CIRCUMPOLAR INUIT PROTOCOLS

FOR EQUITABLE AND ETHICAL ENGAGEMENT



INUIT

Inuit Circumpolar Council



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Ukpik Chase and Qunasiq Carroll ice fishing on Kotzebue Sound in Alaska. Photo: Maija Lukin.

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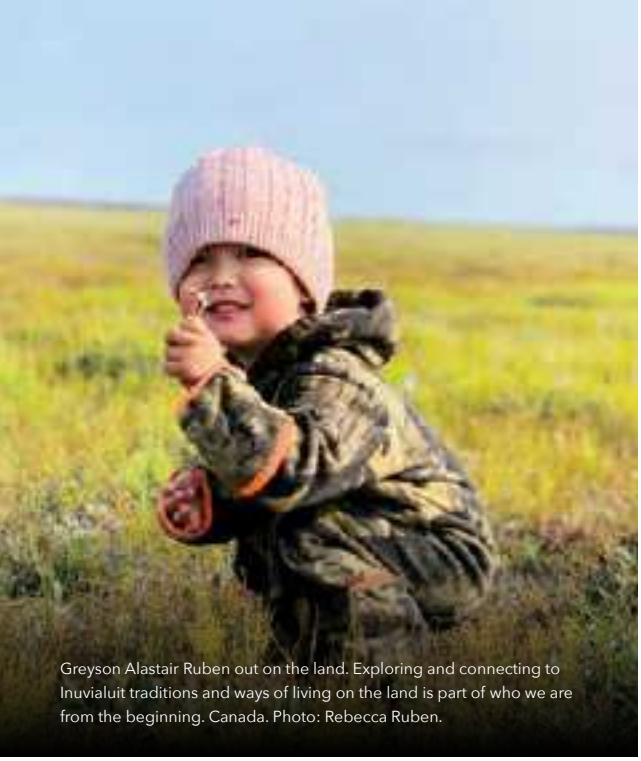
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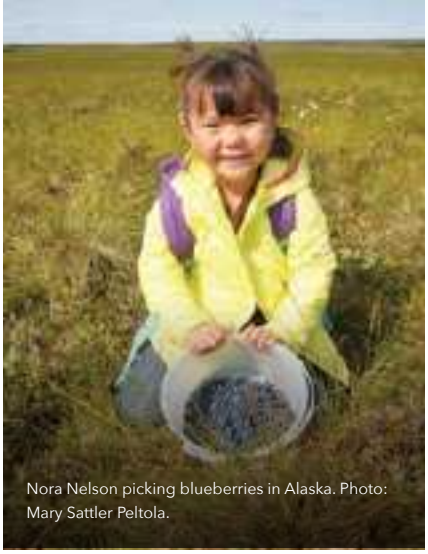
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Greyson Alastair Ruben out on the land. Exploring and connecting to Inuvialuit traditions and ways of living on the land is part of who we are from the beginning. Canada. Photo: Rebecca Ruben.



Nora Nelson picking blueberries in Alaska. Photo: Mary Sattler Peltola.



Hooking a harp seal in Greenland. Photo: Johan Lund Olsen.



Going kayaking in Greenland. Photo: Mads Fægteborg.



The tastiest lunch. Sireniki village, in Chukotka. Photo: Galina Kanikhina.



Preparing fish to dry. Photo: Tom Grey.



Elder demonstrating drum dancing skills. Photo: ICC Canada Archives.



Stone sculpture by Aka Høegh in Greenland. Photo: Mads Fægteborg.



My native land. The village of Novoye Chaplino in Chukotka. Photo: Elena Kaminskaya.



Boat in front of an iceberg in Ilulissat, Greenland. Photo:Kuupik V. Kleist.

ABOUT THE INUIT CIRCUMPOLAR COUNCIL

Since the Inuit Circumpolar Council (ICC) was founded in 1977 by the late Eben Hopson of Utqiaġvik, Alaska, ICC has flourished and grown into a major international Indigenous Peoples' organization representing approximately 180,000 Inuit of Alaska, Canada, Greenland and Chukotka (Russia). ICC holds the Non-Governmental Organization Consultative Status II with the United Nations Economic and Social Council and is a registered NGO with consultative status with numerous UN specialized agencies and bodies (i.e., registered observer for multiple UN treaties and conventions). ICC is a Permanent Participant of the Arctic Council.

ICC strives to strengthen unity among Inuit of the Circumpolar; promote Inuit rights and interests at the international level; develop and encourage long-term policies that safeguard the Arctic environment; and seek full and active partnership in the political, economic and social development of the Circumpolar North. The ICC represents the interests of Inuit and we have offices in four Arctic regions – Alaska, Canada, Greenland and Chukotka. We are one people, in a single homeland, across four countries.

The ICC receives its mandate from a General Assembly held every four years. At the Assembly, delegates approve a declaration that is the international organization's mandate for a four-year term. The mandate to develop the Circumpolar Inuit Protocols for Equitable and Ethical Engagement is included in the Utqiaġvik Declaration (2018-2022).



Figure 1. Map of Inuit Nunaat

DEVELOPING THE CIRCUMPOLAR INUIT PROTOCOLS FOR EQUITABLE AND ETHICAL ENGAGEMENT

The Circumpolar Inuit Protocols for Equitable and Ethical Engagement was developed through two primary processes:

1. An ICC-developed synthesis[1] report of Inuit-produced materials and voices that address existing rules, laws, values, guidelines and protocols for the engagement of Inuit communities and Indigenous Knowledge,

   and

2. A series of workshops convening Inuit Delegates that captured Inuit knowledge, perspectives, needs, priorities and guidance on future engagement processes.[2]

Additionally, this work has been informed through decades of Inuit input to governments, international fora, negotiations, and ICC-led workshops, meetings, discussions, conferences, and projects occurring across communities, regionally, nationally and internationally. Our people from across Inuit Nunaat have reviewed the protocols. They have been agreed upon by the ICC Executive Council and formally approved.

Acknowledgments

These protocols reflect the combined efforts of Inuit across Alaska, Canada, Greenland and Chukotka. Much of the information has been adapted from materials previously developed by the Inuit Circumpolar Council, Inuit communities, organizations and governments. ICC is grateful to all those who have provided decades of input, guidance and knowledge and to everyone who provided their time, direction, information, first-hand accounts and knowledge to develop these Protocols.

We are grateful to our allies that offered friendly reviews and to the many contributions Inuit made through reviews and discussions across Inuit Nunaat.

Photographs aid us in telling a story and demonstrating why this document is important. We are grateful to all the photographers that generously contributed their photos. Photos were provided by: Billy Adams, Irina Akhsakhtikak, Brandon Ahmasuk Qetun'aq Charles, Jacki Cleveland, Mads Faegteborg, Tom Gray, Inuit Circumpolar Council Alaska Staff, Inuit Circumpolar Council Canada Archives, Elena Kaminskaya, Galina Kanikhina, Maria Karnaukhova, Chris Kelly, Kuluk, Kuupik V Kleist, Brandon Lampe, Maija Lukin, Andrei Makotrik, Ludmila Makotrik, Cameron Okbaok, Johan Lund Olsen, Mary Sattler Peltola, Rebecca Ruben, Vladimir Silpin, and Duane Smith.

Qujanaq / Taikuu / Quyana / Igamsiqanaghhalek / Quana - ᖁᑦᐊᓪ / Koana / Qujanaqutit - ᖁᔨᓪᖁᑎᑦ / Quyanainni - ᖁᔨᓪᐃᓐᓂ / Ma'na - Ľ'ᓪ / Qujannamiik - ᖁᔨᓐᓪᒥᑲ / Nakurmiik - ᓇᑯᖁᒥᑲ / Nakummek - ᓇᑯᒪᑲ / Ӄуянаӄ / Игамсикаюӄамси / Спасибо / Quyanaqpak!

