

SUGGESTED READINGS

Arctic Indigenous Peoples and Community-Level Security¹

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In the Eastern Arctic, Indigenous and community-level perspectives present a different picture of security than solely economic, energy, or geopolitical factors. Rather than take a sectoral approach to security, these perspectives take a broader understanding of security and refocus the lens to communities. Many authors focus on the implications of climate change, particularly how that translates into new food insecurities, and relatedly, heightened societal insecurity. Climate change is considered broadly as a macro-driver for growing security risks in a variety of different ways. Thawing permafrost, as one example, threatens the existence of coastal towns across the Eastern Arctic while warming seas leads to difficulties for communities to access their traditional food resources. Addressing climate change may also raise questions of green colonialism, where traditional regions for Indigenous People are used for wind farms or mining for rare earth metals – threatening livelihoods.

Increased interest in the Arctic has also led to increased shipping and other economic activities across the region. With this attention comes both risks and opportunities for Arctic residents to become involved with projects to increase their economic self-determination. Increasing this local-level economic security would require increasing access to financing, building the capacity of Indigenous nations, and focusing both on a combination of economic as well as political Indigenous rights.

Food insecurity is perhaps the most written about security issue from Indigenous perspectives across the Arctic on a local level. Not only does climate change make accessing culturally appropriate food more difficult, but it leads to a reliance on Western food sources that has consequences for the health and wellbeing of communities. While there are local-level efforts to bring culturally appropriate food to Indigenous communities, in the face of climate change, these efforts may become the norm rather than the exception. Further, lack of traditions surrounding food also threatens the societal security of some Indigenous communities.

Underlying specific growing risks in the Arctic is the overarching question of how past and current colonial behavior has influenced security in the Arctic today alongside continued debates about recognition for Indigenous perspectives in discussions on Arctic security on national and international levels. Legacies of colonialism and racism

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often mean that Arctic governments are not fully addressing socioeconomic gaps that Indigenous People face across the Eastern Arctic. How and if national and international organizations recognize Indigenous People as leaders and part of dialogues on security issues or see them as passive victims is an important discussion that is a key part of how all these local-level security threats become framed.

We invite you to consider the following questions:

- How can Indigenous perspectives better inform the security picture of the Eastern Arctic?
- How can Arctic governments address both climate-driven food insecurity while also being cognizant of its impacts on societal security?
- How should Indigenous perspectives address the projected increase in Arctic shipping?
- How should the role of Indigenous People be understood on a subnational, national, and international level – and what implications does that choice have for security policies?
- By emphasizing community-level security, which areas of concern are prioritized, and which are de-emphasized?
- Why is addressing colonial behavior important for questions of Arctic?
- Can Indigenous perspectives on climate change inform a more nuanced geopolitical reading of security in the Arctic?

Broad Context

Bouchard, Christina. “[Arctic Highways as Critical Infrastructure.](#)” *NAADSN Policy Primer*, 19 August 2020.

Because of their role in the regular function of the supply chain, highways are frequently cited as critical transportation assets. The highway network in the Yukon Territory (YT) and Northwest Territory (NWT) has a limited number of ‘alternative’ routes. Where the functioning of a highway becomes compromised, there may be immediate impacts to residents and commercial users, including community re-supply. Geographically, YT is the smallest territory, but hosts the most developed highway network. Nunavut (NT) does not have an inter-regional highway system. While infrastructure funding is led by the federal government, the execution of maintenance operations is led by the Territories. Particularly with the severe and changing soil, drainage and weather conditions of the North, regular maintenance, and timely reconstruction of assets at the end of their lifecycle will be vital.

Chater, Andrew. “[Inuit in the Arctic Council: How Does Depiction Differ?](#)” *The Northern Review*, No. 51 (2021): 155-171.

The fact that Indigenous Peoples’ organizations have “Permanent Participant” status in the Arctic Council is often touted as one of the most positive features of the organization. However, the significance of being a permanent participant is contested. How does the Arctic Council itself characterize the status of Inuit, and permanent participants in

general? How does the Inuit Circumpolar Council characterize its position in the Arctic Council? How do the governments of Canada, Denmark, Russia, and the United States—countries where Inuit reside—describe the participation of Inuit? This article presents a content analysis of a selection of primary documents to illuminate the answers to these questions. The major finding is that Inuit describe their status as leaders in the Arctic Council, while states and the Arctic Council itself describes them as participants.

