



# Proceedings of the Arctic Indigenous Languages Symposium

Negeqlirmiut Qaneryarait Arktâliih kielah **Aarktla kiöl** *Arktalaš gielat* *Iryiliqsuami 'Uqautchiit*  
 Zhigweedil' Ginjih Tthak Aywaan Akuzillghi **арктикакэн йилыт**  
 འཕྲུལ་ལྷན་པོ་ **Ukiuqtaqtuq** **Issittormiut oqaasii** *Arktikaken jilyt*

Tromsø, Norway  
 October 19-21, 2008



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# FROM THE SYMPOSIUM CHAIR

Duane Smith, President, Inuit Circumpolar Council Canada



*The Arctic Indigenous Languages Symposium concluded successfully on October 21, 2008 in Tromsø. Altogether, it attracted 84 participants, including 32 delegates representing five indigenous peoples' organizations with Arctic Council Permanent Participant status, as well as special guests and speakers, including two territory ministers from Nunavut and Nunatsiavut in Canada, a Cannes film festival award winner, a UNESCO representative from Paris and other Arctic indigenous language experts.*

*The symposium was significant for two reasons: it was the first time that there has been an Arctic Council symposium focusing on the importance of indigenous languages and their role in maintaining indigenous cultures and supporting the aspirations of indigenous peoples; and it was the first time that a significant Arctic Council meeting has been organized and led by the Permanent Participants. It was an excellent example of cooperation between Permanent Participants and Member States on the Arctic Council.*

*The symposium was successful in meeting its objectives, which included: sharing best practices; engaging with policy makers and indigenous experts on the state of indigenous languages; exploring the role of language in supporting Arctic-specific knowledge; examining the ways language is transmitted through cultural expression; and developing recommendations on the next steps needed to promote and maintain indigenous languages.*

*A comprehensive set of recommendations has been adopted, which sets out very clearly what the responsibilities are in keeping indigenous languages alive. The recommendations specifically call for action by the Arctic Council, member states, international organizations and indigenous peoples' organizations. In particular, the recommendations call on the Arctic Council to lead in, and facilitate, the use of indigenous languages across the Arctic. The Arctic Council, through its Sustainable Development Working Group (SDWG), is also asked to undertake an assessment of Arctic indigenous languages to inform future action on maintaining their vibrancy and diversity.*

*The recommendations are a reflection of the depth and strength of the views and ideas heard and exchanged over the symposium's two days. A constant message coming through the discussions very loudly was that good intentions are not enough to keep indigenous languages alive. There has to be action by everyone, supported by significant policy shifts and access to resources. Symposium participants also examined the fundamental human rights associated with the ability to use one's own language and to have one's children educated in that language.*

*The presentations of the various speakers all had something in common: right across the Arctic, the challenges facing indigenous peoples in promoting and keeping their languages alive are very similar. Whether it is a Saami*



*reindeer herder from Sápmi (in Norway) or an Inuit hunter from Ulukhaktok (in Canada) or an Evenki language teacher from Sakha (in Russia), all are keenly aware of the importance of their own languages in enabling them to express their culture and of how this expression is linked directly to their social and economic well-being.*

*In short, it is impossible to separate indigenous languages from the identities and ways of life of indigenous peoples. The Arctic Council's Sustainable Development Working Group must be congratulated for recognizing the importance of indigenous languages to sustainable development, and the Government of Canada, in particular, should be congratulated for not only proposing the symposium, but for providing significant funding, which made it possible.*



*However, the symposium was just the first step. Now that it has happened and has achieved what it set out to achieve, it is time to move on to the next step. Part of that involves maintaining Member State support for the work that needs to be done. Just as the Arctic ministers meeting in Salekhard in 2006 publicly acknowledged the importance of indigenous languages in their concluding declaration, the Ministers meeting in Tromsø next year must repeat that acknowledgement and preferably along the lines set out in the recommendations presented here.*



## WELCOME AND OPENING REMARKS

Duane Smith, President of the Inuit Circumpolar Council Canada, began the opening session with brief words of welcome before turning over the podium to Olav Mattis Eira for the official welcome to the Sapmi region.

### Olav Mattis Eira, Vice President, Saami Council

*Olav Mattis Eira practises traditional reindeer herding and is an advocate for strong public policies to protect the language rights of indigenous peoples.*



Olav Mattis Eira of the Saami Council began the symposium with a hearty welcome to his home region of Troms County. He expressed his admiration for the initiative taken to organize the Arctic Indigenous Languages Symposium and stressed the importance of language for storing knowledge and

expressing cultural identity.

Mr. Eira made a few comments about the Saami language in Scandinavia, noting that it is the oldest language in these parts. He stated that fifty years ago, the mainland in the Tromsø area was still Saami-speaking and that the coastal areas were the first to be assimilated to other languages. Mr. Eira explained that most of the geographical names in much of Norway originate from the Saami language. He added with pride that Norwegian Princess Märtha Louise is Saami-

speaking. Mr. Eira went on to say that while the Saami language was threatened thirty years ago, much has been done since then, particularly in the north, to save the language. While northern Saami languages are currently faring well, he noted that some Saami dialects have unfortunately disappeared, a fact which underlines the importance of this symposium on helping languages survive.

Mr. Eira ended his welcome by introducing Mr. Lars Magne Andreassen as a Saami artist from just south of Tromsø who would perform a traditional Saami yoik.

### Lars Magne Andreassen, Norway

“It is not a Saami tradition to sing this early in the morning,” quipped Mr. Andreassen as he took up a position in front of the stage with his guitar to perform a traditional Saami yoik. Introducing his song, he explained that his parents speak different Saami dialects, one of which is disappearing. The song wove Saami nursery rhymes that he learned as a child together with English



lyrics. The symposium participants were impressed by the appropriateness of the text and the beauty of the music.

### Duane Smith, President, Inuit Circumpolar Council Canada

*Duane Smith has represented the Inuvialuit locally, regionally and internationally for many years on matters regarding the environment, indigenous rights and co-management. He is presently on a multi-year, Canada-led, international research body*

*coordinating and documenting data on the Arctic through traditional knowledge and western science. He is a past co-chair of the World Conservation Union (IUCN) Arctic Specialist Group Sustainable Use Initiative.*



Following his warm welcome to the indigenous delegates, government delegates and observers, Duane Smith introduced the symposium as a clear statement of recognition of the critical links among language, culture and development. He noted that the symposium marked one of the first times

these subjects were being discussed in this way within the Arctic Council framework. Mr. Smith stressed that this initiative came out of the Arctic Council's own recognition of the importance of languages. He pointed out that there are over forty Arctic indigenous languages, many of them represented in the room.

Mr. Smith then reminded the symposium participants of the five objectives the event was intended to achieve:

1. To share lessons and best practices in promoting and supporting Arctic indigenous languages;
2. To hear from a number of policy makers and indigenous experts on the state of indigenous languages and how their vitality can be ensured;
3. To discuss the role of language in understanding and enhancing knowledge of the Arctic;
4. To look at how indigenous languages are transmitted through cultural expressions, stories and literature; and

5. To make a range of recommendations to the Arctic Council, international organizations, governments and indigenous organizations.

Mr. Smith expressed his enthusiasm about the excellent line-up of speakers and representatives from the Arctic peoples; he said he was confident they would bring forward the key issues that need to be discussed.

He thanked the Saami Council for their partnership as local hosts and their assistance in arranging the symposium. He thanked the Canadian government for originally putting forward the symposium proposal, for providing most of the financial resources needed to make it happen, and for showing faith in the ICC as the central organizer. Mr. Smith concluded by expressing his faith that everyone in the room would contribute to making the symposium a success.

## Stein Rosenberg, Government of Norway

Stein Rosenberg, Chair of the Sustainable Development Working Group (SDWG) of the Arctic Council, began his remarks with a thank you for the invitation to speak and a welcome to the city of Tromsø. He noted that the symposium was being held under the auspices of the SDWG of the Arctic Council, which had mandated the symposium in its Salekhard Declaration



two years earlier. Mr. Rosenberg stressed that in order to achieve sustainable development, we need information about local populations and the



knowledge that lies hidden in indigenous languages.

Mr. Rosenberg emphasized that language is more than knowledge. It is a glue that binds peoples together, that defines people. He expressed regret that some languages have been lost and stated his great appreciation for the initiative taken here at this symposium.

Mr. Rosenberg said that the emphasis of the Norwegian chairmanship of the Arctic Council has been on addressing climate change and on trying to improve the effectiveness of the Arctic Council. He stated that language is a very important part of these efforts and that this importance is now widely recognized.

Mr. Rosenberg thanked ICC for its initiative and hard work, the Saami Council for doing the local organization, and the Government of Canada for its assistance and guidance. He said he was looking forward to the outcome of the symposium and urged the delegates to be strong and clear. He welcomed them to put forward the best of their recommendations and demands, which would be received by the SDWG at their meeting on Friday and Saturday and then vetted by the senior Arctic officials in Kautokeino before being included, it was hoped, in the Ministerial Declaration that would result from the meeting taking place on 28-29 April 2009.

### Harald Finkler, Director, Circumpolar Liaison Directorate, Indian and Northern Affairs Canada

Harald Finkler began his comments by concurring with the previous speakers. He agreed that the symposium was a key initiative for sustainable development and that it would be an excellent prelude to the SDWG week in Tromsø. Mr. Finkler described the symposium as a unique event because of its broad representation from the Permanent Participants on the Arctic Council and because of the strong endorsement and

ministerial support from the Salekhard Declaration. In his view, the objective for the next two days would be to foster a partnership approach and build strong relationships between governments and indigenous peoples regarding policies, best practices and so forth.



