



DRUM

Inupiaq: QILAUN

Siberian Yupik: SAGUYA

Central Yupik: CAUYAQ

UPCOMING EVENTS

July 30-August 4:

International Marine Conservation Congress • Newfoundland, Canada • <http://conbio.org/mini-sites/imcc-2016>

August 2-5:

Kawerak Regional/Rural Providers Conference • Nome, Alaska • <http://kawerak.org/>

August 23-26:

Arctic Council Ecosystem Approach Workshop • Fairbanks, Alaska • <http://www.pame.is/index.php/71-projects/ecosystem-approach>

August 26-27:

ICC Executive Council Meeting • Qaqortoq, Greenland • www.iccalaska.org

September 6-9:

Arctic Council CAFF Meeting • Svalbard, Norway • <http://www.caff.is/>

September 8-9:

ICC Alaska Education Steering Committee Meeting • Kotzebue, Alaska • www.iccalaska.org

September 15-16:

Our Ocean Conference • Washington, D.C. • www.state.gov

September 17:

Arctic Council PAME Meaningful Engagement of Indigenous Peoples and Local Communities in Marine Activities Workshop • Portland, Maine • www.pame.is

September 18-21:

Arctic Council PAME Meeting • Portland, Maine • www.pame.is

September 18-22:

Arctic Council Conference on Water Innovations for Healthy Arctic Homes • Anchorage, Alaska • <http://wihah2016.com/>

September 22-23:

Arctic Council Task Force on Arctic Marine Cooperation • Portland, Maine • <http://www.arctic-council.org/index.php/en/task-forces/341-tfamc>



Cover of the ICC-Alaska Food Security Project Report.

Decolonizing Food Security in Alaska

By Jim Stotts

Hunting and fishing is the basis for our culture and economy. It defines who we are as a people. Without guaranteed rights to access and manage our food resources, our culture and the Arctic overall are at jeopardy. It's really that simple. It goes without saying we will do everything in our power to make sure that doesn't happen. As the first inhabitants and stewards of the Arctic, Inuit have the right and responsibility to protect their environment and culture. We accept this responsibility on behalf of all people.

ICC Alaska recently completed the "Alaskan Inuit Food Security Conceptual Framework: How to Assess the Arctic from an Inuit Perspective" (the food security project). The food security project and report is the work of 146 Inuit (Inupiat, St. Lawrence Island Yupik, Yup'ik and Cup'ik) contributing authors. Many others were involved from tribal councils and our member organizations within the North Slope, Northwest Arctic, Bering Strait and Yukon-Kuskokwim regions. The report defines what our food security is, identifies 58 drivers of food security and insecurity, and provides a food security conceptual framework. This Inuit led project links a lack of decision-making authority to food insecurity and calls for exploring ways of strengthening wildlife co-management bodies in Alaska's Arctic.

Through the food security report we see that not only is a lack of decision-making linked to food insecurity, it is the leading driver. For example: when we hunt marine mammals, which are under federal jurisdiction; we hunt for the community. This food is shared throughout the community with other families and those not able to go hunting. We have managed to have this understood as a principle of our management practice based on our culture. But when we hunt land mammals, which are under state jurisdiction, we find the regulations are tailored towards individual hunters with individual catch limits leaving less opportunity to share the food caught, which is contrary to our culture. There are other examples that have led to our management principles being outlawed.

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President's Message

Jim Stotts

Why Inuit?

How was the term Inuit decided upon when the Inuit Circumpolar Conference (now Council) was being formed and searching for a name in the late 1970's? This is a question that frequently comes up in conversation today, especially amongst our young people. Many of the people that were involved in making that original decision are no longer involved with ICC or sadly have passed away.

There are different dialects within the Inuit language and Inuit have several terms for themselves. At the regional level we have Central Yup'ik, St. Lawrence Island Yupik, Suggiaq, and Inupiat from Alaska. In western Canada we have Inuvialuit while in Greenland there are Inughuit and Kallaaliit. In Chukotka we have Siberian Yupik. There are other terms Inuit identify with on a local and regional basis. The term Inuit is the one that most of our people in Canada identify with.


Needless to say this sparked a lively discussion on what to name the newly created organization back in 1977. Naturally every region negotiated to use its own term. Finally, in the end it was a compromise and the term Inuit was agreed on. Not everyone agreed, but use of the term Inuit has survived when used in the context of ICC.