[1] Inuit Circumpolar Council. 2021. Ethical and Equitable Engagement Synthesis Report: A collection of Inuit rules, guidelines, protocols, and values for the engagement of Inuit Communities and Indigenous Knowledge from Across Inuit Nunaat. Synthesis Report. International. Accessed on March 21, 2022, at https://iccalaska.org/our-work/

[2] Workshop Report, Inuit Circumpolar Council. 2021. Ethical and Equitable Engagement Workshop Series Summary Report. Accessed on Jan. 31, 2022, at https://iccalaska.org/wp-icc/wp-content/uploads/2022/01/Inuit-Circumpolar-Council.pdf

FOREWORD

The world community is increasingly responsive to and respectful of the rights of Indigenous Peoples. However, for decades the interest in and research regarding the Arctic "cryosphere" has emerged without a full understanding of Inuit Nunaat -- our traditional homelands and territory, which includes Inuit, our way of life and our knowledge. Yet, through our persistence and our work as an Indigenous Peoples' Organization, we are moving away from an approach that dismisses our Indigenous Knowledge and our way of living and closer to conditions that respect and recognize our distinct status, rights and role in the Arctic.

The Circumpolar Inuit Protocols for Equitable and Ethical Engagement are intended by ICC as a pathway for others to understand this essential dynamic. Today we maintain that the "intricate knowledge" that our founder Eben Hopson invoked in 1977 is necessary for understanding the transformations that the Arctic region and indeed the world is facing.

Knowledge and the co-production of knowledge consistent with Inuit perspectives, values, rights and protocols will result in a more genuine collective effort to create greater understanding about Inuit Nunaat, about the Arctic. Co-production of knowledge with Indigenous Peoples across the globe is gaining a foothold, bit by bit. Triggered to a substantial degree, by our input as well as our political and intellectual force, we are seeing evidence of this dynamic in various contexts ranging from the UN Framework Convention on Climate Change to the Intergovernmental Panel on Climate Change to the Agreement to Prevent Unregulated High Seas Fisheries in the Central Arctic Ocean to the Food and Agriculture Organization to the Arctic Council.

This document should be accepted and seen by others as an invitation to consult and cooperate with Inuit by illustrating for researchers, decision-makers and others what is needed to genuinely be responsive to the urgent call for recognizing the interrelated, interdependent and indivisible rights of Inuit. The elements embraced in this publication can be employed by others in any facet of engagement with Inuit and the diverse subject matter that affects our day to day lives. We especially invite scientists, researchers, funders, and decision-makers to digest and ultimately implement these protocols with Inuit. Finally, we insist in a good way that overall results will produce a higher standard and quality of research beneficial for Inuit and all others.

– Dr. Dalee Sambo Dorough, International Chair, Inuit Circumpolar Council

QUOTES PROVIDED FROM OUR PEOPLE IN REFLECTION OF EQUITABLE AND ETHICAL ENGAGEMENT

"Indigenous Knowledge is directly connected to our sovereignty, past and future and should always play a key role at all levels and types of work. Climate change is making wildlife more vulnerable, the Inuit need the tools to protect their homeland and values. Invasive species in the Arctic, as well as slumping and shoreline erosion are increasing due to climate change and require additional research. Inuit are a valuable and meaningful participant in all stages of research, decision-making, political and economic issues. Our knowledge has meaning when we sit at a table of peers. Inuit and Indigenous Knowledge deserve respect and dignity. "- *Jerry Inglangasuk*

"We know from experience that it is always beneficial to all involved to treat each other with the belief that we are all people and equal and that we all want to contribute to a better world for all." – *Kuupik Kleist*

"There must be true recognition or status of Inuit within our respective countries. This seems to be an obvious point. But, in many U.S. decisions, Inuit are treated like any other stakeholder. Any comments provided by Inupiat are not given any additional substantive weight or consideration by the agencies tasked with making management decisions that affect our lands, waters, lifestyle and well-being. We have seen decision-makers give greater consideration to threatened lawsuits from outside interest groups than what we as Inupiat want and need for survival." - *Mayor Harry Brower, Jr.*

"Our knowledge tells us to always be mindful of our environment and the resources around us. It is up to each family member to always take care of the harvested cleanly and to give away the first season's catch, such as beluga or bearded seal. It is always common to give Elders and those with lots of children fish, meat and plants. It is our belief that giving is a practice we share throughout. Not only do we give resources, but also western food when people run out of food or funeral expenses. It doesn't matter who we are, we should always partake to donate finances and food to the bereaved family." – *Hannah Loon*

"When we try to explain Inuit knowledge, they downplay it and say it's anecdotal and say it's hearsay and put it down, it can be very frustrating. A lot of the issues we deal with are western science-based, so when we try to explain another perspective using our knowledge they downplay and don't accept it. That is a barrier we have. We deal with it internationally too. When we go to CITES (Convention International Trade in Endangered Species), only western science and knowledge is accepted." - *Paul Irngaut*

"Knowledge from our ancestors is vital for the survival of our peoples, spirit, languages, ways of being and knowing, lands, cultures and traditions. For these reasons, we not only need to treasure and safekeep Inuit Knowledge, but we also have to actively use it and pass it on to generations to come." - *Regine-Ellen Møller*

A June evening in the village of Novoye Chaplino in Chukotka. Photo: Irina Akhsakhtikak.

"Since childhood, I was brought up with the instructive idea that EVERYTHING around us is ALIVE (a pebble, a blade of grass, water...). And I remember this and am grateful to my fellow countrymen who support this attitude to everything that surrounds us, feeds us, and lets us live. I know and I am sure that our Protocols will be alive and will help us to continue to live in harmony with nature, in peace with everyone." - *Liubov Taian*

"When I was a child, my grandmother, Keynon Evdokia, told me that when there were northern lights in the sky, it was our ancestors playing Eskimo ball with their heads. She also said that when a baby was born in the family, one of the ancestors came back. Since then, when the northern lights are shining, bursting with sparks, flickering colors in the dark northern sky, I constantly remember her, and feel that she is looking down and smiling. She tosses the ball, and sends her kindness to us, all her relatives. I think that's how everyone born in this harsh and beautiful land, in our land, feels. They feel their centuries-long connection, uniqueness, and unity with nature." - *Irina Mishina*

"For Inuit, our past is our pathway to the future. For this work, the EEE Protocols, embodies a great deal of wisdom and our knowledge. The words ethical and equitable are values we have applied to how we live and work. They have always been there for us, and we learned these values from our Elders, we learned them from the land and animals. Now we need to define this process. To be a guide for those outside our culture on how to engage if they wish to work within our homelands. For too long Inuit Free, Prior and Informed Consent have been a secondary thought. We must implement this. We have a right to maintain, control, protect and develop our knowledge – our protocols for ethical engagement. We have a responsibility to decide how we want to share our knowledge and how we want to engage." - *Lisa Koperqualuk*

INTRODUCTION: CIRCUMPOLAR INUIT PROTOCOLS FOR EQUITABLE AND ETHICAL ENGAGEMENT

The Arctic has been our homeland for over a millennia. Throughout this time, we have amassed bodies of extraordinary and unique knowledge. Our knowledge and our ways of knowing continue to develop and guide us as a living part of the Arctic environment. There is a growing need to understand the changes occurring across the Arctic and, more importantly, an urgent need to accept how Inuit Knowledge may enhance humanity's understanding of these changes. Our knowledge will strengthen the quality of research and the best available information[3] needed to inform adaptive and holistic decisions and policy.