Mr. Finkler acknowledged the funding provided by the Department of Canadian Heritage, noting that Indian and Northern Affairs Canada and the Canadian Department of Foreign Affairs and International Trade had also contributed. After thanking a significant number of organizations for their

involvement, Mr. Finkler acknowledged the hard work that went into organizing the event and also the leadership shown by the Permanent Participants on the Arctic Council, particularly ICC and the Saami Council.

## KEYNOTE ADDRESS: GOOD INTENTIONS ARE NOT ENOUGH

**Mary Simon, National President, Inuit Tapiriit Kanatami, Canada**

*Mary Simon has worked for many years in the area of social justice for Inuit and other indigenous peoples, with a particular focus on children and youth and the preservation of the Inuit language. She was the first Canadian Ambassador for Circumpolar Affairs and played a lead role in the establishment of the Arctic Council.*



Mary Simon began her address by saying that the future of the Inuit language in Canada – Inuktitut – is of enormous importance to her, and that it's

encouraging for her to be in the company of people who are committed to bringing about a new era of indigenous language growth and development.

She explained that for Inuit children to become well-grounded in their language and culture, good intentions are not enough. Inuit must be very deliberate in bringing about some shifts that will change the degree to which countries accept and support indigenous languages. Ms. Simon said she is cautiously optimistic that in Canada, some of these shifts are beginning to take place.

She noted that the first shift needed to move beyond good intentions is an awakening of governments to the legitimacy and validity of indigenous languages.

In June of this year, she noted, the Canadian government made what she believes to be a small step toward making this first shift. The Canadian Prime Minister delivered a historic apology to First Nations and Inuit for their experiences in residential schools, acknowledging that the educational system built by government had separated indigenous children from their culture and damaged the Inuit language. This historic apology, Ms. Simon believes, signifies a shift in attitude toward the importance of the Inuit language.

She explained that the Inuit language is not just something that needs the odd program of support under the “catch-all” of cultural programming. It is much more than that. The Inuit language is who and what Inuit are; the health of their language lies at the core of their well-being. In a recent paper, entitled “Indigenous children’s education and languages” and published by the United Nations Permanent Forum on Indigenous Issues, five international experts conclude that the length of time students receive education in their mother tongue is more important than any other factor in predicting the educational success of bilingual students and that policies that prevent indigenous children from being educated in a language they

understand effectively deny these children their right to an education.

Ms. Simon said Inuit should be arguing for education in their own languages as a human right! And this opens up all sorts of arguments for supporting the growth and development of indigenous languages. In Canada, for example, there is an emerging discussion among legal experts about the fact that Section 35 of the 1982 *Constitution Act* may give Inuit and other aboriginal peoples enforceable rights to publicly funded, aboriginal language programming.

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***I believe it is our responsibility to use our skills in politics, our knowledge of technology and public policy as our tools of action to move our governments beyond their statements of good intentions into a new era that will look at the health of our languages as a measure of our well-being. – Mary Simon***

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Ms. Simon stated that she believes that a shift is occurring in Canada, marked in a historic way by the apology and supported by emerging research, legal arguments and international voices that acknowledge the role of indigenous language in the health of Inuit communities and the right of Inuit to learn in their own language. She also believes that Inuit must take full advantage of the opportunities presented to them by the apology.

Ms. Simon went on to say that the second shift needed to move beyond good intentions is a change in the policies and political processes that support indigenous languages. Inuit must control their education systems and transform their government agencies and policies.

In September, for example, the Government of Nunavut enacted two historic pieces of legislation: a new *Education Act* that will establish a bilingual system based on Inuit cultural values; and an *Inuit Language Protection Act* that will ensure that Inuktitut is used daily in public services and communications. Ms. Simon suggested that legislation to protect Inuit languages must be pursued at a national level too.



She also referred to a third shift needed to move beyond good intentions: the development of new institutions and programs that support the growth and development of indigenous languages. She said that what is needed is a specific, multi-year agreement with the government that makes strategic investments in key language initiatives.

Ms. Simon explained that Inuit Tapiriit Kanatami (ITK) has submitted a proposal to the Canadian government for the establishment of an Inuit Knowledge Centre, which will be the focus for research on and by Inuit, which will foster the next generation of Inuit scholars, and which will serve to boost the legitimacy and value of Inuit knowledge in research initiatives. ITK is also proposing that an Inuit Language Development Institute be established to serve as a Centre of Excellence linking language preservation and revitalization efforts in the four Inuit regions. In addition, ITK has stressed in communications with the government that teacher education and service provider programs must increase their numbers of Inuit graduates to close a gap in the labour market.

In her concluding remarks, Ms. Simon said that surrounding these three fundamental shifts must be a continued effort to promote and value the Inuit language in communities, schools and homes. She believes it is the responsibility of all Inuit to honour their parents, their elders and past generations by bringing about a revitalization of their language. She said it is their responsibility to use their skills in politics and their knowledge of technology and public policy as tools of action to move their governments beyond statements of good intentions into a new era that will view the health of their languages as a measure of their well-being.

## SESSION 1: STATUS AND TRENDS OF ARCTIC INDIGENOUS LANGUAGES

*Throughout the Arctic, the viability of indigenous languages is being threatened. This problem was addressed by: Hugues Sicard, who provided an overview of international instruments; Fenya Lekhanova and Ludmila Gashilova, who outlined the status of indigenous languages in Russia; Jose Amaujaq Kusugak, who called for a standardized, international Inuit language and writing system; and participants in the general discussion that followed. Carl Christian Olsen, Puju, provided a concluding comment.*

### Hugues Sicard, Intangible Heritage Section, UNESCO

#### Broad overview of the status and trends in indigenous languages protection and promotion at the international level



When it comes to protecting and promoting indigenous languages, acknowledged Hugues Sicard, the most important work is being done in local communities, in schools and within families as they sit around their kitchen tables. But he went on to explain that

international instruments are essential elements too.

He noted that a number of these international conventions refer to language-related human

rights, such as the right to be educated in one's mother tongue, equitable access to state funding, the use of minority languages in court and administrative proceedings, the right to publish in one's language of choice, non-discrimination on the grounds of language, the right to maintain one's own language as part of the right to participate in cultural life, and the right of children to use their own language.

The *United Nations Declaration on the Rights of Indigenous Peoples (2007)* refers to the linkage between language rights and culture and the rights of indigenous peoples to have access to education and the media in their own languages. This Declaration has brought about international recognition of these rights and opened the way for further international standard-setting in related areas.

UNESCO's cultural instruments also support linguistic diversity. UNESCO's *2003 Convention for the Safeguarding of the Intangible Cultural Heritage (ICH)* refers to "oral traditions and expressions, including language, as a vehicle of the intangible cultural heritage." Languages are not directly addressed, but as many elements of the ICH cannot be dissociated from language, languages could benefit from national safeguarding measures and international assistance under this Convention. As of 10 October 2008, there were 104 State Parties to this Convention, including Norway and Iceland.

Mr. Sicard went on to outline UNESCO's non-normative work related to indigenous languages, in which the organization is addressing issues related to local media production, multilingual Internet services, indigenous knowledge systems, mother tongue education, and promotion of multilingualism. In the context of the 2008 Year of Languages, UNESCO's program on endangered languages is responsible for collecting best practices for preserving endangered languages, linking language vitality to biological diversity, and producing a more complete version of the *Atlas of Endangered Languages*.



In the coming two years, Mr. Sicard noted, issues related to the protection and promotion of indigenous languages are expected to move upward on the international policy agenda. UNESCO is looking at a possible international, standard-setting instrument for the protection of indigenous and endangered languages. The interactive, online version of the *Atlas of Endangered Languages* will be launched. And the Intangible Heritage Convention will become fully operational. There will be opportunities to supplement initiatives already taking place nationally and internationally.

### Fenya Lekhanova, RAIPON, Russia

#### Indigenous peoples in Russia need program support to help sustain their endangered languages

*Fenya Lekhanova is on the Executive Committee of the Russian Association of Indigenous Peoples of the North (RAIPON). She is also a Senior Associate Researcher at the Federal State Institute of Nationalities' Schools of the Sakha Republic and a teacher and author of textbooks in the Evenki language.*



Fenya Lekhanova began her presentation with greetings in her native language: "Good health, long life, brothers and sisters, dear colleagues, helping each other so your children can dance their dances, sing their songs and speak their languages. I hope the spirit of winds and lands assists you in

that. Be proud of belonging to your people and never lose that pride."

She noted that there are fourteen indigenous peoples in the Russian Federation – among them, Nenets, Evenk, Hanty, Saami, Eveni, Even,

Chuckchan and Inuit – and that all of them carry on traditional livelihoods. But thirteen out of more than forty indigenous languages are thought to be endangered. The Karak people have already lost their languages.

