing 13 communities.

The Arctic Athabaskan Council is an international treaty organization established to represent the interests of United States and Canadian Athabaskan member First Nation governments in Arctic Council fora, and to foster a greater understanding of the common heritage of all Athabaskan peoples of Canada and the United States and to represent the Athabaskan peoples of Arctic Canada and the United States as a permanent participant in the Arctic Council.

The Permanent Office of the Arctic Athabaskan Council is located in Whitehorse, Yukon Territory, Canada. It has 30 full-time staff and an annual operating budget of \$4 million. CYFN will provide pay administration, contract and accounting services support to the Arctic Athabaskan Council Permanent Office. The Permanent Office provides technical and logistical support to all AAC's activities, including the Office of the Executive Chairperson.

Arctic Athabaskan Council

11 Nisutlin Drive
Whitehorse, Yukon
Canada Y1A 4R6

Tel.: +1 867 393 9214

Fax: +1 867 668 6577

<http://www.arcticathabaskancouncil.com>

Gwich'in Council International

The Gwich'in Council International (GCI) was established as a non-profit organization in 1999 by the Gwich'in Tribal Council in Inuvik, NWT, to ensure all regions of the Gwich'in Nation in the Northwest Territories, Yukon and Alaska are represented at the Arctic Council, as well as to play an active and significant role in the development of policies that relate to the Circumpolar Arctic.

Gwich'in Council International represents Gwich'in people of northern Alaska, Yukon and Northwest Territories in Canada. Gwich'in Council International concerns include climate change, contaminants, and sustainable development. GCI joined the Arctic Council in 2000.

The founding members of GCI includes six Alaskan Gwich'in communities (Arctic Village, Chalkyitsik, Fort Yukon, Birtch, Circle and Venetie) two Gwich'in representative bodies in Canada — Vuntut Gwitchin First Nation representing Vuntut Gwitchin in Old Crow, Yukon, and Gwich'in Tribal Council representing four communities in the Beaufort Delta region in the Northwest Territories. In total, the Gwich'in Council International founding members represent approximately 9,000 Indigenous Peoples of Gwich'in descent. The GCI Secretariat rotates between the Gwich'in Tribal Council in Inuvik, NWT and the Vuntut Gwitchin First Nation in Old Crow, Yukon.

Gwich'in Council International

P.O. Box 3106

Inuvik, NWT X0E 0T0

Canada

Phone: (867) 777-3782

Fax: (867) 777-3783

E-mail: blarocque_gci@northwestel.net

<http://www.gwichin.org/>

Inuit Circumpolar Council – ICC

“We the Inuit (Eskimo) are an international community sharing common language, culture, and a common land along the Arctic coast of Siberia, Alaska, Canada and Greenland. Although not a nation-state, as a people, we do constitute a nation”(From a Grant submission made to an American Foundation in 1975)

ICC was established in 1977, representing 150,000 Inuit of Russia (Chukotka), the United States of America (Alaska), Canada and Greenland. ICC was established at a time when the rights and interests of the Inuit were increasingly being threatened by the politics of states, natural resource development and animal rights organisations. ICC took part in initial steps around establishment of the Arctic Council. ICC has taken the lead in environmental and sustainable development work at the Arctic Council and in international negotiations, such as Stockholm POPs Convention and WSSD in Johannesburg. ICC was granted observer status in the United Nations' Economic and Social Council (ECOSOC) in 1983.

ICC International Partner:

- s
- ICC on ECOSOC, Category II list
- ICC Member of World Conservation Union, IUCN
- International Whaling Commission
- North Atlantic Marine Mammal Commission
- CONCO UN's Organization for NGO's
- WSSD
- EARTH CHARTER
- Arctic Parliamentarians
- Nordic Council
- Arctic Council
- Arctic Council Indigenous Peoples' Secretariat
- ICARP,
- International Conference on Arctic Research Planning
- And many other

ICC Alaska

3000 C Street,
Suite N201
Anchorage,
Alaska 99503 USA
icc@iccalaska.org
<http://www.iccalaska.org/>
www.icc.hotbox.ru

ICC CANADA

75 Albert Street,
Suite 1001
Ottawa, ON K1P 5E7
Canada
icc@inuitcircumpolar.com
www.inuitcircumpolar.com

ICC Greenland

Dronning Ingridsvvej 1
3900 Nuuk
Greenland
iccgreenland@inuit.org
www.inuit.org

ICC Russia

Chukotka 68900
Russia
curanaun@hotmail.ru

Saami Council

“We Saami are one people, united in our own culture, language and history, living in areas which, since time immemorial and up to historical times, we alone inhabited and utilized” (*Saami Political Program 1986 /Saami Council statements*).