As the global community becomes increasingly focused on the Arctic due to climate change and intensified development, Inuit face persistent challenges. Many of these challenges result from the lack of our equitable engagement in decision-making, policy development, and the diverse activities occurring within our homelands. While these concerns manifest themselves differently across Inuit Nunaat, they are the result of decades of top-down approaches that inhibit the equitable and ethical involvement of our voices, knowledge and values.

Equitable and ethical engagement and the utilization of Indigenous Knowledge is required to inform research, assessments, monitoring programs, decision-making, policy and governance. Such an approach will ensure that all will have the best available information to make sound decisions that respond to conditions facing the entire global community. In recognition of these continuing challenges and with a desire to provide guidance, the 2018 ICC Utqiaġvik Declaration directed the Inuit Circumpolar Council (ICC) to facilitate the development of the Circumpolar Inuit Protocols for Equitable and Ethical Engagement, hereafter referred to as the EEE Protocols.

Inuit-Driven EEE Protocols

Discussions, agreements, research, decisions, and policy development at national and international levels affect our daily lives, including our sovereignty and self-determination, food security, health and well-being, environment and much more. We need to be at the forefront of these discussions. A growing number of institutions, governments and others recognize the importance of developing guidelines and protocols to enhance engagement with us. Many have, or are in the process of creating documents to aid these efforts. However, if protocols and guidelines to engage us are primarily written from the perspective of non-Inuit, we will continue to face many of the same challenges that we do today. These challenges include the historical and colonial roots of existing power structures. These challenges have caused barriers to equity; clashes with our knowledge and understanding of the interconnecting nature of the Arctic environment, including our place within it. Understanding these challenges will help lead to actions that advocate for and lead to equitable and ethical engagement. This requires respect for and recognition of our values, rules, laws, guidance and overall distinct way of knowing.

[3] Best available information includes Indigenous Knowledge and science. See glossary for definition.

Guided by Our Values – Taking Time to Listen, Build Relationships, and Responsibility

There is great diversity across Inuit Nunaat, but we have shared values that always guide us. These values have developed over many lifetimes and are manifested in our actions and experiences. They are at the core of our identity as distinct Indigenous Peoples. These values include the importance of respect, cooperation, consensus-building, patience and are centered on living in unison with each other, the land, the sea and animals. Our values and worldview have supported our survival and our success in establishing the northern regions as the Inuit homeland. Consider our shared customs to celebrate and share a young hunter's first catch. In our world, young hunters learn the skills required to be a harvester through observation, patience, and discipline. As a seal gives itself to the hunter, they also learn to share the seal with their family, the community, to those that are unable to hunt, to widows and to people who may be sick. Often this first catch is prioritized for an Elder. We share our knowledge in the same way that we share our food. Within our worldview, we are taught to demonstrate respect in the caring of our families, elders, and those in need through the values of sharing, responsibility, generosity, love and overall contributing to our communities in useful ways. These values and many more all reinforce each other.

The strengths of the EEE Protocols lie within these values and our unique way of knowing and way of life. We call upon people coming into Inuit Nunaat to respect our knowledge, governance systems, and values and to behave according to them. This includes taking responsibility and building their own capacity to recognize prevailing power dynamics and leave them at the door, take the time to understand, to listen to us, learn and be humble. Before any work can start, a relationship needs to be established and trust needs to be built to allow for a meaningful partnership to develop over time. This will ensure respect for and awareness of the diverse experiences and histories to support learning across knowledge systems, cultures and generations.

Box 1 – Why do we need International Protocols?

The EEE Protocols are not a definitive list of directives or actions. Nor do they replace existing or future Inuit protocols, guidelines, laws, or rules put forward by Inuit at the community, regional, or national levels. Some Inuit communities and organizations have already developed protocols and guidelines. The best way to work with a community is to spend the time, money, and energy getting to know them – this includes understanding and respecting their values and guidelines or protocols in practice. ICC recognizes that sometimes the standards of engagement differ from one community to the next. The EEE Protocols do not replace or diminish the importance of these differences. Instead, they highlight the commonalities and offer a way forward within international fora that provide every community the latitude to determine what is right for them and their own specific context. International work can move forward in adherence to these protocols and existing protocols put forward by our communities. We emphasize that these protocols do not replace any local, regional, or national guidance provided by Inuit.

Implementation and Use – A Road Map to the EEE Protocols

There are positive examples of meaningful engagement and equitable practices across the Arctic through long-held relationships. We are calling for a paradigm shift in which positive examples become the norm and establish a standard for international work with these protocols.

There are Eight protocols:

- 'Nothing About Us Without Us' – Always Engage with Inuit
- Recognize Indigenous Knowledge in its Own Right
- Practice Good Governance
- Communication with Intent
- Exercising Accountability - Building Trust
- Building Meaningful Partnerships
- Information, Data Sharing, Ownership and Permissions
- Equitably Fund Inuit Representation and Knowledge

Under each Protocol are directives needed to move toward equitable and ethical engagement. Following the conclusion is a glossary. The glossary offers a description of how words are used within this document. We encourage you to review and use the glossary.

There are many steps and processes required to build long-lasting relationships, trust, and respect and to implement appropriate approaches, such as bringing together Indigenous Knowledge and science through a co-production of knowledge. The EEE Protocols and directives must be practiced collectively. For example, one cannot take one Protocol or directive under that Protocol and use it as the sole foundation of equitable and ethical engagement. These are not boxes to check - they are a collective pathway to equitable and ethical engagement.

The EEE Protocols are for all our people who wish to use them to aid in advancing our sovereignty and interests. And for all those conducting work within and outside of international fora at all scales (nationally and internationally), such as researchers, funders, non-profit organizations, decision- and policy-makers and governments. We look forward to working with you as you implement them into your work, approaches and processes.



Inuit from Alaska and Canada taking a break from discussions to sing, dance, drum and celebrate. Photo: ICC Alaska staff.

Box 2. Indigenous Knowledge: Our Knowledge – Our way of life

Indigenous Knowledge guides our understandings of, and relationships with, everything. Our knowledge cannot be separated out from our identity, our values, spirituality and worldviews. While words alone cannot explain our knowledge, ICC utilizes the following definition –

> Indigenous Knowledge is a systematic way of thinking applied to phenomena across biological, physical, cultural, and spiritual systems. It includes insights based on evidence and acquired through direct and long-term experiences and extensive and multigenerational observation, lessons, and skills. It has developed over millennia and is still developing in a living process, including knowledge acquired today and in the future, and it is passed on from generation to generation. [4]

Under this definition, Indigenous Knowledge goes beyond observations and ecological knowledge, offering a unique way of knowing to identify research needs and apply to research, monitoring, assessments, decision-making, policy and overall understanding the Arctic – it is a way of life.

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[4] ICC's definition embraces additional definitions of Indigenous Knowledge that have been developed and adopted by Inuit communities. Inuit may refer to their knowledge as Indigenous Knowledge, Inuit Knowledge, Yup'ik Knowledge, Inuit Qaujimajatuqangit (IQ), native knowledge, traditional knowledge, hunters' knowledge or additional other names that specifically identifies their knowledge. The definition provided above is understood by ICC to apply to all these terms. Regardless of the term used, the status, rights, role and values of our knowledge holders remain constant in the engagement of Indigenous Knowledge.



Sharing country food at a community feast in Nunavut. Photo: ICC Canada Archives.



Inuit gather for discussions during community consultations in Qaanaaq, Greenland, as part of the Pikialasorsuaq work. Photo: Kuupik V Kleist.



Shamil and the Chukchi lilacs. Photo: Elena Kaminskaya.



BOX 3. Understanding a Holistic World View and Indigenous Knowledge

Our Indigenous Knowledge teaches us to pay close attention to the connections between everything that makes up the Arctic ecosystem. For example, a walrus hunter understands the connection between sea-ice thickness and walrus, the connection between benthic animals and walrus, the connection between benthic animals and currents, etc.