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***Help each other so your children can dance their dances, sing their songs and speak their languages. I hope the spirit of winds and lands assists you. - Fenya Lekhanova***

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Ms. Lekhanova explained that through various federal laws, the Russian Federation has taken some measures to preserve and revitalize indigenous languages. These measures have enabled indigenous peoples to teach their native languages in schools, but only as an optional or extracurricular subject – not as the basic language of education. Regional and national governments provide funding for educational materials, but this funding does not prevent the loss of indigenous languages; the dominant languages are simply too strong, and there is a shortage of indigenous speakers in many areas. Parents are often unable to transfer their heritage to their children, so their heritage is slowly being lost. Furthermore, the Russian Federation has no legal definition of an endangered or threatened language; and without appropriate, defining criteria, it is impossible to apply for financial support of programs that try to preserve endangered, indigenous languages.

Ms. Lekhanova pointed out that due to the initiatives of RAIPON, there have been parliamentary hearings in Moscow on issues related to indigenous peoples and the north and meetings dedicated to the issue of endangered languages. But more national and international programs are needed to support indigenous languages and to help seek better solutions to the problem of endangered languages. She said the Arctic Council could be instrumental in these efforts.

She concluded by stating that if there is political will and government support, if there is a will among indigenous peoples, whose languages are endangered, then this situation can be turned around. She called on everyone to cooperate and promised that RAIPON will certainly do so.

### Ludmila Gashilova, Russia

*Ludmila Gashilova is President of the St. Petersburg Branch of the Russian Association of Indigenous Peoples of Siberia and the Far East.*



Ludmila Gashilova brought greetings from the Nev and the thirty small groups of indigenous people from Siberia, whose representatives live in St. Petersburg.

She described the challenges faced by the Institute of the People of the North (IPN), which prepares researchers,

educators and other specialists to promote the teaching of indigenous languages in their homelands. Some languages, such as Saami, are endangered. Dialects complicate the learning process. And some students come to the institute with deficient language skills, having learned their language only at home or in primary school. Yet all students must be brought up to an expert level. Ms. Gashilova concluded by saying that great effort and cooperation are needed to safeguard these languages.

### Jose Amaujaq Kusugak, Nunavut

#### Trends in the Inuit language

*Jose Amaujaq Kusugak has taught Inuktitut in schools and worked to standardize writing forms in Kivalliq. He is President of the Kivalliq Inuit Association and the past President of Nunavut Tunngavik Incorporated and Inuit Tapiriit Kanatami.*

Jose Amaujaq Kusugak began by saying that since 1971, he has shamelessly argued that Inuit should choose a dialect for everyone to use so that they do not need five translators whenever they get together.

After all, he explained, most standardized languages were not chosen by native speakers. He referred to Elizabeth Gilbert's book, *Eat, pray, love*, which explains that in France, Portugal and Spain, the dialect of the most prominent city gradually became the accepted language of the whole region. And when Italian intellectuals found it absurd that a poet from Sicily could barely communicate with a merchant from Venice, they sat down together and decided that the language of Dante Alighieri, the great Florentine poet, would be the official language of Italy.

Mr. Kusugak said he thinks this is where we are right now in the Inuit circumpolar world. Many Inuit intellectuals are getting together and saying

it is absurd that five interpreters are needed for what is basically one language. Mr. Kusugak added that he thinks it's ridiculous that Inuit find it so hard to develop international curriculum or newspapers.



He went on to point out that in the Canadian north,

change is happening naturally, and so fast that we can see it happening. With the new language bill in Nunavut, a “taiguusiliuqtiit” committee is being struck. He said that this will go a long way toward creating a standard Nunavut Inuit language, but that it will not create a standard Canadian Inuit language for the school curriculum, news media, email or books. There are many new initiatives to help support the survival of the Inuit language, but Mr. Kusugak claimed none of these come close to standardizing Inuktitut. Until a standard orthography is chosen, he said, there will be no standard Inuktitut dialect. And uses of orthographies as different as Roman and Syllabic make the possibility of the development of a pan-Inuit literature in Inuktitut seem very remote indeed.

Mr. Kusugak referred to Edna Ahgeak Maclean, an Inuk linguist working at the Alaska Native Language Center in Fairbanks, and explained that she has proposed an international, auxiliary Inuit writing system. This system would not replace existing writing systems but would use the Roman alphabet and increase mutual intelligibility of written material among Inuit presently using different orthographies.

Mr. Kusugak concluded his remarks by asking that between now and the next ICC General Assembly, Inuit choose a dialect and a writing form that will henceforth be the standard dialect and writing system!

## General Discussion

Throughout the symposium, Liv Inger Somby (pictured above right) acted as a facilitator during discussions. In the general discussion following the session one presentations, Ragnar Baldursson pointed out that the problem of loss of language and culture is not limited to indigenous peoples, and that we can look to the lessons of history to find our way forward. He mentioned that he doesn’t know if his Icelandic language or culture, for example, will exist in 100 or 200 years. He also reminded the participants that Esperanto was not

a success, though it was much easier to learn than other languages.

Several speakers acknowledged the need for a



standardization of Inuit dialects; but Mary Simon emphasized that the changes needed in the standardization process should be introduced gradually to children in school, with sensitivity to the fact that dialects and writing systems are dear to the hearts of individuals and of great concern to

community elders.

Navarana Beveridge and Gunn-Britt Retter expressed the view that rather than preferentially using English or other dominant languages, indigenous peoples should learn and use other indigenous languages and dialects whenever possible.

Ronald Brower noted that instead of concerning themselves with language revival and preserving individual dialects, indigenous peoples need to think in terms of a language renaissance and how language is used in the media.

## Conclusions

### Carl Christian Olsen, Puju, Greenland

*Puju completed his doctoral studies in linguistics in 1975 and has devoted much of his life to language issues. He co-founded the University of Greenland and taught there as a professor of linguistics and literature. In addition, he has served as Director of Oqaasileriffik/Greenland Language Secretariat, as Chair of Oqaasiliortut/Greenland Language Committee, and as a member of the Nordic Language Council, the Commission for Scientific Investigations for Greenland and the Executive Council of the Inuit Circumpolar Council.*



Carl Christian Olsen, Puju, described Greenland's experience as a region with a 150-year tradition of standard language usage and script. Dialects are used in spoken language, but standardized language is used in formal writing.

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***Language is a living, constantly changing thing. – Carl Christian Olsen, Puju***

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He pointed out that appropriate legal and educational policies and language standardization all contribute to the survival of a language. But, he added, language is never static; it is a living, constantly changing thing. He suggested that standardization should be informed by regional dialects, foreign languages and intergenerational dialogue.

## SESSION 2: PROTECTING CULTURE AND TRANSFERRING TRADITIONAL KNOWLEDGE – THE CRITICAL ROLE OF INDIGENOUS LANGUAGE

*The value of traditional knowledge and the traditional cultures through which this knowledge has been gained over centuries is being increasingly understood both inside and outside indigenous communities. What is less appreciated is the crucial role played by indigenous languages in protecting these cultures and in passing on traditional knowledge to younger generations and the rest of the world. These issues were addressed by: Tatyana Achirgina, who spoke about the loss of language and culture in Chukotka; Ronald H. Brower Sr., who described the educational initiatives needed to ensure that indigenous languages continue to protect culture and transmit traditional knowledge; Inger Marie Gaup Eira, who used the example of reindeer herding to explain how indigenous languages most effectively communicate traditional knowledge; and participants in the general discussion that followed.*

**Tatyana Achirgina, Chukotka, Russia**

### **Loss of language and culture in Chukotka**

*Tatyana Achirgina is a professional journalist and author of many works on the social and economic development of indigenous peoples of Russia. Since 1988, she has worked on re-establishing and coordinating contacts between Russian Yupik and*

*Alaskan Inuit across the Bering Strait, and she served as President of ICC Chukotka from 1994 until 1998.*



Tatyana Achirgina explained that resettlement was a very important factor contributing to the loss of indigenous languages in Chukotka. Fifty years ago, for example, the residents of two major communities were taken from their homes and resettled in new places where they could not carry

on their traditional livelihoods. They were dispersed among nine multi-ethnic communities, where they had to learn new trades and were quickly assimilated. Their ties to each other were broken, and they lost their language, culture and traditions. Today, thirteen languages are endangered.

Without active use of the indigenous languages, oral traditions have died out and traditional knowledge has been lost. People no longer understand the traditional songs, and hunters find they no longer have the vocabulary they need to share important information during the dangerous activities that take place in marine mammal hunting.

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***Oral traditions have died out and traditional knowledge has been lost.  
– Tatyana Achirgina***

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Ms. Archirgina added that local administrators have contributed to the problem of language loss. They view the preservation of indigenous languages as a destabilizing influence and seem to prefer that these languages die out.



She stated that every effort must be made to stop the loss of indigenous languages and to raise awareness among the youth that they all are personally responsible for the preservation of their mother tongue. Recently, the teaching of indigenous languages has focused on oral communication, which has motivated more people to learn these languages. She expressed hope that the Arctic Council will support the revitalization of indigenous languages in Chukotka.

## Ronald H. Brower Sr., Alaska

### Ensuring that indigenous languages continue to protect culture and transmit traditional knowledge

*Ronald H. Brower Sr. served as the first Chairman of the North Slope Borough Home Rule Charter Commission establishing the North Slope Borough, and as Land Chief and President of Ukpeagvik Inupiat Corporation for 8 years. He has served as President of ICC-Alaska and as the founding director of the Inupiat Heritage Centre and currently teaches Inupiaq language at the University of Alaska, Fairbanks.*



Ronald Brower introduced his presentation by stating that language has played a variety of roles in the cultures of indigenous peoples. Storytellers have preserved accounts of historical events. Their stories reveal ancient encounters between different cultures and connect past events to the

modern age. They create a sense of identity and belonging and impart values and tools for survival in the ever-changing Arctic world.

