

THE SÁMI ARCTIC STRATEGY SÁMI ÁRKŦALAŠ ÁIGUMUŠAT SAMISK STRATEGI FOR ARKTISKE SAKER

*Securing enduring influence for the Sámi people in the Arctic
through partnerships, education and advocacy*



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Introduction

The Saami Council has worked on Arctic issues since its early days. Seeing an increased national and international focus on the Arctic, the Saami Council has identified a need for an Arctic strategy to guide its work in this important area. This Arctic strategy aims to establish the Saami Council as an active partner for the civil Sámi society, governments, NGOs, IGOs, and others that, through international cooperation, will build a strong and sustainable Sápmi in the Arctic.

This strategy aims to serve as tool for implementing long-term and sustainable programs that improve access for the Sámi people to the same opportunities that are afforded to other Arctic inhabitants. This strategy also shines the path towards decolonizing Sámi society and aims at securing the Sámi people's right to self-determination now and for future generations.

The Saami Council defines the traditional Sámi land as Arctic region. All Sápmi is included, when Saami Council address Arctic questions. In Norway and Sweden Sápmi stretches further south than Norway's and Sweden's Arctic definition. Finland defines itself as an Arctic state, while the area defined as Sámi

reindeer husbandry land is smaller than our traditional definition of Sápmi. In Russian Federation, Sápmi is a minor part in western Russian Arctic. The Arctic strategy will support the Saami Council's relation to the global Arctic discussion. The ultimate goal is that Sápmi is recognized and that Saami people are treated as equals by the greater society.

This strategy must be read in context of the 2017 EU Arctic Stakeholder Forum Sápmi Report on investment priorities.¹

¹ Annex II: EU Arctic Stakeholder Forum Sápmi Report - "We do not need much – but we need it even more", Saami Council April 7, 2017



Acting as a robust and reliable partner on Arctic Sámi issues

The Saami Council is a voluntary Sámi organization (a non-governmental organization), with Sámi member organizations in Finland, Norway, Russia, and Sweden. The Saami Council was established in 1956, and is one of the oldest indigenous peoples' organizations in the world. The headquarter is in Karasjok, Norway. Satellite offices are established and moved flexibly, depending on where human resources are available in Sápmi. The Saami Council is funded by grants, mainly from the four states listed above.

The primary aim of the Saami Council is the promotion of Sámi peoples' rights and interests in Sápmi, the four countries where the Sámi people live. The main tasks of the Saami Council are to consolidate the feeling of solidarity among the Sámi people, to attain recognition for the Sámi as a nation, and to maintain the cultural, political, economic, and social rights of the Sámi, both in the legislation of the four states (Finland, Norway, Russia and Sweden) and in agreements between the states and Sámi representative organizations.

A STRONG ORGANIZATION ATTRACTS SUCCESS

The Saami Council has many competitive advantages, compared to other Sámi non-governmental organizations. As many of the Sámi non-governmental organizations are members of the Saami Council, the Saami Council has extensive knowledge of, and capacity in, many sectors of the Sámi community. Through its work in the Arctic Council, the Saami Council is also part of a strong international family with access to one of the world's best communities working on Arctic science. As a Permanent Participant in the Arctic Council, the Saami Council also sits at the decision-making table on Arctic issues. A flexible organizational structure, which gives employees the possibility to work remotely, attracts skilled workers. This organizational model empowers and builds capacity in the Sámi communities outside core Sámi areas.

The main weakness of the Saami Council is a lack of predictable funding. The Saami Council is mainly funded by grants from the Nordic states and by comparatively minor contributions from other partners. All

grants must be reapplied for on an annual basis. Grant applications and follow-up reporting occupies much of the administrative capacity of the organization.

MEASURES

The Saami Council's member organizations should communicate the benefits of being affiliated with, or working for, the Saami Council.

- The Saami Council should develop a database containing information on Sámi researchers and other experts in Sápmi.
- The Saami Council should hire a grant writer who will be responsible for fundraising and reporting on grants.
- The Saami Council should develop a specific fundraising strategy in order to strengthen the organization's financial capacity. The strategy should consider (1) the need for adjustments in current funding regimes, (2) how small grants and access to unsecured loans can be a funding source for the Sámi communities, and (3) ways and means to ensure Sámi representation in funding program committees. The funding strategy should be seen as part of capacity-building of Sámi communities and the Saami Council.
- The Saami Council should facilitate training and networking opportunities for the Sámi communities, including connections between early-career and more established researchers, decision-makers, and other Arctic residents.

- The Saami Council should continue to communicate actively using social media platforms and consider using the hashtag #UniteSapmi when using social media. The Saami Council should explore ways to better coordinate its communications work with other Arctic stakeholders including the Arctic Council Secretariat, the Indigenous Peoples' Secretariat, and the Arctic Council Working Groups.
- The Saami Council should organize, together with all three Sámi parliaments and other relevant Sámi partners, public hearings/meetings/consultations on relevant Arctic projects.

INTERNATIONAL DIPLOMACY AND COLLABORATION

The Saami Council has an extensive international commitment in areas related to indigenous issues, including human rights, the Arctic, and the environment.

The Arctic Council is the primary forum for collaboration in the Arctic; it is where Arctic issues are discussed. The Saami Council is one of six Permanent Participants — indigenous peoples' organizations that are one of the unique features of the Arctic Council. The Indigenous Peoples' Secretariat (IPS) offers secretariat functions to the six Permanent Participants of the Arctic Council. The Saami Council, in collaboration with four of the other Permanent Participants, has also (as of May 2017) established the Álgu fund.² The Saami Council is an observer to the Working Group on Indigenous Peoples (WGIP) under the Barents Euro-Arctic Council (BEAC). Many of the projects in the BEAC are similar to projects in the Arctic Council. In addition, regional projects in the Barents region have a more narrow geographical scope, compared to projects of the Arctic Council.

MEASURES

The Saami Council will continue its work in the Arctic Council, in which it will:

- Strive for Sámi participation in all six Arctic Council working groups and work to secure an indigenous co-chair in all working groups;
- Welcome new Observers to the Arctic Council with the expectation that they will demonstrate good will and respect for the values, interests, culture, and traditions of the Sámi people, and will show both political willingness and financial ability to contribute to the work of the Permanent Participants and other Arctic indigenous peoples;
- Host at least one annual meeting between Arctic Council observers and Permanent Participants (The IPS could facilitate such meetings. Annual meetings create a forum in which the Saami Council can discuss common projects and share information with Arctic Council Observers.);
- Actively use the Indigenous Peoples' Secretariat (IPS) to add capacity to the Saami Council, including by placing interns on a regular basis at the IPS and the working groups secretariats;
- Continue to support the Álgu Fund; and
- Organize pre-meetings with the Sami Parliaments that are members of their respective national delegations.
- The Saami Council will attend the Working Group on Indigenous Peoples (WGIP) under the Barents Euro-Arctic Council and contribute to knowledge-sharing between the BEAC and the Arctic Council on indigenous issues.

² For more information on the Álgu fund, please see <https://gwichincouncil.com/%C3%A1lgu-fund>



Ensuring the right to choose

The Sámi people have the right to self-determination. That includes the right to determine and develop priorities and strategies for the development or use of lands and other resources in Sápmi. This right, and other rights indigenous peoples have under international law, shall guide the work of the Saami Council in the Arctic.

MEASURES

- The Saami Council should more frequently involve its Human Rights Unit in Arctic issues. This will help to secure the legal foundation that underlies and protects the Sámi people's activities in the Arctic.
- The Saami Council should advocate for the right of indigenous peoples to give or withhold their free, prior, and informed consent in non-coercive negotiations prior to activities being established and developed on their customary lands.
- The Saami Council should consider conducting a review of national legislation on Sámi rights to see if they are in compliance with international law.

Addressing climate change and environmental protection

The Arctic is highly variable by nature. The availability of many resources is cyclical or unpredictable, but the Sámi people have for millennia depended on, and adapted to, the environment. Their knowledge of their surroundings is a vital resource for their well-being, but also a rich source of information for others wishing to understand the Arctic ecosystem.

MEASURES

The Saami Council will:

- Continue to support the UN Framework Convention on Climate Change and commit to contribute to the fulfillment of the 2015 Paris Agreement.
- Continue to be an active partner in the Arctic Council and enhance the Saami Council's efforts in the Arctic Council Indigenous Peoples Contaminant Action Program (IPCAP) Expert Group under ACAP.
- Develop a climate- and socio-economic model for Sápmi focusing on the impacts of climate change, the economic and societal costs of climate change damages, risk mitigation, and adaptation
- Initiate a project on Sámi place-names as indicators of environmental change.
- Initiate a pilot project on climate-related financial disclosures in Arctic investments.



Deploying Sámi Indigenous Knowledge and science as a catalyst for Sápmi's path forward

The Sámi people have lived in the Arctic for millennia and have, through subsistence living, gained extensive knowledge of how to live prosperous lives in the Arctic. As the Arctic changes, due in part to climate change and in part to new activities exploiting the region's natural resources, there is a need for new knowledge about how these changes affect the Arctic. It is vital that production of new knowledge is based on the needs of the people living in the Arctic. The Saami Council believes that the best way of producing these tools is through respectful use and acknowledgement of Sámi Indigenous knowledge.

Greater effort must be made by the Saami Council to incorporate Sámi Indigenous knowledge, to engage Sámi communities and institutions in setting priorities, co-designing and co-producing research, and to disseminate this knowledge by ensuring access to research data and results. As a first step to implement the above, the Saami Council has developed a list of knowledge gaps and research needs and, which is attached to this document³. The objective of the list is twofold:

To provide guidance for Sámi institutions, students and politicians to make priorities for their knowledge production and identify research topics.