To outsiders we are often referred to as Eskimos. Experts say the word Eskimo came originally from the Innu Indians in eastern Canada via the French meaning "person who laces a snowshoe." It has also been said that it means "eater of raw meat." In any event the word Eskimo is not one of our terms.

Renowned Inuit linguist, Carl Christian Olsen (Puju), from Greenland was involved in the discussions leading up to the decision to use the word Inuit. He said, "When Mayor Eben Hopson signed the letter of invitation to all Inuit to attend the first ICC in Barrow, Alaska, I was appointed to be a member of the steering organizing committee."

"It should be remembered that the Inuit Tapirisat of Canada - ITC (now Inuit Tapiriit Kanatami - ITK) was established in 1971 and during their establishment the newly elected ITC President, Tagaq Curley, pronounced to the Canadian government that they do not accept the term Eskimo as a name for Inuit. A few days later Prime Minister Pierre Trudeau announced that the Canadian government recognized the term Inuit and all Canadian institutions should follow through on that."

"All this was taken note of by the steering organizing committee. The original Alaskan proposal had been the term Inupiat, but there was opening for negotiations. In Greenland we did not have any problems with the term Inuit as a common core for all versions of Inuk/Inuit on basis of language history development. There was tacit agreement that the conference should announce that we use our own word for our people, and Inuit covers all. During the negotiations of the first resolutions committee the agreement on the name was unanimously agreed on Resolution 77-01. Jose Kusugak read the text of the first resolution."

"At a very early period of its existence ICC got involved with human rights through the UN Working Group on Indigenous Rights. Also ICC was one of the organizations taking part in establishing the Arctic Council. Through these fora ICC undertook efforts to get recognized a term of our own as a people. Eventually the UN adopted the UN Declaration on the Rights of Indigenous Peoples in which one of the articles states that indigenous peoples have the right to use their own names for themselves." 



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Check Out Our Website
www.iccalaska.org

"DRUM" is now online!

Education Project Update

“From Decolonization to Conscientization: Implementing the Alaskan Inuit Education Improvement Strategy”

By ICC Alaska Staff

In September last year, we received notice of a grant award from the US Department of Education to facilitate implementation of the Alaska Inuit Education Improvement Strategy over a three-year period. Pauline Harvey, who previously served on the project steering committee and recently moved to Anchorage from Kotzebue was hired to lead the project. You can find a copy of the Strategy on the ICC Alaska website.


The ICC Alaska Steering Committee has been involved in overseeing the success of the implementation project. The Committee consists of representatives from our four regions: Jana Harcharek from the North Slope region, Nellie Ballot from the Northwest Arctic region, Bernadette Alvanna-Stimpfle from the Bering Straits region, Janet Johnson from the Southwest region, and youth representative, Maddy Alvanna-Stimpfle.

Much of the first year has been dedicated to education and outreach as Pauline traveled throughout the four regions, meeting with leaders and school district officials in Barrow, Unalakleet, Nome, Kotzebue, Bethel, Kotlik, Akiachak, Akiak and Tuluksak. Pauline met with University of Alaska officials and State legislators. The purpose of the visits has been to inform key education players in the regions about the Education Strategy and implementation project, learn about their local efforts and build relationships. Pauline visited the Ayaprun Immersion School in Bethel and the Nikaitchuat Immersion School in Kotzebue because both schools focus on Inuit language immersion and traditional harvesting skills.

The Strategy recognizes the need to work closely with various partners on areas of mutual concern. The Alaska Native Language Preservation Advisory Committee was recognized as a partner to work with on language issues. Pauline has attended several meetings and has been working towards a Memorandum of Understanding between ICC Alaska and the

Alaska Native Language Preservation Advisory Committee to better align efforts.

Two Regional Inuit Education “Decolonization to Conscientization” Think Tanks were held in Nome and Kotzebue. The full reports can be found on the ICC-Alaska website and focused on discussions surrounding decolonizing education, taking the education of our children into our own hands, and what that vision would entail. Seven village representatives and ten delegates from the hub village were invited to attend this workshop. Our facilitator, Jered Stewart, and Eilene Adams, Project Assistant, worked closely with Pauline to hold the think tanks. A North Slope regional think tank in Barrow will be held on October 26-27, 2016 and the Southwest regional think tank is scheduled for early 2017 in Bethel.