Through historical accounts, myths and legends, skilled orators have passed on traditional

knowledge to Arctic researchers and scientists, whose documentation of indigenous languages has helped to prevent the loss of traditional knowledge.

Today, Mr. Brower said, Inuit face many challenges with regard to their language.

The first challenge is to encourage nation states to adopt uniform Arctic educational policies, most notably by applying the fundamental right to education recognized in the *International Covenant on Economic, Social and Cultural Rights*.

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### ***We need a language renaissance.*** **– Ronald Brower**

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The second challenge is to establish indigenous language programs that develop curriculum for teaching indigenous language and a means of exchanging curriculum materials for all levels of education. As noted in the ICC's *Principles and Elements for a Comprehensive Arctic Policy*, Inuit and other indigenous languages are severely under-represented in colleges and universities in circumpolar regions. Colleges and universities should play a central role in delivering indigenous language studies to northern communities through culturally appropriate education delivery systems.

The third challenge is to put in place appropriate incentives to attract indigenous men and women to the profession of language teaching. It would also be helpful to associate teacher training with a university system in order that teachers gain university-recognized certification. It is recommended that the University of the Arctic and its associated members in the Arctic states seriously consider a new collaboration with the communities they serve to ensure that indigenous languages are passed on to the younger generation and that indigenous languages can continue to contribute to international knowledge of the Arctic environment.

## Inger Marie Gaup Eira, Norway

### Indigenous languages most effectively communicate traditional knowledge of reindeer herding

*Inger Marie Gaup Eira is a Saami reindeer herder and a linguist with a Masters Degree in Linguistics, Saami language. She is currently a PhD student at the Saami University College.*

Inger Marie Gaup Eira's people, the Saami, live in Norway, Sweden, Finland and Russia. She explained that the Saami culture bears evidence of a long, intimate relationship with the Arctic environment. In her dialect of Guovdageaidnu, there are over 1000 terms related to reindeer. Saami reindeer herders use 200 or 300 different analytical terms for snow conditions in relation to reindeer herding. She is currently conducting a linguistic analysis of snow terminology, the traditional knowledge implied by this terminology about snow conditions and reindeer pasturage, and how reindeer herders are adapting to changing climatic conditions.



Ms. Eira noted that the richness of snow terminology makes it possible to categorize snow according to a number of different factors, such as the amount, consistency, thickness, water content, and bearing condition of the snow, and the type of grazing it provides for reindeer. Knowledge of reindeer herding

has accumulated through many generations and is an integral part of Saami language and the decisions and actions of herders.

Ms. Eira explained that it is through language that traditional knowledge, cultural values and

worldviews are available. When the unique, expert language of reindeer herders is not used by the Norwegian authorities in their pasture-management documents, misunderstandings occur. Many terms cannot easily be translated into other languages. When herders talk about bad *guohtun*, for example, the Norwegian authorities believe they mean *overgrazing*, but actually they are trying to communicate information about snow quality and the possibility of reindeer finding lichen through the snow.

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***It is through language that traditional knowledge, cultural values and worldviews are available.***  
***– Inger Marie Gaup Eira***

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She emphasized that language plays a key role in the structuring and sharing of knowledge. She believes that combining herders' knowledge together with the knowledge of others will contribute to more effective environmental and economic management.

Ms. Eira had two key recommendations for the symposium to consider:

- 1) Arctic indigenous languages shall always be used in the management of indigenous people's natural resources and in communication where indigenous peoples are involved.
- 2) For young, Arctic indigenous students, competence building related to the documentation of indigenous language and knowledge is important and should have priority.

## General Discussion

In the general discussion following the above presentations, there were many interesting anecdotes about the value of traditional knowledge. Duane Smith referred to cooperative management bodies in Canada, made up of

representatives from indigenous groups and government, which provide an example of how the traditional knowledge of indigenous peoples can be brought together with western science to work out the best use of natural resources. Ronald Brower pointed out that when scientists used their limited knowledge of the bowhead whale to stop his people from whaling, the Inupiat decided to collect their own scientific data and were able to show the IWC that the bowhead was growing in number and not facing extinction; they contributed their traditional knowledge to the debate and protected their culture at the same time.

Other participants focused on the importance of using indigenous languages to document the traditional knowledge of community elders. Louis Tapardjuk mentioned that such documentation is especially important in cases where there was no written language. Carl Christian Olsen, Puju, said that Greenland stories and songs were gathered and transferred into script in the 1860s and that a newspaper was developed in which hunters wrote about their experiences and their knowledge about the environment. Ronald Brower said the Iñupiat made a serious attempt to collect their stories and record them before the older generation passed away, with the intention of using them in schools.

Madeline D'Argencourt said the Nunavut Government acknowledges the important role played by indigenous language in the protection of culture and traditional knowledge by holding an annual Inuit story contest, asking Nunavumiut to submit ideas for language projects, and updating terminology to fill ongoing needs in such areas as climate change, land claims, health and safety, and prescription labels.

Vivian Elias said the University of the Arctic needs a thematic network about languages, and Gunn-Britt Retter said she thinks story-telling and time on the land should be subjects in school to reflect the importance of indigenous language, culture and knowledge.

## SESSION 3: TECHNOLOGY AND MEDIA AS TOOLS TO PROMOTE AND STRENGTHEN INDIGENOUS LANGUAGES

*As new communications technologies evolve, indigenous peoples need to find ways to incorporate them into everyday usage. This issue was addressed by: Zacharias Kunuk, who argued that film, television and the Internet are excellent tools for promoting Inuit culture and languages; Piquit Linda Lee, who described the Rosetta Stone Inupiaq Language CD and the UAF Chukchi campus online classes; Per Langgård and Trond Trosterud, who explained how computer technologies can help indigenous languages compete in the global village; Victoria Spodina, who described the regional multimedia centres in the traditional settlements of Khamti-Mansiysk Region; Philip Burgess and Anna Maria Magga, who described the Arctic Portal; and participants in the general discussion that followed.*

**Zacharias Kunuk, President, Igloodik Isuma Productions, Nunavut**

**Film, television and the Internet are excellent tools for promoting Inuit culture and languages**

*Zacharias Kunuk is President and co-founder (1990) of Igloodik Isuma Productions, Canada's first Inuit-owned, independent production company. He won the Camera d'Or at Cannes 2001 for Isuma's first feature, *Atanarjuat the Fast Runner*, and in 2005 was awarded the Order of Canada.*

Zacharias Kunuk introduced Isuma Productions, created in 1988 to produce independent,

Inuktitut-language films for Inuit and a worldwide audience, and thereby to help preserve and promote Inuit culture and language. Isuma has made 35 Inuktitut films in 20 years, and in January of this year, launched Isuma.tv. In nine months it has had three million hits. IsumaTV started with 100 films from Isuma and other Inuktitut producers, making them available 24 hours a day, 7 days a week. In 2009, IsumaTV will upload the Inuit Broadcasting Corporation's (IBC's) archive and other Inuktitut videos made since the 1980s.



Mr. Kunuk noted that the Internet is the most important media tool of the 21<sup>st</sup> century to protect and promote Inuit language and culture. Inuit language and culture rights are communication rights: the right to Inuit expression, the right to be consulted, and the right to gather information and share

it. But to make use of these rights, said Mr. Kunuk, Inuit need state-of-the-art technology.

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***The Internet is the most important media tool of the 21<sup>st</sup> century to protect and promote Inuit language and culture. – Zacharias Kunuk***

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He revealed that this September, IsumaTV established the Inuit Language and Cultural Institute (ILCI) under the direction of Bernadette Dean and Peter Irniq. ILCI aims to build in five years an Inuit language television network linking circumpolar communities with 21<sup>st</sup> century information technology. ILCI will raise \$25 million over 5 years to place high-speed broadband Internet and public access production studios in

every Inuit community. Local studios will upload and download Inuktitut programming through IsumaTV, using wireless transmitters to rebroadcast to all households in their communities. IsumaTV's ILCI is a three-way partnership among governments, mining developers and Inuit land claim development corporations. ILCI could be financed by a "1%-for-language" agreement, similar to the "1%-for-art" agreement for public buildings all over the world.

Mr. Kunuk stated that "good faith" implementation of the Inuktitut Language Protection Act and the Nunavut Land Claim Agreement is only possible in the digital age if citizens are provided with equal access to tools for gathering information and expressing it. IsumaTV's state-of-the-art Inuktitut TV network designs and delivers essential services that communities deserve and partners need. IsumaTV brings together Isuma Productions and IBC to bring Inuit media expertise into the new digital age. There will be live broadcasting of public meetings, arts festivals, cultural events, political debates, and Inuit participation on the world stage. Oral histories, personal testimonies and new videos by Inuit youth could be uploaded and circulated from every community through IsumaTV.



Mr. Kunuk ended his presentation by pointing out that Canadian Heritage online funding programs have been cut as of April 1, 2009. IsumaTV will approach Inuit organizations and agencies to develop partnerships to begin by April 1. The company is planning for the future.