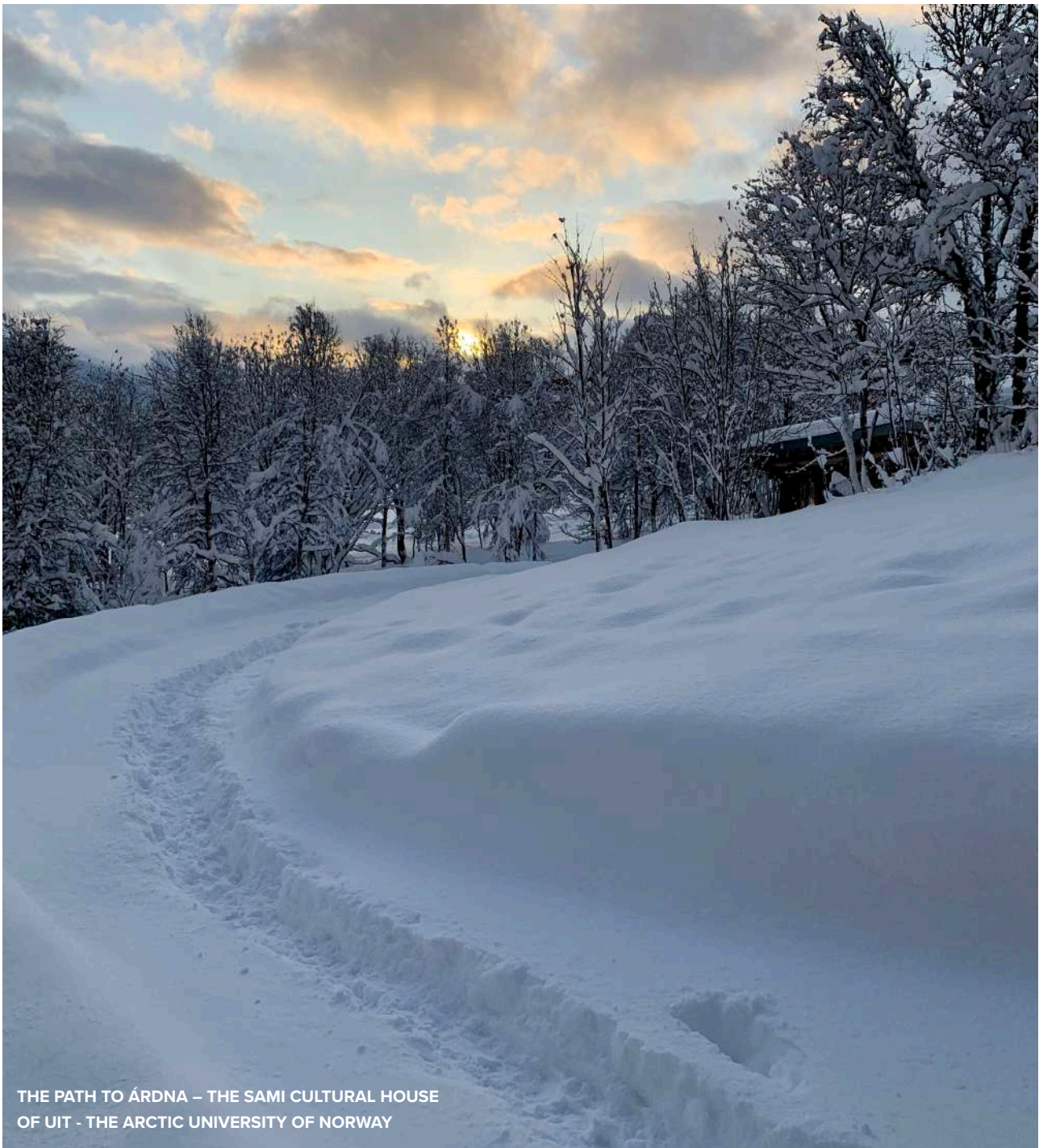
To provide guidance for Sámi institutions to identify topics when seeking collaborators in Arctic research. It is essential to build long-term human capacity among the Sámi people, and to ensure relevant observations and research through training, education, effective public engagement, and the adoption of shared principles to guide research activities.

MEASURES

- Build constructive relationship between producers and users of knowledge, including Sámi Indigenous knowledge, in order to improve understanding of the vulnerability and resilience of Arctic environment and Sámi societies.
- Concentrate on research to understand the consequences of continued resource development, including risk-based assessments. This includes fish farming, extractive industries, tourism, management regimes for predators in relation to reindeer husbandry, conservation of land and water, hydro- and wind-energy projects, forestry, railway and other activities similar to these;
- Perform integrative analyses of sustainability and actionable adaptation policies and challenges for Sámi communities, including in the areas of food security, access to new technology, and connectivity (communication networks and services such as e-learning, digital health, connectivity to media and telecommunication).
- Understand the impacts - both ecological and societal - of extreme weather events.
- Assess the diverse impacts of climate change and human activities on Arctic biodiversity, and its consequences for ecosystem goods and services and society.
- Examine the role of institutions, resources, and traditional and emerging economies as factors and instruments of sustainable development.

3 Annex I: "Building Knowledge in Sápmi - A List of Knowledge Gaps and Research Needs", Saami Council, September 2019.

- Create meaningful and longer-term involvement platforms for Sami institutions in international research communities, and secure knowledge-sharing among the same partners.
- Encourage Sámi institutions, including the Sámi University College, to take an active role in educating and bringing capacity to national and international institutions with regard to Sámi cultural competency.
- Secure Sámi participation at Arctic Science Summit Weeks, joint event of the Scientific Committee on Antarctic Research (SCAR) and the International Arctic Science Committee (IASC).



THE PATH TO ÁRDNA – THE SAMI CULTURAL HOUSE
OF UIT - THE ARCTIC UNIVERSITY OF NORWAY

The Saami Council as a partner in policy-making and decision-making on Arctic issues

The Saami Council, as an NGO, plays a major role in pushing for indigenous peoples' rights and sustainable development in the Arctic. As a representative for the Sámi civil society, the Saami Council can contribute to transparent processes and that the voice of the people actually living in the Arctic is heard when decisions are made.

MEASURES

- The Saami Council should seek annual consultation meetings on Arctic issues with governments in all four countries in which the Sámi people live.
- The Saami Council should strive for the implementation of recommendations from international bodies, such as the Arctic Council, on meaningful engagement of indigenous peoples.
- The Saami Council should encourage national, regional, and local bodies, such as offshore and land-management regimes, to be designed and operated in a transparent and accountable way, thereby gaining and sustaining the confidence of the Sámi public.

RESOURCE DEVELOPMENT ON SÁMI LAND

Resource development in Sápmi must be sustainable. The proponent(s) of a resource development project bears the burden of demonstrating that the proposed development is sustainable. Resource development proposals for Sápmi must be assessed holistically, placing human needs at the center. They must serve the needs of the Sámi people today without compromising the ability of the Sámi people to meet their needs in the future. And the projects must meet the legal international standards that protect indigenous peoples.

It is vital that resource development in Sápmi promote the physical and mental health of communities and individuals within Sápmi. Resource development must enhance, not detract from, Sámi food security.

In a contemporary context, healthy Sámi communities in the Arctic require the establishment, maintenance, and improvement of core infrastructure needs, including housing, education, healthcare and social-service delivery infrastructure, and core communications networks that facilitate both public-sector activities and private-sector entrepreneurship.

MEASURES

The Saami Council will apply the following principles and measures to secure sustainable resource development in Sápmi.

- Determine and deploy the best available western science and Sámi Indigenous knowledge and standards when determining the sustainability of a resource development initiative.
- Continue to support Sámi communities in protecting Sámi traditional land.
- Develop a toolkit for Sámi communities for natural resource projects on indigenous land. The toolkit should be combined with training courses to empower communities, teaching them how to use available laws and negotiations to advocate and lobby for their interests.
- Promote the recommendations in the “Arctic Environmental Impact Assessment and Meaningful Engagement in the Arctic” report (2019) and call for holistic approach and meaningful engagement in Environmental Impact Assessments and similar strategic planning processes in Sápmi.

Continue efforts to carry out Indigenous-led impact assessments with the aim to secure the rights of indigenous peoples in the Arctic that would balance economic benefit with environmental and climate goals, incorporate environmental and social concern and cumulative impacts into the analysis.

ECONOMIC GROWTH ON SÁMI PREMISES

Sámi traditional subsistence living is an old form of entrepreneurship. Sámi products were, and still are, important commodities on both national and international markets. It is therefore important to strengthen and develop these old traditions, thus fostering a strong and resilient Sámi society based on the renewable resources available in Sápmi. Reindeer husbandry plays a crucial role in Sámi societies, but other ways of life are also important to protect, such as traditional gathering culture and the use of marine products. Sámi handicrafts, using new design and technologies, also merit attention and support.

MEASURES

- **Organize a Sámi Business Summit, at which Sámi entrepreneurs and potential investors can meet and share ideas, innovations, and new technologies. Such a Summit could be organized under the framework of the Arctic Economic Council.**
- **Call for the development of an Arctic Stewardship, a system to promote sustainable business behavior in the Arctic including a certification system.**
- **Develop standards for tourism on Sámi land that would ensure that Sámi communities benefit from increased human activity in this fragile environment.**
- **Explore how tax regimes within Sápmi can be altered to support economic growth on Sámi premises.**
- **Offer training to tax authorities to help them understand reindeer husbandry in more detail so that equal use of tax principles is applied throughout Sápmi.**
- **Explore how international trade regulation affects export of traditional commodities, including reindeer meat.**

CULTURE AND LANGUAGE

The promotion and protection of Sámi languages and Sámi culture have long been major priorities for the Saami Council. Cultural diversity strengthens Sámi identity and enhances sustainable local communities where people live. Cultural diversity also creates job opportunities rooted in the Sámi way of life. At the same time, the cultural sector faces a variety of issues and challenges; this includes not only access to capital, but technology and market access as well. Some of these challenges are best dealt with at an international level. To tackle some of the issues, the Saami Council is focusing on promoting cross-border mobility, encouraging transnational circulation, and fostering intercultural dialogue.

The Sámi languages are a source of knowledge, a way of communicating among Sámi people across national borders, and a factor for job mobility in Sápmi. However, all Sámi languages are endangered and need special attention for revitalization and standardization. International collaboration is needed to identify best practices and best available technologies to support and develop strong language platforms.

