



Third Arctic Science Ministerial Webinar Series

Indigenous Peoples' Participation in the ASM3 Process—Contributions to Arctic Science and Research

03 December 2020

Transcription

Start Time: 17:00 UTC

1. Housekeeping Remarks: Lindsay Arthur: Hi to all of our participants who are coming in the room. We're just going to wait a few more seconds as everyone enters and then will start the webinar.

Thank you so much for joining us today. Just getting the housekeeping stuff out of the way first. Hello, my name is Lindsey Arthur and I work for the Icelandic Ministry of Education, Science and Culture and I'm part of the third Arctic Science Ministerial Organizing Committee. You may have noticed that we are offering translation in today's webinar. We have enabled the simultaneous interpretation via two channels. There's English and Russian: attendees can select the audio channel to hear the translated audio interpretation, which is available only in the Zoom Desktop client or the Zoom Mobile app. Interpretation is not available in the zoom browser. If you join via Zoom Desktop client, you click 'interpretation' in your webinar controls. Click the language that you would like to hear and if you're on the Zoom mobile app, tap the ellipses icon in your web and our controls. Tap the language interpretation and choose the language that you'd like to hear. Just to make it clear, you should only need to turn on the interpretation for the time that you need to hear what is being said. So, when you need translation. For instance, if you're an English speaker, just stay on the main floor. You don't need to turn on English until there's a Russian speaker speaking, and then you turn on the English to hear the translation. There's a link in the chat box that should be explaining more if you need more information on the translation. But with that we'd like to start. As we've been starting the webinars in this series with an Arctic Lands Acknowledgement, so we'd like to begin with. This Arctic Lands Acknowledgement, which is adapted from the IASC state of the Arctic report for use in our web and are today.

The circumpolar Arctic is the contemporary home to many different Indigenous peoples. Wherever you may be participating in this webinar, we honour and recognize the place based knowledge of Arctic Indigenous peoples and their ancestral and contemporary stewardship of their homelands, and we welcome you to do the same.

Before we start just a few housekeeping rules. You may notice that this webinar is being recorded, so we will be posting the recording from the European Polar Boards YouTube page and will share that on the ASM3 website. The microphones and the cameras of the audience are automatically turned off, so you don't need to worry about that. If you're having any technical trouble, you can use the chat box and ask for assistance, or you can look at the zoom website support page. The link to that support page will also be shared in the chat box. The full program is available in English and Russian on the ASM3 website and the link to this will also be posted in the chat box. For this webinar IASC kindly agreed to let us use their code of conduct developed for ASSW 2020. The link to this will also be shared in

the chat box, but what we really just want to stress is that it's important that we create a respectful atmosphere, listen and ask questions with an open mind. Abusive harassment of any kind will not be tolerated. And without further ado, I'd like to introduce our moderator today. Doctor Lisa Mack is the executive director of Value International Association. She's currently also serving as the Arctic knowledge Holder on the Science Advisory Board for the Third Arctic Science Ministerial. The webinar today would not be possible without her, so I'm really happy to introduce her as today's moderator. Take it away, Lisa!

2. Moderator: Liza Mack: Great thank you Lindsey and thank you to all of the organizers. Thank you to Iceland and Japan and the European Polar Board for the support in this process of bringing this webinar to you guys "...". Good morning, hello, I am Doctor Liza Mack. I was born and raised in the Aleutians and I'm the executive director for Aleut International Association. We're very happy that you can join us for this webinar focused on Indigenous Peoples participation in the ASM3 process. Before we go any further into the panel, we would actually like to begin our session with a special opening from Lena. She is Sami and comes from the town of Kautokeino in Arctic Norway. Lena if you would like to please to go ahead and take the floor, that would be great.

3. Arctic Greeting: Lena Sussane Gaup: My name is Lena Sussane Gaup and I am from Guovdageaidnu, Arctic Norway, in Sapmi. I'm actually going to share two joiks with you. The joiks are quite short. The first joik I would like to share with you 'davas' - 'going to the North'. It's the feeling where you are longing to go to the North. The joik is about a female reindeer which feels that now is the time to move to the coast in the North. "Sings joiks".

The joik text says that new time has come Sampi and now we can take an education. And this school is even suitable for the reindeer herders. It means that it incorporates the traditional knowledge also into science and modern education. I work at the same University of Applied Sciences and it's very good that you can actually study in your mother tongue in Sami language. It's also working a lot with the revitalization of the Sami language. Because it's so special, it has its own joik. You got a little bit feeling of this building a Sami University of Applied Sciences and the longing of going to the North.

Liza Mack: thank you so much, that was brilliant. We really appreciate you joining us this moment and sharing your gift with us and also giving us a little bit of background about the facility in "...". I think that it can't be overstated how important it is to be able to study in our languages, so thank you very much. As you guys know, as everybody knows, this is just one of one webinar in a series of webinars that's bringing us to the third Arctic Science ministerial. The format of this was changed because of COVID. We are happy that we can at least share our views and expertise with you in the format that we're in today. This webinar brings together well-respected Indigenous leaders who have dedicated their time to making communities better, an encouraging the continuation of cultural practices and knowledge that have sustained our peoples from time immemorial. The system gathering of Indigenous leaders will discuss the importance of inclusion of the knowledge of Indigenous peoples in Arctic science and research and the essential role that this has on sustainability. They will provide a background of previous efforts and share their insights. Science builds equity and cooperation in the Arctic and we would like to be in this conversation with two keynote presentations that will give an overview of a definition of Indigenous knowledge and then give an example of current research by an Indigenous PhD student at UC Davis in California.

After this we will have a panel with representatives from each of the six permanent participants from the Arctic Council. They will share their views around the question of: 'why is it important for Indigenous people to be involved with Arctic science and research?' After this there will be an opportunity for a couple of questions and then we will have several minutes to listen to a closing from one of our Gwich'in Counsel International Board members.

I would first like to introduce our first speaker, Mrs Monica Ell-Kanayuk, President of ICC Canada. Mrs Monica Ell-Kanayuk was elected to the Inuit Circumpolar Council at the 13th General Assembly in Kaktovik, Alaska, in July 2018. She was a member of the Nunavut Legislative Assembly from 2011 through 2018 and served a number of portfolios, including health, economic development and transportation. Family Services as a deputy Premier for Nunavut, Mrs Ell-Kanayuk was also as a minister responsible for homelessness the "... Energy Corporation and the status of women. She has been the director of Programming for the Inuit Broadcasting Corporation, director business in Economic development for Nunavut incorporated. She also worked for 18 years at the Canadian Broadcasting Corporation. She owned and operated her own small business called Arctic Creations for eight years and employed over a dozen Inuit women who worked on home sewing projects that they would sell at her retail store. In 1996, for her business she received the business of the Year award from the "... Chamber of Commerce. She has served on a number of boards, including the Nunavut Business Credit Corporation, Nunavut Economic Forum, Baffin Regional Chamber of Commerce, "... Inuit Women's Association and the "... Orbit Corporation. "... Monica, please go ahead and take the floor and all of us will turn off our microphones and our cameras and listen to you. Thank you.