## Piquik Linda Lee, Alaska

### Rosetta Stone Iñupiaq Language CD and UAF Chukchi campus online classes

*Piquik Linda Lee has spent years transcribing and translating oral history related to her by Iñupiaq elders and using these stories to produce textbooks for students in middle school and high school. She currently works for the Nana Regional Corporation and is a member of the Iñupiaq Language Commission and the Aqqaluk Trust Board of Trustees.*



Piquik Linda Lee explained that in the Northwest Arctic region of Alaska, only a handful of individuals under the age of 60 speak the Iñupiaq language fluently, though the overwhelming majority of residents are of Iñupiaq descent. She introduced two programs that are

being used to improve fluency in the region.

The first program was developed when the Iñuunialiqput Committee of the NANA Regional Corporation requested funds from NRC for a CD ROM project with Rosetta Stone, the language-learning software company. Funding was received, and Phase I of the Rosetta Stone Iñupiaq Language CD was completed in 2007. Over 200 photographs of scenes from the NW Alaskan region were used; but the program otherwise used the Rosetta Stone's universal template, which is the most cost-effective way to produce. Reading, writing and language comprehension skills can be learned with the CD, using interactive games. Four speakers were hired to record the script and the Rosetta Stone staff worked with a translator of the English template script, an editor



to adapt the script into Iñupiaq and edit photos to make them relevant to students, and two elders to review the program.

The second program was begun when the University of Alaska Fairbanks Chukchi Campus developed online language classes using a live online learning tool called “Elluminate Live!” This tool is now available state-wide.

**Per Langgård,  
Oqaasileriffik/Greenland Language  
Secretariat and Trond Trosterud,  
University of Tromsø, Norway**

**Computer technologies help indigenous  
languages compete in the global village**

*Per Langgård is Senior Adviser at Oqaasileriffik – the Greenland Language Secretariat. His areas of expertise include language technology. Trond Trosterud heads the centre for Saami language technology at the University of Tromsø. For more than ten years, he has worked on language technology for minority languages.*



Per Langgård and Trond Trosterud underlined the usefulness of computer technologies in promoting indigenous languages.

Mr. Langgård pointed out that languages grow from use – they feed on use and develop through use – and of course they die

from lack of use. So the only way forward, he said, is to pave the way for indigenous languages to compete in the global village. He noted that while raising children to speak their mother tongue is not easy when they are surrounded by the

languages of the majority, technological tools can help. And these tools must be exploited if a local language is to meet global demands.

Mr. Trosterud explained that language technologies have so far focussed on teaching computers the grammar and vocabulary of specific languages. He added that circumpolar language technology is becoming a success story: Inuktitut has basic technological support; spell-checking exists in Lule Saami; there is a new text-to-speech prototype for the Saami language; and people are working on computer translations between closely related indigenous languages. These technologies are the workhorses behind the scenes that get end users what they need.

Mr. Trosterud explained that what he and his colleagues do is formalize the grammar of



Greenlandic and Saami languages in a way that the computer can understand. They need the sound system, the inflectional system, the sentence systems, the stock of words, and a lot of text to see how these words behave (eg. from newspapers). The computer can analyze the words and deduce the meaning by looking at

neighbouring words. Even a language spoken by a small group of people can be supported as long as the interest is there.

Next was the world premiere of a prototype of a synthetic Saami speech tool. Mr. Trosterud demonstrated the way in which the system takes ordinary Saami and converts it into a phonetic transcription. The audience heard a synthetic voice speaking. He cautioned that this software would perhaps not be commercially available for several years, but said he was quite satisfied with its quality.

He also explained that machine translation between Saami and English, for example, is difficult because the two languages are so different. But translating between Greenlandic and Inuktitut is easier. It is then possible to translate stacks of textbooks from one local language into another for use in schools, for instance.

He said that language technology is really a necessity if you need a written language or a dictionary or if a language is in a critical state. He called on politicians, his colleagues, linguists, programmers and language activists to cooperate in making the tools necessary to support the use of the literary languages.

## Victoria Spodina, Russia

### Regional multimedia centres in the traditional settlements of Khanty-Mansijsk Region

*Victoria Spodina is a specialist in the languages and culture of the Khanty, Mansi and Forest Nenet peoples. She is the author of many publications, including textbooks on indigenous languages and their teaching methodology.*



Victoria Spodina described the development of regional multimedia centres in the indigenous communities of Khanty-Mansijsk Region (Russia) and the benefits such centres could bring to communities. She examined three communities as examples: the village

of Numto (д. Нумто), the village of Yuil'sk village (д. Юильск) and the settlement of Kyshik (п. Кышик).

She argued that the establishment of a regional multimedia center in each of these communities will promote the culture and language of indigenous peoples in the following ways: it will raise public awareness about indigenous issues; it will improve knowledge about the traditional customs and way of life of the Khanty and Nentsy peoples; it will provide a forum for academic discussions and research on the folklore and culture of the Khanty and Nentsy forest communities; it will promote ecotourism; and it will promote indigenous peoples' small enterprises by advertising their products. The multimedia centres are equipped with satellite connections and computers, and the necessary training is provided to users.

Ms. Spodina said that there have been many requests from other towns that wish to have multimedia access points. These communities want to share some things about their way of life. She suggested that perhaps an association of such indigenous centres could be created across the circumpolar world.

## Philip Burgess, Guovdageaidnu/Kautokeino, Norway and Anna Maria Magga, Finland

### The Arctic Portal

*Philip Burgess works as an advisor to the International Centre for Reindeer Husbandry and is Project Manager of the Reindeer Portal (reindeerportal.org), an online information portal on circumpolar reindeer husbandry in English, Saami and Russian. Anna Maria Magga is from a reindeer herding family in northern Finland that speaks Saami on a daily basis. She is currently studying literature at the University of Oulu and working for the International Centre for Reindeer Husbandry.*

Philip Burgess described the Arctic Portal as a non-profit organization led by Iceland's senior Arctic official, Ragnar Baldursson, in consultation and cooperation with other members of the Arctic Council and its working groups, Permanent

Participants, and associates, such as the International Centre for Reindeer Husbandry ([www.arcticportal.org](http://www.arcticportal.org)). He explained that the Arctic Portal provides organizations working in the Arctic with the tools they need to create their own online “portlets” that anyone can use. The following partners have established their Web presence through the Arctic Portal: the International Centre for Reindeer Husbandry; EALAT – IPY EALAT Project; Suoma boazosámit; the Association of Polar Early Career Scientists; the International Arctic Science Committee; the Circumpolar Biodiversity Monitoring Program; the Arctic Marine Shipping Assessment; and others.



Mr. Burgess noted that Web-casting is becoming an important venue for communicating special events to a wider audience. The Arctic Portal has facilitated numerous, virtual events, which are available on the Portal for viewing. The Arctic Indigenous Languages

Symposium, in fact, was broadcast live at [www.arcticportal.org](http://www.arcticportal.org) and at [www.isuma.tv](http://www.isuma.tv).

He revealed that the next phases of development on the Arctic Portal include: tools to post and present interactive data, with emphasis on IPY projects and Arctic Council projects, making them accessible and visible and thus increasing the scope of the education and outreach these projects can achieve; the development of a virtual classroom, focusing on interactive communication, Web-casting and Internet-based conferencing; interactive, graphical tools and maps in education; and an indigenous languages portlet.



Anna Maria Magga explained that the indigenous languages portlet is still at the vision stage, but that it might include any of the following types of content: online publishing, audio books, dictionaries (eg. reindeer terminology and bilingual dictionaries for translation), videos, literature, radio

podcasts, poetry, music, art, discussions and information for young people.

## General Discussion

In the general discussion following the above presentations, participants expressed great excitement about the ways in which new technologies could strengthen indigenous languages.

Gunn-Britt Retter said she was amazed at the technological possibilities presented by the speakers in this session. She wondered if the text collections upon which Mr. Langgård and Mr. Trosterud base the terminology of their software have to be edited to ensure they are of high-quality language. Mr. Langgård replied that the program he uses is so robust it can understand good or bad text. Mr. Trosterud explained that they cannot proofread all the text they use, but that their system can be used to spell-check what has been written.

Carl Christian Olsen, Puju, asked in what time frame it would be possible to use conversion programs to translate books from one indigenous language to another. Trond Trosterud replied that conversion programs are actually quite trivial and that Syllabics-to-Roman orthography conversion is available off-the-shelf. Per Langgård added that standardization is not a problem for language

technology – a common orthography is not needed because machinery can be made that converts one orthography to another. Fenya Lekhanova asked if computer software is capable of analyzing implicit information. Mr. Trosterud replied that computers can find patterns and analyze information, but that human beings must interpret the information. Lars Anders Baer asked about which of the resources are open source. Mr. Trosterud indicated that all of the in-house work and everything obtained from the public domain are open source. The text collections, though, are not theirs to give away; and the compilers are not open source, though they are looking for open source alternatives. Mr. Langgård said his group uses some Xerox codes that are not open source, but the in-house codes are open source.

Ragnar Baldursson noted that technology provides an instrument to help us put what we have learned from the past into action and commented on how similar were the visions guiding IsumaTV and the Arctic Portal. He said the original idea of the Arctic Portal was to create a community square of interactions, chat rooms, interactive programs made by young people, and so on. He said young people need tools so that they can make materials in their own languages.

Jose Kusugak asked if there is a training program for people who would like to create and share videos. Zacharias Kunuk replied that his company is experimenting with that idea and that it will be possible to share material of this kind online.