The Alaska Inuit Education Alignment Summit is a major activity in the implementation project. It will be held in Anchorage, Alaska on November 8-9, 2016, immediately preceding the Alaska Association of School Boards (AASB) annual convention. In addition to the original 25 delegates who attended the first ICC Alaska Education Summit in Nome, Alaska in April 2014 to develop the Strategy, Inuit leaders and others involved in the educational community will be invited. The Strategy calls for Inuit to take leadership and ownership of education in Alaska and we anticipate the Summit will serve as a forum for sharing information, building partnerships and aligning strategies towards achieving our mutual goals. The Summit agenda will be shared with participants once it is finalized, however, we expect discussion on the Strategy’s six key areas: 1) Indigenization of education frameworks, 2) Education policy influence, 3) Culture based curriculum, 4) Inuit language education, 5) Educational leadership capacity, and 6) Traditional parenting skills. For more information regarding the Summit or the project in general, please contact Pauline Harvey, Education Project Director. 



Small group discussion during the Regional Inuit Education “Decolonization to Conscientization” Think Tank in Nome, Alaska. Photo by Eilene Adams.



L to R: Unknown, Pauline Harvey, Education Project Director and Jana Harcharak, Education Project Steering Committee Member representing the North Slope Region making a presentation to the North Slope Borough School Board in Barrow, Alaska. Photo by Eilene Adams.




Photo by Hinaai.

ICC Canada Selects New President

Nancy Karetak-Lindell was elected ICC Canada President in April. She replaces Duane Smith who resigned from ICC in February to accept the position of President and CEO of the Inuvialuit Regional Corporation.

Nancy is a former Canadian Member of Parliament, representing Nunavut from 1997-2008. She was the first Member elected from Nunavut. In Parliament she held leadership positions in Standing Committees including the Committee on Aboriginal Affairs & Northern Development and the Committee on Fisheries & Oceans. She was a key player in the negotiations establishing Nunavut as a political jurisdiction. Prior to entering federal politics, she held different management positions with local and regional organizations within her community and region.


Nancy was born and raised in Arviat on the west coast of Hudson Bay, in the Kivalliq region of Nunavut. She has four sons and twelve grandchildren. Nancy credits the strong family support she receives for her many achievements. 



Meet Ashley Johnson, Summer Intern

Ashley Johnson is interning this summer with ICC Alaska compliments of First Alaskans Institute. Her cultural background is mainly Yup'ik mixed with Inupiaq, Swedish, Finnish and Russian. Ashley's parents, Donald and Regina Johnson, reside in Bethel, Alaska. Ashley grew up in Bethel, Emmonak and Pitka's Point as the oldest of four children.

Her interests are living the subsistence lifestyle and traditional activities like hunting, fishing and Yup'ik dance. She just finished her junior year at the University of Alaska Fairbanks with a major in Rural Development concentrating on Community Health and Wellness. She expects to graduate in May, 2017.

She says, "I know I have a strong support system behind me because I am the first generation in my immediate family to attend college. My parents, siblings, grandparents, aunts, uncles, cousins and friends encourage me to stay focused on obtaining my bachelor's degree. Without them encouraging me every day, I do not think I would have been where I am today". 



I AM INUIT



I AM INUIT is an Inuit Circumpolar Council (ICC)-Alaska project that seeks to connect the world with Alaskan Inuit (Inupiat, Yup'ik and St. Lawrence Island Yupik) and the Arctic, through common humanity.

ICC-Alaska is pleased to be working with Brian Adams, Professional Inupiat Photographer, who is traveling to Inuit communities throughout the Alaska Arctic to capture life, culture and society through photos and short stories.

Follow at www.iaminuit.org





Chair's Message

J. Okalik Eegeesiak

Implementing Inuit Rights Through UNDRIP

Ullukkut,

As I write this message I am halfway through my mandate as Chair. In 2018 we will meet in Alaska to celebrate the vibrant culture we share, take pride in our accomplishments and review the continuing work that needs to be

done to make certain our communities have the tools to address the challenges we face and increase opportunities for our youth. Over the last two years, we have accomplished a great deal. We are forging partnerships with indigenous peoples, governments, industry, foundations and NGOs that respect Inuit values and visions, as we recognize that we are stronger when we work together. In the remaining two years I pledge to carry on working with you, our communities, our youth, for our Nunaat.