Culturally and linguistically appropriate services are respectful of and responsive to the beliefs, practices and needs of the Sámi people. Cultural competency is crucial as a resource for health care providers and educational institutions (and others) to improve their knowledge and understanding of culture, language, and health literacy. The Saami Council should therefore initiate a project on culturally appropriate services that promote cross-cultural communications skills.

MEASURES

- **Include the Saami Council Cultural Unit more in international work.**
- **Continue to use and translate important documents into all Sámi languages.**
- **Continue to support projects on revitalization of the Sámi languages, especially on the Russian side of Sápmi.**
- **Continue to develop and support computer-assisted linguistics.**
- **Organize an international youth and elders' symposium as part of people-to-people collaboration across Sápmi to collect Sámi traditional terminology and Indigenous knowledge.**

- Follow up the outcomes of the 2019 International Year on Indigenous Languages and support potential UN decade on indigenous Languages and Traditional knowledge.
- Develop a project to support Arctic Indigenous languages, document terminology related to biodiversity, climate change adaptation and resilience and understand the interconnections between culture and nature.
- Explore how culture and digital technology can work better together.
- Consider a pilot project on the economy of cultural diversity or an Arctic Indigenous Design Archive project





ANNEX I

Building knowledge in Sápmi – A List of Knowledge Gaps and Research Needs



SAAMI COUNCIL – 20 SEPTEMBER 2019

Introduction

Through history, the knowledge accumulated and transferred from generation to generation have been the knowledge foundation for living generations to base their choices, decisions, and strategies upon. This knowledge is unique and has developed through close relationship with the Arctic surroundings and the sustenance activities connected to the utilization of the living resources. A knowledge closely connected to the knowledge holder and their land, waters, livelihood, beliefs and spirituality, and adapted to the Arctic conditions and thus the governance by the people and society concerned.

The Sámi society is today balancing the modern way of life with traditional worldview and way of life. The Sámi people is governed by national laws and regulations suited for the four respective states within Sápmi. Institutions have been established to support the Sámi societies. Sámi parliaments and organizations make decisions to protect and develop the Sámi culture, within the different national frameworks the Sámi people reside within. There are many needs for further knowledge development, both in documenting existing and living Indigenous knowledge and to conduct research supporting the knowledge foundation for decision-making for the Sámi people.

The Sámi society, as all societies, needs a knowledge foundation to base the decision-making upon. This is particularly important in a time of rapid societal, environmental and economic changes. Without such knowledge base and data, decisions and policies will have to be based upon assumptions. It is often said, that science builds societies. Research and science priorities and programs are developed based on the need the political level and governing bodies see for the future development of their society. The Sámi society sees a lot of gaps in knowledge to document and learn about the past, to understand the present and prepare for future challenges for the Sámi people. To identify knowledge gaps and research needs is in itself empowerment of the people.

Rationale

Based on the Arctic Council Permanent Participants definition, the Indigenous Knowledge is a systematic way of thinking and knowing that is elaborated and applied to phenomena across biological, physical, cultural and linguistic systems. Indigenous Knowledge is owned by the holders of that knowledge, often collectively, and is uniquely expressed and transmitted through indigenous languages. It is a body of knowledge generated through cultural practices, lived experiences including extensive and multi-generational observations, lessons and skills. It has been developed and verified 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.

The objective of the list of research needs and knowledge gaps is twofold: i) to provide guidance for Sámi institutions, students and politicians to make priorities for their knowledge production and identify research topics. It would identify knowledge gaps and motivate for further research and help identifying research fields, ii) to provide guidance for Sámi institutions to identify topics when seeking collaborators in Arctic research, e.g., with Arctic Council observers and when seeking collaboration/partnership in big programs such as EU Research programs/ Nordic programs/Interreg and so on. Maybe it could also be a useful tool for Sámi institutions and organizations to coordinate their initiatives and support each other in knowledge production.

Documentation of indigenous knowledge is an internal matter for the Sámi society and should be conducted in the local communities, through existing institutions such as museums or other locally based knowledge or competence centers. Research can also be internal, cover local needs and fill a purpose in Sámi society, or a study of internal Sámi relations. Research is also external in nature, it is conducted in internationally recognized methods and is open to everyone interested, while the issues might be sensitive for some people or the cultural specific matters might be interpreted with external lenses not respectful to the culture in question, maintaining already existing distrust to scientists and researchers in the Sámi community.

There are many questions and challenges that can be faced with science, to prevent misinterpretation and misunderstanding at various stages of a study. Free, Prior and Informed Consent (FPIC) is an internationally recognized principle that ensures Indigenous Peoples have a say in matters concerning them, the right to say no and or to say yes – also related to science. FPIC are general of nature but could be operationalized for research through Guidelines for Research in Sápmi. FPIC could be operationalized for various fields through guidelines, which are not discussed in this paper.

Method

The Saami Council has during winter 2018/19 carried out a simple hearing process to get input to the Sámi Arctic Strategy section on Research Priorities. We contacted individuals at Sámi institutions and organizations that either have a national or international mandate or responsibility, or somehow engage at these levels. The responses are based on the individual's experiences and not necessarily strategies or policies of the institutions. Most of the responses were given orally, while some submitted written feedback that was discussed formally in their institutions. About 30 individuals throughout Sápmi shared their thoughts and provided input during the preparation of the document. Barely any of the institutions have their own Arctic Strategy or research strategy. Some had previously identified knowledge gaps that were presented in reports, white papers or declarations.

The conversations were guided by the following questions:

- i. What are in your mind and based on your experience the top three research priorities for Sápmi?
- ii. What do you see as essential knowledge gaps?
- iii. Does your institution have an Arctic strategy or research strategy?

Research Topics based on Received Input

The identified knowledge gaps and ideas for further study are listed below. They are listed here merely as ideas for inspiration. These bullet points do not outline the Saami Council's priorities but is meant to demonstrate the wealth of topics and knowledge gaps that would deserve further research or study and areas that grant programs could base priorities upon. Nor is it an exhaustive list, but we hope it would trigger some further thoughts and activities.

Some bullet points are quite focused, while others are broader in nature. This shows the richness in the feedback received from respondents even through the rather limited round of conversations carried out during the hearing. We hope the research priorities would become a living document that could be useful and used by Sámi institutions as well as students.

While a lot of knowledge gaps were identified, it is worth to note that it would be valuable to conduct several studies on the same or similar topic to enforce and strengthen the point, if there already exists a study on e.g. how electricity lines impact reindeer, or how mine tailings impact the marine environment the Sámi fisheries depend on, comparable studies showing similar outcomes, would strengthen the argument.

DATA AND DEMOGRAPHY

[Keywords: outmigration, birth rate, language use, labour immigration, SDG2030]

There is generally a lack of baseline data on the Sámi people, Sámi society, culture and livelihood as such. Only the Russian Federation has exact numbers on people of Sámi heritage. Some geographically based sta-

tistics are available in the series “Sámi logut muitalit – Samiske tall forteller” (Norwegian side). These reports also present knowledge gaps in their recommendations.

Lack of data make measurements towards any goals challenging, including the UN agreed Sustainable Development Goals (SDG) - Agenda2030. It will make planning within various societal fields challenging and it will also be challenging for political leadership to make grant schemes that match the needs in the society.

A long-time recognized challenge for the local communities in Sápmi is outmigration, low birth rate, and unsecure economic opportunities. Stable demographic development in Sámi communities is needed. This could be seen in connection to economic development in these areas.

New and advanced technology makes it easy to collect and store data for different purposes. This is regulated by legislation. There is also a need to create awareness that data collected for Sámi needs, e.g. in land use, should not be taken out of context and interpreted by others.

Topics:

- Demography in Sápmi - how and why Sámi people migrate, about Sámi settlement in cities, and why do people leave or remain in their communities?
- Study measures to ensure positive demographic development in Sámi communities.
- Will labour migration into Sámi communities impact Sámi culture and language there, how to integrate newcomers into Sámi culture?
- Language use in various regions in Sápmi, specifically in boundary areas (coast-inland, dialect and language boundaries).
- Language choices in different settings: why do parents make the choices they do, when do people choose to speak Sámi and when not, where is Sámi used and for what needs?
- Analysis of the SDG2030 agenda from a Sámi perspective.
- Lack of data, statistics and academic references within the field of art and cultural expressions that would strengthen the facilitation of support instruments and grant schemes.
- Map the historical land use; make use of existing mapping tools and new technology for mapping.
- Develop the concept of Community based Monitoring in environmental monitoring efforts and informing decision-making for management of natural resources.
- Is there internalized racism in Sápmi and what impacts do it have in the Sámi society?

CULTURAL HERITAGE AND HISTORY

[Keywords: Joint Sámi history, place names, mapping, documentation, land rights]

Documentation and mapping of cultural heritage, place names and writing the history is important when documenting Sámi land use and culture. The history serves as foundation for arguing for recognition of Sámi rights. History is a field that deserves more attention. A respondent called for a Sámi history that also describes the national state legislation and societal structures that affect the Sámi people. This would increase the mutual understanding of each other internally and would strengthen the belongingness and feeling of unity. While general history of Sápmi exists, this is only recently written by Sámi themselves. There is still little recognition of the history of marginalized Sámi areas, beyond randomly documented and collected local history.

History and cultural heritage are fields where past and present imbalance in power relations becomes visible. Maps of Sámi areas have only in some regions and only recently got Sámi place names included. Place names are a cultural heritage that tells a story of presence and use of the area. Others pointed to that the cultural heritage stemming from the greater society has gained recognition and protection, while even older Sámi heritage in the same area has not achieved the same recognition.

Topics:

- Gather a common history for the whole of Sápmi, including overview of legislation and societal structures affecting the Sámi in the different countries.
- Historical development of Sámi (traditional) livelihoods, including recent coastal Sámi history. The same applies for other marginalized areas in Sápmi.
- In order to protect the Sámi land and cultural heritage, there is a need to map the land and the land use through time and develop inventories of the historical use of the areas.
- Documentation of place names also documents Sámi presence and use.