One participant asked about funding sources for translation services. Hugues Sicard explained that UNESCO is huge, and it is very difficult to know how to apply to the different parts of the organization. But he said there would be a lot of funding available through UNESCO's new Convention on Cultural Diversity. He also suggested that traditional knowledge is relevant to UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage and that it would be helpful to push Arctic countries to ratify this Convention.

## YOUTH LANGUAGES FORUM

**Facilitator: Shelley Tulloch, Canada**

*Shelley Tulloch is an assistant professor of anthropology at Saint Mary's University in Halifax, Canada, where she teaches courses on language issues in the North. Her PhD dissertation described the linguistic situation among Inuit youth in the Baffin region of Nunavut, and her current research studies the relationship between language and community in Nunavut.*



The Youth Forum of the Arctic Indigenous Languages Symposium was held on the evening of Monday, 20 October 2008. Facilitated by Dr. Shelley Tulloch, twelve youth representing indigenous peoples from across the Arctic engaged in a lively and meaningful discussion of the language issues facing them.



The Youth Forum began with a round of introductions in which the twelve delegates described their backgrounds and involvement in language issues. Each of the youth delegates who participated in the forum is actively promoting his or her language. Several work for local or

regional governments, while others are studying linguistics or other subjects related to indigenous culture at various universities. All came to the table with valuable experiences and ideas to share with the group.

In the discussion that took place during and after the introductions, several main themes rose to the foreground.

First, the youth delegates spoke of the vital role that elders play in the transmission of language. Their language expertise is greatly appreciated, but not every elder is equally gifted at teaching others the language. In some communities, even the elders have begun to lose their language. However, one delegate described how language learning can also occur through observation or simply by speaking with elders and gradually picking up the language. Another delegate brought up the idea of a 20-20 rule, which suggests that a particular word or grammatical rule must be heard twenty times in twenty different ways in order for it to be learned. The challenge here is that some elders want the youth to learn things after hearing them only once.

### **The following youth participated in the forum:**

**Nick Illuaq**, Clyde River, Nunavut  
**Brandon Kyikavichik**, Old Crow, Yukon  
**Lance Nukon**, Old Crow, Yukon  
**Greta Schuerch**, Kiana, Alaska  
**Wynter Kuliktana**, Kugluktuk, Nunavut  
**Laresa Syverson**, Aleutian Islands, Alaska  
**Beatrine Heilmann**, Greenland  
**Katti Frederiksen**, Greenland  
**Navarana Beveridge**, Iqaluit, Nunavut  
**Anne-Maria Magga**, Finland  
**Toni (Antoinette) White**, Nunatsiavut  
**Anatoly Sorokin**, Kamchatka, Russia





Another central theme in the discussion was the importance of having pride in your culture. After the introductions, one delegate made the observation that several of the youth in the room seemed to have a healthy pride in their culture. This pride was shown in their desire to

learn and strengthen their languages, and in some cases also manifested itself in outward signs such as traditional dress or tattoos or in their knowledge of the history and culture of their people. Asked about the news that the Saami language is increasingly being spoken in public places, one delegate agreed that there has been something of a Saami renaissance in the past ten years. This came about because a couple of people stood up and started being proud. They gained the admiration of other Saami and became an inspiration to others. Now people are proud of being Saami. An Inuit delegate described how the film *Atanarjuat The Fast Runner* had been an inspiration to children. After watching the film, *Atanarjuat*, instead of Spiderman or some other action hero, became their new hero.

Another point related to the subject of pride and identity was a brief discussion of the apology by the Canadian government for the tragic results of its residential school policy. One delegate noted that people of her parents' generation are still suffering from post-traumatic stress



disorder and shock. The apology stirred up a great deal of emotion. Some delegates were sceptical of the apology, calling it a political move, while others noted how much their parents had appreciated it, although they were not able to explain why it touched them so deeply.

Building on a point raised by Jose Kusugak in his presentation, the youth also engaged in a discussion on the standardization of indigenous languages. The delegates essentially agreed that standardization is a good idea, but that it should be done in such a way that dialects are

maintained as well. One delegate noted that the Greenlandic language is a good example of a language that has been standardized without losing its dialects. Another delegate suggested that IsumaTV can be a good tool for standardization of the Inuit language. Another delegate described the situation in Kamchatka, explaining that while there are many dialects of the Korak language spoken in that region, only one of them is being taught in the schools. The delegate expressed concern about the loss of dialects under this model and suggested that both the standardized language as well as the local dialects could be taught in schools.



Toward the end of the evening, the youth collected a list of ideas and recommendations to exchange with one another and to pass on to the main symposium:

- The indigenous language must be considered necessary for jobs and for generally functioning in society. This would motivate parents to teach it because it would be needed. Note that even in Greenland where the language is not considered endangered, it is

still necessary to also learn Danish for high school and work. People are becoming bilingual or multilingual because speaking Greenlandic alone does not lead to good jobs.

- Connect language to your identity and be proud of your identity.
- Language is tied to the traditional lifestyle. We need camps where elders teach the traditions and do so in our language.
- Language nest programs for children seem to be effective.
- The “Master Apprentice” program is also good, but should run all year instead of only six months.
- The language and history of our people should be taught all the way through school. It should also be included in training for teachers as has been done with the Maori in New Zealand. This equips teachers to be able to pass on the language. A two-year teacher training program along these lines has already been started in Nunatsiavut.
- We need leaders who are passionate about the language and effectively promote it.
- Teaching non-indigenous people about our cultures so they respect us more might help us to respect ourselves more too.




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***We need leaders who are passionate about the language and who effectively promote it. – Youth Delegation***

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The evening ended with strong agreement from the youth delegates that they want to bring their recommendations to their communities and leaders in such a way that they are seen not to be criticizing, but rather to be taking responsibility to work actively on these

recommendations in partnership with them. The youth left the forum expressing appreciation for the sense of unity felt throughout the evening, and with renewed energy to bring these ideas and resources back to their communities.

## SESSION 4: INDIGENOUS LANGUAGES: AN IMPORTANT KEY TO PROTECTING THE ARCTIC ENVIRONMENT

*Arctic peoples have a very close connection to the natural environment. Indigenous languages can play a critical role in disseminating traditional knowledge of the changing Arctic environment and in helping the world to address the problem of climate change. The importance of holding on to the traditional knowledge embedded in unique indigenous languages was addressed by: Hishinlai' Kathy R. Sikorski, who argued that effective language instruction is key to the survival of indigenous cultures; Gunn-Britt Retter, who showed that there is international recognition of the fact that indigenous languages contain crucial knowledge of complex ecosystems; Vera Kingeekuk-Metcalf, who spoke of the importance of indigenous languages, cultures and identities in the context of Arctic research; and participants in the general discussion that followed.*

**Hishinlai' Kathy R. Sikorski, Gwich'in Council International**

**Effective language instruction is key to the survival of indigenous cultures**

*Hishinlai' Kathy R. Sikorski teaches Gwich'in at the university level. Her current research focuses on classroom cultures that are conducive to indigenous language learning and on language learners who are motivated to learn their ancestral language.*

Hishinlai' Kathy R. Sikorski introduced her presentation by introducing herself in her own language, Gwich'in, in the traditional way – by

situating herself within a family and within an indigenous group. She explained that the first thing her students are asked to do in her language classes is to introduce themselves in Gwich'in, with the aid of technology, drama, pictures or props – any means they choose. Her students learn quickly that they will not just learn *about* an indigenous language – they will learn to speak it in specific contexts.



She said that though many language educators think their students will learn to speak a language by learning about its grammar, this has been shown to be an ineffective way to learn a language. But it is difficult to break out of that mode of thinking.

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**Teaching indigenous languages effectively is key to the survival of indigenous cultures. – Hishinlai' Kathy R. Sikorski**

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Ms. Sikorski emphasized that indigenous peoples should teach their languages in classrooms in contexts as realistic as those in which people would learn their language at home or in their communities. Teaching indigenous languages effectively, she said, is key to the survival of indigenous cultures.

## Gunn-Britt Retter, Saami Council, Norway

### Indigenous languages contain crucial knowledge of complex ecosystems

*Gunn-Britt Retter is head of the Arctic and Environmental Unit of the Saami Council, co-vice-chair of the Arctic Council's Sustainable Development Working Group (SDWG), and a member of the Saami Parliament in Norway. She is also involved in work related to the Convention on Biological Diversity (CBD) in her position as co-chair of the International Indigenous Forum on Biodiversity (IIFB).*

Gunn-Britt Retter began her presentation with a story about cloudberry picking with her mother. She explained that the ancient expressions used by her mother reflected an understanding that we are part of nature and depend on it, but cannot control it or the gifts we get from it. This understanding or knowledge or perspective or connection was passed on from mother to daughter through a unique language that expresses respect for the natural environment.



Ms. Retter went on to say that the relationship between biological diversity and the traditional knowledge held within indigenous languages is recognized internationally by the Convention on Biological Diversity (CBD). This Convention was signed by 150

government leaders at the 1992 Rio Earth Summit and is dedicated to promoting sustainable development. It recognizes that biological

diversity is about more than plants, animals, microorganisms and their ecosystems – it is about people and our need for food security, medicines, fresh air and water, shelter, and a clean and healthy environment in which to live. One of its objectives is to protect traditional knowledge, innovations and practices of indigenous peoples embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity. In light of this objective, the Parties to the Convention have been advised to work on an indicator for the status and trends of linguistic diversity and the numbers of speakers of indigenous languages. UNESCO will gather and develop data on this indicator.

