Japan-U.S. Arctic Strategy Workshop

Sustainable Development and Innovation in the Arctic

March 5, 2015
Arctic Human Development Report
Regional Processes and Global Linkages
Arctic Social Indicators

- Fate control
  - The question of local capacity building – extent of community self-determination
- Cultural well-being
- Local language use
- Rate of higher education
- Health and physical well-being
- Closeness to nature
  - Local use of country food
Climate Change and Education in Alaska Native Communities

“The earth is faster now!”
The Anchorage Declaration
24 April 2009

From 20-24 April, 2009, Indigenous representatives from the Arctic, North America, Asia, Pacific, Latin America, Africa, Caribbean and Russia met in Anchorage, Alaska for the Indigenous Peoples’ Global Summit on Climate Change. We thank the Ahtina and the Dena’ina Athabaskan Peoples in whose lands we gathered.

We express our solidarity as Indigenous Peoples living in areas that are the most vulnerable to the impacts and root causes of climate change. We reaffirm the unbreakable and sacred connection between land, air, water, oceans, forests, sea ice, plants, animals and our human communities as the material and spiritual basis for our existence.

We are deeply alarmed by the accelerating climate devastation brought about by unsustainable development. We are experiencing profound and disproportionate adverse impacts on our cultures, human and environmental health, human rights, well-being, traditional livelihoods, food systems and food sovereignty, local infrastructure, economic viability, and our very survival as Indigenous Peoples.

Mother Earth is no longer in a period of climate change, but in climate crisis. We therefore insist on an immediate end to the destruction and desecration of the elements of life.

Through our knowledge, spirituality, sciences, practices, experiences and relationships with our traditional lands, territories, waters, air, forests, oceans, sea ice, other natural resources and all life, Indigenous Peoples have a vital role in defending and healing Mother Earth. The future of Indigenous Peoples lies in the wisdom of our elders, the restoration of the sacred position of women, the youth of today and in the generations of tomorrow.

We uphold that the inherent and fundamental human rights and status of Indigenous Peoples, affirmed in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), must be fully recognized and respected in all decision-making processes and activities related to climate change. This includes our rights to our lands, territories, environment and natural resources as contained in Articles 25–30 of the UNDRIP. When specific programs and projects affect our lands, territories, environment and natural resources, the right of Self Determination of Indigenous Peoples must be recognized and respected, emphasizing our right to Free, Prior and Informed Consent, including the right to say “no”. The United Nations Framework Convention on Climate Change (UNFCCC) agreements and principles must reflect the spirit and the minimum standards contained in UNDRIP.
INTRODUCTION

Iramkarape – “Let me touch your heart softly in greeting” in the Ainu language.

We, Indigenous Peoples from Japan and around the world have gathered in Ainu Mosir, known as Hokkaido, Japan, in the traditional land of the Ainu people, for the 2008 Indigenous Peoples Summit in Ainu Mosir in advance of the G8 Summit in 2008. We represent over 600 participants from Ainu Mosir (Hokkaido), Uchinanchu (Okinawa), the United States, Canada, Hawai‘i, Guam, Australia, Bangladesh, the Philippines, Norway, Mexico, Guatemala, Nicaragua, Taiwan, and Aotearoa (New Zealand).

We are united as Indigenous Peoples because we share each other’s fundamental values and understandings of our place in the world which includes our reciprocal relationship with nature. The theme of our summit is Mawkopirka which means in Ainu “Good Luck” or “Be Happy,” and which underscores our Indigenous values and notions of well-being, and illustrates the good faith in which we approach this Summit and all the peoples gathered.

This is the first time that we, Indigenous Peoples, have gathered around a G8 Summit, to reflect on the issues addressed by the G8 and analyse how these relate to us. This Summit was made possible by the Ainu through the Indigenous Peoples Summit Steering Committee and we thank and congratulate them for their commitment and work to make this happen.

With our collective wisdom and knowledge we discerned and agreed on the key messages we would like to relay to the G8. We learned more about the situation of the Ainu and about each others situation and aspirations. We are also gathered to celebrate the adoption of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) on September 13, 2007 by the United Nations General Assembly. This is a historic landmark and a collective achievement of Indigenous Peoples movements from the local to the global.

