

Welcome

ARCUS Arctic Research Seminar Series

"In a Climate of Change: Co-producing knowledge and community-researcher relationships in the Leadership and Strength project in Utqiagvik, Alaska"



30 November 2017

Presenters:

Courtney Carothers, University of Alaska Fairbanks
Laura Zanotti, Purdue University



#ARCUSwebinar



CO-PRODUCING KNOWLEDGE IN THE LEADERSHIP & STRENGTH PROJECT IN UTQIAGVIK, ALASKA

*Laura Zanotti, Courtney Carothers, Charlene Apok, Sarah Huang,
Charlotte Ambrozek and community advisors and participants*





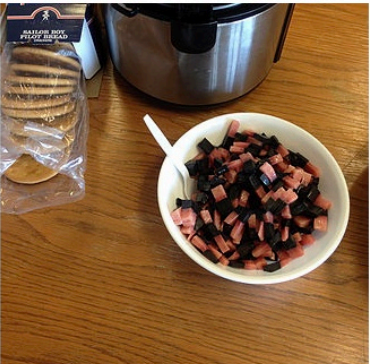
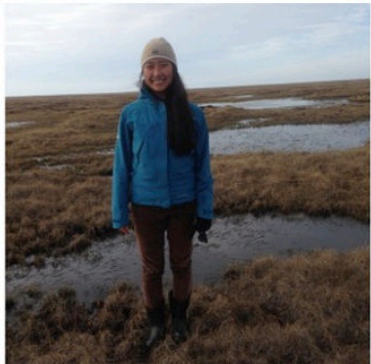


“

What are local priorities for research, what stories do community members want to tell, and what are appropriate and ethical ways for us as non-Indigenous and non-locals to contribute?

LEADERSHIP AND STRENGTH

- HOME
- PROJECT
- ACTIVITIES
- SHARING
- THANKS
- GALLERY
- CONTACT





LEADERSHIP AND STRENGTH
IN UTQIAĠVIK, ALASKA

Leadership

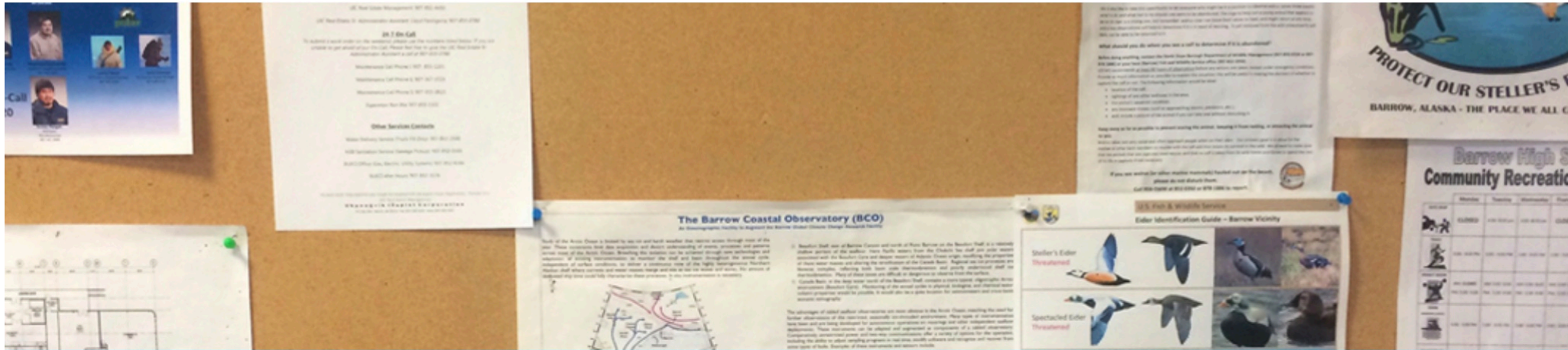
Storytelling

Well-Being

Healing

Education

Collaboration



[About](#)

[Team](#)

[Acknowledgements](#)

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[Contact](#)

ABOUT THE PROJECT

Since 2009, we have partnered with community leaders to collaboratively design a project that shares stories about living well in Utqiagvik (Barrow), Alaska. We use a community-based framework to show how women and men across generations build leadership, strength and well-being. This project explores different facets of change and specifically focuses on the pathways that women, men, and families forge to live well. Project participants have helped us understand current livelihoods, supported by generations of being in place and ancestral knowledge, given great social, economic and environmental changes.



OUR RESEARCH QUESTIONS

- ▶ How do recent shifts in local livelihoods shape what it means to be a leader?
- ▶ How do women's and men's leadership and strength contribute to well-being?
- ▶ How do women and men to nurture diversity and create opportunities for self-organization and self-determination?



Conducting Research with Northern Communities

Documented Practices and Resources for Productive, Respectful Relationships Between Researchers and Community Members

Scientific research in the Arctic necessitates good communication and cooperation with northern communities. The following list is a compilation of resources, recommendations, and "best practices" from a variety of organizations. This webpage is intended to be a living resource and will be updated as new information becomes available. Each community has a unique set of requests for researcher conduct and level of desired inclusivity. As such, direct communication and relationships with community leaders should be the highest priority.

Please contact Lisa Sheffield Guy (lisa@arcus.org) or Helen Wiggins (helen@arcus.org) with:

- Comments or additional resources for this page;
- Suggestions for tools or activities that would foster collaboration between researchers and Arctic community members;
- Ideas to advance inclusion of Indigenous communities in research; or
- Help finding contacts and representatives in northern communities.

We are grateful to the following people for providing feedback and additional resources: Carolina Behe (Inuit Circumpolar Council - Alaska), Vera Metcalf and Julie Raymond-Yakoubian (Kawerak, Inc.), Karen Pletnikoff (Aleutian Pribilof Islands Association, Inc.), and Kaare Erickson (UIC Science, LLC).