The Saami Council was established in 1956 and represents the 100,000 indigenous Saami people inhabiting what are today Finland, Norway, Sweden and the Kola Peninsula in the Russian Federation. Since its foundation in 1956 the Saami Council has actively dealt with Saami policy tasks. For that reason the Saami Council is one of the Indigenous Peoples' Organizations, which have existed longest.

Saami Council is a voluntary Saami organization, a non-governmental organization. The main aims of the Saami Council are to promote the interests of the Saami and attain recognition of the Saami as a nation, to consolidate the feeling of affinity among the Saami population and to maintain and strengthen the civil, political, economic, social and cultural rights of the Saami people in the legislation of the four states.

The Saami Council is active internationally on indigenous rights, and worked toward the founding of the UN Permanent Forum on Indigenous Affairs. It is also a non-governmental organisation (NGO) with consultative status with the UN Economic and Social Council (ECOSOC) and the International Labour Organization (ILO):

- Saami Association of Kola Peninsula
- Saami Association of Murmansk Region
- Saami Reindeer Herders' Association of Norway
- Norwegian Saami Association
- The National Association of Saamiland
- People's federation of the Saami
- Saami Association of Sweden
- Saami Association of Finland

Saami Council

The Secretariat

FIN-99980 Ohcejohka (Utsjoki)

Finland

Tel.: +358 16 677 351

Fax: +358 16 677 353

E-mail: saamicouncil@saamicouncil.net

<http://www.saamicouncil.net>

Russian Association of Indigenous Peoples of the North (RAIPON)

RAIPON was established in 1990 at the First Congress of Indigenous Peoples of Russian Federation. The Association is aimed at protection of human rights and legal interests of the indigenous peoples of the North, Siberia and Far East of Russia, solution of social and economic problems, environmental and health issues, cultural development and education. It is working to ensure rights for land use and resources, as well as for self-government according to the international legal standards.

The Russian Association of the Indigenous Peoples of the North is actively participating in development and implementation of the Federal State Programme on Economic and Cultural Development of Indigenous Peoples. In cooperation with Parliament (State Duma) and Government of the Russian Federation RAIPON is working on legislation of the indigenous peoples' living conditions and economy.

The Association comprises more than 250,000 indigenous individual members, organized into 34 regional Association chapters. Being the only umbrella organization representing 40 indigenous peoples of the North, Siberia and Far East of Russian Federation RAIPON believes it is important to have an opportunity to be an effective part of the decision-making process, which in the end will affect the lives and situations of not only indigenous peoples but the entire society of Russia as well.

RAIPON is actively involved in international activity and negotiation process. RAIPON is a Permanent Participant at the Arctic Council, established by eight Arctic countries. RAIPON regularly takes part in sessions of the UN related to Indigenous issues. RAIPON has a Special Consultative status with the UN Economic and Social Council (ECOSOC). RAIPON became a laureate of UNEP Global 500 Award in 1999.

RAIPON

Off. 260, Pr. Vernadsky 92,
Moscow, Russia

Tel/fax: +7 (495) 780 8727

E-mail: raipon@raipon.org

<http://www.raipon.org>

Appendix 3

Pictures

Facilitators: Udloriak Hanson(left) and Joanne Barnaby

Plenary session

Chief Gary Harrison, AAC

Svein Mathiesen, Saami Council

Break-out session

Minnie Grey and Tony Weyiouanna (ICC reports)

Aqqaluk Lynge, ICC Greenland: W need to be more careful when pursuing animals because of thinner ice and changing weather conditions.

Olav Mathis Eira, Saami Council

Gunn-Britt Retter, Saami Council: Our cultures still have close relationship to the land.

Chief Joe Linklater, GCI and Vyacheslav Shadrin, RAIPON

Carl Christian Olsen, ICC Greenland

RAIPON: Rodion Sulyandziga (left), Gennady Inankeuyas, Nikolai Amagachan, Vyacheslav Shadrin

Udloriak Hanson, facilitator

Workshop Participants, Schæffergården, Denmark

Listening to the song

Praying for safety of all Indigenous Peoples

Closing ceremony

Saying “good-bye”