4. Panelists:

Monica Ell-Kanayuk: Thank you Lisa. It's a pleasure to be here. I'll start. "... It's lunchtime here so if the kids pop in, you'll know why I may or may not get interrupted. I hope not. I'm Monica Ell-Kanayuk, Canadian President of the Inuit Circumpolar Council, Canada. I've been asked to provide an introductory keynote for the Third Science Ministerial Webinar, where we will discuss what we - as Arctic Indigenous peoples - want to see realised in Arctic science and research activities. In particular, I will comment upon some reoccurring topics that are important to understand Indigenous knowledge and what it is from the Inuit perspective. The importance of Indigenous knowledge: the challenges that we face, Indigenous self-determination and research, co-production of knowledge and the meaning of the holistic approach with the example of food security.

To begin, I would like to introduce you to my people, the Inuit. About 180.000 of us live in Inuit Nunaat, or the Inuit Homeland, as it's referred to sometimes - where we have lived for thousands of years. While we share one heritage and culture, we live in four different pelagically realities. The Inuit Circumpolar Council has offices in all four regions and is representing their Inuit voice internationally. For example, as one of the permanent participants in Arctic Council or as observers at the United Nations. It is important to recognize that we have been observing the Arctic and all living things in the distinct environment for millennia.

In the mid-1980s, the ICC began the drafting of principles and elements for a comprehensive Arctic policy, which affirmed that the Inuit are an integral part of the Arctic ecosystems. Inuit are interrelated, interdependent, interconnected with and indivisible from

the world around them. Inuit hold a holistic perspective about their place in the world. The polar bears, seal, walrus, char, bowhead whales, beluga, salmon and all other species are intimately interconnected and understood by reference to the whole way of life of an Inuk and her or his community and environment for generations. Inuit subsistence activities have been and continue to be in harmony with an important part of the dynamic process of Arctic ecosystems. The profound relationship between anyway and other living species of the natural world has economic, social, cultural, and spiritual dimensions.

For over four decades, Inuit have emphasized the importance of our knowledge about the Arctic environment. Today the ICC offers a following definition, which is on the screen. Indigenous knowledge is a systematic way of thinking applied to phenomena across biological, physical, cultural, and spiritual systems. It includes insights based on evidence acquired through long term and extensive and multi-generational observations, lessons, and skills. It has developed over millennia and is still developing in a living process, including knowledge acquired today and in the future, and it is passed on from generation to generation. Too often Inuit, and their wealth of knowledge are side-lined. Although the importance of Indigenous knowledge is increasingly recognized in principle, we continue to face the challenge of gaining respect for the legitimacy of our knowledge. Partly this may be rooted in a lack of understanding what our knowledge entails. It is important to recognize that it is inherently distinct from science and cannot be incorporated into science methods. Our knowledge is rooted in our culture and imprinted in our language.

43 years ago in June of 1977, the late founder of the Inuit Circumpolar Council, Eben Hobson, in welcoming delegates to our organizing conference stated: 'our language contains the memory of 4000 years of human survival, through the conservation and good managing of our Arctic wealth. Our language contains the intricate knowledge of the ice that we have seen no others demonstrate. Without our central involvement, there can be no safe and responsible Arctic resource development.'" This quote shows the intricate connection of our language, our knowledge, and our environment.

There are some key challenges for Inuit that Arctic observing can help address. These include climate change, contaminants released in the South, travel around the globe and deposit in the Arctic leading to worrisome levels of chemicals. Microplastics and marine litter are becoming an increasing threat to our ecosystem. These challenges are also being felt at a time when Inuit are living with effects of significant and cumulative social, cultural, and economic disruptions.

Despite numerous Arctic related human and environmental monitoring and research initiatives, however, Inuit continue to face severe in equity. As an example, Inuit in Canada are among the most studied Indigenous peoples on Earth, with the total number of peer reviewed publications that focus on Inuit and Inuit Nunangat increasingly year after year. In 2011, for every Inuit, there was one Inuit Nunangat publication. Yet increased observation, monitoring and research has not led to improve conditions for Inuit. How can this be changed?

Sound research and monitoring can be an effective building block for strong public policies and programs, that helped create prosperity for Inuit. However, colonial approaches in research continue globally. Strengthening Inuit self-determination is the key objective for Inuit in the Arctic. Inuit self-determination in research is put into action when Inuit representation organisations are engaged as partners. In setting the research attend agenda in Inuit Nunat we have equity when we have equitable opportunities to access funding for

any weight lead research and when we are engaged as partners with researchers in design, implementation and dissemination of research.

ICC, along with other permanent participant representatives, affirmed in the Ottawa Indigenous knowledge principles that 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 Arctic Council. The co-production of knowledge and the reality of the depth of accumulated Inuit knowledge, observations and monitoring above the Arctic environment has application to broader scale scientific research and should not be treated as only relevant to local conditions. There are important connections to broader scale scientific research. Indigenous knowledge must be recognized as a valuable beyond how it may advance non-Indigenous scientific objectives. Rather, Indigenous knowledge must stand and be respected on its own. Too often, scientists attempt to fit Indigenous knowledge in their objectives. However, one should never attempt to translate Indigenous knowledge into science.

What science continues to miss are the intersections that must be made in relation to the different factors impacting us in the Arctic and globally, for example: to reveal the links between interconnectedness of issues such as climate change, biodiversity and contaminants. The way that we see, Inuit, the environment does not separate these different aspects and impacts. It's all connected, and we can only solve these problems if we address them in a holistic manner. Our food security is a unique element of who we are as a people. The interrelated nature of our ecosystems become clear when we consider our food security. There is no question that every action that you take concerning observational priorities is intimately linked to Inuit for food security. For this reason, it is essential to ask what are you monitoring for, why and where? What is the purpose? How is it being done? This question should not solely be a matter of scientific monitoring. In fact, because of our profound relationship with the environment, scientists can benefit from any weight monitoring and observations at both the local and regional levels, with results that are mutually beneficial.

Food security also includes the responsibility and ability to pass our knowledge to younger generations. The taste of traditional foods rooted in place and season, knowledge of how to safely obtain and prepare traditional foods and medicinal use, clothing, housing, nutrients and overall, how to be within one's environment. It means understanding that food is a lifeline, a connection between the past and today's self and cultural identity. Inuit food security is characterized by environmental health and is made up of six interconnecting dimensions. Availability, Inuit culture, decision-making power and management, health and wellness, stability, and accessibility. This definition holds the understanding that without food sovereignty, food security will not exist.