This drawing is made up of Indigenous Knowledge and reflects a healthy environment, our worldview. This is the Inuit ecosystem. This ecosystem is made up of multiple and diverse parts. Everything shown is needed and is equally important. Here you have feasts – this is as important as the whales, and these are just as important as the zooplankton and as the lichen – here, a youth shares his first catch. The Arctic ecosystem is like puzzle pieces, such as language, sharing, education and beluga. All these pieces are needed to make up the entire picture. These pieces are continuously adjusting to one another but are all connected – they are related. To make decisions in this ecosystem, it is important to understand and pay attention to relationships. It is important to understand that the health of a hunter depends on a whale, but also that the health of a whale depends on the health of the hunter. This is a holistic worldview.

A challenge arises when some look at only one piece of this puzzle and begin to make decisions, policy recommendations and regulations without understanding the interconnecting components, cumulative impacts, our holistic world view – or how the young hunter giving their first catch to an elder is an intricate part of this ecosystem. Our knowledge, our way of life, holds the ability to illuminate the worlds' understanding of the Arctic and enhance ecosystem-based/holistic decision- and policy-making.

CIRCUMPOLAR INUIT PROTOCOLS FOR EQUITABLE AND ETHICAL ENGAGEMENT

PROTOCOL 1: 'NOTHING ABOUT US WITHOUT US' – ALWAYS ENGAGE WITH INUIT

'Nothing about us without us' is our call to others to respect our rights and promote **Inuit self-determination and self-governance**. To protect and promote our collective rights, Inuit emphasize the need for the world to adhere to the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP). UNDRIP affirms the Inuit right to engage in the governance of all things related to us and our lands, territories and resources. This includes all research, economic, and decision- and policy-making activities. As we seek to uphold our sovereignty, self-determination and self-governance, we must continue to affirm and implement these rights. **Action – Recognize Inuit Rights.**

Protocol 1 Directives:

- **Implement UNDRIP –** Be familiar with and implement the provisions of the UNDRIP within all aspects of your work. Collaborating with Inuit partners, you can work together to identify the best pathways to ensure that you are implementing UNDRIP. This directive applies to all phases and types of work – research, decision- and policy-making, and any additional actions that may affect our people and Inuit Nunaat.
- **Involve Inuit from the beginning –** With consistent, clear, and continuous communications, work with us throughout the development, interpretation and implementation of all agreements, policies, laws, enforcement and other activities within our homelands.
- **Prioritize Inuit rights –** Our concerns and our voices must be heard, and dialogue should be a substantive exchange of ideas, knowledge, and views between equally engaged partners. Ensure equitable weight is given to Inuit perspectives, approaches, ideas, decisions, and knowledge.
- **Approach Inuit engagement through 'Free, Prior, and Informed Consent' –** Working within Inuit Nunaat, with Inuit, and Indigenous Knowledge is always subject to this right and principle, which includes the ability to say 'yes', 'yes with conditions', and 'no'. It is important to note that silence does not mean agreement or yes.
- **Seek Inuit authority and guidance –** Engage with us before initiating any proposals, research, or other work. To engage with us, become familiar with our institutions at local, regional, national, or international levels. Inuit-driven publications can aid in understanding Inuit positions on different points. For example, A Circumpolar Inuit Declaration on Sovereignty in the Arctic offers important insights and direction about Inuit as active partners and much more. [5]

[5] A Circumpolar Inuit Declaration on Sovereignty in the Arctic. 2009. Accessed on March 21, 2022. https://iccalaska.org/wp-icc/wp-content/uploads/2016/01/Signed-Inuit-Sovereignty-Declaration-11x17.pdf

PROTOCOL 2: RECOGNIZE INDIGENOUS KNOWLEDGE IN ITS OWN RIGHT

Indigenous Knowledge is directly connected to our sovereignty, past and future and should always play a vital role at all levels and types of work. Our knowledge collectively belongs to us - it is ours to apply, assess, interpret and share if and how we choose. Despite the increasing recognition of the role Indigenous Knowledge has in strengthening decisions and outcomes, there continues to be a lack of understanding of what Indigenous Knowledge is and has to offer. Sharing our knowledge in research, decision- and policy-making processes is essential.
Action – Trust and Respect Our Knowledge.

Protocol 2 Directives:

- **Recognize Indigenous Knowledge as a systematic way of knowing –** Our knowledge is unique and tied to our culture. It holds multiple methodologies, evaluation and validation processes, ways of storing and sharing, and provides holistic contributions to understanding Inuit Nunaat and the Arctic as a whole.
- **Understand and respect Inuit values –** Respect Inuit values, our worldviews, perspectives, languages and experiences will result in a greater understanding of the significance of Indigenous Knowledge.
- **Indigenous Knowledge must not be translated, integrated into, or validated by science –** Recognition, trust and respect must be given to the unique contributions of Indigenous Knowledge as a way of knowing. With a clear understanding that Indigenous Knowledge holds its own methodologies and objectives, one can begin to appreciate the importance of not attempting to translate or integrate one source of knowledge into the other.
- **Inuit need to determine when and how to use Indigenous Knowledge –** Look to Inuit for leadership and direction for when and how Indigenous Knowledge should be involved during engagement and all other processes. Our people should be involved in all work that includes our knowledge.
- **Decisions must be informed by Inuit and our knowledge –** This includes all matters regarding research, management, decision- and policy-making, development, economics and areas related to the governance of, within, and affecting Inuit Nunaat.
- **Ensure use of Indigenous Knowledge and final products are peer-reviewed and validated by Inuit –** Our people hold their own unique expertise needed to evaluate approaches, processes and final products. Scientific information is analyzed with a perspective uniquely trained to scientists. The same is true of Indigenous Knowledge. While the two sources of knowledge may complement each other in many cases, they are not the same and should be appreciated for what each is able to bring to the table. Our organizations have the authority to guide how to conduct the work, reviews and final products.
- **Ensure our knowledge is not used against us –** Ensure that our knowledge provided within research, management, decision- and policy-making, or other activities related to governance does not subsequently harm us or our communities. Work with us to ensure that our knowledge is correctly interpreted, understood and utilized to avoid its misuse

and potential harm to our people and homelands. For example, our knowledge is often shared through stories. All the information in the story is needed to understand the knowledge being shared. Consider a hunter sharing knowledge about polar bears. A story shared will often communicate the relationship between the polar bear and everything else, including our people. Work with us to understand the knowledge shared, how to use the information to make holistic decisions and understand cumulative impacts. Working with us will aid in avoiding unintentional harm to our people, the animals and all that makeup the Arctic.



A spotted seal gives itself to Wyatt Ahmasuk for the first time. Alaska. Photo: Brandon Ahmasuk.



UpaFest. "UpaFest" is a festival of upa (ascidia, sea potatoes). The village of Novoe Chaplino, Chukotka. Photo: Ludmila Makotrik.



Dog team in Nunavik. Photo: ICC Canada Archives.



Out on the ice in Greenland. Photo: Mads Fægteborg.



Heading out ice fishing in Nunatsiavut. Photo: ICC Canada Archives.



Tagiugmuit Dance group celebrating at the 2018 ICC General Assembly. Photo: Kuluk.

PROTOCOL 3: PRACTICE GOOD GOVERNANCE

Adopt robust approaches that ensure the best information is available to inform adaptive and holistic decision-making and policy is our call to all that work with us, such as **researchers, decision- and policy-makers, governments and international fora**. To move toward equitable and ethical approaches we need to build and practice good governance. This is about human behavior and acting with intent. With good governance, we will build a social norm that encapsulates all the protocols shared here. The principles of Good Governance rest upon respect for our human rights as reflected in universal human rights instruments, including the UNDRIP, as well as the equal application of the **rule of law**. They also align with our values and combined, they teach us how to see ourselves and others, how to interact and how to respond to adversity and tackle problems. Good Governance includes **transparency, responsiveness, equity and inclusiveness,** and **accountability** (see glossary). The components of good governance are seen throughout all the Protocols.
Action: Practice Good Governance.