Cooper, Aaron, Liubov Timonina, Romain Chuffart, and Saga Helgason. “[Geoengineering and Green Colonialism with Aaron Cooper.](#)” *The Arctic Institute*, 17 February 2021.

Cooper’s research focuses on economic development of energy in the Arctic – specifically sea routes like the NSR. He looks at the Arctic in the context of environmental law and security. How does energy development affect the Arctic? The three of them discuss geoengineering, indigenous rights and the green transition in the Arctic as well as colonial patterns in international law and education and what we can do to make a change.

Craft, Aimée, Deborah McGregor and Jeffery G. Hewitt. “[COVID-19 and First Nations’ Responses.](#)” In *Vulnerable: The Law, Policy and Ethics of COVID-19* eds. Flood, Colleen M. et al. Ottawa, Ontario: University of Ottawa Press, 2020.

This chapter considers the federal government’s fettering of jurisdiction through inaction in the areas of clean water and housing. We consider a small sample of First Nations’ responses, based on their assertions of jurisdiction and responses to the needs and circumstances of their communities. We conclude that First Nations are best positioned to make policy and law in response to COVID-19, and that the federal government can and must work with First Nations communities on resourcing their plans for wellness and emergency preparedness in relation to the pandemic, in accordance with a sui generis application of the constitutional principle of subsidiarity in conjunction with other constitutional obligations such as the fiduciary duty of the Crown and its duty to act honourably. This chapter is contextualized by the theme of self-determination in Indigenous health, s. 35 of the Constitution Act, and the United Nations Declaration on the Rights of Indigenous Peoples.

Dorough, Dalee Sambo. “[A Land Without Borders.](#)” In *The North American Arctic: Themes in Regional Security*, eds Dwayne Ryan Menezes and Heather N. Nicol, 67-86. London, UCL Press, 2019.

Since first contact, Inuit of the Arctic circumpolar region have faced numerous impacts to their overall cultural security and integrity. Significantly, one area that has stifled their security is the imposition of artificial borders across Inuit Nunaat. The right to determine and freely travel where hunting may be most advantageous or to visit relations has been severely affected throughout Inuit Nunaat. Gone are the days of freedom to travel, to trade and to maintain other spiritual, cultural, political, economic, and social engagements throughout Inuit Nunaat. The nation-state notion of border security has threatened and undermined the cultural security of Inuit throughout their Arctic homeland and territory. This chapter introduces the issue in the context of the Inuit and argues that there is a need for coordination, coherence, and collaboration due to the numerous challenges faced by

Arctic indigenous peoples whose territory and membership span international borders. It also emphasizes the need to ensure and uplift Inuit cultural security through law and policy changes that effectively guarantee the multiple, interrelated rights and interests of Inuit.

Dorough, Dalee Sambo, Bridget Larocque, Kaviq Kaluraq, and Daniel Taukie. “[Voices from the Arctic: Diverse Views on Canadian Arctic Security.](#)” NAADSN, January 2021.

This short publication provides an edited transcript of the proceedings of a panel on Voices from the Arctic: Diverse Views on Canadian Arctic Security organized by the Global Affairs Canada’s International Security Research & Outreach Program (ISROP) in partnership with the North American and Arctic Defence and Security Network (NAADSN) on 5 November 2020. While Dalee Sambo Dorough emphasized that Indigenous People must be a part of the dialogue on hard security and soft security issues because these issues affect them, she also noted that we need to ask the question: has dialogue today on such issues address infrastructure and other policy gaps. By developing Arctic policies without Indigenous knowledge, Bridget Larocque claimed, was only perpetuating colonial thinking in Arctic policy today. Daniel Taukie discussed the Inuit Marine Monitoring Program and Kivaq Kaluraq noted that not only do programs like languages, cultures and land-based learning need to be a part of Arctic Security, but that the power to make change must also come with responsibility. This transcript helps to illuminate some of the key discussions from Indigenous views of Canadian Arctic security – specifically addressing the challenge that lies ahead in further discussions.