Ms. Retter explained that the rationale behind this indicator is that the extinction of each language results in the irrecoverable loss of unique cultural, historical and ecological knowledge. Indigenous peoples have elaborated complex classification systems for the natural world, reflecting a deep understanding of local flora, fauna, ecological relations and ecosystem dynamics. The indigenous language is a crucial vehicle for expressing and transmitting this traditional, ecological knowledge.

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### ***The extinction of each language results in the irrecoverable loss of unique cultural, historical and ecological knowledge. – Gunn-Britt Retter***

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Ms. Retter went on to say that when young people no longer learn the language of their ancestors, or know it only partially and instead learn and use a dominant language, the special knowledge incorporated in their ancestral language is often lost; it is not transferred to the dominant language that replaces the indigenous one. Commonly, this is because the dominant language does not have the vocabulary for this special knowledge, or even because the very situations in which this kind of



knowledge is relevant for survival do not occur in the dominant culture. Information on the status and trends of numbers of speakers of indigenous languages may therefore be used as a proxy for measuring trends in the status of traditional knowledge, innovations and practices.

Ms. Retter stated that it is internationally recognized that indigenous languages are important keys to protecting the Arctic environment, and that there are already close linkages between the work of the CBD and the Arctic Council. Participation of indigenous peoples at the CBD meetings is increasing, and the International Indigenous Biodiversity Network (IIFB) facilitates this participation. Around 300 indigenous representatives participated in the last Conference of the Parties and also attended the IIFB caucus.

## Vera Kingeekuk-Metcalf, Alaska

### Indigenous languages, cultures and identities

*Vera Kingeekuk-Metcalf serves on the U.S. Arctic Research Commission and has served as the Director of the Eskimo Walrus Commission (EWC) with Kawerak, Inc. since 2002. She works to promote local community participation in research and has begun several community-based projects documenting local, traditional, ecological knowledge and resource management practices.*



In her work with the U.S. Arctic Research Commission and the Eskimo Walrus Commission, Vera Kingeekuk-Metcalf helps to ensure that indigenous communities participate in research projects that are relevant to their interests. She reminds scientists that the Arctic is home to

people who have survived many changes over many millennia and that if anyone is interested in the long-term welfare of the Arctic region, indigenous people certainly are. They should be respected as knowledgeable partners in Arctic research. Their traditional knowledge can add valuable dimensions to scientifically gathered data.

As an example of the kind of traditional knowledge that is relevant to Arctic research, Ms. Kingeekuk-Metcalf described the traditional, self-regulating form of management used by hunters engaged in walrus harvesting. Communities choose elders and both experienced and younger boat captains who will represent them best, and boats are checked for compliance if needed. Elders can take away part of a hunter's cache and give it to families in need. Communities also rely on the knowledge of elders and the most experienced hunters for help in adapting to environmental changes.

Ms. Kingeekuk-Metcalf emphasized that language, culture and identity are intertwined. They cannot be separated. To preserve a culture, identity must be preserved. To preserve identity, a people's spiritual beliefs, language and traditions, such as singing, drumming and dancing, must be preserved. A community is a place where language, culture and identity are kept vital. Ultimately, she said, indigenous communities must have confidence that their language is the most effective one to use and that it will serve their interests for years to come.

## General Discussion

In the general discussion following the above presentations, participants primarily focussed on the challenges associated with teaching and learning indigenous languages.

Ludmila Gashilova said she agreed with Kathy Sikorski's point that language is learned best in real-life contexts. Fenya Lekhanova asked Ms. Sikorski about the resources she uses to build her



courses and was told that there are grants available, but that there are also many free resources available online, such as dictionaries.

Ms. Sikorski added that there is a huge shortage of people who can teach indigenous languages and that everyone at the symposium must go home and do something to ensure that their children and grandchildren learn their mother tongue. Jose Kusugak underlined the need for indigenous teachers, saying that in his experience, the Inuit teachers in Nunavut have higher expectations of Inuit students than the southern teachers had.

Lars Magne Andreassen pointed out that school instruction in languages isn't enough and that an indigenous language can only be kept alive in the context of traditional practices and social activities that encourage the use of the language. Communities must take responsibility for creating language arenas outside the schools. He explained that the situation for the Lule Saami dialect was critical until young children started learning it in school about 20 years ago. The written language has been saved, but the battle to save the spoken language is being lost. Young people want to have more opportunities to speak their language outside of school.

Nellie Kusugak, a language instructor in Nunavut, described her efforts to teach Inuktitut to government employees. She said she explains to her students that they can't learn the language without also learning the culture and finds her students gain a sense of pride in her classes about who they are and where they come from. In developing language programs, adult educators and elders have been consulted about what should be taught in community learning centres, and various models of bilingual school instruction have been examined. She emphasized the importance of bringing elders into the education system. In Nunavut, new school curriculum is brought to the elders for their advice before it is printed.

Gunn-Britt Retter said she liked the concept of language and culture being inseparable. She wonders if she is perceived differently or if she changes when she speaks Saami versus Norwegian. She noted that the inseparability of language and culture is an important fact to consider in education programs. She added that Arctic languages are all in different situations, and the current situation and the type of programs needed to revitalize the language must be determined in each case. In Saami areas, there are lots of programs, but efforts also must be made to keep the language "cool" and alive.

Vera Metcalf commented that the best way of documenting languages is to find ways of helping indigenous peoples do the documentation in their own way. The Eskimo Walrus Commission is producing a documentary on the best walrus hunting methods with the help of local people who were trained to do the taping, editing and production.



Oscar Alexei, Yupik instructor at the University of Alaska Fairbanks in Bethel, Alaska, spoke about the issue of teaching indigenous languages in Alaska. (His comments were made at the end of Session 5.) He observed that the indigenous peoples represented at the symposium seem to have similar

problems with language issues and said he appreciated this opportunity to network with others. Mr. Alexei described how his work with Yupik language instruction has progressed from a few informal courses taught by him and his wife, starting in 1983, all the way to getting funding from the United States government to support programs for teaching Yupik at the University of Alaska. Students there can become certified in the

language. Beginning shortly, there will also be a B.A. program with several streams, including teacher training and translation and interpretation.

One participant in this discussion made the point that young children can learn a language much more readily than adults can, and William Firth questioned the emphasis on documenting information from elders when the elders themselves say that it will be the young people who will bring the languages back. Gunn-Britt Retter responded by saying that both aspects of language revitalization are needed: documentation of information from elders and lots of speaking among the young. She said the youth are bringing back the language, but they also need sources. The documentation done today will be their source material in the future.

## SESSION 5: LEGISLATIVE DEVELOPMENT AND STANDARDS SETTING TO PROMOTE AND ENHANCE INDIGENOUS LANGUAGES – THE ROLE OF GOVERNMENT AND INTERNATIONAL ORGANIZATIONS

*Community efforts to promote indigenous languages need to be reinforced by appropriate legislation that recognizes the value and uniqueness of each Arctic indigenous language. Ways to ensure that appropriate standards are set also need to be explored and implemented. These issues were addressed by: Lars-Anders Baer, who described the process of moving from good intentions to hard law; Svetlana Semenova, who explained that better tools are needed to implement language laws in Russia; and Louis Tapardjuk, who described the process of moving forward to implement the dream of protecting and promoting the Inuit language.*

**Lars-Anders Baer, President, Saami Parliament, Sweden**

### **Moving from good intentions to hard law**

*Lars Anders Baer is a reindeer herder and the Arctic representative at the United Nations Permanent Forum on Indigenous Issues. He is also involved in indigenous-related matters at the World Intellectual*

*Property Organization and UNESCO and has been a research fellow at the Nordic Saami Institute, Kautokeino, Norway and a visiting researcher at the University of Finnish Lapland in Rovaniemi, Finland.*

Lars-Anders Baer began by discussing the



paradigm shift indicated by the adoption of the UN Declaration on the Rights of Indigenous Peoples in 2007. Most countries managed to find a compromise and voted in favour of the Declaration, suggesting a movement from “good intentions” to “soft law.” The Declaration includes the important statement that all

peoples and all languages are equal. The Declaration is not binding, but it imposes certain obligations.

Mr. Baer gave several other examples of agreements and the obligations they impose. The Nordic Language Convention is an example of multilateral hard law that gives citizens of the Nordic countries the right to use their native language when communicating with authorities in other Nordic countries, though Saami is not one of the languages covered by the convention. As an aside, Mr. Baer noted that the process of standardizing the Saami language has been long and difficult and complicated by the presence of different dialects. He also expressed hope that modern computer technology will make a positive difference for indigenous languages.

The European Charter on Regional or Minority Languages is another example of an agreement that imposes certain obligations. The Charter is a convention designed on the one hand to protect and promote regional and minority languages as a threatened aspect of Europe’s cultural heritage

and on the other hand to enable speakers of a regional or minority language to use it in private and public life. Its overriding purpose is cultural.

Another example is the Saami Language Act/Minority Language Act. In Sweden, implementation of the Saami Language Act is at the level of “good intentions” because there are inadequate resources for implementation. It is hoped that a new Bill currently before the Swedish Parliament will solve this problem. The fact that Saami live in four countries can allow them to take the best policies from each country, but there are challenges for them in the areas of legislation and harmonization. The fact that the Arctic Council is addressing language matters is very important.