Jump to Section

1. [Documented Practices and Resources: Across Northern Communities](#)
2. [Documented Practices and Resources: Alaskan Communities](#)
3. [Documented Practices and Resources: Canadian Arctic Communities](#)
4. [Resources for Community-Based Monitoring](#)
5. [Resources from Outside the Arctic](#)

WHAT WE WILL COVER TODAY

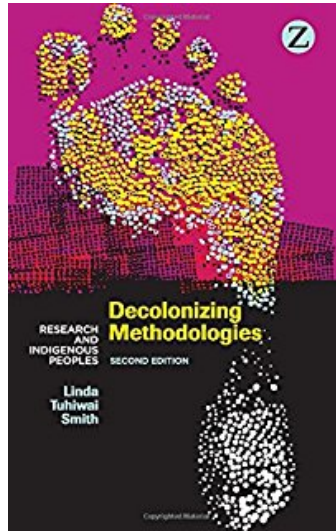
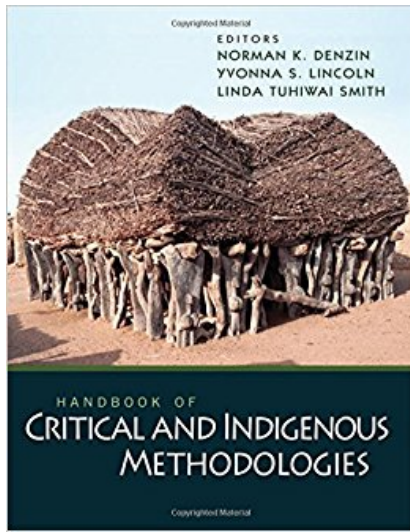
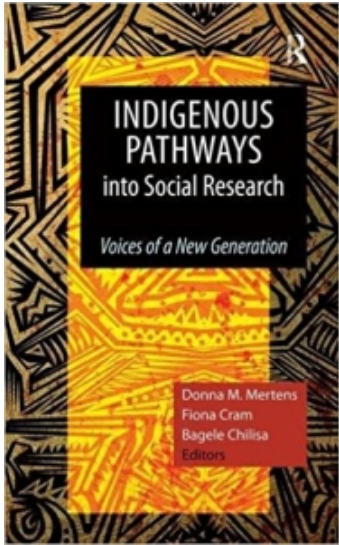
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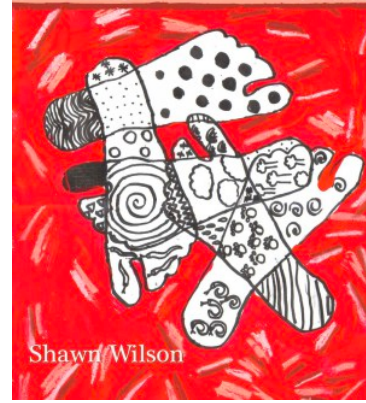
What is community-based and decolonial research and why should researchers care about these approaches?

What has been already been done to develop research best practices and ethics that support decolonial research processes?

How do we work toward those changes?



Research Is Ceremony Indigenous Research Methods



Indigenous Research Methodologies

Bagele Chilisa



The Declaration of Belém

As ethnobiologists, we are alarmed that:

Since

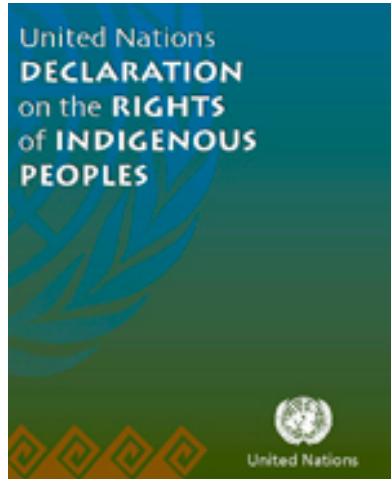
- Tropical forests and other fragile ecosystems are disappearing;
- Many species, both plant and animal, are threatened with extinction; and
- Indigenous cultures around the world are being disrupted and destroyed;

And given

- That economic, agricultural, and health conditions of people are dependent on these resources;
- That native peoples have been stewards of 99 percent of the world's genetic resources; and
- That there is an inextricable link between cultural and biological diversity;

We, members of the International Society of Ethnobiology, strongly urge action as follows:

1. Henceforth, a substantial proportion of development aid be devoted to efforts aimed at ethnobiological inventory, conservation, and management programs.
2. Mechanisms be established by which indigenous specialists are recognized as proper authorities and are consulted in all programs affecting them, their resources, and their environment.
3. All other inalienable human rights be recognized and guaranteed, including cultural and linguistic identity.
4. Procedures be developed to compensate native peoples for the utilization of their knowledge and their biological resources.
5. Educational programs be implemented to alert the global community to the value of ethnobiological knowledge for human well-being.
6. All medical programs include the recognition of and respect for traditional healers and the incorporation of traditional health practices that enhance the health status of these populations.
7. Ethnobiologists make available the results of their research to the native peoples with whom they have worked, especially including dissemination in the native language.
8. Exchange of information be promoted among indigenous and peasant peoples regarding conservation, management, and sustained utilization of resources.



ICCAs & Aichi Targets

The Contribution of Indigenous Peoples' and Local Community Conserved Territories and Areas to the Strategic Plan for Biodiversity 2011-20 (Aichi Targets)

The Strategic Plan for Biodiversity 2011-20, formed by Parties to the CBD at the 10th Conference of Parties in 2010, outlines an ambitious roadmap towards halting and reversing biodiversity loss across the planet. While clearly not a replacement for the Convention, which is a mix of policy, goals, strategies, actions, and guidance, the Strategic Plan is crucial for its implementation. The 20 Aichi Targets that encompass understandings go beyond ecological and biological aspects, essential as they are to also focus on the sociocultural, economic, and political elements of achieving this roadmap.