Protocol 3 Directives:

- **Inuit governance structures must be respected –** All engagement activities must respect and work in accordance with Inuit governance structures, institutions and organizations, respecting our sovereignty and self-determination, even when not required by regional, national or international laws.

- **Address power dynamics including those embedded in formal processes –** Shift power dynamics to ensure equitable intellectual and political space, status and participation for Inuit and Indigenous Knowledge. There are many points to consider in evaluating how to address power dynamics. For example, agreeing upon timelines to support full participation; ensuring that processes for providing input align with our seasons, priorities and preferred ways of communicating. Work with us to further identify the best ways to address power dynamics within specific settings, approaches, processes and work.

- **Respect cultural differences –** Engagement activities must respect and accommodate differences in values, cultural norms and Inuit preferred communication and decision-making styles.

- **Give Back -** Prioritize relationship building and include reciprocity, community benefits and giving back. Work to shift the norm from people coming to Inuit and taking (i.e., knowledge, time, expertise) to a focus on reciprocity and giving back (i.e., information in accessible formats, funding, equipment, tools). Work to build reciprocal relationships. This will increase the impact of plans, research, decision- and policy-making and mutually beneficial activities.

- **Recognize Indigenous Knowledge as a critical component of decision-making -** Everyone involved must support the ethical use and application of Indigenous Knowledge within Inuit Nunaat. Begin with following the directives provided under the other Protocols. For example, respect Indigenous Knowledge as its own unique knowledge and the need to involve us in all aspects of work.

- **Respect and honor Inuit community needs -** Ensure all activities, research, decision-making and policy processes are not prioritized over Inuit community needs. For example, research activities should not interfere with hunting activities by disturbing animal behavior, migration routes, or risking hunters' safety. And within decision-making, ensure that time is adequately allowed for our meaningful engagement, considering our seasons.

- **Evaluate Process and Approaches -** To aid in the success of equitable and ethical engagement it is important to continuously evaluate if the intent matches the planned activities; what can be improved; and what barriers may exist within a process that are unintentionally working against equitable and ethical partnerships. We all hold different perspectives of success. Throughout evaluation processes, it is important that our perspectives and measures of success are at the forefront.



Tagiugmuit Dance group celebrating at the 2018 ICC General Assembly. Photo: Kuluk.

PROTOCOL 4: COMMUNICATE WITH INTENT

Communication with intent is our call to reframe how potential partners and decision-makers engage with us. Communication requires consistent, continuous and culturally appropriate methods. Communication with intent can eliminate unintended power dynamics and aid in building long-term relationships. Inuit may hold different understandings of communication needs and how we communicate through our body language, voice and silence. To build toward a common understanding of communication needs and to aid in respectful and transparent communication, it is important to agree upon methods, timelines, defining terms and approaches. **Action: Listen to Inuit.**

Protocol 4 Directives:

- **Ensure clear communication –** Consistent, continuous and culturally appropriate communication is needed for equitable and ethical engagement. Before work begins, agree on definitions of terms and concepts; look to Inuit for guidance on the appropriate lines of communication and frequency; use plain language, translation and interpretation of the appropriate Inuit dialects as directed by Inuit involved.
- **Listen more than you speak –** There is a need to listen, learn and build relationships to move toward meaningful partnerships and respect. Our discussions are held with a strong intent to take in what we share and move toward understanding each other. Researchers, decision- and policy-makers and international fora often take the view that they know more than us. They often focus on teaching and explaining what the problems and solutions are. Our voices hold knowledge and expertise that needs to be respected during our communications. This often requires listening with an openness to hear what is being shared before you speak.
- **Come to the table with humility and respect –** Enter discussions and work with humility and respect promotes and advances a space for mutual learning and understanding.
- **Invest in cultural translation –** Hire and engage Inuit (under the direction of Inuit entities) who can explain and demonstrate differences in linguistic and cultural meanings and facilitate understanding of differences in values, communication styles and respectful behavior.
- **Inuit must direct the processes –** Look to Inuit for leadership and guidance to set agendas, facilitate dialogues and meetings and how to govern proceedings with respect to cultural contexts. Including determining the format of the meeting (i.e., face-to-face, out on the land), language and dialects, interpretation if needed, provision of food, and the development of written materials and visuals.
- **Gather as we gather –** Behavior is extremely important to communication - key values such as listening and sharing influence how discussions occur. Meetings may also require unstructured space and time for discussion, language interpreters, the inclusion of appropriate dialects and the translation of materials available in multiple formats (i.e., written, visual and audio). For example, PowerPoint style information sessions and large

gatherings with a stage and a microphone are not our way of communicating. Many of us prefer smaller, informal gatherings, where natural conversations occur, and privacy is respected.

- **Direction on safety must be taken from Inuit –** We know how to navigate our homelands and areas of potential safety concerns. Those coming into our lands and waters should communicate with Inuit organizations to ensure activities do not compromise anyone's life and physical safety.



Inuit gather for discussions during community consultations in Savissivik, Greenland, as part of the Pikialasorsuaq work. Photo: Kuupik V Kleist.



Enjoying tea and bannock in Nunavik. Photo: ICC Canada Archives.



Gervasio Igtanloc at the Nuiqsuit Blanket Toss. Photo: Brandon Lampe.



Yunga Sergey. The village of Novoye Chaplino, in Chukotka. Photo: Lyudmila Makotrik.

PROTOCOL 5: EXERCISE ACCOUNTABILITY - BUILDING TRUST

Exercise accountability and work to build your capacity to address inequalities are our calls to all those who work with us. Exercising accountability comes in many forms. Here we focus on two critical parts of accountability that reflect responsibility and obligations. Those who work in our communities within research and decision- and policy-making hold obligations towards us and our lands, territories and waters to work with intent and do no harm. Additionally, they also hold a responsibility to build their capacity to understand our historical, colonial, and present realities and the wealth of information that Inuit have generated. These inequities can only be addressed by those operating in those systems and the burden of educating others should not fall on Inuit. **Action: Be Accountable and Build Your Capacity.**

Protocol 5 Directives:

- **Take responsibility and meet your obligations –** Demonstrate a willingness to account for your actions and subsequent outcomes in a way that is respectful of our distinct status and values.
- **Take responsibility for educating yourself –** The cultural and historical contexts of working with us and within Inuit Nunaat need to be understood. Take responsibility to learn Inuit histories, values, culture, and communication norms. Learn about Inuit government structures, institutions and the wealth of information we have publicly available. These efforts should be made before your work begins.
- **Recognize and overcome the barriers of time –** Agree upon timelines with Inuit partners before beginning work. Build into project and initiative timelines the time needed to build relationships and your capacity to conduct all the work in a way that everyone agrees upon.
- **Engagement efforts should not be duplicative –** Go the extra mile to understand who and what else has already been engaged in the communities and regions you are working in. Much Indigenous Knowledge has already been shared and it is important to identify and credit this information before entering into duplicate engagement efforts. Often Indigenous Knowledge and a high amount of effort have been provided by our people without reflection of these efforts, without sharing the data that has been collected and without addressing the challenges or concerns raised. All of this can lead to research and engagement fatigue within communities and Inuit organizations.
- **Be transparent and honest –** This begins at project conception and includes the intention and scope of work, the intended use of information, potential benefits and harm, the dissemination of information, and all other components related to the engagement (i.e., developing grants, research, decision- and policy-making).