- There is a need to reinforce, prioritize and educate our people in how to make inventories of the cultural findings in the landscape.
- Questions such as: how come that the Pilgrim lanes are protected, and not the Sámi migration routes in the same landscape, and in fact are older and should be protected on the same terms.

INDIGENOUS PEOPLES RIGHTS CONNECTED TO LAND AND TERRITORIES

[Keywords: tipping points of a right, Land use and governance systems, community protocols, holistic approach, Indigenous led impact assessments, technology transfer]

There are many research needs identified connected to Indigenous Peoples and Sámi rights, Indigenous Peoples' rights apply to many fields, such as health, language and education and so on. There are rights to a past, rights to a future and rights to self-determination. There is a general lack of recognition of Sámi rights to land and territories, including marine areas, in Sápmi. In general, there is a need to ensure good information to members of the Sámi society about their rights as indigenous peoples.

An approach to study indigenous rights, could be to ask how to identify the threshold or the tipping point on how much a right can be restricted or reduced before it can or will be considered violation/deterioration of a right (e.g. loss of pastures, reduction of reindeer in a herd, degradation of the environment, marine and terrestrial)?

Another little described field is the Sámi traditional governance system. It holds many elements and approaches that are little described in literature and are not in formal use today. Lack of recognition of these concepts might cause differences in "riekteáddejupmi" - the understanding of what is right and not right to do. Some examples of such concepts are listed below.

Some respondents expressed frustration of lack of recognition of Sámi rights in existing legislation, and in some cases lack of implementation of legislation and guidelines that recognize Sámi rights.

Topics:

- Elements of traditional Sámi governance methods such as "soabadoallan", how have people traditionally solved conflicts between communities and negotiated distribution of resources and land use (community protocols), how can these be applied today, especially related to conflicts?
- Ways to implement a holistic approach in legal frameworks and tools in land and resource management that also regulate Sámi livelihoods and practices (laws that regulates the harvest activities, Impact assessments, land use planning, strategic planning, ecosystem approach, ecosystem services etc.).
- Reasons for lack of implementation of existing legal framework.
- Investigate how much a right can be restricted or reduced before it can or will be considered violated or deteriorated.
- Study cumulative effects of land use, land use change and degradation of land, also related to rights.
- Further develop and try out indigenous peoples' led impact assessment, that would assess the total impacts of encroachments on the Sámi culture in the impacted and surrounding areas.
- Develop an overview of natural resources in Sápmi, including governing and management system of these resources, consider if valuation of these resources would be beneficial (valuation of ecosystem services).
- Study the use of existing mapping tools, as well as new technology for mapping, for the Sámi peoples' own needs, such as RenGIS, on Swedish side.
- Develop measures to avoid misuse of data gathered with modern technology.

ENVIRONMENT, CLIMATE CHANGE AND ECOSYSTEM SERVICES

[Keywords: nature, values, ecosystem approach, community-based monitoring, cumulative effects, indigenous knowledge, IPBES]

"Nature is generally declining less rapidly in indigenous peoples' land than in other lands, but is nevertheless declining, as is the knowledge of how to manage it."

IPBES Global Assessment Summary for Policy Makers (May 6, 2019)

Protection and caring for nature, the surroundings and the ecosystems are at the core of Sámi interests. Traditional livelihoods and subsistence activities such as reindeer herding, fishing, hunting, gathering and duodji are still the foundation for Sámi culture. Protection of Sámi Peoples culture and customary sustainable use of the nature is also a protection of the environment - and vice versa. Indigenous knowledge is an integral part of this system. In times of rapid environmental, climate and socio-economic changes, new knowledge is needed to cope and to adapt.

Knowledge produced, especially for rapidly changing circumstances, should be based on best available knowledge, both Sámi Indigenous Knowledge and science. With environmental change, many actors are looking to the Arctic for new opportunities, in particular for economic development and development of green energy to support a green shift in the energy sector. These factors cause an immense change in land use in Sápmi, which again causes environmental change. In Sápmi this has been described as green colonialism.

“We need to be prepared to cope with climate changes. What appears like a strange weather event today, might be the standard in the future.”

Internationally there is a focus on ecosystem service and valuation of nature benefits. It is challenging to follow that line for Indigenous cultures, as indigenous peoples consider the values of ecosystems as indefinitely. There is a need for clearer picture of the value of protecting ecosystems that are important for reindeer pasture and value of local fisheries versus establishment of e.g. mining projects and aqua culture.

Topics:

- Study the effects and impacts of climate change, and related cumulative changes, and how to be prepared and to deal with it or cope with them.
- Develop adaptation strategies on how to face new environmental conditions and shifts in biodiversity and how to match political measures and decision-making to changed realities.
- Communication of Indigenous Knowledge and science back to the Sámi societies as well as to the authorities and decision-making bodies.
- Develop the concept of Community-based monitoring in Sápmi, potentially together with other Arctic indigenous peoples that hold similar experiences.
- Study the loss of pastures, and how that impacts the culture and traditions.
- Impacts of overfishing in close and distant waters.
- Impacts of encroachments and pollution of fjords on the state of marine ecosystems.
- Investigate contaminants and their impacts in Sápmi, focus on past and present industrial projects, monitor changes in e.g. impacts on fauna.
- Climate action-oriented research, such as how to grow or sustain lichen in a changing climate and how to restore landscape and biodiversity after deforestation?
- Study predators and their dietary switch and how climate change will impact different predators and the bioaccumulated toxins that follow them.
- More studies on how reindeers contribute to biodiversity.
- Studies to check out IPBES conclusion that nature is declining less rapidly in indigenous peoples' land.
- Study the cultural value of ecosystem services as basis for Sámi culture.

ANIMAL HEALTH AND ETHICS

[Keywords: animal ethics, invasive species, new animal diseases, predators, land degradation]

Several respondents spoke beyond land use and livelihoods, and pointed to needs for knowledge about animal, and animal health, and an approach where especially the reindeer is put in the center of the discussion. Diseases on reindeer (and other animals) are expected to increase due to the milder weather conditions and new vegetation that are invasive to Sápmi. Under those conditions arrives also new species as insects, birds and other animals. Because of a change in environmental and climate conditions it is to be expected that the invasive species and the domestic species will interact. Ethical questions with the reindeer at the center were raised:

- Do the reindeers themselves have rights, when does the activities on the land impact reindeer or animal to an extent that the activities become unethical?

- Does fragmentation of land and deforestation make the reindeer starve?
- To what degree are predators and exploitations stressing the reindeers, does it impact their health (e.g. stomach and intestines)?
- Impacts of predators in Sámi areas, including focus on trust building between the e.g. reindeer husbandry and the authorities.
- Document traditional practices regarding predator management.
- Monitor interactions between invasive and native species for diseases that might follow from interactions and a potential change in food system between the species, might cause a change in where toxic chemicals as heavy metals are concentrated.
- Ecological effects of emissions to air (e.g. black carbon) on health of nature and animals.
- Need more veterinarians in Sápmi in general, while there is a challenge that there is little focus on reindeer in the veterinarian training.

INDIGENOUS KNOWLEDGE

[Keywords: institutions building, Sámi customs, self-determination, co-production of knowledge, food, legends]

Indigenous knowledge is a cross-cutting theme throughout this document, but there are still some specific priorities that can be identified. In general, it was identified a need to build more institutions around indigenous knowledge documentation, establish a network between them and further investigate in ways Indigenous Knowledge will inform a decision-making that also builds the Sámi societies. In rapid environmental and socio-economic change, changes might go beyond the experience of indigenous knowledge. This is among the reasons why science itself also is important in building and strengthening the Sámi societies. Use of best available knowledge, co-production of knowledge, cross-disciplinary research are phrases used to support knowledge production for societies today.

Sápmi needs its own research institute. A strong Sámi center that can grab and distribute all the initiatives and calls for participation of Sámi knowledge holder and experts in assessments and research projects coming from outside, both at national and international (incl. Arctic) level. Indigenous knowledge section is also the place to focus on our own inherit concepts of things,

*“Manne mii ále gártat dáistalit lágaiguin mat leat ráhkaduvvon váldo-
álbmoga čálmiguin”*

that are little described and recognized. Sámi legends and story, songs and “luodit” hold lessons for us.

- What would we change in the Sámi society if Sámi self-determination was realized, and what would we change it to?
- How to ensure that Sámi reindeer husbandry is conducted in accordance with Sámi traditions and in harmony with nature, assess how State legislation do not recognize Sámi traditional ways.
- Study what steps need to be taken to create socially inclusive and indigenous-led conservation areas in Sápmi?
- Study and document traditional food and medicine.
- Document Sámi legends and traditions.
- Study issues around use and misuse of Sámi culture, its symbols and cultural expressions that should be protected by intellectual property rights.
- Secure respect of Sámi ownership of Sámi culture, symbols and intellectual property.

SÁMI LANGUAGES

[Keywords: technology, big data, knowledge transfer]

“If language exists, people exist.”

Sámi languages are fundamental for the Sámi culture, and are among the main mean to transfer knowledge. There is a great potential for language use and promotion in technology. The Sámi languages are more an internal affair and several institutions are already devoted to work on languages. While there are immense needs in the field of languages, not many respondents brought up language related issues. That might be due to the selection of respondents mainly focus on environmental and international relations, or that they just mentioned languages in general and not specific topic tied to it.

Indigenous knowledge and indigenous languages are inextricably linked, which again are linked to the environment they are developed within. The environment to which the indigenous languages apply are changing dramatically, putting the indigenous languages under threat. At the same time the Indigenous languages hold knowledge related to biodiversity, climate change adaptation and resilience and can thus hold solutions to face the changing Arctic.

Topics:

- Map the situation of the Sámi languages in various areas and regions, such as on the coast and other areas that have faced language shift due to Norwegianization/ Swedification/ Russification/ Finnicization.
- Modern technology and tools should be available in all Sámi languages, to be attractive for Sámi users to use Sámi languages for all purposes.
- Need for big data, to support artificial intelligence, google, voice gadgets and electronic language instruments and tools. Initiatives to support Arctic Indigenous languages, document terminology related to biodiversity, climate change adaptation and resilience and understand the interconnections between culture and nature.