While all sectors of society have a role to play in the implementation of the Strategic Plan, indigenous peoples and local communities are central to it. This is not only because the lands and waters over which such peoples and communities have custodianship and/or customary

Policy Brief of the ICCA Consortium

Co-produced by the CBD Alliance, Kelpstrand and GONSTA, in collaboration with the IICN Global Protected Areas Programme

Series Sponsors: The Christensen Fund and UNDP-GEF SGP

Community-Based Monitoring and Indigenous Knowledge in a Changing Arctic:

A Review for the Sustaining Arctic Observing Networks

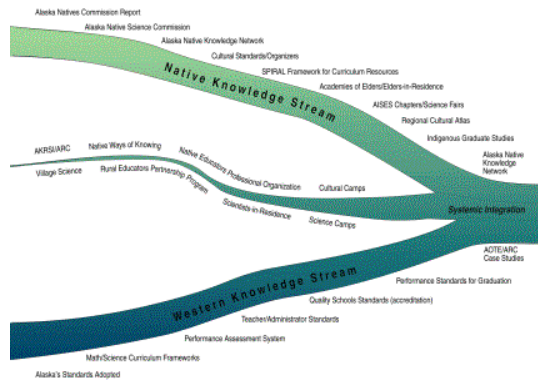
Noor Johnson, Carolina Behe, Finn Danielsen, Eva-Maria Krummel, Scot Nickels, and Peter L. Pulsifer

Convergence of Indigenous and Scientific Knowledge Systems

Kahontkwas Diane Longboat, Indigenous Leader and Healer, Soul of the Mother

Roronihiakewan Dan Longboat, Director, Indigenous Environmental Studies Program, Trent University

Enhancing Mātauranga Māori and Global Indigenous Knowledge

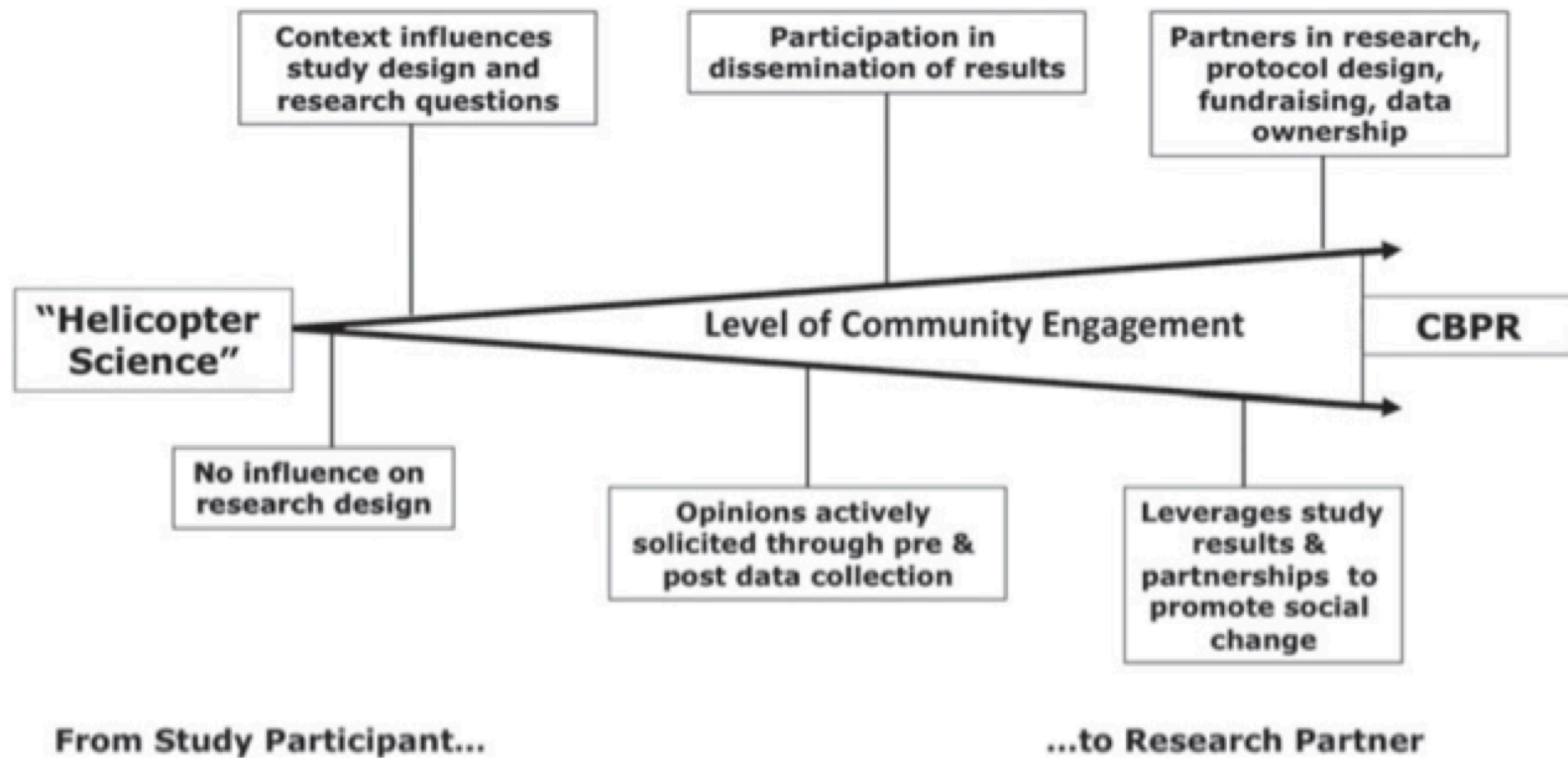


A Call for a Canada Based on Caring for the Earth and One Another

Original art by Julie Pielt

the leap manifesto.org

COMMUNITY-BASED RESEARCH



DECOLONIAL RESEARCH & INDIGENOUS METHODOLOGIES

“...approaches to research that privilege Indigenous voices, experiences, knowledge, reflections, and analyses.” (Lightfoot 2016)