In closing, it is important to understand that Arctic Indigenous peoples hold a unique and holistic knowledge which is needed for a comprehensive understanding of the Arctic environment which is therefore needed also in today's research and monitoring activities. We want to see meaningful, equitable engagement of Inuit, our communities and Indigenous knowledge through partnership with the science and research communities. This engagement must take place from beginning to end, at every phase and through every step of a project. In our view, the utilization of all knowledge systems and the co-production of Arctic research will lead to more effective and inform policies, because in order to have an impact, the information gathered must be usable and accessible as well as relevant to Inuit

as both users and decision makers. Two often parallel objectives are being pursued, but they never managed to intersect. By working together, we can ensure that intersections can be made that will ultimately benefit all of humankind. There are significant challenges and opportunities before us, but through building equity in research and monitoring, Arctic observing can be done in a better way that truly serves societal needs.

Thank you (*in various languages*).

Liza Mack: Thank you very much. I think that that presentation definitely sets the stage very well for the rest of the conversation that we're having here today. I think it was great that you illustrated how things that are happening elsewhere are actually affecting us in the Arctic in affecting our Indigenous communities. I really liked that you said the piece about how we're indivisible from the world around us, and how subsistence is just being in harmony - and that's one of the key elements that really sets the stage for also for our next speaker Haliehana Stepetin. Haliehana Stepetin was born and raised in Alaska. Haliehana theorizes Una subsistence cosmologies rooted and routed from her upbringing, immersed in process and protocols that govern her life in her home. She is a PhD student of American studies at the University of California, Davis, and has a Master of Arts and Cultural Studies from the University of Washington, Bothell. She has a bachelor's in international studies, and Russian from the University of Alaska Anchorage. Her PhD work intersects fields of Native American Indigenous studies, building from her participation in transmissions of oral histories and cultural knowledge while braiding together her interdisciplinary research experience in critical race theory. Native literature and performance studies are also pieces of her research. She works towards fostering sustainable futures that centre reciprocity and stewardship from the subsistence cosmology she was raised within. With that, I would like to go ahead and turn the floor over to Haliehana. Thank you for being with us today. I'm looking forward to your discussion and your contribution to our webinar.

Haliehana Stepetin: '...' That was really beautiful, and I think my research really is building from that and centres and grounds, Indigenous knowledge and holistic ways. So, I'm going to try to share my screen here. So just give me a sec, OK?

"..." Good morning everyone or good morning from Alaska. Anyway, my name is Haliehana Alagum Ayagaa Stepetin, I am Unangax and I was born and raised in the Aleutian Islands in "..." village where which is pictured here. My family is from the "..." islands and "..." village, at "..." island. I'm coming to virtually from "..." in what is known as Anchorage, Alaska, where I live. It's an honour to be with you all today in this virtual space. I'll be sharing my dissertation research on Unangax subsistence cosmologies which include my lived realities of emphasizing the significance of grounding my research within Indigenous knowledge systems that exercise native research sovereignty. My tentative dissertation title is performing Unangax subsistence cosmologies native North Pacific perspectives on environmental justice and food sovereignty. My research embraces centred narratives, and decolonizing methodologies where I argue that the immediacy of climate change interventions rests on humanities need to restore diplomatic and cyclical relations of what Kyle White calls consent, trust and reciprocity with more than human kin. The urgency of my research additionally rests on the fact that climate change disproportionately affects Indigenous peoples of the Arctic and sub Arctic in our access to our subsistence, food, and lifeways. I was born here in '...' village in my grandparents' home, delivered by '...', my aunties, '...'. My dad, the late Thomas Debit, and was one of my first formative '...', '...'

subsistence cosmology. This is the central lens through which all of my relationality's and responsibilities are interconnected. In this present presentation I describe what I understand as '...' cosmologies informed from my experience practicing them my whole life and how that informs my theorizations of them in this PhD program. Engaging to Vice Smiths Project of sharing trans Indigenous knowledge sharing, actuates collective knowledge as a form of resistance. This also includes '...' framework of defiance and resistance to imperial logics of extraction related to western anthropocentric food production. An Indigenous framework forward is what we, interpersonal, human, and more than human, trans Indigenous relatives need to hone through story works in navigating current threats of climate change.

Here you can see photos of the residents of "... village, signing for red salmon right in front of the village. I put Qaqmiigux in the centre as a keyword for me, which represents an Unangax worldview that contains these five points in Unangax contexts - or at least right now, these are the five points that I'm working on. Grounding Qaqamiigux in first place relationships emphasizes Unangax survivance dependent upon lifeways rooted and routed in subsistence processes, methods, theories, and praxes. These place-based relationships include cyclical practices of preparing, hunting, gathering, and sharing in gift economies and they are shaped by patterns of weather and specific cultural protocols. Relationally is grounded in place-based kinship ties access through physical existence, time, and space or through dreaming memory or ceremonies that activate and facilitate such ancestral connections. The next point processes and praxes includes Unangax subsistence processes and praxes, informing Unangax life and are evident in Unangax values. These processes and praxes also informed protocol. They are inherently sustainable and efficient expanding Unangax sciences and technologies, technologies including but not limited to our '...' or semi subterranean sought homes, hunting, gathering and fishing tools in waste management protocols to name a few from the past that we are integrating into the future. And then moving up to protocols. These include the understanding that stories govern life and are iterated and reiterated in oral histories, performances, storytelling, spirituality, and quotidian practices. Protocols informed diplomatic relations with all creation. They include scientific methods of waste management, where we must use every part of an animal, plant or being that gave itself for human survival. Protocols of respect are tied to the above-mentioned protocol, but extends into performances, which I'll get into in a later slide. These protocols are iterated and reiterated seasonally, continuously, and cyclically, and then last Unangax knowledges are iterative, Unangax knowledges as iterative. I'm saying here that these knowledges include textual, an embodied archives produced through everyday practices such as oral history, transmissions and performances that facilitate the transmission of cultural knowledge and protocols. And then Unangax knowledges are reiterative or as reiterative or reproduced through practices and archives such as storytelling in multi-sensory median performances. Here I use multi-sensory methodologies or attentive observation, meticulous observation that we have honed since time immemorial as pedagogy in reiterations of communal responsibilities that perpetuate sustainable subsistence protocols to foster survivance. This includes the possibilities to contribute new perspectives on and solutions for mitigating global food insecurity and climate change crises.

Pictured here is again Chalukax and I wanted to reiterate that Chalukax village is one of the longest inhabited communities in the world, with the archaeological record placing an existence there for at least 9000 to 10,000 years, and it makes sense when you go to Chalukax village, where my grandpa from the island but not this village. We can still get all of

our salmon right in our front yard in Nikolski. Subsistence lifeways are abundant and evidently stewarded there.