PROTOCOL 6: BUILD MEANINGFUL PARTNERSHIPS

Meaningful partnerships are our call to institutions, governments and individuals to make a paradigm shift in your thinking, approaches, research, and decision- and policy-making processes. The paradigm shift is needed to create, maintain and hold equitable and ethical intellectual and political space for Inuit and our knowledge. Inuit values guide our lives and teach us how to interact within our communities and our environment – they shape our engagement expectations and norms. We develop meaningful partnerships through the understanding of and adherence to these values.

Action: Adopt Processes and Approaches That Foster Meaningful Partnerships.

Protocol 6 Directives:

- **Adopt processes that support multi-knowledge and holistic understanding -** Work in partnership with us to evaluate current processes that may impede equitable and ethical engagement and utilization of our knowledge.
- **Prioritize Relationship-building –** Recognize that trust takes a long time to develop but can be easily and quickly lost. Take the time and actions needed to establish and nurture trust within developing relationships.
- **Develop agreements with Inuit partners –** Ensure a shared understanding of terms, intentions, roles, processes, outputs and all other components as they pertain to relationships and the purpose of the engagement.
- **Ensure flexibility, adequate time, and recognition of seasonal calendars –** Look to Inuit potential partners to define what is needed to ensure our meaningful partnership in all work (i.e., research, monitoring). Throughout all processes, it is necessary to work with flexibility as Inuit lifestyle depends on the weather, the rhythm of animal movements and ultimately work within different seasonal calendars than many of the international fora.
- **Support Inuit-driven research and monitoring –** Inuit are providing significant insights and the evidence-based information needed to support adaptive and ecosystem-based decisions and policies. Looking to and advocating for, Inuit-driven research and monitoring efforts for direction will inform additional work (i.e., research, monitoring) needs.
- **Practice the co-production of knowledge –** Follow Inuit-guided processes to successfully bring together Indigenous Knowledge and science, while ensuring that our knowledge is trusted and respected as a unique knowledge system that comes with its own evaluation and validation processes (i.e., A Framework for Co-Production of Knowledge in the Context of Arctic Research). [6]

[6] Ellam Yua, J. Raymond-Yakoubian, R. A. Daniel, and C. Behe. 2021. A framework for co-production of Knowledge in the context of Arctic research: Negeqlikacaarni kangingnaulriani ayuqenrilnguut piyaraitgunkangingnauryararkat:. Ecology and Society, in press. Accessed on March 16, 2022, at https://www.ecologyandsociety.org/vol27/iss1/art34/

- **Support opportunities for our people to convene and discuss our knowledge with each other –** Respect the processes of coming together. Holding discussions, feasts, celebrations and other culturally appropriate gatherings are equally important practices for sharing information, knowledge and making collective decisions.

- **Ensure the results of your work have equitable outcomes –** Inuit should not bear the burden of work or decisions enacted by others. Historically and today, many climate change initiatives, conservation strategies, industry development and international policies have burdened our people. The burden is the result of work, research, decisions and policies made without our equitable involvement, approaches that do not reflect our way of life, our concepts of balance and taking care of the environment and recognizing that people are part of the ecosystem.



Ludmila Makotrik at UpaFest and her delicious soup made of walrus meat and upa. The village of Novoye Chaplino in Chukotka. Photo: Maria Karnaukhova.



Landing a beluga whale: family and friends exercising food sovereignty. Photo: Duane Smith.



Cutting up a harp seal in Greenland. Photo: Kuupik V Kleist.



Cameron Okbaok from Alaska. Cameron shares, "As I was growing up, my father Jerry made me see the importance in going out in the country to get our own food." Photo provided by: Cameron Okbaok.

PROTOCOL 7: INFORMATION AND DATA SHARING, OWNERSHIP, AND PERMISSIONS

We call on researchers, funders, decision-makers, governments and international fora, to follow our guidance and respect our knowledge and recognize our distinct contributions. This must be reflected in all outcomes, materials, final reports and products and be completed in accordance with both the terms set by the individuals and collective institutions engaged. The same must apply to data sharing as well as the institutions and repositories identified to store such materials and products.

Inuit need access, ownership and control over information, data and materials pertaining to our knowledge, people, culture, resources and homelands. This includes application to all aspects of monitoring and research design, information/data management planning and data collection. Our access, ownership and control extends to the archiving and preservation of Indigenous Knowledge, information and materials. Concepts of data sharing, ownership, and permissions must be discussed at length with the Inuit communities, organizations and governments involved to ensure Inuit communities and our knowledge are protected and properly used.
Action: Recognize Inuit Ownership of Information.

Protocol 7 Directives:

- **Agree upon principles of ownership of and permission –** These concepts should be discussed early with us, and work should be responsive to our direction. Processes and agreements should ensure Inuit ownership of and access to their knowledge. Inuit should direct permission for how this knowledge is used. Agree upon a process for seeking permission to utilize information from the Indigenous Knowledge shared in future applications. It is important to remember, as shared in Protocol 1, FPIC applies to all these directives, including ownership and permission.
- **Access to Information and Data –** Inuit access to all raw information and data collected within Inuit Nunaat should be agreed upon and ensured. Including scientific information and data.
- **Involve Inuit in the analysis and interpretation of results –** Inuit organizations, communities, or individuals providing Indigenous Knowledge must participate in the analysis of information and the interpretation of research, decision and policy outcomes. This includes equitable involvement in the determination of relevance and applicability of the results and policy outcomes to our people.
- **Give credit where credit is due –** Inuit organizations, communities, or individuals must be acknowledged and receive credit for the Indigenous Knowledge, expertise and information provided to others in a way that has been agreed upon and directed by the community or individuals.
- **Require Inuit review and agreement on all materials and products –** Inuit engaged in producing those materials, information and products must have the opportunity to review results prior to public release in order to identify incorrect or sensitive information.

Report back in appropriate and accessible language – Engagement does not end when materials are made public. The impact of such materials or final products should be communicated and provided to Inuit concerned. For example, sharing information and products through discussions.


Out on the water preparing for whaling season in Alaska. Photo: Billy Adams.


Qetun'aq, a Yup'ik artist in Alaska, shares a Yup'ik bow he made following his Grandfather, Ayaginar's work. Qetun'aq shares that the process is rooted deep in spiritually while thinking in my own language. Photo: Qetun'aq Charles.


On the tundra. Village of New Chaplino in Chukotka. Photo: Elena Kaminskaya.


Lene Kielsen Holm and colleague. Lene embodied our values in all of her actions. She advocated for the equity of our people and knowledge Internationally and nationally. Photo: Mads Faegteborg.


Heading home in Nunavut. Photo: ICC Canada Archives.


Air Inuit Twin Otter in Ivujivik, Nunavik, Canada. Inuit own and operate numerous successful businesses across Inuit Nunaat and beyond, including Air Inuit. Photo: Stephen Hendrie.


The beginning of the long-awaited hunt. Novoye Chaplino village in Chukotka. Photo: Andrei Makotrik.


Smoking char in Greenland. Photo: Kuupik V Kleist.

PROTOCOL 8: EQUITABLY FUND INUIT REPRESENTATION AND KNOWLEDGE

Equitable funding of our representation and knowledge is our call to reform funding for research and decision- and policy-making structures that impact our homelands. With equitable funding, our experts can represent the breadth of Indigenous Knowledge, which by its nature includes Inuit priorities, perspectives, expectations and culturally appropriate solutions. The means are required to enhance capabilities across communities, places where gaps exist, empowers us and contributes to long-term efficiency in future projects.
Action: Provide Equitable Funding.