DECOLONIAL RESEARCH

- ▶ Reciprocal and respectful relationships
- ▶ Trustworthiness and integrity
- ▶ Accountability to indigenous communities

- ▶ Deepening transdisciplinary research practice
- ▶ Enhancing collaborative work
- ▶ Integrating questions of equity in research



Alaskan Inuit Food Security
Conceptual Framework: How
to Assess the Arctic from an
Inuit Perspective

Inuit Circumpolar Council -
Alaska



Alaskan Inuit Food Security
Conceptual Framework: How
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Inuit Circumpolar Council -
Alaska



Collaboratively Harnessing
Indigenous Research Principles,
Protocols, and Practices
(CHIRP3)

Alaska Native Policy Center
First Alaskans Institute
&
Center for Indigenous Research,
Science & Technology
University of Kansas



Alaskan Inuit Food Security
Conceptual Framework: How
to Assess the Arctic from an
Inuit Perspective

Inuit Circumpolar Council -
Alaska



Collaboratively Harnessing
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Alaska Native Policy Center
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&
Center for Indigenous Research,
Science & Technology
University of Kansas



Research Processes and
Indigenous Communities
in Western Alaska Report

Kawerak, Inc.
&
Sandhill.Culture.Craft

LEADERSHIP AND STRENGTH

DEVELOPING THIS PROJECT

[HOME](#)

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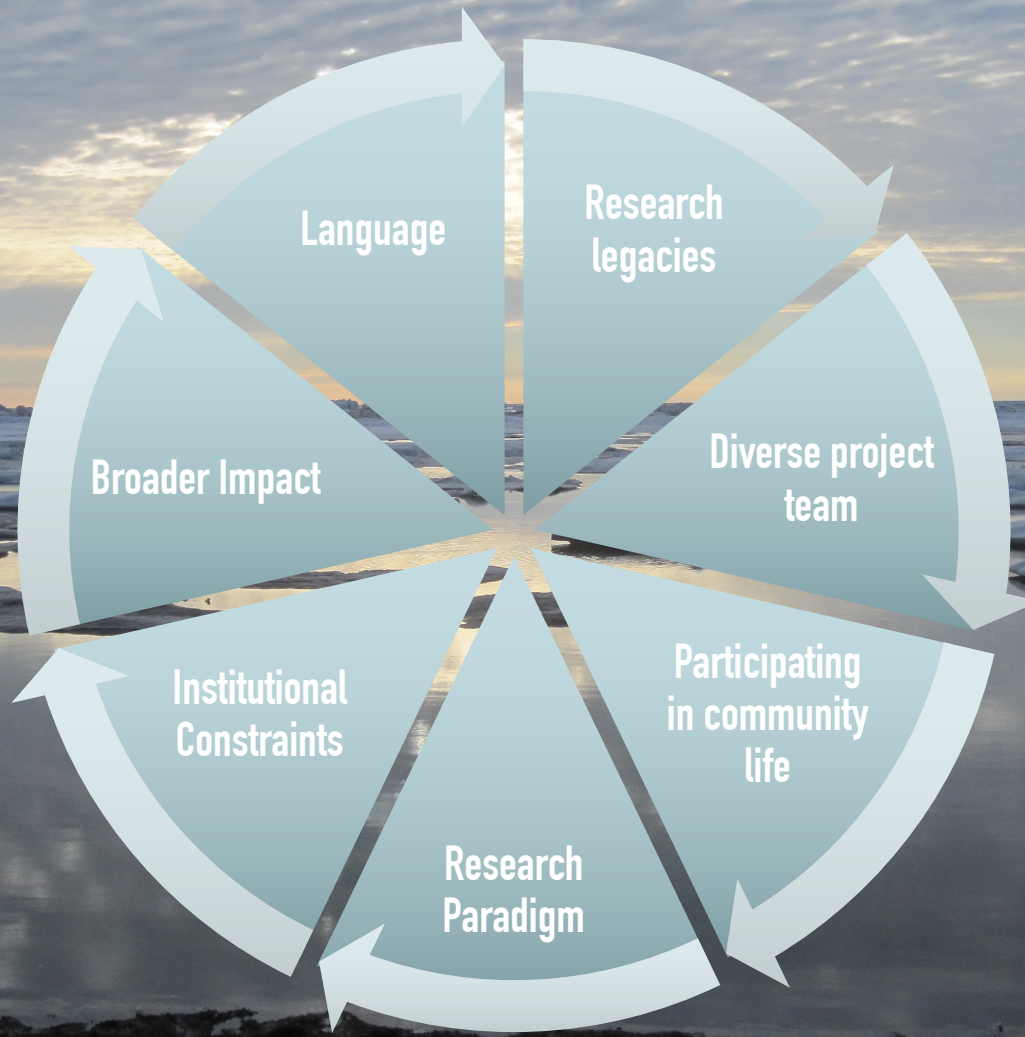
[THANKS](#)

[GALLERY](#)

[CONTACT](#)



Local advisors have told us that histories and stories of leadership and strength, while known locally, are not readily visible in history books or easily accessible. Since 2009, we have partnered with community leaders to collaboratively design a project that shares community members' stories about living well in Barrow. We use a community-based framework to show how women and men across generations build leadership, strength and well-being. The project goal is to collect these stories for the community and future generations.



Language

Research legacies

Diverse project team

Participating in community life

Research Paradigm

Institutional Constraints

Broader Impact

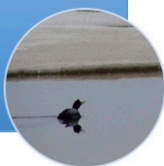


History of the Iñupiat: 1961, The Duck-in National Museum of the American Indian, Accessible at: <http://filmcatalog.nmai.si.edu/title/2441/>

Completed and Ongoing Activities Summer-Fall 2015

- We have created a project advisory team who serve in respected leadership positions in the community. In addition to project advisors, we continually seek guidance from other individuals in the community, and are grateful for their ongoing feedback to this project.

Project Advisory Team



- We added a research assistant, Charlotte Ambrozek, now living in Barrow to our project team.