“The Sámi languages keep losing terrain due to technological innovations, while they rather could benefit from the same technological development.”

HEALTH AND WELL-BEING

[Keywords: mental health, suicide, violence, pollution, stress, lack of understanding of Sámi issues in the greater society]

The public health care system lack knowledge about Sámi languages and culture, and thus it too often fails to provide language and cultural appropriate health care services and information material. Sámi people and culture should be a subject at medical studies. Sámi specific health information might however be challenging to keep records of due to restrictions on keeping records of ethnicity.

A study on Norwegian side of Sápmi showed that both Sámi men and women experience more domestic violence in the Sámi society than among people in the greater society. 49 % of Sámi women had experienced violence and abuse, compared to 16% of the women in the greater society. Studies on Swedish side of the Sami border showed that 33% of young Sami reindeer herders struggle with suicidal thoughts. This shows an acute need for further research in all of Sápmi.

Rapid socio-economic changes might have impacts on people health. Insecurity and lack of prosperity related to the future might create mental and physical stress.

Topics

- Document and develop understanding of Sámi people’s needs and raise awareness of the differences between Sámi and the majority culture in order to develop cultural appropriate health care and treatments methods.
- Include the Sámi specific information in national health registers to support research and potentially improve cultural appropriate treatment.
- Research around mental health and addiction issues (substance abuse).
- Study possible relationship between violence and substance abuse at one side and historical trauma, colonialization and rapid societal change, on the other.

- Study all Sámi gender roles including non-heteronormative gender roles, and investigate the links to language, mental wellbeing, position in society and gender role patterns.
- Study Sámi gender roles, and the culturally based expectations for being a “strong woman” and a “macho man” and which impacts they have on both physical and mental health.
- Study the interaction between physical and psychiatric health.
- What impacts economic development and encroachments have on ecosystems, animal life and peoples’ well-being.
- Study topic around pollution and its impact on human health.

Entrepreneurship, business and industry in Sápmi

[Keywords: Small and Micro-sized Enterprises, circular economy, indigenous economy, cross-border market opportunities, sustainable tourism, green energy, Sámi investments]

Several respondents addressed issues around business. There are two directions concerning business, one is the Sámi business, often Small and medium-sized Enterprises (SME) (or rather Small and Micro-sized Enterprises) and their needs – the other is external enterprises conducting their business and establishing industry in Sápmi, often multinational companies. Both approaches will be addressed here. The Sámi culture depends on vital communities and business development that supports the communities. There is increasing focus on circular economy vs. linear economy.

Focus on action science – where a close connection between science and use is ensured. Look at opportunities vs. challenges, be bolder on all the possibilities in Sámi communities. This is important to address the demographic issues described earlier. Action science as described here, might be particularly useful and beneficial development of economies.

As Sápmi extends over four countries there is huge potential for extended market opportunities and cross-border cooperation. At the same time, development and strengthening of industries/businesses are currently being organized within the respective national borders where cross-border collaboration is not a priority.

Topics:

- What effect do the national borders have on the development and market access of Sámi industries/businesses?
- How to facilitate Sami industries/businesses to reach their market potential?
- What is circular economy from a Sámi standpoint, how can principles for circular economy be implemented into Sámi economies.
- Assessment of Sámi businesses and enterprises: who are they, what do they do and what do they need?
- How to make the rural areas economically sustainable, how to ensure sustainability in business, both within the more traditional enterprises and the more innovative ones.
- Studies on how to make value creation for local economies.
- What is innovation from a Sámi point of view and how to facilitate innovation across borders?
- Study how to make best use of digital solutions to, for example, enable vessels and fleet that is modern and that can adapt rapidly to the consumers/market needs.

Multinational businesses and investments to among other things promote green energy development look to Sápmi for new opportunities and raises many questions to be solved:

- Do an assessment and develop research questions around indigenous peoples and industry relations.

- Develop ethical guidelines for Sámi as indigenous peoples - industry relationship.
- How to make the industrial development, when accepted, to respect and take care of Sámi interests?
- How to samify the new investments coming in?
- In dialogue between Sámi people and industry, study cases to look into what companies said and promised in the beginning of a project compared to what is actually done throughout and after the project.
- How to balance protection of land and resources at one hand and accept new business and industrial development on the other?
- How to ensure that new business established in Sápmi generating income for themselves, share the benefits to Sámi societies?

Sámi culture has great interest and economic value both on national and international level in tourism, music, film etc. At the same time, it's not the Sámi community that benefits most from the commercialization of Sámi culture today. The Sámi community experiences abuse, stealing and copying of Sámi cultural expressions without dialogue and consent. Sámi culture is collectively owned by the Sámi people and is therefore not protected by national laws on property rights, copyright, etc. This puts Sámi culture in a vulnerable position.

Sámi tourism includes both Sámi businesses and businesses selling Sámi products. It is an industry with ongoing turbulence and debates related to appropriation and ethics, which hinders development, recruitment and innovation. At the same time, Sámi tourism is characterized by a lack of statistics to base strategies on, resources and knowledge about product and network development, as well as customer understanding.

- Study intellectual property rights from a Sámi point of view and how to strengthen the Sámi community's enforcement of its property rights.
- What is Sustainable tourism from a Sámi point of view?
- Develop ethical guidelines for Sámi tourism.
- Map out Sámi tourism companies knowledge needs.
- Research around innovation and entrepreneurship is needed, and connected to that, issues such as ethics and intellectual property rights (re. use of traditional patterns, tourism, etc.).

Duodji, Art and cultural expressions

Duodji is specific Sámi handicraft of all forms passed on through generations. A lot of knowledge is tied into duodji and the material used. Duodji carries a lot of cultural value linked to identity, spirituality, language, knowledge, restoration of colonial practices, connection to land and so on. Duodji is a practice and mastering. We have little statistics and research on the situation for duodji today, where much of the knowledge is communicated verbally and informal. There is a need to strengthen the duodji institutions, duodji organizations and map the duodji's status.

There is also a need to discuss how to draw the line between traditional duodji, Sámi art and design.

- What is the status of duodji today and what measures ensure a sustainable future for duodji?
- There is a need to develop research method that is based on the Sámi worldview to ensure correct knowledge gathering when researching duodji.
- Study form and function of every day duodji in certain areas to understand the societies and migrations.
- Study how gender and knowledge, land and memories are connected to duodji.
- How do challenges in the reindeer herding industry affect duodji?
- Reconstructions of "gákti" in Sámi communities that has faced strong colonialization.
- Document and study Sámi ornaments and patterns on Sámi woodwork and ceramics from prehistorical time.

There is a lack of knowledge about Sámi art and culture in the greater society. This is challenging as it upholds continuous exoticification, marginalization and exclusion of Sámi art expressions from state support mechanisms. Support mechanisms for Sami art and culture are organized within national borders, while the Sami cultural field works across both border and genre. Art is free, creative and contributes to understanding the reality and forms the future, modern Sámi art has demonstrated its importance for critical public debate and discourse. There is a need to strengthen the Sámi knowledge institutions for research on Sámi art, as well as support the national institutions need to address and take responsibility for the cultural expression of Sámi artists and duojár.

- Study how Sámi art and cultural expressions are included in and works in the Sámi society.
- Describe the theoretical approach and perspectives based on Sámi Art and cultural expressions and further develop this field based on Sámi reality and world view.
- Study of the relationship between Sámi art and politics
- Does today's organization of financial support and other support instruments adequately target the Sami arts and culture field?

There is a potential in developing traditional Sámi storytelling and "luodit" for new technological platforms. Sámi culture, history and contemporary society needs to manifest itself by modern means, on film and other new technological platforms, to remain relevant for the upcoming generations and to show who we are to the outside world.

- Study the development of the Sámi film history and industry.
- Document Sámi "juoigan" and "muitalus" language, make a catalogue.
- Study how Sámi storytelling is transferred to modern times
- Study if a Sámi dramaturgy exists and describe what it would be.
- Documentation of stories, legends, "luodit", and develop measures on property rights connected to further use of these on other platforms.

GENERAL INPUT

This paper aims to identify what a selection of Sámi Institutions and organizations see needed for future research and knowledge documentation. Undoubtedly, a lot of important research is already done and is underway in Sápmi. Some of this is less known in Sápmi, due to less focus on communication of the findings out to the Sámi society, to the greater society and the international field of e.g. indigenous research. Communication is a demanding and time-consuming task but is an important aspect of knowledge production. Another aspect of communication that was raised, is the reliability of the information about Sámi, this is a growing concern brought up by Sámi respondents on the Russian side of Sápmi.

Through the process, four specific professions were called for: more veterinarians, more historians, education in dramaturgy and a permanent film education and Sámi art studies.

Maybe the largest unstudied fields are elements entailed in the Sámi indigenous knowledge, the silent and yet oral knowledge. The Sámi governance, the Sámi community protocols, the Sámi values. In describing the traditional structures in our societies, would be an important step towards decolonizing the Sámi culture and take real steps towards self-determination. One way is to decolonize the science and even the science questions being asked in order to protect, build and strengthen the Sámi society.

The Sámi people live in four countries, while Sámi researchers are based in institutions operating within one of the four countries national framework, also those with mandate to cover whole of Sápmi. The institutions and individual scientist or researcher should be challenged to enforce a full Sámi approach or perspective into their studies, where possible. It is a tough task to stretch the framework the Sámi people operates within. Such an approach would strengthen the feeling of affiliation and unity, and the imbalance in power relations would also be challenged. It might feel as a heavy responsibility and an extra burden to become a Sámi scientist, but also double the rewarding.

Within technology, the respondents called for several things, such as to establish a sound studio with the highest possible technology for film, media and sound. Such a studio and technology would not only benefit the film industry in Sápmi, but also the journalist and teacher training. Technology and big data is also important to facilitate to make the use of Sámi languages possible in the rapidly developing digital world.