Dragon Smith, Chloe, Tina Piulia DeCouto, and Ashley Carvill. “[Balancing Worldviews: Climate Change Solutions in Canada’s North.](#)” *The Arctic Institute*, 22 September 2020.

As young Indigenous northerners who love their Lands and are deeply connected with their communities, the authors argue that climate change is a clear threat to their existence. Climate change, in their worldviews, is a symptom and not a primary problem. What they see as the fundamental issue, however, is something that we all hold dear: The primary problem causing the symptom of climate change is a rift in the relationships between Land, peoples, and communities. Through a group discussion, the authors realized that based on their worldviews, climate change, and other environmental problems we face today, originate from a lack of relational accountability and reciprocity between us and our Lands. This framing describes a holistic and all-encompassing problem. Through this frame, the authors discovered they had much to say about climate change and the North. They believe that a neglected piece of the conversation in the North is a difference in worldviews between the scientists and professionals that study climate change, and the Indigenous peoples who are being disproportionately affected by it. It is this difference in worldviews, and the solutions that come from it, that the group explores in this paper.

Exner-Pirot, Heather. [“Pathways to Indigenous Economic Self-Determination.”](#) *Canadian Global Affairs Institute*, May 2021.

This report explores the evolution of Indigenous engagement in resource development and demonstrates how that sector offers amongst the best opportunities for Indigenous nations and peoples to develop their own economies and achieve greater self-determination in practice. Most First Nations are involved in resource development to some extent, including oil and gas, mining, forestry, hydro, and commercial fisheries. Significant Indigenous engagement in the sector has resulted from legal rights, contractual demands, and the need for social license, but also Indigenous business acumen and persistence. To help ensure that Indigenous nations that want to engage more fully in the resource sector are able to do so, the report recommends: (1) working with Indigenous nations to make it easier, not harder, for resource development to occur in their territories by removing the layers of regulation and extra steps for approvals that deter investment or make projects uncompetitive; (2) building the capacity of Indigenous nations to do due diligence into potential projects themselves, including risk analysis, business planning, and environmental assessment; (3) improving access to financing in order to participate as equity stakeholders in projects, including through government loan guarantees; and (4) putting as much energy into strengthening Indigenous economic rights as into political ones in order to establish the conditions under which Indigenous nations can say yes to development.

Gricius, Gabriella. [“A decolonial approach to Arctic security and sovereignty.”](#) *Arctic Yearbook*, 2021.

Traditional geopolitical theories characterize the Arctic as a zone of potential conflict with the overarching narrative that it is the site of the new Cold War and great power competition between Russia, the United States and China over resources. However, this dominant approach often ignores the extent to which colonial legacies and neocolonial ideas play an instrumental role in influencing these security narratives. There is a need for a more nuanced understanding of Arctic security, particularly as it has to do with how different Arctic states express their sovereignty in practice. A decolonial approach to studying security in the Arctic can better reveal how expressions of sovereignty represent much of the same social and political hierarchies that existed during the colonial era. In this research, I aim to unpack the security narratives and actions of three Arctic states, Canada, the United States, and Russia, by documenting instances of coloniality of knowledge in text as well as neocolonial actions that each state has taken. With this deconstruction of Arctic narratives, I propose a different perception of sovereignty in the Arctic as being heavily influenced by neocolonial narratives in practice and argue that traditional state-centered conceptions of sovereignty should change to acknowledge 1) the shifting geography of the Arctic, 2) the history and role of Indigenous people who live there and 3) adopt an approach that considers shared sovereignty as a more realistic Arctic version of sovereignty.

Indigenous Rights Radio. [“Indigenous Food Security in the Arctic.”](#) *Listen Notes*, 17 September 2020.

For Indigenous Peoples, food security is necessary for health, and to maintain a relationship with the earth and its resources. What is also valuable for Indigenous Peoples is to consume culturally appropriate food. In this radio program, we speak to Dr. Dalee Sambo Dorough and Carolina Behe, as we find out more about food sovereignty and food security amongst Inuit and Peoples in the Arctic.

Hossain, Kamrul and Rosa Ballardini. [“Protecting Indigenous Traditional Knowledge Through a Holistic Principle-Based Approach.”](#) *Nordic Journal of Human Rights*, No. 39 (2021): 51-72.