Among meetings and presentations in Nuuk, Brussels and community visits to Pond Inlet and Gris Fiord, in May, I joined our Greenland, Alaska and Russian colleagues in New York City at the United Nations Permanent Forum (UNPFII). This is an important venue for the promotion of dialogue between governments, indigenous peoples and the UN system. Inuit added our voices to the indigenous peoples from all corners of the globe and called for appropriate resources to participate in achieving the 2030 sustainable development goals. ICC applauded the advances made by various Arctic states to recognize the rights of indigenous peoples and also urged countries to go further, faster and commit actively to implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in their countries. The UNPFII provides an opportunity for Inuit in Alaska, Canada, Greenland and Chukotka to work closely in cooperation and collaboration with the larger global indigenous community on the many issues concerning us all.

Denmark with Greenland, Finland, Iceland, Sweden, and Norway noted that indigenous peoples are particularly vulnerable to the impacts of global climate change and the increasing pressure on the world's natural resources. UNDRIP clearly recognizes that respect for Indigenous Knowledge, cultures and traditional practices contributes to sustainable and equitable development. As Inuit delegates, we welcomed these remarks and encouraged all states to adequately fund human rights work by indigenous peoples in their respective countries. It is only through the inclusion of indigenous peoples that states will move towards achieving the goals of the Paris Agreement and the 2030 Agenda for Sustainable Development. We also encouraged the UNPFII to support the establishment of a global fund for financing the participation of indigenous peoples to international meetings dealing with indigenous issues, and that this fund is established and managed by the indigenous peoples themselves.

Inuit will meet the challenges and rise to the opportunities of the future Arctic when:

- We strengthen kinship ties to our families in Greenland, Canada, Alaska or Chukotka;
- We achieve the same level of health care, education, opportunity afforded to other people in our countries;
- We are able to live on, harvest our wildlife, and maintain our relationship to our land;
- Our indigenous knowledge system is valued and used alongside other knowledge systems for evidence-based decision making;
- We have the respect for and recognition of our cultural practises from the national and international community we live in;
- We have our rights respected and recognized; and,
- We have the free, prior and informed consent over any action that impacts our lives, lands and resources.

From Inuit, by Inuit, to Inuit, for Inuit, in Inuit Nunaat for the benefit of the global community. 

Aingai.



Do you shop at Fred Meyer? Did you know that every time you shop and use your Rewards Card, Fred Meyer will make a donation to Inuit Circumpolar Council-Alaska? Sign up for the Fred Meyer Community Rewards program (www.fredmeyer.com/communityrewards) by linking your Rewards Card to make a donation to Inuit Circumpolar Council-Alaska (Non-profit #88020).

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The need for Inuit decision-making authority is more evident today with the rapid change occurring. We are inundated with reports and advice telling us how to adapt to this change. We have a thousand years of experience living in the Arctic and know best how to adapt on our own. However, we are not allowed to manage our food resources using our knowledge and practices due to 'outside' policies, regulations, and other intervening factors. Today we face uncertainties with a management system that's fragmented between international agreements and state and federal government. Further fragmentation occurs within the many different government agencies concerned with different aspects of fish and game management.

We are being harmed by policies and decisions often made without the benefit of consultation with our people. These decisions are often based solely on western science and are not place-based. This top down approach to fish and game management forces us to use different cultural standards while dismissing our way of life and Indigenous Knowledge. The framework where decisions are made is not transparent and Inuit ways of managing are not considered. Current management policies and decisions are forcing Inuit and the entire ecosystem into a box that is not appropriate for survival in the Arctic.

Government agencies tend to look at Arctic wildlife by individual species. One group is interested in beluga, another in caribou, and yet another is concerned with ducks and geese. Within this silo thinking there is little room to consider the land, water, air, and culture and how it is all interconnected. The Arctic needs to be looked at holistically, from the perspective of the whole ecosystem, including the people living in the ecosystem. What we're talking about here would apply to all food resources utilized by Inuit, including land and sea mammals, fish and birds. Bringing our knowledge, methods and culture to the table will aid in active stewardship of the Arctic, allow for adaptive decision-making and an ecosystem based approach. For years we have communicated this message and the need for true co-management to be put into practice.