Local team members



- We have completed 20 interviews to date, which includes conversations with women and men from the community. Of these interviews, we have permission from some interviewees to archive their information at the Iñupiat Heritage Center (IHC). We are in the process of introducing this project to additional community members.

Interviews



- Local advisors have told us that histories and stories of leadership and strength, while known locally, are not readily visible in history books or easily accessible. We documented some of these stories by collecting over 400 *Arctic Sounder* stories that reflect leadership and strength since the 1990s. We have created a draft website, which we hope to gain feedback on in the upcoming months:

Arctic Sounder



- We continue to be thankful for and honored by the generous time community members have shared with us. This has included library visits, tundra walks, lagoon visits, boating, attending the Iñupiaq Land Use and Values camp, and participating in Nalukataq and Kivgiq celebrations, visiting at the Senior Center, talking with the artisans at work at the IHC, learning how to sew, supporting cake walks, and many wonderful warm conversations over tea.

Community Life



- We held a community meeting in Barrow, hosted a call-in talk radio program on the local station, and created a project website to help publicize the project in 2014.

Community Events







Unity Then, Unity Now

BY LILLIAN GORDON

When I look in the mirror I see a mother, a sister, a daughter, a cousin, a grander, a niece, an aunt, a teacher. I see a passionate person. A role model for my children. A student of my elders. I love the history of Anaktuvuk Pass, my family grew its roots. I live a quiet life. When I look in the mirror I see someone sticking up for my community, not a politician. I am not highly paid, but I am doing the best I can, but we face challenges. I care what happens in my village because my family and my life here, but forces outside are what goes on here. We live in two worlds here we all do not hunt or trap, but we depend on that way of life even as we have framed houses and fill up our gas tanks. We are constantly balancing ourselves in these two worlds, and it is a

delicate balance in the face of dangerous changes.

Outsiders look at the land around Anaktuvuk Pass and instead of seeing security, subsistence, and connection, they see something else. They see dollar signs. The potential for energy development can be quantified in dollar signs, but not for my community. We pay for development also with a loss of our traditional ways, loss of our language, and more social problems. I have witnessed great changes in our village due to oil development, some good and some bad.

With each dividend from oil revenue we also see the hurt in our people. With money comes insurmountable pain. Money has created a greed our people have never had before. But what will always bring us joy is the Nunamiut history and subsistence that

unity brings. We all need to come together around our traditional beliefs so we can stay strong against still further changes we face.

What do we want for our people? What have our ancestors fought for? Unity comes when a people decides what is best for all, not just best for NOW. We need to prepare for our FUTURE generations. Only we can determine for ourselves what we truly want, and what we are willing to sacrifice for it.

I am a Nunamiut. I care about my young boys, and I want them to have THIS identity too. This is what drives me. I live in a community that loves and supports me, but I cannot do this alone. We need to work together in a good way. Our communities need to UNITE.



"Unity Then, Unity Now"

"When I look in the mirror I see a mother, a wife, a sister, a daughter, a niece, an aunt, a teacher. I see a person. A passionate person. A role model for my children. A student of my elders." Click on the image to read this story and learn about stories of strength, unity, and perseverance over time on the North Slope.

Immersion: Keeping Iñupiaq alive

By Cynthia Perkins
Arctic Sounder

BARROW — Out on the ice, an elder tells a story in Iñupiaq. Everyone in the mostly middle-aged group laughs, save for one young man in his late teens. When asked, he says wistfully that he can't understand what was said.

"When the people who speak

Iñupiaq die out, the language will die," said Molly Pederson, who retires this summer as bilingual coordinator for the North Slope Borough School District.

"Can you be Iñupiat without your language?" That question was raised by Elsie Itta, immersion teacher and coordinator at Ipalook Elementary School. "For the sake of economic development, we've

forsaken our language."

"Why didn't I speak it to my kids?" Pederson said. "I deprived them of something that should have been theirs. I feel really bad about that."

In 1986 the North Slope Borough School District hosted an Iñupiaq Language Convention,

See Iñupiaq, Page 12

"Keeping Iñupiaq Alive"

Barrow residents talk about the loss of the Iñupiaq language and stress the need to keep it alive. An immersion program that began in 1994 in Barrow is now in its fourth year. Read more by clicking on the image and find other stories related to language and educational programs on the North Slope.





HOW CAN WE WORK TOWARD DECOLONIAL PRACTICE?



“Qaurinagaluaqtut ilisimagaluaqtut iñuich taavrumuna kinugaagiitiqaqtuq ikayusuvluni piluktuamiñ munaqsigivluta sivulliugivlutalu. Munaqsigivluta innavsaaq piluktuamiñ, uqautilluagiksuqapta taanagmik, tuqquvlumiglu, naagga uqautilluagiqqagluta munaksigivluta piluktuagmiñaglaan. Ilisagvikkun, iñuuttuvluta paisavut, suanagnikkunlu, aasii uqausivut iluaqsigivlutalu”

“Akkupak iñuusumatigut tanikhuni, isumatigut taniktun savagutirugut. Uvamnunaglaan nuimanasuktuq akkupaglaan iñuusuvluni, sivunmusirugut puviqsunmik piluutaiñik akisurugut inilluatamiñun suli inilluatagiksut kiiqsirsaurugut ilimiñun aasii naligaqtilluta uvamnun pianikkaatigut, atanauratchuminaitkikput naligagmata, tallignigumiñianjikput atanauraqput, allanunmunaglaan, aglaan uvagulasii savakkumiñaqtuta nunaaqqiqput. Tavra, agnagumiñaitkaa, anutimiñaitkaaptauq, iñuich suuragusirugut. Tavrapiallak, utuqqanaavut ilisimmapiagataqtut unnuisurut. Ilitchumiñaitchut nutaqqamnun taavruma algaqsruutimnik. Qiksikratiqagñiq Utuqqanaavut. Taapkuasrat utuqqunaam atanniugitigun, suanaghaaqtuq taniktugmiñaglaan. Iñuulluatagmatigut tainna nakuuruq..”