Protocol 8 Directives:

- **Evaluate, reform, and work to address inequities in funding structures –** Equitably support Inuit engagement and Inuit driven-work through processes that are compatible and acceptable to our people and our communities.
- **Require culturally appropriate ethics training –** Funders need to ensure that those they support hold the appropriate knowledge and training to work within the Arctic. Requiring culturally appropriate ethics training specific to working with Indigenous Peoples will aid in ensuring a standard level of competency.
- **Support Inuit organizations and governments in determining their funding needs –** Work with Inuit to identify what funding needs are and the most effective ways of receiving the funding to support the work. Agreeing upon the needs ahead of time will ensure adequate funding to support the many components needed for equitable and ethical approaches. Work to ensure that the funding structures can accommodate these needs and approaches. For example, funding should support all that an Inuit organization identifies as needed to bring our people together to share information and make decisions. Bringing people together may require having food and gifts to share, cultural performances, and translating materials into different Inuit dialects. Another example is to ensure that funding structures support processes that an Inuit organization would use to establish a monitoring program rooted in Indigenous Knowledge and science.
- **Determining the allocation of funds –** Uphold Inuit authority to determine the allocation of funds and logistical support to communities. Such funding should be increased annually beyond the rate of inflation and in proportion to need.
- **Take direction from Inuit –** Working with us and agreeing upon the needs ahead of time will ensure adequate funding to support the many components needed for equitable and ethical approaches.
- **Research and Monitoring funding should flow to Inuit entities -** Outside research and monitoring projects should heavily involve Inuit input and direction. The establishment of Inuit-led review bodies for funding applications will help gain needed insight into appropriate approaches and guidance to improve potential work. Crucially, it will shift

power dynamics that are associated with decision-making about what is funded (i.e., Inuit Qaujisarnirmut Pilirijjutit).[7]

- **Provide appropriate compensation –** Inuit need to be compensated for our knowledge, expertise, time, and labor. Agree upon appropriate compensation before work begins. This compensation should be reflective of a person's expertise. For example, a Hunter's knowledge is extensive and should be par to that of a researcher or technician or the amount that the Hunter has identified as required.

- **Prioritize local hiring –** Take the necessary measures to provide locally paid positions and work early in the process. Inuit organizations and governments can provide direction regarding appropriate skills, strengths and knowledge required for the work, as well as to determine the compensation and pay rates.



Aklavik Drummers and Dancers performing at the 2018 ICC General Assembly. Photo: Jacki Cleveland.



Drummers from Alaska celebrating at the 2018 ICC General Assembly. Photo: Jacki Cleveland.



Ensemble White Sails. The settlement of Laurentia, in Chukotka. Photo: Vladimir Silpin.



Singing Choir Qissiat celebrating at the 2018 ICC General Assembly. Photo: Jacki Cleveland.

[7] Inuit Qaujisarnirmut Pilirijjutit. Accessed on March 21, 2022. https://arcticnet.ulaval.ca/inuit-qaujisarnirmut-pilirijjutit/.

CONCLUSION

Inuit developed these protocols to support Inuit sovereignty, self-determination and self-governance. It is through decolonization and cultural revitalization efforts that make room for significant changes, such as the EEE Protocols, that we continue to assert the future we want for ourselves – a future in which we can fully, effectively and meaningfully participate in all activities, conversations about, and decisions affecting our homelands. Implementation of the protocols by international organizations, institutions and individuals will ultimately require a paradigm shift in how they approach engagement with Inuit, the utilization of Indigenous Knowledge and ultimately work to build equitable and ethical engagement and partnerships with us to establish a standard for international work, making decisions and developing policies.

Our holistic approaches and living as one with the environment have enabled us to not just survive but thrive in the Arctic, in conditions that others often describe as 'hostile' and 'harsh'. We are living proof that our culture and our knowledge enable fruitful living under extreme conditions and in a changing world. Our insights are valuable for all of humankind and are indispensable for the Arctic. Inuit welcome institutions, people and governments to begin, foster and continue meaningful relationships with us in all manner of work across our homelands and throughout the Arctic. These protocols provide a foundation for success through equitable and ethical engagement and partnerships.

The Chair and Executive Council of the Inuit Circumpolar Council hereby confirm the unanimous approval and adoption of the Circumpolar Inuit Protocols for Equitable and Ethical Engagement.

Dalee Sambo Dorough - ICC Chair

Jim Stotts
Vice Chair, Alaska

Hjalmar Dahl
Vice Chair, Greenland

Vera Metcalf
Member, Alaska

Nuka Kleemann,
Member, Greenland

Monica Ell-Kanayuk
Vice Chair, Canada

Liubov Taian
Vice Chair, Chukotka

Lisa Koperqualuk,
Member, Canada

Elena Kaminskaya
Member, Chukotka

GLOSSARY: These terms are defined as they are used in this document. Please note that it is important to define and agree upon terms with Indigenous partners during engagement processes.

Accountability – Within good governance speaks to the relationships, obligations and responsibilities that we all hold. These protocols seek to ensure that those who work with us and within Inuit Nunaat, through research, policy and decision-making take their obligations towards us and our lands, territories and resources seriously.

Best available information – Best available information may come from Indigenous Knowledge or a combination of Indigenous Knowledge and science. Within this report, the term is used to indicate needed information from both Indigenous Knowledge and/or science needed for research and decision- and policy-making.

Community – The term community includes and extends beyond the towns, villages, or settlements in which Inuit live to include the people who live in our communities, our governance structures, our chosen leadership and those belonging to these communities who may be living far away. Broad support for work must be achieved through attention to all components of the community.

Ethical – Work is ethical when it adheres to principles of right and wrong, which must necessarily include Inuit conceptions of right and wrong and must also actively work against colonial processes.

Equity and Inclusiveness – Within good governance speaks to fairness, equitable treatment and inclusion through direct and meaningful actions, consistent with our conceptions of engagement. Aligning intent with actions (being effective and efficient) through the implementation of these protocols will ensure constructive outcomes and prevent results that are inaccurate or potentially damaging to our people, our homelands and the Arctic.

Equitable – Equity is more than equality. It includes providing the appropriate resources, opportunities and responsibilities as others, even if additional attention, resources and space are needed to accommodate that participation.

Fair – Ensuring that activities recognize and respect cultural differences and values.

Funders – Individuals, organizations, agencies and governments that donate money to causes in line with their own work, ideals and morals.

Governments – Local, regional and national bodies that are in charge of governance. This includes Indigenous governance structures, whether as formalized governments or Indigenous governments. At times, the term governments may refer to all governments, or only to external governments. External governments refer to governments that do not fall under Inuit democratic processes.

Indigenous Peoples – Inuit are an Indigenous People of the Arctic. Our status, rights and responsibilities as a people among the peoples of the world and as an Indigenous People, are exercised within the unique geographic, environmental, cultural and political context of the Arctic.[8] This has

Caribou in the Inuvialuit Settlement Region. Photo: Chris Kelly.

[8] ICC. 2009. A Circumpolar Inuit Declaration on Sovereignty in the Arctic.

been acknowledged in the eight-nation Arctic Council, which provides a direct, participatory role for Inuit through the permanent participant status accorded to the Inuit Circumpolar Council and five other Indigenous organizations.

International fora – International organizations such as the United Nations, Arctic Council and the International Arctic Science Committee, which deal with the international development of research, management, policies and laws that influence national bodies. Associated working groups and subsidiary bodies. For example, the Arctic Council, UN bodies, such as the Convention on Biological Diversity, the UN Framework Convention on Climate Change and the International Maritime Organization.

International work – Activities that involve all manner of land, water, resources, governance, education, research and other areas within Inuit homelands or affect Inuit within the international sphere. This includes initiatives, international policies, conventions and agreements that deal with Inuit or Inuit territories, (i.e., work-related to decision-making, policy development, observation and monitoring programs, assessments, research). It includes, but is not limited to, any work conducted under the Arctic Council and any United Nations body.