And here's a picture of Akutanax or Achan-Ingiiga, which means Berry Bush is below it. In '...', in the summertime, you can actually see in the front here that you can see a little set net right in front of the village. In summertime, my family and I fished the tides under an almost endless summer sun. Our bodies know that extended daylight means the time to do the subsistence work we've always done together as '...'. This practice provides food and supplies for our families in rural Alaskan villages, geographically distant from access to grocery stores or agriculture and farms. For this work and my own personal commitments, I participate in the transmission of oral histories, which take me back to my villages, like '...' and Unangax communities, where subsistence is a methodology of survivance.

This practice centralizes Unangax subsistence cosmologies that foster interpersonal relations with the natural environment. My goal with this work is to foster Unangax futures based on exchanges built from tending interpersonal relations that are iterated and reiterated through subsistence processes, including those methods, theories, and praxes. Subsistence processes incorporate spiritual densities, place-based methodologies and protocols that include practices beyond the mere act of harvest. Alaska native peoples and peoples of the Circumpolar Arctic densify subsistence practices in our understanding that more than human relatives give their lives for human survival. Moving subsistence beyond the event, seasons are significant to subsistence processes as well. Through winter months, we feast on our summer harvest. This is known as the time for rest in preparation. The time to do the work that prepares us for a fruitful summer. It's also the time to reiterate the protocols that we live by. I also wanted to include this photo of Clio or pink salmon or humpies here, because I fished a lot in South Central Alaska, which is dominated by non-natives. A lot of people '...' at you for keeping humpies and to me that's so disrespectful and it represents the differences among the ways we view foods and our knowledge systems. I was taught that every salmon has a purpose, every more than human relative that gives itself to you has a purpose and it's our responsibility as stewards to know those uses and not to waste them. This is Indigenous science, and this is representative of Indigenous waste management and our own scientific values.

I had to include since I'm talking about subsistence of my favourite subsistence foods, which is Huudax ama chadux, or dry fish in seal oil. My favourite dry fish is actually from those humpies pictured on the last slide. An elder once told me that eating the foods our ancestors ate, makes us eternal. I feel that eternity every time I dip my dry fish into '...' when chew on it as I remember all the work that went into getting it to my plate.

In wintertime we dance, sing, and tell the stories that govern the ways where to act in the world. The ways that we're to uphold relations with our more than human kin and what should happen if we don't follow those guidelines set forth generations ago. As humans and as Unangax people, it's our responsibility, to act as stewards of the natural environment which we are dependent upon for survival. This is really what subsistence is to me. This is also related to the above-mentioned protocol but extends into performances. Performance includes those stories and dances and songs that we share in community throughout winter months to model the ways where to act with more than human kin to perform in practice, methods to prepare for hunting, fishing, or gathering, to depict multi-sensory attentions to more than human kin in life, ways to model interpersonal and trans Indigenous relations, to reiterate stories when protocols were breached and what should happen when that occurs and also to offer prayers and gifts and cycles of exchange. So, this

is Unangam Taligii dance and performances iterate and reiterate Unangax knowledge is as processual.

I use the Native American and Indigenous studies method of community-based research with, by and for native communities. This model here identifies the core components to this method and subsistence context. So, at the top we have Indigenous epistemologies and I understand them in ways the Indigenous communities are knowledge producers. We are theorists and we are researchers and in community-based research, we are considered co-researchers and I really like how Monica set the stage for that. This is just a continuation of her already explanation of that. Moving on to relationally and kinship practices, this includes relationally to place oceans and lands, whether, relatives, ancestors, and more than human kin that are inherently specific to place, region, geography, and the ontologies, and coinciding spiritual practices. Subsistence is inherently community centric. Subsistence activities do not happen in isolation or in a vacuum, but rather towards collective survival. And that's how I approach all of my research as well. Moving on to embodied knowledges. These include the understandings that knowledge is embodied and embedded in place, in stories, in languages, art, actions, performances, rituals, ceremonies, theories, methods, and praxes. And finally, subsistence is an Alaska Native method of survival. It's a circumpolar Arctic method of survival. Subsistence rehumanizes more than human kin in refusal to the diminishment of subsistence foods into resource in western food production discourses. Stewardship, reciprocity, and responsibility are values in subsistence methods and praxes alongside Unangax values. And lastly community-based research has a fundamental role to play - native cultural resurgence.

This slide I'm building from Linda Smith's Indigenous peoples projects in her book. She has a whole list of this, and I really think it's beautiful and it's a really generative way to approach any Indigenous research. So, I called this land and waters back Unangax subsistence cosmologies and science informing climate change interventions. If we start from the project of sharing, sharing collective knowledge towards resistance movements, sharing gifts in both economy and cycles of sustainability. Moving over to storytelling, I use storytelling as a methodology, and my project intervenes current capitalist structures, dehumanizing food to resource and feeling human induced climate change. My project connects so relationality is central to world view. In this project I envision a future where Unangax kin can continue to practice subsistence processes and uphold culturally constituted protocols and spiritual beliefs. I think it's important in this project to return land and waters back, and this means returning responsibility of inherently sustainable stewardship practices to Indigenous peoples - we already have the science, we know what to do. And lastly, my project includes negotiating and diplomatic international relations with both trans Indigenous peoples and nations of our more than human relatives. This requires commitment and futurity of our survival related to returning. So, it's all interconnected - all of my projects.

I just wanted to end with this. Berry picking is also subsistence. I realize that I'm very fish heavy in my subsistence, but I just love fishing so much. Subsistence is the methodology of a lifestyle of sustainability. It centralizes Indigenous food, futurity for generations to come as generations have before us, and that's the end of my presentation. '...' Thank you so much everybody for listening.

Liza Mack: That's that was a wonderful presentation. I think that your work is a great example of indigenous research that builds on cultural practice, Indigenous knowledge,

language preservation and revitalization, and how those are key components to this dialogue, and has so much to offer for us. So, thank you for that. I would like to invite the panelists to turn on their cameras. From the Saami Council. Gunn Britt Retter, from the Inuit Circumpolar Council, Victoria Buschman, from Aleut International Association, Sally Swetsov from the Arctic Athabaskan Council Chief Bill Erasmus and from RAIPON Grigory Ledkov, from the Gwich'in Council International Jordan Peterson had been planning on joining us, but because of connectivity issues, he's not able to be with us today. But he does, certainly want to let us know that he would have liked to have been here.

First, I would like to thank all of you panelists for making time to join us today. I'm honoured to be in the position to hear you speak about important issues facing our communities and how these issues contribute to the greater conversations about science, policy and sustainability. I'll ask you the first question, but I'd also like to ask as you take the floor the first time. If you can, please tell us about yourself, maybe share a little bit in your language and your traditional greeting if you would like to do so. The way that I think they will go through the question and answers is just the same way that we are listed in the in the webinar program itself, but the first question is why is it important for Indigenous peoples to be involved in Arctic science and research? If Gunn Britt would be so kind as to take the floor first, I will turn it over to you.