“Folks realize that it takes generations of historical trauma to heal before we move forward. Before addressing alcohol, suicide, etc. we need to heal from the historical traumas. The learning, the preserving, the strengthening, revitalization of our language.”

“Cause right now I think we’re in a state where we still, we’re still functioning through colonized brains and minds. That to me, is real critical and at this point in our history, I think we’re moving towards getting beyond that hump through acknowledgement of our past, of our history, through acknowledging that we indeed have the answers within ourselves and can make decisions on our own rather than thinking in terms of, through the lenses of dependence on the government, or whoever, in order to be able to function as communities, as a society. Yeah, and it’s not necessarily a men or a women thing, it’s a people thing.”

ARE YOU A **RESEARCHER** WHO WANTS TO CREATE
MEANINGFUL AND ETHICAL WORK WITH THE
COMMUNITIES OF THE **NORTH SLOPE?**



<https://vimeo.com/197939591>

Team Based and Multi-Stakeholder/Rights-holder Science



Photo by J. Robson

OUR IÑUPIAT VALUES

AVOIDANCE OF CONFLICT
PAAQLAKTAUTAIÑIÑIQ

HUMILITY
QIÑUIÑIÑIQ

COMPASSION
NAGLIKTUUTIQAGÑIQ

HUMOR
QUVIANGUNIQ

COOPERATION
PAAMMAAGIIGÑIQ

HUNTING TRADITIONS
AÑUNIALLANIQ

FAMILY & KINSHIP
IŁAGIIGÑIQ

KNOWLEDGE OF OUR LANGUAGE
IÑUPIURAALLANIQ

SHARING
AVIKTUAQATIGIIGÑIQ

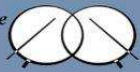
SPIRITUALITY
UKPIQUTIQAGÑIQ

RESPECT FOR NATURE
QIKSIKRAUTIQAGÑIQ IÑUUNIAGVIGMUN

LOVE AND RESPECT FOR OUR ELDERS AND ONE ANOTHER
PIQPAKKUTIQAGÑIQ SULI QIKSIKRAUTIQAGÑIQ UTUQQANAANUN ALLANULLU



North Slope Borough Healthy Communities Initiative
Nunaagivut Sayyagiksvlugi



Intellectual Merit

“Qanuq aasii utuqqanaam savagniaqpa, qanugniaqpa ilaani, tainna isumauraqtuᅇa, qiᅇiqsiniagugman qanuq, allanuniaqpasuli.

Uvanasuli utuqqanaagniammiuᅇa takusiᅇitichuq, qilamiksruaniaqtuq. Aasiisuli isumakkiga qanugli iᅇuusugruaniaqtuᅇa utuqqanaaqqaagmiuᅇa, usii, savaktiᅇaanik qanuq savaktugniaqtuᅇa savagmiuᅇagmiᅇᅇ akkupak, pianikkaatigut Iᅇupiat Iᅇitchisirumnik, utuqqanaavut kamanaqsiliqtugut aasii kipiqtuqtigugaatigut utuqqanaam qiksiksrautivlunik sulii pirraksratigut tainna, aasii savaguurugut miᅇtiqtut isumallaagipku inna, ‘iᅇisimarraaguvsii utuqqanaat qanuqaasii savakhutik, sulii utuqqanaaliuvluᅇali utuqqanaat, qanuq aasii utuqqanaagman qanuqtuasiniaqpa. Piyumiᅇasignaqsirugut piiᅇᅇᅇainᅇitichuq atakii savaksrapta savaguurugut nakuusilaaptiᅇnik iᅇisaᅇiguurugut tamarra utuqqanaagnikkun. Tautugniagikput 10-20 ukiutchuarakkunii.”

“And so it really causes me to wonder how the role of the elders is going to be perceived...So I’m trying to think, ‘what is my role going to be as an elder?’ ...We have in the Iᅇupiaq Learning Framework, we honor our elders and we have performance expectations that relate to the elders and having respect for them. We’re working with kids to have them thinking about what the role of the elder is. And so I’m feeling like hope is not lost because at least in the curriculum work that we’re doing, we’re acknowledging that we have to think about that, elderhood. We’ll see where we are in 10 or 20 years”

“Iḷitqusivut kiḅuviigmuliasii maaniinniaqtuq, suḅitchugman ittuq. Atautchimukkapta nunaaqinni aitchuqsiraḅa itqaummaqpaktuq nunaqpagmi suli qaitkigniaḅitchuq allanugmiñ. Uvanmun ittuqsraurugmiñ.”

“The value of our way of life is going to be a mainstay for the generations to come, regardless of what happens. The unity it gives to each village is beyond many, many places in the world and it's not something that can come from anywhere. It has to come from us.”

“Nuimanigiksuq tusaakkapku taapkua uqaluit, kasigupkusuli, uqautilluatalugi uqaqtiḷaaḅnik atakii nuunḅikaḅitchugut tamatkua kinatchigmiñ. Taapkua quliaqtuat unipkaaqtulugi, iḷisaqqutiksralugit quliaqtuaqsrat, aasiisuli munagisiruptauq sivunmitilugu: akuqtuagnikkun, tamaktuak akuqtuagnikkun suliqutiginaigutikkunlu aḅiḷhaaqtuq nuimasuqhuni. Tamaktuniḅa suaḅḅaqtiaqtusrauruna suaḅḅanmiñ.”

“I think it’s important to also hear those stories, face them, tell those stories because we can’t move past something that we’re stuck in. Those stories have to be told, they have to be acknowledged and that’s something that’s part of the healing process: acceptance, forgiveness and acceptance are huge. And that’s where a lot of my strength comes from.”