We welcome the “Resolution calling for the Recognition of the Ainu as Indigenous Peoples of Japan” passed by the Japanese House of Councillors and the House of Representatives on June 6, 2008, and accepted by the Prime Minister’s office also on June 6, 2008. We celebrate this gain with the Ainu people which results from their centuries’ old struggle.

OUR ISSUES AND CONCERNS
皆さん。おはようございます。今日は私もお招きいただき、この重要な議論の中にアラスカのお話をさせていただく機会をさせていただき、感謝申し上げたいと思います。
気候変動に関わる問題。更には教育におけるその意味合いについて考える議論がここ北海道で行われているおきですが、神田先生、ペイ恩先生のプレゼンテーション、ご説明、ご発表、感謝申し上げたいと思います。私たち御紹介致しますのは一つの例として、ペイ恩先生がおっしゃっていました、いわば教育革命、そして神田先生がおっしゃっていた問題に関しての一つの取り組みの実例として実践におけるある特定の背景の中での教育革命、ここではアラスカを例にとって御紹介いたします。

今日御紹介致しますのは、私自身が十年間かけて行ってまいりましたアラスカ先住民連合そしてアラスカ大学フェアバンクス校との協力、更にはアラスカ教育庁との協力で行ってきたもので、資金的にはアメリカの全米科学財団からも資金援助を得ております。このプロジェクトには3名、共同ディレクターがおりまして、私はその一人でありアラスカの先住民の教育者及びアラスカ全土における長者の人達とも協力してきました。そして最も重要な役割を果たしてくれたのが、このアラスカの先住民の知識を担う人達、例えばアラスカ諸島の人達、これはオールドミントと呼ばれる村からの人達でありまして、彼らは何千年にもわたってその地域に住んで
United Nations Declaration on the Rights of Indigenous Peoples
WORLD INDIGENOUS NATIONS UNIVERSITY (WINU)

CONSTITUTION (May 2014)

NAME: The name of the university shall be World Indigenous Nations University.

A. VISION and CHARTER.

The VISION of WINU is as follows:

“We gather as Indigenous Peoples of our respective nations recognizing and reaffirming the educational rights of all Indigenous Peoples. We share the vision of all Indigenous Peoples of the world united in the synergy of self-determination through the control of higher education – committed to the building of partnerships that restore and retain Indigenous spirituality, cultures and languages, homelands, social systems, economic systems and self-determination.”

The CHARTER states “We hereby, by our support declare that we will join and support this Charter and the vision and the foundations of WINU under the motto:

“WINU – Sovereign Always – Always Sovereign”

B. The Aim of Indigenous Education

The aim of all effective Indigenous education systems should enable all Indigenous peoples:

- To live as Indigenous Peoples;
- To produce graduates who are scholarly and culturally astute Indigenous leaders who can be successful in the global world no matter where they live;
- To enjoy a high standard of living and good health;
- To promote cultural and education systems of Indigenous peoples;
- To profile the scholarship of Indigenous knowledge and knowledge systems as viable epistemological and pedagogical instruments for advancing wellbeing and fostering cross-cultural understanding and respect; and
- Develop collaborative partnerships.

WINU is committed to the advancement of this aim.

C. Objects and Goals

1. WINU provides an international forum to support Indigenous peoples to pursue common goals through the means of education and at the same time receive academic honours as proof of such academic endeavours;

2. WINU provides opportunities to study not only for personal gain but also to provide the educational basis for further development of their own Indigenous peoples;

3. Study emphasis will be placed on enhancing employability, spiritual beliefs, cultures, and languages of each identifiable Indigenous group;
UAF Indigenous Studies PhD Program
Optional Areas of Emphasis

- Indigenous Knowledge Systems
- Indigenous Research
- Indigenous Language
- Indigenous Pedagogy
- Indigenous Leadership
- Indigenous Sustainability
Iyayraykere どうもありがとう Dōmo arigatō Quyana!

Alaska Native Science Commission
◆ www.nativescience.org
◆ www.nativeknowledge.org

Alaska Native Knowledge Network
◆ www.ankn.uaf.edu

Ray Barnhardt
◆ University of Alaska Fairbanks
◆ ffrjb@uaf.edu