Gunn-Britt Retter: Yes, thank you, Lisa and thank you to both the keynotes for wonderful introductions, that was that was very good. So, my name Gunn-Britt Retter I'm the head of the Arctic and environmental units of the Saami Council since 2005. I reside in in north-eastern Norway, and I'm a coastal Sami. While in this position I have also served as a member of Sami Parliament in Norway for two terms and two terms as a board member to the Sami University of Applied Sciences that you heard about in the opening. And just to add that the Sami people live in Norway, Finland, Sweden, and north-western Russia. So that was to that introduction and then to try to answer Lisa's question. I dare to say that a lot of their political focus on the knowledge needs about the Arctic is about understanding the climate change and biodiversity change and the impacts of these rapid changes that we see with them both. As Indigenous peoples, we definitely both see and feel these changes as they challenge our way of living and the foundation for our cultures and the resources that we depend upon. We have stated many times deep understanding and knowledge about these changes as well as adaptation strategies for these changes. With the rapid an immense change that are ongoing, we are challenged from many directions. We do see the need for close cooperation with science community to be well prepared for changes we already are living with, so we need to be involved in science and research to understand and to prepare for the rapid, ongoing nature and climate changes in the Arctic. So that was stating the obvious. But also as a response to the change changes mentioned, the dominant cultures are already acting on the scientific findings on these changes and are aiming for a shift from fossil fuel extraction and burning to green energy production such as mining for copper, needed for batteries, and wind industry. A large extent of these projects are placed on traditional Sami territory. And this industry I would claim is a more immediate challenge to the Sami culture than the climate change itself. We need to be involved in science and research to understand the impacts of these continued resource development on Sami culture and livelihoods. And as Lisa said in the opening science builds equity and cooperation in the Arctic, we need more than goodwill and good intentions of involvement in science and research. We need a true involvement and capacity building to be equal partners. We need

to strengthen our institutions to be able to be involved on equitably and we need true recognition and ways to be involved with our Indigenous knowledge or traditional knowledge. As the Indigenous knowledge and the cultural practices and knowledge that have sustained over peoples from time immemorial as Lisa said, so it's important to be involved to contribute with this perspectives and deep understanding. Sami council has with partners been working on co-production of knowledge. What we learned and will continue to explore from this experience is that the key to successful results when co-creating research projects is allocating enough time in the first phase of the process, time will allow both the Indigenous partner and researchers to establish a platform of mutual trust and understanding of each other's positions. Strong partnerships with strong academic results can then be built upon the philosophy of transparency, full disclosure, and societal change through knowledge creation. And finally, to your answer, if you want to understand the Arctic, you need to understand the people of the Arctic and for us to sustain our unique Arctic cultures. That is why we need to be involved in Arctic science and research. Thank you.

Lisa Mack: Thank you very much, Gunn Britt, that was that was fantastic. Next, can we have Victoria? Can you take the floor and answer the same question? Why is it important for Indigenous peoples to be involved in Arctic science and research?

Victoria Buschman: My name is Victoria Buschman, and I am back from '...' Alaska. But I live now actually in Nuuk, in Greenland. My background is as a wildlife and conservation biologists, so I come to this discussion with more of a natural science perspective. I also do some work for ICC. Right now I'd like to just promote that there's a new project at the unit Circumpolar Council I'm helping to lead the project, which focuses on the ethical and equitable engagement of Indigenous knowledge and Inuit communities. So, it's very Inuit focused. But it's very related to all of the discussions that we've been having here and some of the other international fora about how do we engage with our communities in our knowledge? For various things, not just for research, but also in governance and management and across all kinds of disciplines and what not. For me, the reason that engaging with Indigenous knowledge is so important is because so much of what we want to accomplish in the Arctic requires the best available information. It requires a really full evidence base, and from my perspective, often because the Arctic is so data deficient in many regions like it very much requires having an Indigenous perspective, having Indigenous knowledge, having Indigenous methodologies represented within research. Just so that we can get some of the basic questions that we have, how do we adapt to climate change, water, wildlife populations going to look like? These are the things that I also focus on in my work, and I've found that there's so much more that we can accomplish by respecting and partnering with Indigenous knowledge as part of the scientific process. In full recognition, like Monica said that they are very distinct knowledge systems and that they cannot be incorporated. But that there is much to learn from both and to move forward. Even with Indigenous research - if we want to solve real world problems, it often requires that we have access to both. So, this is my perspective. I will also share that because I have been working on this ICC project and I've been speaking with Inuit across all four regions, Russia, Alaska, Canada and Greenland, much of the perspective I'll bring to this conversation today is informed not only by my own perspective, but having conversations about this particular

topic with Inuit all across our homelands. So, I will do my best to represent that perspective as well. Thank you.

Lisa Mack: Thank you very much. Appreciate your answer. Next, can we also can we have Sally Swetzov, president of Aleut International Association, take the floor and answer the question.

Sally Swetzov: ‘...’ Good morning. My name ‘...’. I’m from Alaska. I was born and raised here. I live in Atka right now. ‘...’ was my first language. I struggle with the English, unfortunately. I wish I could give this presentation in ‘...’ but unfortunately, I have to refer to the English language, so please bear with me. Indigenous knowledge is a powerful tool that keeps its communities functioning. This is through our language, traditions, and cultural practices. Languages are slower in ‘...’ (native language), too. We would say ‘...’. As I share with you all today, I want to mention that native language and culture to me is everything that our ancestors were. They lived and breathed the native way of life. Our languages are a direct connection between us who are here, today and all our ancestors who lived in each generation before us. In the survival of our Indigenous peoples depend on all that knowledge they taught us. Right now, climate change is endangering our natural environment which puts our existence in danger and our way of life is already being impacted by this change. Our youth are also very aware of this and they are concerned like the rest of us for their generation. This is just one of the reasons why it is important for Indigenous peoples. The youth in our communities need to be involved with the Arctic science and research. And with that answer for your first question, Lisa.

Liza Mack: Thank you for that. Chief Bill Erasmus from the Arctic Athabaskan Council, would you please answer the question as well?

Chief Bill Erasmus: ‘...’ My name is Bill Erasmus. I’m the international chair for the Arctic Athabaskan Council. For many years I was the Dene National Chief for our nation, and it gave me an opportunity to represent our people and know who we are as a nation and very pleased to be a part of this event and I’d like to thank the young lady that did the joik at the beginning and all of the organizers and the other panelists for being on this webinar and to thank everyone again for this opportunity. My response will be brief. The Arctic is our home. We have always lived in the North and we’ve always adapted and thrives in our own environment. But as you know and as other people have said, that is all changing. We have been relocated from our lands into communities. Climate change is about is with us. And today we’re all engaged in a global pandemic. We have our own ways of survival. We have our own knowledge as individuals, as families, as communities, as nations. This knowledge has been handed down since the beginning and that is why we still exist today. People want to do research and study our people and our environment. We are not opposed to this if we are active participants. And if we own the data and the results. Protocols and agreements are necessary to achieve this. And you can only do that through long term planning. The Athabaskan peoples in Canada which I’ll refer to in the Northwest Territories and the Yukon have done some of their own research over the years. They’ve set their own priorities, for example, we have looked at our traditional foods. What foods do we still consume today? And how do they affect us? And really quickly we have found that if we eat our own foods then we are much healthier. Although we still need to have adequate exercise. We’ve also

done work with our early learning with our children. And it's normally called head start. The Head Start program has done a lot of research to develop better teaching methods and evaluation and monitoring of students. It is important that Indigenous people are the lead with science and research in the Arctic. This is the way to get back on track and this is self-government. This is self-determination. Thank you.