Lack of data is a great concern, technology could help to develop statistics based on a digital population, but this is apparently a challenge for such a small population. Lack of data is a concern for societal planning and for political decision-making, otherwise the planning is left to assumptions.

Conclusion

The Saami Council Arctic strategy aims to establish a relationship as an active partner for the civil Sámi society, governments, NGOs, IGOs, and others that, through international cooperation, will build a strong and sustainable Sápmi in the Arctic. While this document “Building Knowledge in Sápmi – A List of Knowledge Gaps and Research Needs” aims to support the Sámi knowledge community where it meets the greater society in seeking partnerships in projects anchored in national and international programs for research funding.

The objective of the list of research needs and knowledge gaps is to provide guidance for Sámi institutions, students and politicians to make priorities for their knowledge production and identify research topics. We hope it identifies knowledge gaps and motivate for further research and can be a tool to identify research fields.

It should also provide guidance for Sámi institutions to identify topics when seeking collaborators in Arctic research, e.g., with Arctic Council observers and when seeking collaboration and partnership in large programs such as EU Research programs, Nordic Research Programs and national Research program. Maybe it also can be a useful tool for Sámi institutions and organizations to coordinate their initiatives and support each other in knowledge production. The end objective is to build the Sámi societies by strengthening the knowledge foundation to face a rapidly changing environment.

The processes of identifying topics that need further research and knowledge gaps have been a very interesting and inspiring one. Some frustration around lack of funding and capacity could be sensed, but most of all people are very enthusiastic about their specific fields and focus areas.

ANNEX II

EU Arctic stakeholder Forum Sápmi Report

“We do not need much –
but we need it even more”



SAAMI COUNCIL – 7 APRIL 2017

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ATTACHMENTS

Attachment 1 Extraction from the EU document: “JOINT STAFF WORKING DOCUMENT
Implementing EU External Policy on Indigenous Peoples “ (Brussels, 17.10.2016)

1. Introduction

The Arctic Stakeholder Forum is set up as a temporary forum, until the end of 2017, bringing together EU institutions, Member States and regional and local authorities to identify key investment priorities and ways on how to better streamline EU funding programmes for the future. The Saami Council has taken on the task to prepare a report for the EU Arctic Stakeholder Forum on the Saami peoples' investment priorities. This document contains a wide range of investment needs. During the next steps of the process we will also carry out some prioritizing of the needs.

1.1. THE SÁPMI REPORT PROCESS

The Saami Council report is based on a background paper prepared based on interviews with some Saami institutions and organisations. These were selected based on their mandate and tasks, and that their visions are expected to be on the Nordic Sápmi level. We reached out to the Saami Parliaments, education and research institutions, as well as some other competence institutions.

The background paper was presented at a consultation meeting in Tråante – Trondheim February 7. The invitation to the meeting was sent to several institutions and organisations. The meeting was open and announced on Saami Council's Facebook page that has 2300 followers. The meeting was attended by 26 participants, representing 20 different institutions and organisations. A representative from D.G Mare, European Commission, attended the meeting. The participants and the invitees were informed of the opportunity to submit written input until February 23.

The questions discussed at the consultation meeting, were:

- Do you see any additional investment needs for your culture or region, in addition to the ones identified in the background paper prepared by the Saami Council?
- What do you see as the main challenge holding back your institution to better benefit the current EU programmes?
- Do you see any challenges or restrains caused for your livelihood or culture by previous investments supported by the EU programmes, if so, what do you think should be done to avoid such challenges or restrains in the future?
- What in your opinion is important to take into consideration when planning to invest in Saami regions?

The final report is based on the background paper and the input from the consultation meeting.

2. Program Areas

The feedback from the Saami institutions focused more on some areas than others. It might be that the institutions we contacted were dominantly education/research and political institutions. We have tried to divide the identified investment needs into sections, but some of the needs are also crosscutting several sections.

2.1. EDUCATION AND RESEARCH

Research and science builds societies. Saami people's knowledge has built Saami societies over millennia. This knowledge is transferred from generation to generation, it is rooted in place and activity and is often not documented in books or other media. By non-indigenous, it is considered non-academic and is therefore often not considered valid nor respected by the greater society in the same way as western science. Until recently, the documentation of Saami knowledge has mostly been conducted by non-Saami. The Saami people has, however, increasingly taken on the academic excavation themselves. To face the present challenges in society and culture there is an immense need to strengthen the field of education, research and science, in all fields. The Saami society need sustainable holistic science, science that build the societies, and should, where appropriate, be rooted in the Saami knowledge. It is important to increase the cooperation between the researchers and traditional knowledge holders, and to find ways and means to do this in a respectful manner.

In working with the knowledge foundation, there is a need to both document the cultural heritage, as well as to document the Saami knowledge connected to it. Through history many Saami artefacts are brought out of Sápmi and stored outside of Sápmi. The Saami museums are requesting to get these returned, but most of the museums do not have acceptable facilities to store the items in required conditions. Some heritage sites in Sápmi are vulnerable to climate change and are getting covered by the moving tree lines, due to longer growing seasons and change in the local climate. This threatens to cover sites important for the Saami both for culture and documentation of presence that might be basis for claiming rights.

To strengthen the education infrastructure, there is a need for satellite campuses with high speed internet connection to offer distance education to where the Saami live and work. Such facilities would serve many purposes in the communities. This infrastructure would ensure among other things more teachers, that is saami speaking for all subjects, as well as saami language teachers and teachers with competence in Saami culture.

Saami research institutions faces challenges with capacity to take on all the research the saami society and the global community express needs for. The Saami institutions often see larger institutions manage to get around and end up receiving support and conduct research on Saami themes/fields. Research that the Saami community rather would like to be conducted by Saami people themselves. On one hand, there is a need for small grants to start-up Saami research initiatives. On the other hand, there is also a need for Saami institutions to expand their networks to be stronger partners with institutions outside the Saami community.

Investment needs:

- strengthen Saami institutions through small grants for Saami research;
- support partnerships among Saami research/education institutions, develop a staffed network for better coordination between the Saami institutions;
- support partnerships between Saami institutions and other indigenous peoples' institutions/organisations;
- establish culture centres/thematic information centres that will share information about Saami culture to visitors; as well as schools;
- strengthen the capacity in Saami institutions to become better partners to institutions in the greater society;
- bring Saami museums up to standards that can safely store Saami artefacts waiting to be returned to Sápmi;
- a feasibility study of requirements for Saami society to establish a solid network of cross-border satellite campuses.
- establish a duodji academy (Saami handicrafts academy);

2.2. BUSINESS AND ENTERPRISES

In the greater society, there are huge investments in academia that supports the knowledge foundation for development of livelihoods such as agriculture and fisheries. There is a need to connect the Saami livelihoods to academia, as well. The Saami academia need to contribute to build Saami societies, including its livelihoods such as reindeer herding, traditional fisheries, and other activities such as hunting and gathering.

At the same time the Saami culture face challenges in getting their products effectively out to the market, often due to a combination of businesses being small or micro sized and a market within Sápmi fragmented by national borders. While the borders are challenging for most products, the food products face additional challenges with restrictive regulations that hinder traditional practices in food production.

The market for Saami duodji (handicrafts) is mainly among the Saami people themselves for our daily use and the best arena for selling duodji is Saami festivals. The borders is a barrier for the producers due to toll and regulations and the producers face challenges in crossing borders within Sápmi with the products. This makes the market much smaller, than it potentially could be.

Saami enterprises are often micro-enterprises. Recently there has been focus on entrepreneurship and innovation within culture based enterprises as; design, art, music, literature, tourism etc. Small enterprises, with young entrepreneurs, should have appropriate facilities for advice and support to succeed.

Investment needs:

- feasibility study for the export of reindeer products;
- market structures such as fish reception and processing facilities, infrastructure for slaughtering facilities;
- incubator for saami enterprises;
- a Saami business council;
- aim for a toll-free area to strengthen Saami business opportunities across the borders where Saami live;

- authentic tourist industry, that do not misappropriate Saami culture;
- invest around Saami festivals;
- establish a Saami livelihood/business fund, to increase the risk capital for Saami enterprises.

2.3. INFRASTRUCTURE

Compared to central Europe and capital regions of the Nordic countries, Sápmi is more densely populated. The communities are relative small and distances are long. The demography is vulnerable in the sense that young people are forced to either move far to seek higher education or remain in the traditional livelihood. The combination of the two should be made possible. The people that remain in traditional livelihoods should also be given the opportunity to receive a diploma based on their professions. Surely, youth should be encouraged to travel abroad to gain knowledge and experiences from other areas, if they so wish. With today's technology, a wide spectrum of opportunities could be provided, even for small communities. This will even out the disadvantages small communities have compared to the greater society, and it would equalize the distance and ease the activity across national borders in Sápmi.

Investment needs:

- ensure high speed internet connection to where the Saami people live their lives, aim for internet in every lávvo;
- community centres with studio opportunities to receive lectures from central institutions or to connect with other students;
- increase collective transportation in particular better bus and flight schedules.

2.4. SMALL INVESTMENTS

The Saami communities has already multiple institutions compared to many other indigenous cultures world-wide. There are institutions such as museums, education centres, language centres, culture centres, nature centres, media, health institutions and so on, but the institutions are often small with only a few employees and often with vulnerable and limited sources for funding, compared with the greater societies institutions. Due to restrictions from many funding sources, the capacity to apply for external funding and flexibility regarding own share for larger funding applications are limited. Many of these institutions are still considered large in Saami scale and are of utmost importance to build a modern knowledge based society with employment opportunities for people with higher education in these communities. Many larger funding opportunities calls for partnerships in the project applications. Very few Saami institutions seems to be solid enough to become strong partners together with similar institutions in the greater society, and the Saami institutions are the ones that often must adjust their needs to match up with a possible partner's agenda and the funding sources agenda. Even a small grant, that small institutions can handle or work in partnership with other small institutions, will have a great positive impact in the small Saami institutions. The needs might be small – but are much more needed and much can be accomplished with small money.