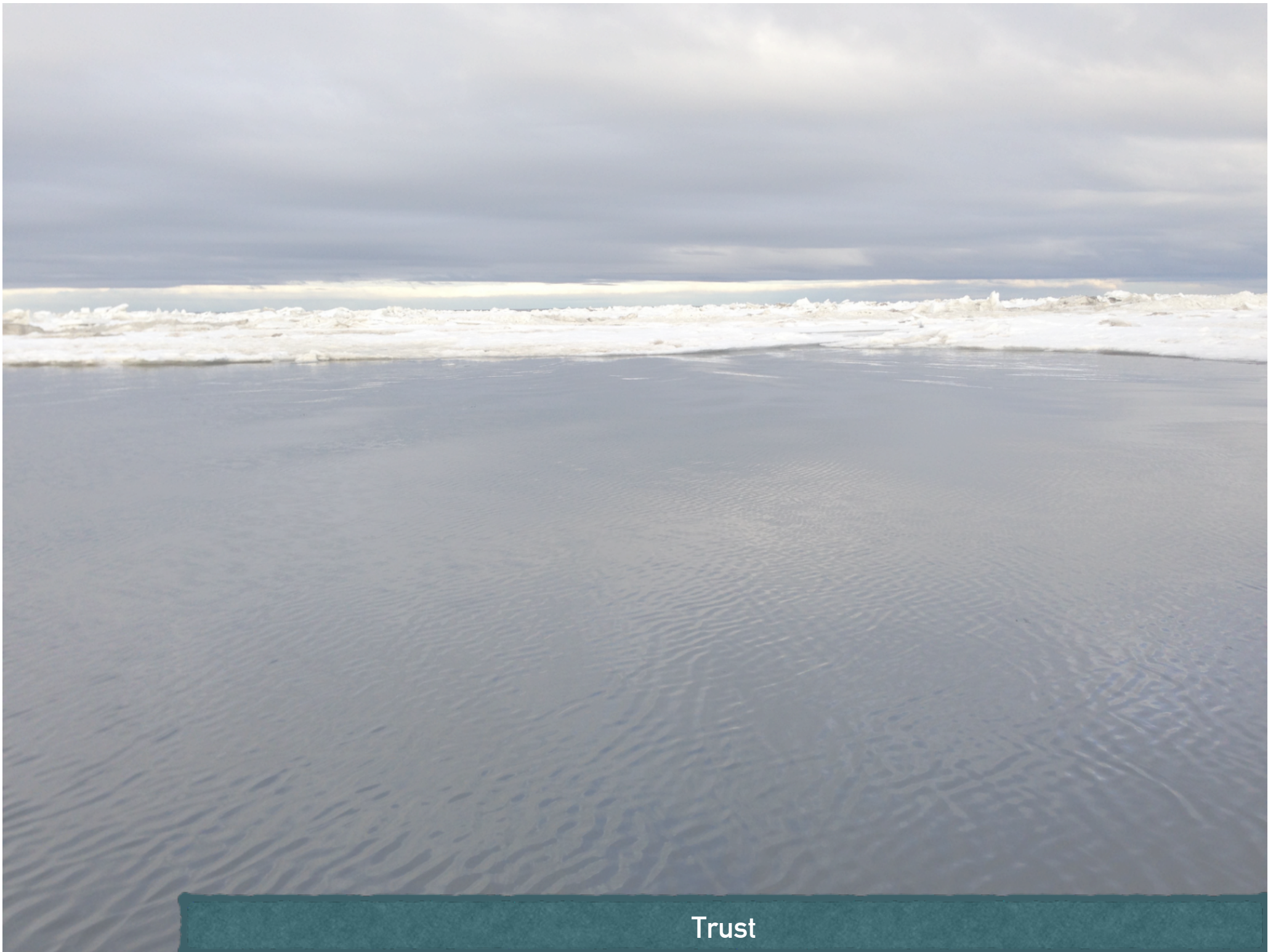
Aapauga uqallautinma aitchivlugutigitka
allanun miqtigtut unauvva
ilitchiyumautigamnik. Tainnaassii nutaqqavut
ilitchisumiktigun qanukiaq ikuumatikkun
kammaliugnikkun kamipiannik. Naagauunii
uvlaakutqigumman, aglanasuugaa inuk
Facebook-mun inna, "Uvva atigiga
pamiuliuguktuna, sunakiagitkiga qanuq?"
Kiunagaagniasuktuna kiunagaanaruaq
aglaan. Tapiqtigaaglugu atigimun
sanigaamniñ. Uvanali ilitchitqaagluna
aakaamniñ aapamniñ ataatalutka, aasii
piiqsigniagman ."

"My father, he always always told me to
pass on what I know and what I have
learned. So that (younger people) can know
how to scrape the skins to make them into
mukluks. Or the other day, someone put on
Facebook, "I wanna make my parka into a
packing parka, what do I do?" I was going to
answer but some else did already. You just
add onto the sides. And so, so to me, what I
have learned from my mother and father
and some uncles you have to pass them on
and that way my grandchildren can know
how to do it if and when I pass."

Institutions are compartmentalized; Indigenous knowledges are not

Subsistance taiñjuragitkiga, aglaan
usii atuqtullagikhuni iñuusivuñnik,
qanuq añuniallagnikkun,
aullaagnikkun, iqalugiakkun, aasii
aliasuñitkigun ilauravunmun
aniiqsugiakkama.
Iñugluaqtainnikkun suli. Kiña ilviñ
tainnammiuqsuli uqaluktuagmiñ
Iñupiavut. Allanun
kasuumminałgitchuq, aglaan
kapiktiłaanjanik ukpiqqutiqağnikkun.

“I think that would be, I don’t
like to call it subsistence,
Practicing our way of life;
hunting, camping, fishing,
enjoying the outdoors and
doing it as a family...A sense
of belonging. Sense of who
you are, given our historical
context. Connectedness, not
just with one another but
you’re connectedness with our
spiritual world.”