Liza Mack: thank you for that answer, appreciate it. Just a housekeeping thing we are going to ask Gregory Ledkov to take the floor: if everybody would go down to the bottom of your screen and select English for the translation of his answer. And with that, Grigory if you could please answer the question as well. Why is it important for Indigenous peoples to be involved in Arctic science and research? Thank you.

Grigory Ledkov: '...' Good morning, good afternoon, good evening. Thank you. Dear friends, I would like first to welcome you all. Today I am seeing you, I'm welcoming you from our headquarters in Moscow. We unite 40 different peoples in Russia and we occupy so many territories and vast areas in Russia and I would like to introduce you to our association, to our youth, because we mostly work with the young people who belong to different cultures and who speak different Indigenous languages. I would like to introduce you to my colleagues. These are our youth representatives. They work in our office. They are the employees of our organization. This is our financial director '...' He is '...' one of the Arctic Indigenous peoples. He also works for our organization and he works with our regional departments and branches. He is Evenki, one of the Arctic Indigenous peoples that inhabit more than 10 different regions in the Russian Federation. We are so happy that we have seen this Arctic greeting today and we would like to introduce you to our folklore as well. For example, one song might last for 24 hours because this is the song of a host and the song of a guest combined together. Today I would like to start with a presentation in their own Indigenous language. Ivan, the floor is yours. '...' So, these are our young people. This is our youth. Well, based on our agenda, we have also prepared a small presentation. I would like to agree with Gunn Britt, with Chief Bill, with Sally, with every speaker of course. In RAIPON, we naturally believe that we have to be a part of any scientific process. If we work with scientists, if we are engaged and involved in scientific process in different areas in the environment, in industry, everybody will benefit from this, so we should be a part of this processes. In our presentation, our focus is on how we do it in Russia. Before I start my presentation, let me also say that in our tradition in history of our peoples, and it is a solid fact, our traditions have shown evidence of climate change multiple times. I mean Ice Age and other climate changes periods in our history. All our ancestors could overcome these environmental challenges. They survived and the Arctic itself and our traditions are a great evidence of how our ancestors could adapt. We see multiple proofs of the fact that before in tundra it was jungle and other types of animals, of insects of plants lived there. So today it is Tundra, but according to geological findings it was not always like this. It was warm before. So, we believe that the climate change is not a predicament for our further development. And Gunn-Britt is absolutely right. Today we have industrial factors and they just cannot manage without us and science cannot manage without us, so let me present all this in my small talk.

So, this is our coat of arms. I would like to talk about cooperation between Indigenous peoples of the Russian Arctic with scientific organisations. Vote. We would like to emphasize the role of Indigenous peoples in the Arctic and the way how it can be

combined with the scientific process in our territory. We see several ways to collaborate between Indigenous peoples and science. Scientific organizations discuss with us several ways to collaborate to introduce rules for conservation of biological resources for future generations. We also take part in the work of specific department's and the way they collaborate with Indigenous peoples. We emphasize the benefit of our engagement. There are multiple scientific works that emphasize negative impact on Indigenous people and our ways of life. It's an ongoing process. We carry out constant monitoring on the environment. We believe that we need Indigenous peoples for this scientific process to estimate the impact on Indigenous livelihoods. There are also multiple or researchers in language linguistics, biological and ethnological studies. If our science has interest in them, it shows that there are multiple new ways to research languages and it is a good way to preserve this knowledge for the future generation. Today we have various forms for collaboration between our organization and scientific organizations and how we can put this theoretical knowledge into practice. To the left you can see a photo taken at a meeting of a work group. This is our community meeting with the Indigenous Peoples representatives discussing ways of traditional economics and a traditional way of life. On this photo you can see different representatives of specialists - they discussed the matter of projections for the future and the way fishing can be organized on the territory of Indigenous peoples in the Russian Far East. It is a photo of our council in fishing that was organised together with our scientific and Indigenous communities. Other areas where we are active, among others, is the coordination and support of Indigenous education. Our Association is a big part of the working group between different departments that has a goal to develop and establish a big University. An example of such University can be a University of Peoples of the North based in Saint Petersburg. Of course, there are some delicate issues. We would like to make this Institute of the Peoples of the North as the Key University for our youth so that our young people can study their languages and so that it can be a hub for the preparation and development of the territories of the Russian Arctic. This Institute is more than 100 years old. And there were many periods in its history that were really complicated, and unfortunately, we have lost some of its legacy. One of our tasks is to reconstruct those languages that were lost and to keep the 40 existing languages from disappearing. In Russia, an issue of perspective analysis of risks of the industrial development of the Arctic, it is very relevant. Several years ago, we have we introduced an initiative to establish and to introduce a federal law on ethnological evaluation. Our goal was to introduce in scientific analysis before the industrial development starts so that we can assess all risks.

Take a look at the left. It is a good example of our work. Maybe you know about this Norrilsk catastrophe. An oil spill in that was covered in media. So today there is a big talk, big discussion about how we can mitigate such fuel spills. Together with the environmental authorities of different regions, among others with '...' region. We decided to take part in this environmental assessment and expertise. We took part in the remediation process and we also introduced an initiative. This initiative concerns the environmental evaluation to develop mechanisms for the future law. For us it is just an initial experience. These are just a few steps in this area, and we think that this Norrilsk fuel spill is a horrible precedent for Russia and for our territory. But we'd like to use this sad, horrible experience and to gain experience to know how to react in the future, how we can attract scientific organizations not only to study consequences of this fuel spill or any other environmental issues, but also to work with ethnological organizations so that together we can evaluate psychological state of Indigenous peoples and their well-being, so that we can mitigate the negative effect of an

event of an environmental catastrophe and to introduce measures to remediate both nature of the Arctic and psychological consequences of Indigenous peoples.

I'd like to go a little bit into details of this slide, but I think that it is important because it highlights our collaboration with difficult scientific organizations. It is obvious for us that without support of our scientific community it will be difficult for Russia for to show necessary materials that will prove the necessity of the law regarding ethnological and environmental evaluation. This law is essential to support Indigenous peoples. It is a very important collaboration, and we make progress here and I think it is great evidence of how Indigenous peoples can take part and this scientific process.