This article examines the legal complexity concerning protection of traditional knowledge (TK) held by Indigenous Peoples. Despite the significance of this knowledge, particularly concerning environmental conservation, biodiversity management, bioresources, and ecosystem management in connection with the traditional lands on which Indigenous Peoples live, current legal frameworks fall short of offering a comprehensive protection regime respectful of key ethical principles that are central for Indigenous Peoples, mainly fairness, the right to culture, and Indigenous Peoples’ right to self-determination (IPRSD). To map the currently available solutions offered for protecting TK rights, this article primarily examines three legal regimes – intellectual property rights (IPR), human rights, and biodiversity – but also looks at some national solutions. However, none of these regimes per se offers a suitable solution, and each suffers from various shortcomings, as we demonstrate in detail. Yet if developed further, these regimes – along with some others – would indeed be suitable mechanisms for TK protection. Accordingly, this article suggests a principle-based approach to protecting and accessing TK that amalgamates the regime of human rights with the concepts of private property and exclusivity via mainstreaming values, such as fairness and the right to culture, associated with IPRSD holistically, and throughout multiple layers of legal decision-making.

Lasserre, Frederic, and Eve Harbour-Marsan. [“Inuit Perspectives on renewable energies in Nunavik: a path to self determination?”](#) *Espaces et sociétés arctiques*, No. 1 (2021). [French language]

The 14 Inuit communities of Nunavik (Quebec Arctic) are supplied with electricity from small diesel generating plants. These communities demonstrate a growing interest in the idea of developing renewable energy sources for their supply (wind, hydroelectricity, solar), with an environmental concern, of course, but also as an affirmation of their economic and political autonomy. These projects, however, generate lively debates within communities and met with resistance, both locally and at the level of regional and political institutions. How are these debates structured and what do they mean about local representations? Energy is undoubtedly of interest to Inuit for its socioeconomic and political benefits, but it is crucial to both ensure that the development of future energy projects is environmentally friendly and adapted to the needs of each community. Who has control of the energy and what does the future energy transition portend for communities? Finding a balance between the two can make it difficult, particularly as the debates are discussed nationally, in Inuit society, and at the community level. This article

shows how Indigenous perspectives on renewable energies are not just located at a community level but scale up to national debates and remain an important lens to view Arctic security.

Van Luijk, Nicolien, Jackie Dawson, Natalie Carter, Gloria Song, Colleen Parker, Kayla Grey & Jennifer Provencher. “[At the front lines of increased shipping and climate change: Inuit perspectives on Canadian Arctic sovereignty and security.](#)” *Arctic Yearbook*, 2021.

Discussions of Arctic sovereignty and security have traditionally centered on the interests of the state and how it impacts the nation. More recently, scholars have noted the importance of addressing the interests of other actors. Indigenous peoples in the Arctic have long advocated for conceptualizing Arctic sovereignty as Indigenous sovereignty. While development in Arctic Canada has been relatively limited compared to southern Canada due to infrastructure, climate, and logistical challenges, this is all set to shift dramatically, with Inuit communities in the Canadian Arctic arguably weathering the brunt of climate change risks and experiencing everything else that comes with it. An Indigenous-centered conception of Arctic sovereignty and security requires an understanding of how Inuit communities are experiencing the front lines of these changes. Thus, this paper offers a valuable contribution to Arctic sovereignty and security discourse by presenting the concerns expressed directly by members of 14 communities located in three regions of Inuit Nunangat (Inuit homeland). Our findings show that Inuit communities have concerns about many unknowns associated with the changing climate and increased shipping, including implications of increased international interest in the Canadian Arctic, which could pose threats to the ability of Inuit to protect their sovereignty and the environment they live in. Given the potential for change in the Arctic climate to make Arctic shipping a more attractive and realistic option in the future, we argue that these concerns should be considered integral to climate change discussions and decisions in the Canadian Arctic, as well as in general discussions of Arctic sovereignty and security.

Areas of Concern

Barnes, Justin. “[COVID 19: Health Policy Challenges and Federal Response in the Canadian Arctic.](#)” *The Polar Connection*, 5 May 2020.