Just – Adhering to human rights conventions, including recognition and respect for Indigenous rights under the UNDRIP and the responsibility of state parties and others to enact those conventions.

Research – Refers to the collection of information and encompasses monitoring activities and assessments. At times, both research and monitoring are referred to within the document. When monitoring is explicitly stated within a protocol, or narrative, it emphasizes the need to apply the protocol to monitoring activities.

Researchers – Those collecting information through Indigenous Knowledge, science, management, or policy on behalf of institutions, organizations and agencies.

Resources – References to 'resources' in this document can refer to (a) natural resources, such as timber, minerals, energy, lands and waters, to (b) wild living resources such as plants and animals, food sources, and (c) human resources, such as time, capacity and funding. Some Inuit have expressed concern with the way the term resources is used within international fora. The use of the term can often give the impression of objectifying animals, plants, land, water and all other pieces that are more than what they offer to humans. When the term resources are used in this document, it is with respect for all that we hold a relationship within the Arctic.

Responsiveness – Within good governance suggests reacting in a positive fashion to our way of life, values, customs, ideas, priorities, decisions and choices in the context of monitoring, assessments, research, decision-making and other activities within our communities and in relation to our lands, territories and resources. Responsiveness also calls for a consensus-based approach to ensure that all people involved are meaningfully engaged.

Rule of Law – The "rule of law" refers to impartial legal systems that protect the human rights and civil liberties of all citizens, particularly minorities. The United Nations has affirmed that "human rights, the rule of law and democracy are interlinked and mutually reinforcing and that they belong to the universal and indivisible core values

and principles of the United Nations." In this document, we include the rule of law as one of the principles of good governance that must be upheld in order to ensure ethical, equitable engagement of Indigenous Knowledge consistent with our distinct rights as Indigenous peoples, and essential to consultation and cooperation in all dimensions of and actions concerning our knowledge.

Science – As the Indigenous Knowledge definition shared indicates, Indigenous Knowledge is systematic and has its own methodologies, validation and evaluation processes. Similarly, science is a systematic knowledge system, with specific methodologies, validation and evaluation processes. There is a distinction between Indigenous Knowledge and science. Indigenous knowledge is equitable to western science.

Self-Determination – Is our legal right as a distinct people to decide our own destiny. Central to our self-determination is our right to freely determine our political status, freely pursue our economic, social, cultural and linguistic development, and freely dispose of our natural wealth and resources. This includes the right to determine how and when our knowledge will be used, the right to say no and much more. States are obligated to respect and promote the realization of our right to self-determination.[9]

Self-Governance – The ability for Inuit to determine their own affairs, which is protected under international conventions and regional and national laws and policies.

Sovereignty – Sovereignty is a term that has often been used to refer to the absolute and independent authority of a community or nation both internationally and externally. Sovereignty is a contested concept that does not have a fixed meaning. For Inuit living within the states of Russia, Canada, the USA and Denmark/Greenland, issues of sovereignty and sovereign rights must be examined and assessed in the context of our long history of struggle to gain recognition and respect as an Arctic Indigenous Peoples having the right to exercise self-determination over our lives, territories, cultures and languages.[10]

Transparency – Within good governance means that it is easy for us to see what others are doing and what actions are being performed within our communities and across our homelands and to know about such events in advance. Practicing transparency requires openness, communication and accountability.

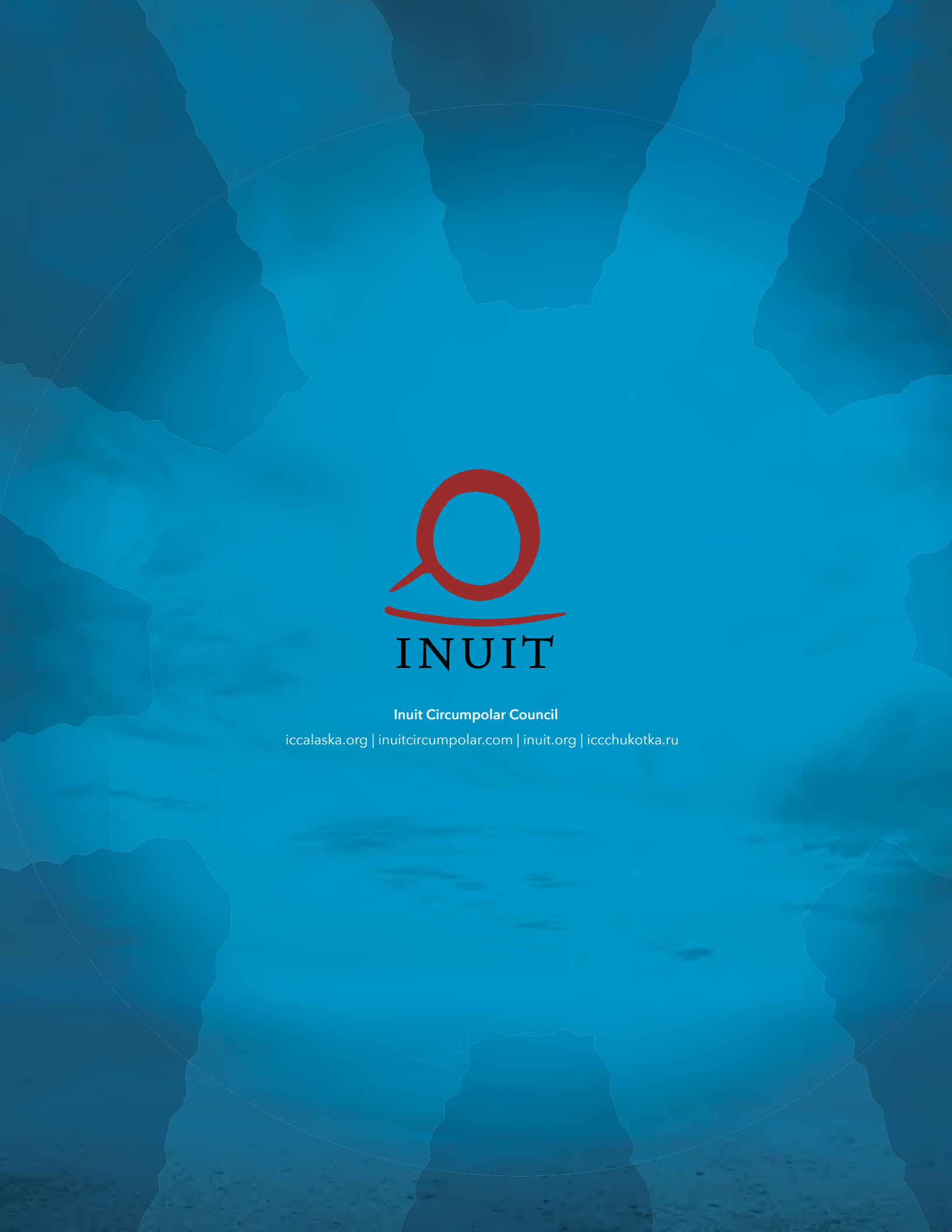
Work – Activities that involve all manner of land, water, resources, governance, our people, animals, plants, research and other areas within Inuit homelands or affect Inuit regionally, nationally and internationally. This work may be conducted by people such as researchers, managers, practitioners, decision- and policy-makers, international fora, international working groups, constituted bodies and subsidiaries and governments.

Inuit from across the circumpolar drumming and dancing at the 2018 ICC General Assembly. Photo: Jacki Cleveland.

[9] ICC. 2009. A Circumpolar Inuit Declaration on Sovereignty in the Arctic.

[10] See Footnote 9





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