The next slide is here for special purposes. We were talking about this monitoring and actual projects but a part of this activity, there are other issues. You can read here that, me Grigory Ledkov, has become a chairman of the Public Council of the Arctic zone of the Russian Federation. The aim of this public Council is also to monitor public relations and to monitor the Arctic territory. The goal of this initiative is that the public counsel should monitor this is the situation and to react immediately if something happens so that this Council is an intermediary between the Arctic nations, the Arctic peoples, and industrial companies that develop their projects in the territory of the Russian Arctic. This public council has just started its work and we would like to articulate our goals. It is a new experience for us. We understand how responsible this work is, and we are meticulous in this process. We will share the information with you. If you have any recommendations or suggestions to our public counsel, please, we are open for cooperation and within our work in the Arctic Council, you can also make your suggestions and I think it would be wonderful because today in the public Council we identified one of our areas that we will have people who would be engaged in promotion and communications at the international level in the Arctic Council in the 1st place. We will be happy to hear some feedback from you.

I see that there are several areas for our future activities. There is a number of agreements that have been signed by the universities, think tanks, research institutes in various fields that I have already mentioned, and we are trying to promote this as well. We also have a wide range of specialists and experts that assist us with the legislation, issue and drafting federal laws. Together with the scientific and research centres and experts, we are trying to promote the draft clause and the legislation. We need relevant process is, for example ethnological and environmental expertise. The law about the Indigenous territories and the Indigenous settlements are also very important and they are being supported by science in the first place. Apart from this, we also aim to leave our legacy. We aim to publish scientific papers and participate in state programs. This theoretical work is unthinkable without the cooperation with scientists from different fields. We also work with our regional Department, and our organization is very active because there are 28 regions in Russia where Indigenous peoples live. There are 8 Arctic regions.

I have already mentioned the Norilsk oil spill. To recapitulate, I would like to introduce our vision for the Arctic Council for the permanent participants. What are the possible milestones for science cooperation within the Arctic Council platform? So first of all: as for the outcomes of the research that are being conducted at the moment and there being planned, we think that the outcomes should be compared with the traditional Indigenous knowledge because we do see positive examples of the commentaries and feedback towards traditional knowledge, the usage of correct definitions and the right terminology. It all helps us to reinforce the traditional Indigenous knowledge without any difficulties in mentality, in traditions in rituals. For some people it might seem as something

unimportant, but we want to be quite meticulous with that. We also want to reinforce public awareness between the Indigenous peoples about any scientific activities on their territory so that people could use this knowledge, for example, in terms of weather or climate conditions so that we can share and applied this information in our everyday life. We're talking about reindeer husbandry in the North, about hunting. We have to be able to apply this scientific knowledge in our everyday life. We also think that today we have to work and monitor the environment, water quality, air quality and climate change issues. We see that there are lots of studies on microplastics marine plastics what is going on in the waterbodies. We do inhabit these territories and we have to know what is going on? What type of monitoring is going on? And we have to be able to use that and to retrieve this information. So that we can assist our peoples. Our communities, for example doctors, can assist us in preservation of our well-being and health. Sorry for taking so much time, but I would like to say that it is a very brief outline of what our association is doing. I would like to say once again that we are aspiring to the Russian chairmanship in the Arctic Council so that we can introduce you to all the projects and regions and the culture of our Indigenous peoples. We would like to introduce you to all our events and activities and conferences that we will be preparing for these two years of Russia's chairmanship, so that you can participate and so that you can face how it works. There is a saying that says that it's better to see and experience it once rather than hear about it 100 times. Thank you.

5. Discussion:

Liza Mack: Thank you so much. That was a great presentation. I think there's a lot of exciting things that are happening and we're certainly looking forward to the Russian chairmanship, and I think that the information that you provided, especially about the impact assessments and bringing in the Indigenous viewpoint is certainly it's certainly unique and it's a really good step forward. We do have several questions in the chat box, but as this is a panel about the Arctic Science Ministerial I guess I would just like to open up the floor to our panellists and ask: what would you like to achieve by participating at the third Arctic Science ministerial? Go ahead, Gunn-Britt.

Gunn-Britt Retter: Yes, thank you and thank you for that question. The 3rd science ministerial: first of all, that we are pleased to see the continuous development of the involvement of Indigenous peoples. We were participating in the first one but not so much engaging in the preparations. We were more engaged in the versions in the second one and we are invited to broad participation in the preparation for this third one so that is all good. But I also feel that we are a bit short of capacity in managing to contribute to all the opportunities that arise as well. What I hope to see is because the science ministerial, in the word already, it's the political level – so I want to see that to achieve a stronger commitment from the political level. For science and research, we have already over the years in our engagement in the Arctic Council established a strong relationship and platform with the foreign ministries in the Arctic states. This Arctic science ministerial is not only the Arctic states but also much wider, about 20 different countries that are engaged so I hope to achieve a stronger commitment from this, particularly the Arctic states but also the other states when it comes to the all the points that we have been discussing here about Indigenous knowledge, traditional knowledge involvement, strengthening our capacity in science and research so we can become good partners in future science and research and also in future Ministerials in the Arctic science Ministerials. Thank you.

Liza Mack: Thank you, that's a that's a great answer. Would anybody else like to also answer that question?

Sally Swetzov: One of the things we are hoping to achieve here at this planning of the science Ministerial is to be a part of the process of defining research and having communication with the research team and the Indigenous communities. That's the short answer there for this question. Thank you.

Liza Mack: Thank you, that was a good answer thanks. Chief Bill?

Chief Bill Erasmus: Yes, thank you. Mine is actually very similar to Sally. It is to have Indigenous participation, involvement and setting the priorities for research and unnecessary work that needs to be done. Thank you.

Liza Mack: Thank you. Victoria?

Victoria Buschman: Yeah, thank you. I also want to echo Chief Bill and Sally. ICC also supports that. Communities need to be involved in every step of these processes, but I also would like to speak to what can Gunn-Britt was saying about sort of the political level. We had spoken really briefly the other day, as a group that you know, some of the recommendations that came out of the second Arctic Science ministerial are still have not been incorporated as fully and we would still like to forward some of those recommendations that came out of the second as we move into the third. Thank you.

Liza Mack: I think that's very important to bring forward as far as understanding that as we put these recommendations forward what the implementation of these recommendations are for sure. I want to switch gears just a tiny bit. I think we only have about 15 minutes left and then I will be doing a short summary at the end. Then we're going to actually end with the farewell song from Sally Swetzof. I would just like to ask one more question to the panellists and then summarize and close the session. Why is it important to have youth involved in the planning and research that happens in the Arctic? Youth involvement is certainly a big issue that has been brought up multiple times. If any of you guys would like to speak to how they can be engaged in this process and why that's important?

Sally Swetzov: Well, another short answer I have. It's important to have the youth involved because it's their generation that is being impacted by all the change that's happening as we speak. I just hope that there is something we can do to help now. I hope it's not too late to try and reverse the damage that's already been done.