Investment needs:

- establish a small Arctic grants fund, like Nordic Council of Minister Arctic funding program and World Bank Small grants fund;
- small grants to be received at the beginning of the project, not after, to avoid challenges with implementing the project due to lack of liquidity;
- Support the Álgu Fund established by the Arctic Council Permanent Participant to strengthen the participation in the Arctic Council and the contributions to the Arctic Council activities.

2.5. HEALTH

The Nordic countries hold a high level of health service for the public. The principle of equal treatment for all is strong. Although, the Saami population are still not receiving treatment with equal value as the public, as their cultural differences and different values are not recognised. This is especially important when it comes to psychological treatment and well-being.

One step in getting culturally appropriate health care in place is through the education system, both to recruit Saami to take health care education and to provide cultural and language training for non-Saami health professionals working in areas with Saami population.

The Saami people live scattered and the communities are relatively small. It cannot be expected that all kinds of health service are provided everywhere. New technology has a protentional to be useful while breaking down the distances and help high level specialist health service to be available more widely.

Investment needs:

- strengthen research on questions related to Saami health;
- training of healthcare people at northern universities about Saami culture, offer benefits for employees in Saami areas that hold such knowledge;
- ensure the local health institutions have the capacity to train their personnel without relevant cultural background, to treat Saami patients;
- support development of technological solutions and infrastructure to facilitate training/education programs about Saami culture and language for nurses, doctors and others working in health care and psychiatry;
- support development of technological solutions and infrastructure so Saami specialist services can provide online treatment services, in particular Sámi Norwegian National Advisory Unit on Mental Health and Substance Use (SANKS) that holds unique expertise for which there is great need all over Sápmi;
- Strengthen existing Saami specialist health institutions, such as SANKS, to be able to provide services all over Sápmi;

2.6. SAAMI LANGUAGES

The Saami people live in four countries, and all national borders through the Saami peoples' region are drawn north-south/vertically. The Saami languages, and thus Saami communities' natural movements and connections are established east – west/horizontal. That means that every Saami language and dialect is traditionally used in two or three different countries. Small numbered languages are thus faced with additional challenges and made smaller by national borders. The Saami Parliaments have established one joint Saami languages centre, Sámi giellagáldu, to promote Saami languages. This is a language support structure which is in place but that has an unsecure funding situation.

The Saami languages are small in terms of number of speakers, but rich when it comes to knowledge about nature and Saami livelihoods like reindeer herding and fisheries, hunting and gathering. For Saami languages to be useful on all arenas, language users want to experience that the Saami languages develop the same technical services, such as correction and translation programs and speech synthesis, like any other language. For these developments big data collections are needed. It is also important for the Sámi giellagáldu to constantly work with new Saami terminology to keep pace with the societies needs and terminology development. Quite some work is already done within electronic correction programs and use of Saami fonts for different platforms. These platforms and technological opportunities is developing rapidly and the Saami language technology development is struggling to keep up.

Film production serves several purposes. It is an important tool in language development and promotion and it is a mean for the Arctic Indigenous Peoples to tell their own stories. It is in particular important for Sami children and youth to see films with a content and language they can identify themselves with. A strong Saami film industry in the Nordic countries has an economic and cultural potential for growth. A Sami Film Fund for feature length and drama series productions will increase both Saami and international co-productions in the Saami areas. Studies have shown that state investments in the film industry pay off in large numbers.

Investment needs:

- ensure the continuation of Sámi giellagáldu;
- keep investing in technology opportunities for Saami languages;
- training programs to increase the number of Saami speakers;
- increase support for Saami media;
- a Saami Film Fund that contributes to increase Saami film production.

2.7. PROTECTION AND EMERGENCY PREPAREDNESS

With climate change, there are more avalanches, more frequent extreme weather, unsafe ice on lakes and rivers, the latter also caused by hydro power plants and el stations. Increased tourism in the Arctic and in mountain areas in Sápmi has caused an increase in situations where tourists need to be rescued. In areas where national rescue service has shortage of knowledge and capacity, it is the Saami reindeer herders with local knowledge that are called in to assist. Even though this is not their job and their lives are put at risk, and their contribution is not complemented for, they step in to save lives. Better monitoring and better emergency solutions to increase safety for all, is needed.

Greater demand for resources and better access to previously inaccessible areas triggers more resource extraction in Sápmi. This leads to more traffic with off road vehicles in vulnerable nature leaving deep traces on the surface. There is little regulation and monitoring of this traffic. Surveillance is also needed to monitor illegal tourist traffic in the same areas.

Investment needs:

- enhance the warning and rescue technology in areas where Saami people live and work;
- establish tourist trails where visitors can move safely and where there are ensured reception facilities for emergency calls and phone lines;
- a system to monitor the increased off road traffic in Saami areas;
- educate the local rescue team in mountain rescues / storm rescues/ avalanche rescue;
- offer first aid training for people working in Arctic regions to be better assistants in emergencies.

2.8. LARGE INVESTMENTS

Among indigenous peoples the Saami people are quite well organised and quite some structures are in place in the Saami society. Many initiatives suffer, however, with underinvestment in facilities. Among them are museum buildings to share our own history as well as satisfactory storage facilities in existing museums that would allow reception of Saami artifacts removed by early scientists and stored in museums around the world. A long known need is also a theater building to house the Saami National Theater “Beaivváš”, which has grown out of local community house stage since its establishment in 1981. There is also a mismatch in funding for crossborder Saami initiatives such as the Saami Film Fund and language initiatives such as Saami Giellagáldu.

Large (in Saami scale) investments needs:

- Saami Theater building;
- Samien Sitje museum building in south Saami area;
- Sámi Giellagáldu (cross border/all Saami language institution);
- Bååstede, returning of Saami artefacts to Sápmi project;
- to establish facilities for Sámi Norwegian National Advisory Unit on Mental Health and Substance Use – SANKS, around in Sápmi;
- Saami representation in Brussels

3. Obstacles to Access EU Funding

During the consultations, it was widely recognized that a Saami representation in the EU/Brussels is needed. Many reasons for this became clear during the Saami Council’s Arctic Stakeholder Forum process.

3.1. COMPLEX EU PROGRAMS

The EU structure feels very complex and difficult to understand. It would be useful to know how and when EU can be of help for Saami institutions. A forum where the Saami institutions share the knowledge about the EU System would be useful to guide them through the process and enlighten them about the opportunities.

Some expressed frustration with the EU funding system, which they have some experience with, as it is getting more and more challenging to get through with applications. Many expressed that the application process is very resource demanding, and often the Saami institutions do not have the capacity to take it on with small staff and unsecure outcome. The reporting system is also very resource demanding, and often not included in the funding. Saami projects often face difficulties with getting the additional funding needed to accompany an EU project application. The small Saami institutions do not simply fit into the same conditions as are set for the large majority institutions. “In the application you either have to lie or let the opportunity pass”, one of the participants said.

Even institutions considered large in Saami /Arctic context, and that have capacity to establish internal support groups to work on EU applications, find the structure with EU Funding (Horizon 2020) to be far too complex and too resource demanding to undergo.

The Saami Parliaments also recognize this challenge. One of them said they have sent in a request to the national authorities and asked them to provide support for the Saami Parliament to access EU Funding programs. A Saami representation in Brussels could facilitate a support forum for Saami Institutions to better access EU Funding programs.

3.2. IMPACT THE POLICY DEVELOPMENT

Several participants pointed to EU policy development as a venue to ensure Saami interests. There are many different EU policies that might be of interest and importance for the Saami people. Some of them were brought up during the consultation process. These were issues related to develop policy to safeguard indigenous peoples' intellectual property rights; to protect traditional Saami fjord fisheries; predators threatening the reindeer herds, and so on.

EU needs to be a responsible funder and be careful about where their funding ends up and what kind of investments are supported. A mechanism needs to be in place to ensure that EU funded projects and programs do not disrespect indigenous peoples' rights in any way. One way could be to ensure Saami representation in the funding program committees, that could help monitor how EU funded projects will impact indigenous peoples. In cases where EU funded programs have violated indigenous peoples' rights, EU should have a mechanism to help those impacted to protect their right in a complaining system or in court. A process to outline such a mechanism for this is needed.

The various fields of policies need to be addressed already while it is under development, and to ensure early intervention in development or changes in policies. Saami presence in Brussels is strongly needed.

4. Protection of Saami Peoples Rights in EU Investments

In general, from a Saami perspective it is essential to ensure that EU investments in Saami regions are carried out with free, prior and informed consent by the Saami communities impacted. This is particularly important with large construction projects, extractive industries or tourism projects. The EU funding mechanisms should also cover the needs in Saami society and ensure the same access to funding. Cultural institutions are needed to share our culture.

We have noticed the discussion on building a railway from Northern Finland to the Arctic Ocean with Kirkenes as a potential end station. This will be a huge investment that will cause immense encroachment in land that is without much previously established infrastructure. Such a rail development will potentially have large impact on Saami culture and solid Environmental and Social Impact Assessments must be carried out well in advance of this project, including impact on Saami culture and livelihoods.

Concerning Indigenous peoples' rights, the internal EU policy and EU Arctic Policy should hold the same standard as the external policy when it comes to human rights and indigenous peoples' rights. This is outlined in the "JOINT STAFF WORKING DOCUMENT Implementing EU External Policy on Indigenous Peoples" (Brussels, 17.10.2016).

Big investments and infrastructures established in Sápmi, and that is benefitting the whole EU and the countries world wide should ensure that some percentage of the profit is left to the people living their lives in the area. There should be a mechanism in place to facilitate this. The benefits could be used as our own share in investments projects outlined in this paper.

ATTACHMENT 1

Extraction from the EU document: “JOINT STAFF WORKING DOCUMENT Implementing EU External Policy on Indigenous Peoples “ (Brussels, 17.10.2016).