For Northerners in Canada, and those of us concerned about Arctic issues, the growing COVID-19 pandemic has been a source of significant worry. The region and its peoples, which has been facing substantial challenges due to climatic, social, and economic issues for some time, are particularly vulnerable to the spread of COVID-19 and its impacts. Ultimately, this pandemic is shedding light on the issues and vulnerabilities that northern communities have been facing for some time, but also has demonstrated why these issues are important to address throughout and following the conclusion of this crisis. While the federal government is making several financial investments to battle the spread of COVID in the North, we must not forget that the challenges which Northerners have been facing have existed since long before the pandemic began and will continue long after it is over. This virus is serious today, but it also exposes gaps in northern policies which make it especially dangerous.

Dalby, Simon. [“It’s Time to Put Arctic Peoples at the Heart of Arctic Security.”](#) *CIGI*, 22 October 2021.

As the world’s attention focuses on next month’s UN climate change conference in Glasgow, it’s worth remembering that some of the most dramatic changes to the earth’s climate are already appearing in Canada’s North. The hazards of a rapidly changing climate are most acutely felt by those who live in the Arctic. The ice pack is no longer predictable for much of the year and isn’t a reliable route for travel in many places. Animal migrations, most obviously those of polar bears, are disrupted. Traditional food supplies are now increasingly unreliable. Stories of melting permafrost are widespread. Foundations for many buildings are being undercut. In many places roads have required numerous repairs, as has the railway to Churchill, Manitoba. Cellars for storing food, which used to keep food frozen all year round, are warming up too; nature’s fridges don’t work in many places anymore. The Arctic is already teaching us that what is most important in our new circumstances is the ability to adapt. Climate resilience must move to the forefront of Canadian national security.

Filimonova, Nadezhda. [“Arctic Security Redefined: Human Security Through an Arctic Urban Lens.”](#) *New Security Beat*, 30 March 2021.

The COVID-19 pandemic highlights the vulnerability of Arctic residents and the longstanding challenges related to the lack of sanitization, social infrastructure, and health service capacities. The impacts of the pandemic are coupled with the potential negative effects of climate change, including a 3-5 °C temperature increase projected over the Arctic Ocean by 2050. To tackle these challenges, academics and policymakers should shift from thinking about the Arctic solely in terms of the economic and military interests of great power competition. Rather, academic research and political priorities for the Arctic should focus on enhancing Arctic communities’ resilience under continuing environmental and social changes in the polar region. A focus on the human security of urban populations is an important vehicle for this integrated thinking.

Gricius-Abbott, Gabriella. [“Entire Alaskan Communities are Sinking into the Ocean – And Many Can’t Move Inland.”](#) *New America*, 4 August 2021.

This June, severe flooding sent the town of Kwigillingok, Alaska underwater. For some communities, this would be an absolute worst-case environmental disaster. But for many Alaskan coastal towns, it’s simply a reality—and it’s only getting worse. Climate change and rising sea levels are a major issue for Alaskan Indigenous communities, many of which are now considering village-wide moves. This policy is known as “managed retreat,” and it involves the proactive and coordinated movement of people, houses, and other infrastructure out of harm’s way. But this climate adaptation strategy comes at significant financial and cultural costs.

Lackenbauer, Whitney and Peter Kikkert. ["The Canadian Rangers: Strengthening Community Disaster Resilience in Canada's Remote and Isolated Communities."](#) *Northern Review* No. 51 (2021): 35-67.

The Canadian Rangers are Canadian Armed Forces Reservists who serve in remote, isolated, northern, and coastal communities. Due to their presence, capabilities, and the relationships they enjoy with(in) their communities, Rangers regularly support other government agencies in preparing for, responding to, and recovering from a broad spectrum of local emergency and disaster scenarios. Drawing upon government and media reports, focus groups, and interviews with serving members, and a broader literature review, this article explains and assesses, using a wide range of case studies from across Canada, how the Rangers strengthen the disaster resilience of their communities. Our findings also suggest ways to enhance the Rangers' functional capabilities considering climate and environmental changes that portend more frequent and severe emergencies and disasters. It also argues that the organization can serve as a model for how targeted government investment in a local volunteer force can build resilience in similar remote and isolated jurisdictions, particularly in Greenland and Alaska.