Despite the best efforts of the federal government and Inuit to create a co-management system to manage our food resources, we remain at an impasse. That's because the federal government does not recognize or treat Inuit as true partners in their co-management efforts. Generally speaking, the federal government comes up with a management plan and then asks Inuit what they think of it. This is not co-management; it's colonialism in the 21st century. Inuit don't need the government telling them what's best for them. History proves this to be a failed policy. Inuit want to be self-sufficient and be able to take care of themselves, especially when it comes to food security and feeding our families. We don't want to continue down a path that minimizes our knowledge, our culture and doesn't bring us any closer to co-management.

The relationship between Inuit and the state government with regard to managing our food resources is not any better. At least the federal government recognizes that Inuit have priority rights to the fish and game, the state government does not.


This is a problem that we have faced since statehood. The state legislature refuses to let the citizens vote on a state constitutional amendment on the so-called rural preference to fish and game resources as laid out in the federal Alaska National Interest Lands Conservation Act (ANILCA). The rural preference has been ruled unconstitutional under Alaska's constitution by Alaskan courts. It's not time to get hung up on what's legal; it's time to do what's right.

So, after decades of trying to communicate this message, to communicate the need for true co-management, where do we go from here? The first step is for Inuit to obtain the right and authority to manage fish and game in their territory. In other words, settling indigenous hunting and fishing rights through binding agreements with the state and federal government. Without the permanent recognition of these rights we will be living from one election to another, at the whim of politics. It's time to act; the time for talk is over. If this means changing federal legislation or the Alaska State Constitution, so be it. In the real world change doesn't just happen, it takes hard work to make the kind of change being contemplated here.

To get to this first step, different options need to be explored by both federal and state government and Inuit. In the recent USA/Canada Joint Statement on Climate, Energy and Arctic Leadership, it's stated that the two countries will exchange best practices. The agreement highlights the importance of respecting the rights and territory of indigenous peoples. This may be a good opportunity to learn from the Inuit land claims agreements in Canada. The systems of wildlife harvesting and management rights contained in Canadian Inuit land claims include: (1) Inuit harvesting rights, (2) Inuit governing bodies, (3) co-management boards through which Inuit participate as equal partners in wildlife management radically altered from existing 'state-based' systems and (4) standards for government restrictions on Inuit harvesting.

Perhaps it's time to create a commission comprised of Inuit and federal and state representatives, with the objective to negotiate an outline of an acceptable fish and game co-management system. The State of Alaska's newly created Tribal Advisory Council might be the place where this discussion could begin.


Whatever steps we take to move forward, Inuit will be actively involved in the management of the food resources they depend on for nutritional and cultural survival. The state and federal governments need to make room for Inuit at the table; after all, it's our table. We're not talking about consultation here; we're talking about priority access to and management authority over our food resources. It's time to address this issue once and for all.

ICC plans to host an Inuit Wildlife Management Summit during November, 2017 in Kuujuuaq, Canada. An underlying purpose of the summit will be to address Inuit concerns over food security in these rapidly changing times. ICC Alaska hopes the summit will be the catalyst to create the change needed to move us towards food sovereignty. 

2016 Nalukataq Celebrations in Barrow, Alaska.

Photos by Chris Danner



Nalukataq is a traditional, community celebration of a successful spring whaling season. When a whaling captain lands a bowhead whale, the entire community comes together to share in a feast, to enjoy Inupiaq dancing and to participate in the traditional Inupiaq blanket toss. Nalukataq is the Inupiaq word for blanket toss. 

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We are pleased to announce that we have launched a new website! We hope that the new website will provide a visually pleasing and improved user experience. We are thankful for the wonderful photo contributions to the website that help us show who we are as a People and organization. We received photo donations from Jacqueline Cleveland, Amos Oxereok, Brian Adams, Mary Sage, Kelly Eningowuk and the North Slope Borough. Not only does the website look great, it was also redesigned to make it more user friendly. You can now easily find organizational information and documents and subscribe to receive ICC-Alaska news by email on the contact us page. We also have a new “donate” page where supporters can make donations with a credit card via Paypal.

www.iccalaska.org

INUIT CIRCUMPOLAR COUNCIL-ALASKA



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Inuit Circumpolar Council-Alaska (ICC-Alaska) exists to be the unified voice and collective spirit of Alaskan Inuit, to promote, protect and advance Inuit culture and society.

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