Trust

'Building Local Capacity'

Trust

Incommensurable categories: When 'Data' is a Way of Life

Institutions are compartmentalized; Indigenous Knowledges are Not

'Data' Management, Access, and Sharing

Broader Impact

Intellectual Merit

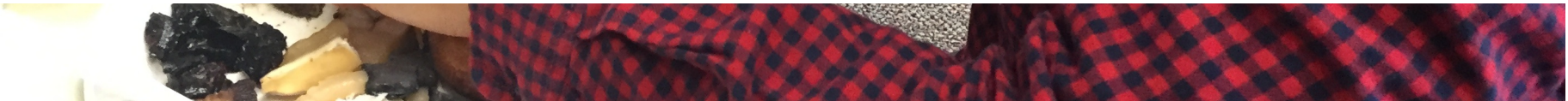
Team Based and Multi-Stakeholder/Rights-holder Science


Background Information and Literature Review



NEXT STEPS

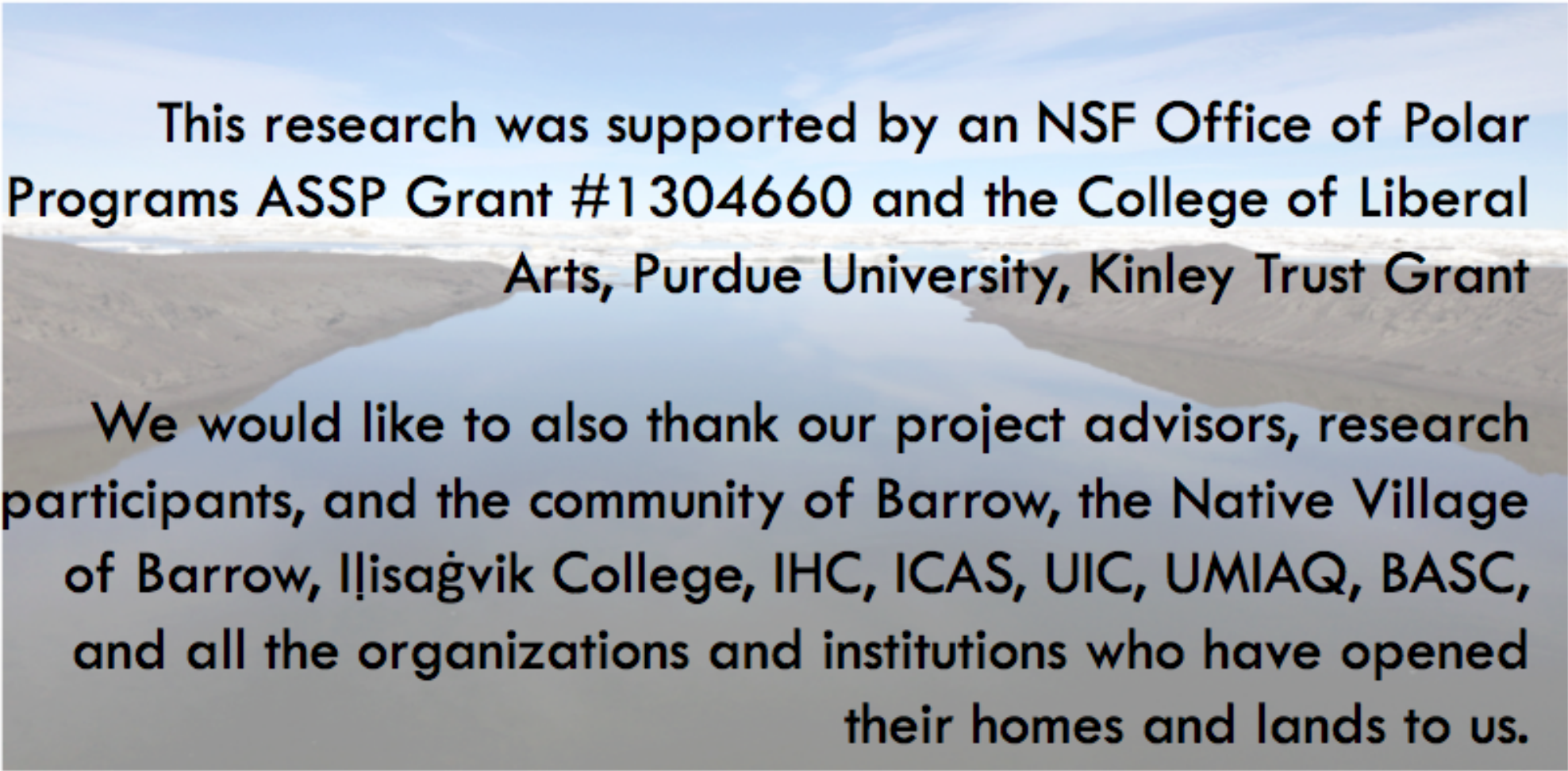
.....





“Qanuq piyumiñaqsigivluᅇa akkupaaksrak?
Sigᅇgagnaqsirut isumaruaqhutiᅇ uvvali paisavut
nuimanaqtuqaglaan. Uvva savaaksraᅇa uvlumiᅇ
uvlumunmun uvva Iᅇupiagivlugut paisavut
piiᅇᅇaitchuq. Uvagut Alaska Natives-kitkugut aasii
tainna uvagut Iᅇupiagivut tainnavsaaq
nanmaqhutiqaqtuvlugut. Uuktuaqsigivluni
iᅇuugutiqaqsimarugut valuesmignun
agligasuumatigugman iᅇititqaagurut.
Piyumiñaqsisuuruᅇa tainna
kiikavsaagumagiksigt.”

“What gives me hope? It’s kind of hard,
when I think, the culture’s the most
important thing to me. And it’s all
encompassing. From my day to day duties
here, culture’s involved. We’re, most of us
are Alaska Native and that’s how we- or
Iᅇupiaq and that’s how we carry ourselves
here. We try to live by the values we grew
up learning. I hope that we keep doing
that.”



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