Slats, Richard, Carol Oliver, Andrew Miller, Robert Bahnke, Helen Bell, Delbert Pungowiyi, Jacob Mercurief, Norman Menadelook Sr., Jerry Ivanoff, and Clyde Oserok. ["An Indigenous Perspective to the 2019 Arctic Report Card."](#) NOAA, 22 November 2019.

Since 2006, the Arctic Report Card, which is a report led by the National Oceanic and Atmospheric Administration (NOAA) Arctic Program, has provided a comprehensive annual summary on the state of the Arctic climate and environment, authored by a international team of experts. The Arctic Report Card is written for a non-technical audience, aiming to reach the broader public, the media, and policymakers alike. The elders' contribution was a highlight within the 2019 report, providing firsthand accounts of what communities across the Bering Sea region are facing as sea ice loss and warming temperatures drive a host of changes relating to food security, community infrastructure, travel, animal health, and overall community well-being.

Vullierme, Magali. ["Cultural Understanding and Dialogue within the Canadian Armed Forces: Insights from Canadian Ranger Patrols."](#) *Northern Review*, No. 52 (2021): 127-144.

In November 2015, Prime Minister Trudeau stressed in his Minister of Defence Mandate Letter that "no relationship is more important to me and to Canada than the relationship with Indigenous Peoples. It is time to renew the nation-to-nation relationship with Indigenous Peoples so that it is based on recognition of rights, respect, collaboration and partnership." To assess the relationships between Indigenous Peoples and the Canadian Armed Forces (CAF), this article is centred on the relationships between Indigenous reservists and non-Indigenous military. Based on an inductive analysis of semi-structured interviews and field observations conducted in 2016 and 2017 in Nunavik, Quebec, and Nunavut, this contribution studies the relationships between Indigenous reservists and military within Canadian Rangers patrols and aims at demonstrating how those patrols reinforce understanding and dialogue between the different cultures. As a subcomponent

of the Canadian Armed Forces Reserve, Canadian Ranger patrols from Nunavik and Nunavut are mainly composed of Indigenous Rangers under the responsibility of non-Indigenous Ranger instructors. Providing a meeting place between Indigenous and non-Indigenous individuals, the patrols enable cultural understanding and dialogue between different cultures. An analysis of the relationships within those patrols offers a particularly relevant illustration of Inuit issues and people in the Canadian Armed Forces, and more broadly in Canadian society.

Wilczynski, Juliana Iluminata. “[Beyond the nation-state paradigm: Inuit self-determination and international law in the Northwest Passage.](#)” *Arctic Yearbook*, 2021.

This article examines how the nation-State paradigm of international relations and international law in the Arctic conflicts with Inuit self-determination in the Northwest Passage. This evaluation is made through the lens of four Indigenous rights which are relevant to the Northwest Passage: the right to self-determination, the right to traditional territories and resources, the right to culture, and rights to consultation and free, prior, and informed consent. This article makes three submissions, namely: (1) doctrinal reduction of sovereignty to the nation-state paradigm in international law functions to exclude Indigenous peoples from participation in international law and decision-making; (2) Inuit participation in the international politics of the Northwest Passage is a vehicle for the expression of their right to self-determination as enshrined in the United Nations Declaration on the Rights of Indigenous Peoples; (3) the inclusion of the Inuit as international legal actors as demonstrated by their historical transnational advocacy will be a necessary step for the international community to take in order to uphold the Inuit’s right to self-determination, especially in relation to the future of the Northwest Passage if the transit passage regime is deemed to apply in the future. Ultimately, this article adopts a pluralist and decolonial perspective to critically challenge the traditional notion of sovereignty as understood from a Westphalian perspective, and advocates for the imperative recognition of Indigenous peoples and inclusion of them as transnational legal actors.

Readings from the Inuit Circumpolar Council and Inuit Tapiriit Kanatami

Inuit Circumpolar Council. “[Final Podcast of 2021 – Thoughts of COP26.](#)” *Buzzsprout*, 22 December 2021.