These principles, to be applied in EU strategies and financing instruments including through mainstreaming, include the following:

- the indigenous peoples’ right to their “self-development”, including the right to object to projects, in particular in their traditional areas, and the right to obtain compensation where projects negatively affect their livelihoods;
- the full and effective participation of indigenous peoples at all stages of the project cycle (in development cooperation) and the importance of building the capacities of organisations representing indigenous peoples;
- the inclusion of the concerns of indigenous peoples into the political dialogues with partner countries.
- Ways to improve the implementation of EU action for the benefit of Indigenous peoples: Enhanced opportunities for dialogue and consultation:
- Systematically include indigenous peoples issues, including implementation of the UNDRIP, in all political and human rights dialogues with countries and regional organisations where the issue is relevant, in particular in Africa and Asia. In this context, consultations with representatives of indigenous peoples would be crucial
- Continue engagement with partner countries and in multilateral fora to address threats to indigenous human rights defenders and to indigenous peoples’ land and resources. This could include threats that arise in the context of efforts for environment, biodiversity and cultural heritage protection, and for climate change mitigation and adaptation as well as in development, trade and business activities⁵⁵.
- Explore the possibility of conducting regular High-Level EU-Indigenous Peoples dialogues, within existing resources, to inform and underpin EU external action policy and its implementation on matters affecting indigenous peoples worldwide. Such a dialogue could also serve the needs for the exchange of best practices for the implementation of e.g. the UN Guidelines on Business and Human Rights.

4. Ensure the participation of indigenous peoples’ representative organisations in the Policy Forum on Development (PFD), the EU’s multi-stakeholders’ space for dialogue on development policies⁵⁶.

Mainstreaming UNDRIP principles in the EU’s external actions

- Systematically include references to indigenous peoples in policy documents such as the Human Rights and Democracy Country Strategies and the Road Maps for EU engagement with civil society as well as in structured sector-specific dialogues with various stakeholders.
- Further promote awareness of indigenous peoples’ rights when assessing impacts of a proposed trade action as provided for in the Guidelines on the analysis of human rights impacts in impact assessment for trade related policy initiatives⁵⁷, including in context of trade agreements. Regard for indigenous peoples’ rights is included in the monitoring of the Generalised Scheme of Preferences Regulation (in particular the GSP+ scheme), and in in the FLEGT VPAs.
- Use the EU’s rights-based approach to development (RBA) as the main vehicle to integrate the rights and issues of indigenous peoples in the EU’s implementation of the 2030 Agenda, notably by ensuring their full participation and free and prior informed consent in a meaningful and systematic way in EU-funded programmes and projects. For example, regarding budget support, further integrate the UNDRIP standards based on full participation and free and prior informed consent of indigenous peoples into the structured rules to manage the specific risks of budget support at all stages of the process (from identification to implementation). Operationalising a meaningful participation of indigenous peoples would notably entail: a) improving the stakeholders analysis⁵⁸, b) enhancing the sectoral policy dialogue, and c) including concerned indigenous peoples’ own representative institutions in the monitoring process. Such an approach would be conducive for ensuring attention to the development priorities of indigenous peoples, including livelihood development and market access.

- To avoid duplication of efforts and to increase the effectiveness and adequacy of development support for indigenous peoples, strengthen the coordination between experts from EU institutions and EU Member States in further developing mechanisms for consultation, coordination and implementation.
- As part of EU's support for 2030 Agenda, the Indigenous Navigator project remains relevant in order to generate consolidated data, making indigenous issues visible and measurable for all relevant sustainable development targets.
- Step up efforts to build the capacity of indigenous peoples' organisations, including their own decision-making institutions, to develop networks among themselves at national and international levels, including with "European" indigenous peoples, and to effectively participate and engage, through representatives chosen by themselves, in decision-making at local, national, regional and international levels on matters that affect their rights.
- Continue and expand EU support to National Human Rights Institutions (NHRIs) to effectively promote and protect the rights of indigenous peoples.
- Continue support for the ratification and implementation of ILO Convention 169 in partner countries.
- Continue active engagement with indigenous peoples and UN Member States to fulfil the WCIP Outcome document's recommendations to the UN. These include the Human Rights Council's review of the Expert Mechanism on the Rights of Indigenous Peoples; and the on-going deliberations at the General Assembly to enable the participation of indigenous peoples' representatives and institutions at the United Nations on issues affecting them.

14. Support the implementation of the decision in the UNFCCC COP21 (Paris Agreement) to establish a platform for sharing of best practices on climate change mitigation and adaptation between indigenous peoples and UNFCCC parties.

15. Prepare to showcase in partnership with indigenous peoples the EU policy on Indigenous Peoples, taking into account the EU and its Member States activities, as a contribution to the high level meeting of the UN General Assembly in 2017 in commemoration of the 10-year anniversary of the UN Declaration on the Rights of Indigenous Peoples.

ANNEX III

Ottawa Indigenous Knowledge Principles



ARCTIC COUNCIL PERMANENT PARTICIPANTS – OCTOBER 2018



OTTAWA Indigenous KNOWLEDGE PRINCIPLES.

Developed and agreed upon by the Arctic Council Permanent Participants for use in the Arctic Council in 2014.
Updated October 2018.

WORKING DEFINITION – INDIGENOUS KNOWLEDGE: ¹

Indigenous Knowledge is a systematic way of thinking and knowing that is elaborated and applied to phenomena across biological, physical, cultural and linguistic systems. Indigenous Knowledge is owned by the holders of that knowledge, often collectively, and is uniquely expressed and transmitted through indigenous languages. It is a body of knowledge generated through cultural practices, lived experiences including extensive and multi-generational observations, lessons and skills. It has been developed and verified 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.

PREAMBLE

These fundamental principles on Indigenous Knowledge will strengthen the Arctic Council and advance its objectives by supporting the active participation of Permanent Participants. Indigenous Knowledge has been formally recognized by the Arctic Council as important to understanding the Arctic in numerous Ministerial Declarations, including the 1996 Ottawa Declaration on the establishment of the Arctic Council. The “...role of Arctic indigenous peoples and their Indigenous Knowledge in the conservation and sustainable use of Arctic biological resources” was also emphasized in the Tromsø Declaration (2009). Furthermore, in 2013 the Kiruna Declaration called for the Arctic Council to “**recognize** that the use of Indigenous and local knowledge is essential to a sustainable future in the Arctic, and **decide** to develop recommendations to integrate Indigenous [Knowledge] and local knowledge in the work of Arctic Council.” Permanent Participants represent Indigenous Knowledge holders and are integral to the inclusion and use of Indigenous Knowledge in the work of the Arctic Council. These fundamental principles represent the foundation for the long term vision and framework for incorporating Indigenous Knowledge in Arctic Council activities.

The inclusion, promotion and use of Indigenous Knowledge in the work of the Arctic Council is a collective expression of Arctic Council States in supporting the domestic and international rights, roles, and place of indigenous peoples in the circumpolar Arctic; and will address a collective need to produce information that are of use to Arctic indigenous peoples, decision makers and scientists of all cultures from a community level to international governments.

¹ The following working definition has been adapted from the ICC and GCI TK definitions and forwarded for use by the Arctic Council. This definition is not intended to replace other definitions endorsed and used by individual indigenous organizations.

THE PRINCIPLES HAVE BEEN DEVELOPED AND ADOPTED BY THE ARCTIC COUNCIL PERMANENT PARTICIPANTS FOR USE IN THE ARCTIC COUNCIL.

Fundamental Principles for the Use of Indigenous Knowledge in Strengthening the Work of the Arctic Council

1. The use of Indigenous Knowledge is an overarching mandate of the Arctic Council and is a central commitment for implementation by the Senior Arctic Officials, Permanent Participants, and all Arctic Council Working Groups.
2. Indigenous Knowledge enhances and illuminates the holistic and shared understanding of the Arctic environment which promotes and provides a more complete knowledge base for the work of the Arctic Council.
3. Recognition, respect, trust, and increased understanding between Indigenous Knowledge holders, scientists, and representatives of the Arctic States are essential elements in the meaningful and effective inclusion of Indigenous Knowledge in the work of the Arctic Council.
4. The inclusion, use, review, and verification of Indigenous Knowledge in the work of the Arctic Council will occur at all stages of every agreed to initiative and will be led and facilitated by the Permanent Participants. Recognizing that Permanent Participants will determine the appropriate use of Indigenous Knowledge in work of Arctic Council.
5. Indigenous Knowledge is the intellectual property of the Indigenous Knowledge holders, therefore policies and procedures for accessing data and information gathered from Indigenous Knowledge holders should be developed at the appropriate ownership level, recognizing and adhering to each Permanent Participants' protocols.
6. In order to maintain the integrity of specialized information and avoid misinterpretation of Indigenous Knowledge, it is crucial that evaluation, verification and communication of analyzed information be conducted by Indigenous Knowledge holders with appropriate expertise, to be identified by Permanent Participants.
7. Each of the Permanent Participants represent their respective cultures, communities, peoples and Indigenous Knowledge systems and holders; processes of including Indigenous Knowledge in the work of the Arctic Council will respect and reflect this diversity.
8. The inclusion of Indigenous Knowledge in the work of the Arctic Council requires adequate capacity and resources to address the unique needs and circumstances of the cultures, languages, communities, governance processes, and knowledge systems of Arctic Indigenous Peoples represented by the Permanent Participants.
9. Indigenous Knowledge and science are different yet complementary systems and sources of knowledge, and when appropriately used together may generate new knowledge and may inform decision making, policy development and the work of the Arctic Council.
10. The use of Indigenous Knowledge within the Arctic Council must benefit the knowledge providers and appropriately credit indigenous contributions.
11. The co-production of knowledge requires creative and culturally appropriate methodologies and technologies that use both Indigenous Knowledge and science applied across all processes of knowledge creation.
12. Communication, transmission and mutual exchange of knowledge using appropriate language conveying common understanding, including strategies to communicate through indigenous languages, is critical to work of Arctic Council.
13. Recognize the need to bridge knowledge systems, including leveraging existing indigenous knowledge networks, institutions and organizations, as well as developing education strategies to broaden mutual understanding.

THE PRINCIPLES HAVE BEEN DEVELOPED AND ADOPTED BY THE ARCTIC COUNCIL PERMANENT PARTICIPANTS FOR USE IN THE ARCTIC COUNCIL.