Gunn-Britt Retter: Yes, just in continuation of Sally's answer which I fully support and agree with that is also I think the youth are in the position of both being young and vital in their thinking, and in the in the stage where they are taking higher education. Very many of them have a solid foundation in their Indigenous cultures so they can be the intermediary or translator, this link between science and the Indigenous knowledge, as they are both learning and living the their Indigenous cultures as well as seeking the science and research. I hope that they can be Indigenous researchers so they can take a starting point from there culture and address this in the scientific institutions and I hope we have enough Indigenous

institutions that they could exchange with as well. As well as they oftentimes also know multiple languages and are very quick in the technology as well. In all this news tools we have to use and apply. Thank you.

Victoria Buschman: I want to echo everything that has already been said, but another thing that I think is really important is that youth often they have more opportunities to live in both worlds than anyone previously has been able to. For myself, I'm finishing my PhD, but I also have my background in our culture and in our places and I am myself a hunter. I feel like there's a language component here like many of in Inuit homelands, many of our elders are knowledge holders and there are young knowledge holders, but often use across Inuit are these translators between of this older tradition, even in terms of language. We have quite a few elders who don't speak English still, especially in places like Canada and Greenland or don't speak Danish. So youth are often these translators in accessing that information, but also youth while engaging youth in these processes where giving them opportunities to not only practice their own culture, but to engage in speak with some of these elders and to really bring it full circle. This whole process of the partnering of scientific knowledge and also Indigenous knowledge is mostly young people who seem to have the greatest capacity and advocacy to want to do this kind of work. Thank you.

Grigory Ledkov: Yes, thank you very much dear friends. Can you hear me well? Well, answering your question regarding our youth. We believe that we have been implementing our youth policy for many years. For us, engagement and involvement of the youth is one of the biggest priorities and for many years now, more precisely since 2015, we have organized very large-scale events, youth forums, leaders, schools. We organize multiple events in different regions and Indigenous regions and given the pandemic, we're very glad to see how active our youth is in working online. They help us organize online events. So, we address our young people with a motto: it is time to engage in very important issues like law enforcement initiatives, legislative initiatives. I would rather and participation in projects like remediation of the Nordisk fuel spill and similar issues. So, we believe that there are multiple events where our young people can be an important contributor. They are the future of our organization. We would like to welcome this initiative of the Arctic Council that emphasizes its work on the youth and on our part. We are also ready to present our initiatives. We're ready to present ourselves and our work in the Arctic Council. We can talk about multiple youth summits and forums where we participate in our youth. Young people participate. They also are engaged in the drafting of the new resolution. Soon we will organize a youth forum in Moscow. We had a nice practice when the Adult Coordination Council organized events where many young people I invited. These are very big events, large scale events, and we're very glad that we can use the Arctic Council to talk about our young people.

Let me also comment the ideas that were stated today, and I also see some messages in the chat, and these are messages from our Indigenous people of Indigenous representatives of Indigenous peoples. They claim that my words are propaganda but let me say this: The Arctic Council is an open platform to develop best practices, collaboration, cultural exchange, and it is our mutual work. We can see each other. We share our experience, and we are open for the dialogue. So, let me say that first of all, we should consider facts, not these messages. If you have any doubts you can address us anytime. We're ready to show you everything and those people who sent this message in chat. These are the former citizens of the Soviet Union. We also would like to welcome them here to

Russia. They should visit their former homeland. They should take a look at the process is where Russian Indigenous peoples participate. Our Indigenous peoples are authors of draft laws, cultural programs and etc. This is very friendly and fruitful work. Thank you very much.

Liza Mack: Thank you very much. I really appreciate the dialogue for sure. Chief Bill, would like to answer this question?

Chief Bill Erasmus: yes, thank you. I think it's really important to involve the youth, as you know. As permanent participants, we've been having this discussion at the Arctic Council level, and we recently agreed that all of the permanent participants would include the youth as official delegates and include them as much as possible. However, as Gunn-Britt mentioned earlier, there's always the question of capacity, so we need to ensure that we have funding to include them. Many of us participated in the Paris climate agreement. Coming up with the agreement in Paris there was the Indigenous caucus, we had many young people there. They voiced their concerns, and it was really obvious that they're very concerned with the state of the world and whether or not they have a future. We need to make the commitment to involve them, have them included, fully participate, and I think we need to reach out to the organizers of the science ministerial, so that they, the young people, are involved. We should have had someone actually on this panel voicing their concerns. We really need to promote that. Thank you.

Liza Mack: Thank you very much. Thanks everybody for your contributions to the conversation and if I could just take maybe 2 minutes to do a quick summary of all the things that we've covered today because it was really great to be involved in in the dialogue that we had. I think that it was great for Monica for setting the stage to begin with and bringing forward the conversation about Indigenous knowledge and how that is something that has been with us for millennia, and how it's actually internalized today in actually still being brought forward. I think that Haliehana had a great illustration of how that is still relevant and bringing forward with subsistence practices in harmony, and how that is still active in research and how that is being brought forward within education and also being looked at in these Western frameworks and how that knowledge and both knowledge systems are working together to actually create new dialogues. I think that's really important. I really want to thank all of our panellists for the dialogue that was brought forward by our panellists here today. I think that it is really important to definitely strengthen our institutions so that we can be more involved and involved equitably. I think that was a really key point: equitable engagement in multiple communities: Inuit, Sami, Gwich'in, Athabaskan is also something that we should strive for. Some of the ways that this is happening is definitely with our connections to our culture through language and how that has been a direct connection to our ancestors, was a very important point that we should all take with us from this conversation today. We've heard about the ways that climate change is impacting different ways of life and how people have been relocated from lands, the effects that this has on Indigenous people and the importance of having full wellness and also making sure that the children and our youth are understanding our cultural practices and still have the opportunity to have language and to have a way to be connected with their culture. This was also brought forward with the comments from Grigory with the just understanding that those impact assessments in those different things also have components in there being considered on how these different industrial things, industrial

projects and different things are going to affect Indigenous peoples and how they might be impacted. So, I think those were very important statements.

I have a housekeeping thing. I know that there were a lot more questions that were being brought into the chat that we weren't able to address today. But if you guys would go ahead and keep them in there, we could certainly send them out to our panellists and do our best to get back to you. After we're finished, I would just like to ask the panellists to stay on for a few minutes to get a family photo. And thank you all, especially to the other co-organizers, Eva from ICC and also Anna and with that I would like to turn the floor Sally Swetzof who will close our session here today with a farewell song.

6. Closing:

Sally Swetzof: This is a traditional song. The only one that I know of that's been passed on from generation to generation to generation. Each community had their own version of this particular farewell song. I've used it before at gatherings, so this is the farewell song in '...'.

Liza Mack: our session is over now. I wanted to let you guys know that the next session for the ASM3 Webinar series is now open as well. Thank you.