For our final podcast of 2021 host Madeline Allakariallak speaks with a panel of Inuit members of the Inuit Circumpolar Council (ICC) delegation to the COP26 climate change conference in Glasgow, Scotland. Madeline speaks with ICC Chair Dalee Sambo Dorough who was the head of our Delegation at COP26, Lisa Qiluqqi Koperqualuk Vice-President International for ICC Canada, former NIYC President Crystal Martin-Lapenskie who was also an organizer of our COP26 delegation, and Conservation Biologist Victoria Qutuq Buschman who attended COP26 as an Inuit Knowledge Holder. Over 100 Heads of Government and thousands of delegates gathered for two weeks in early November. This

wide-ranging conversation looks back on what Inuit accomplished in Glasgow, and looks at the work ahead, both for Inuit, and globally.

**Inuit Circumpolar Council. [“Inuit Circumpolar Council UNFCCC COP26 Position Paper.”](#)
*Inuit Circumpolar Council Alaska, 2021.***

The Inuit Circumpolar Council (ICC) is an Indigenous peoples’ organization, founded in 1977 to promote and celebrate the unity of 180,000 Inuit from Alaska, Canada, Greenland, and Chukotka. ICC works to promote Inuit rights, safeguard the Arctic environment, and protect and promote the Inuit way of life. As the international voice of Inuit, ICC is calling upon global leaders at the UN Climate Change Conference of the Parties (COP26) in Glasgow, Scotland to listen, support, and act upon climate issues identified by Inuit and other Indigenous Peoples. Inuit call on global leaders at UNFCCC’s COP26 in Glasgow, Scotland to 1) Make unprecedented and massive efforts to cap global temperature rise, 2) Value Indigenous Knowledge and leadership on climate action and support Indigenous participation in climate governance, 3) Recognize the oceans and cryosphere as critical ecosystems that must be protected through partnership with Inuit.

**Inuit Circumpolar Council. [“A Circumpolar Inuit Declaration on Sovereignty in the Arctic.”](#)
*Inuit Circumpolar Council Alaska, 2009.***

The Circumpolar Inuit Declaration on Arctic Sovereignty emphasizes the unity of Inuit as one people across four countries, and also addresses the unique relationships Inuit have within each respective state. The declaration makes a strong pitch that internationally accepted human rights standards, such as the UN Declaration on the Rights of Indigenous Peoples, and other international legal instruments must be respected. It also calls for close cooperation among Arctic states and Inuit on all matters of Arctic sovereignty. In developing this declaration, the Inuit Circumpolar Council (ICC) worked with Inuit across the circumpolar Arctic over the past six months to address the increasing focus by outsiders on the Inuit homeland known as Inuit Nunaat.

**Inuit Tapiriit Kanatami. [“The Inuit Nunangat Food Security Strategy.”](#)
*Inuit Tapiriit Kanatami, July 2021.***

The Inuit Nunangat Food Security Strategy (INFSS) advances Inuit-driven solutions for improving food security and creating a sustainable food system in Inuit Nunangat. Our vision is to end hunger and support Inuit food sovereignty throughout Inuit Nunangat by helping to develop a sustainable food system that reflects our societal values, supports our well-being, and ensures our access to affordable, nutritious, safe, and culturally preferred foods. The right of all people to adequate food is a human right that Canada is obligated to implement as a party to multiple, binding, international conventions placing legal obligations to respect, protect, and fulfill this right. However, no corresponding federal food security or poverty reduction programs, policies, or initiatives are in place in Inuit Nunangat that are ambitious enough to achieve these commitments. As a result, the unacceptably high prevalence of food insecurity among Inuit remains largely overlooked by governments. The high prevalence of food insecurity among Inuit is among the longest lasting public health crises faced by a Canadian population. Governments must take action to end this crisis by partnering with Inuit to improve food security in Inuit Nunangat.

Ambitious and coordinated action within the following five priority areas is necessary to address the drivers of food insecurity: research and advocacy; food system and well-being; legislation and policy; programs and services; and knowledge and skills.

Stotts, Jimmy. "[A Need to Focus on Indigenous Priorities.](#)" *Inuit Circumpolar Council*, 20 May 2021.

This speech given by Jimmy Stotts outlines priorities from the Inuit Circumpolar Council and argues that they need to be included in the work of the Arctic Council. He touches on issues such as the right to live in a healthy environment with safe food, air, and water, the ability to practice traditional ways of life, and the economic opportunity to provide for families. He also claims that Inuit have concerns about the proliferation of marine protected areas and recent attempts that would limit Inuit ability to hunt.