Mr. Baer pointed out that at this year’s United Nations Permanent Forum on Indigenous Issues there was discussion about indigenous languages. At next year’s Forum, there will be one half day devoted to discussion about the Arctic. He encouraged symposium participants to go there and discuss the role of indigenous languages in transmitting traditional knowledge about the Arctic.

Mr. Baer said the goal is to move from all the “good intentions” and “soft law” to “hard law.”

## Svetlana Semenova, Russia

### Better tools are needed to implement language laws in Russia

*Svetlana Semenova has a PhD in pedagogy with a major in indigenous education. Currently she is the Head of the Federal State Institute of Nationalities’ Schools of the Republic of Saha-Yakutiya.*

Svetlana Semenova began by describing a UNESCO-supported project to develop nomadic schools for reindeer herders’ children with a nomadic way of life. In order to enable children to move around the tundra with their families, thereby learning the traditional livelihood, a

number of forms of schooling have been developed. Because the schools have a small number of pupils, their form depends on the needs of the particular herding communities. For high school students, modern information and communication technology solutions have been implemented.



Svetlana Semenova explained that according to Russian legislation, the official language in the Russian Federation is Russian and the republics can determine additional local languages. The right to preserve native language is guaranteed through legislation based on common principles of

international law. The provisions are quite democratic and modern and are supposed to be implemented locally and regionally. The languages of ethnic groups in their areas can be used in all levels of social life, side-by-side with Russian.

Ms. Semenova said that officially, indigenous languages are being used in schools. However, the number of broadcasts or publications per week is limited; so it is difficult to maintain the vitality of the language.

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### **International standards can encourage international cooperation and help revitalize indigenous languages. - Svetlana Semenova**

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She explained that the local administration is responsible for maintaining schools where indigenous languages are taught, and that there is a lot of cooperation going on among indigenous

NGOs. But most indigenous peoples of the Russian Federation are not satisfied with the implementation of language legislation. There are few specialized bodies with responsibility for implementation, and there is a shortage of relevant bylaws and implementation tools. For example, the law says to teach indigenous languages in schools, but there is a lack of curricula and standards to support teachers and students.

Ms. Semenova pointed out that international standards can be a basis for national standards and can encourage international cooperation. Such cooperation would help develop efficient mechanisms to revitalize indigenous languages in Russia.

## Louis Tapardjuk, Minister of Culture, Languages, Elders and Youth, Government of Nunavut

### Moving forward to implement our dream: protecting and promoting the Inuit language

*Louis Tapardjuk was elected to the second Nunavut Legislature in the 2004 Territorial Elections. He was subsequently elected to Cabinet by his colleagues and was appointed Minister of Culture, Language, Elders and Youth (CLEY) and Minister of Human Resources (HR). As Minister, he was responsible for the recent passing of the Inuit Language Protection Act for Nunavut.*

Louis Tapardjuk began his presentation by saying that the Inuit language is at the heart of Inuit culture and identity. It reflects the generations who came before and their relationship to their Arctic environment. It shapes how Inuit view their surroundings and how they wish their children to know their world. The Inuit language is an essential part of Inuit identity as a distinct people within Canada and the wider circumpolar world.

More than three decades ago, explained Mr. Tapardjuk, Inuit of Nunavut had a dream. It was about self-determination and autonomy. It was

about creating a territory and a public government that would respond more appropriately to the linguistic, cultural and societal needs of Inuit. In 1993, Inuit agreed to be partners with the Government of Canada by signing a comprehensive Nunavut Land Claims Agreement. That Agreement included the establishment of the Government of Nunavut in 1999. It entrenched the obligation of government to design and deliver programs and services responsive to the linguistic needs, goals and objectives of Inuit.

Mr. Tapardjuk went on to say that Nunavut is unique among Canadian

jurisdictions. The *Nunavut Act* gives the Nunavut Legislative Assembly the authority to make laws in relation to the preservation, use and promotion of the Inuit language. When doing this, existing rights regarding English and French must not be diminished. No other province or territory has been granted a similar delegation of authority by Parliament.



By using this authority, Inuit have reached an important milestone in the journey of realizing their dream for what Nunavut is and will become. After years of consultations, research and development, new language legislation was adopted in Nunavut to protect and promote the Inuit language in the most significant way.

The new *Official Languages Act* was approved by the Legislative Assembly of Nunavut in June 2008. As required by the *Nunavut Act*, it must receive approval from the Canadian Parliament before it can be brought into force. Once that happens, Inuit in Nunavut will finally have a legal statement of their inherent right to use the Inuit language in



full equality with English and French. This status exceeds any other statutory protection now in place for Inuit or aboriginal people in Canada.

Mr. Tapardjuk explained that Nunavut took a further step in September to ensure that the Inuit language is and will remain at the center of education, work and daily life in Nunavut. The *Inuit Language Protection Act* was approved and is now law in Nunavut.

The *Inuit Language Protection Act's* key provisions ensure that the Inuit Language is:

- A language of instruction in a school system that prepares children to enter adult life having a rich knowledge of the Inuit language and full ability to use it;
- A language of work in territorial government institutions, thus supporting a representative public service and the full participation of Inuit in it; and
- A language used daily in services and communication with the public throughout all sectors of Nunavut society.

Taken together, these two pieces of legislation respond to a situation of inequity in Canadian laws. There was previously no clear legislative statement or decision affirming the linguistic rights of Inuit.

## Response from Governments

**Duane Smith, President, Inuit Circumpolar Council, Canada**

Duane Smith began this session by explaining that government representatives had not been invited as panellists in the previous sessions, since the focus of the symposium was to be on the participation and expertise of indigenous peoples. Because the symposium organizers did want to give governments a formal opportunity to respond to the issues presented in the previous sessions, this time was set aside to hear the government representatives' responses. In an



effort to keep the government representatives from feeling "put on the spot," Mr. Smith reminded the symposium participants that the government representatives in attendance were not necessarily responsible for the issue of languages or appointed by their governments to make official statements on these particular issues, so their comments might be of a general nature. He also noted that language issues can be sensitive, both politically and emotionally, and that there may be negotiations ongoing.

**Karen Perdue, SDWG Head of Delegation (USA), University of Alaska**

Karen Perdue introduced herself as someone



raised in an Athabaskan household, and as a faculty member at the University of Alaska who has been representing the United States at the SDWG for the past six years. She said this workshop marked a milestone as the first workshop of the SDWG she has attended that was led by the Permanent Participants. She held this up as an excellent example of how the Permanent Participants and governments were meant to cooperate in the Arctic Council structure.

Ms. Perdue noted that every country has different policies and structures on language. The United States is less involved at the federal level than

some of the other federal governments. In the USA, state and local entities have more responsibility to make sure that policies go beyond good intentions. She listed several programs that are being implemented in her country, including immersion programs for children, charter education programs, and language documentation and cataloguing. She reflected that efforts to make languages alive for young people through technologies such as film or Rosetta Stone programs are important, as is the point made by Ronald Brower that universities must be a central place for indigenous scholars to research and develop language resources and programs.

Ms. Perdue indicated that the SDWG will receive the symposium recommendations when they have been completed. She went on to list several ways in which the SDWG is already working on language issues. For example, the Survey of Living Conditions in the Arctic revealed that fate control, cultural integrity and belonging to a valuable local culture, contact with nature, and viable economic opportunities are essential factors in the well-being of indigenous peoples of the Arctic. The Arctic Social Indicators Project recommends language retention as one indicator of well-being. On the issue of biodiversity, Ms. Perdue asked why we find it unacceptable to lose biological diversity but seem to be less concerned about losing cultural diversity. Finally, she argued that the idea of the wired Arctic needs to be reframed as something that can be used to enhance and retain culture rather than simply to advance commercial interests or to assimilate indigenous peoples into the dominant culture.

#### **Ragnar Baldursson, SDWG Head of Delegation (Iceland)**

Ragnar Baldursson prefaced his remarks by saying that because Iceland does not have its own indigenous peoples, he would limit himself to making general comments on his government's position toward the preservation of cultural diversity and language diversity in the world. He emphasized that his government believes very

strongly in the necessity of preservation of cultural diversity, adding that it is an important component of sustainable development and should be part of the policies of the international community.

Mr. Baldursson repeated the assertion, heard often in the symposium, that language, culture and



identity are intricately connected. He told the story of the Icelandic people, who began to lose their language in the middle of the 19<sup>th</sup> century when there was a trend for the elite to speak Danish to show their cultivation. This changed in the latter half of the 19<sup>th</sup> century when people began to regain their

confidence in their own language. He said that today no one doubts the importance of speaking Icelandic to their identity as Icelanders.

Finally, Mr. Baldursson reiterated his remarks about the Arctic Portal, which originally focused on providing support to the working groups of the Arctic Council and the scientific community. He emphasized that from the beginning it was also intended to be an instrument useful for the people living in the Arctic, as a venue for cultural exchange and preservation of language. He stressed that the Arctic Portal organization was willing to work with others to create a venue for cultural activities and media, which could hopefully play a role in strengthening the position of indigenous languages in the future.

#### **Harald Finkler, SDWG Head of Delegation (Canada)**

Harald Finkler described the sessions as very productive and successful in covering a breadth of language issues. He suggested that it would be helpful from his perspective for the symposium recommendations to be grouped according to

whether they involved short-, medium- or long-range activities, with a clear indication of which issues, activities or research should be given highest priority.



Mr. Finkler expressed great pleasure that this symposium came to fruition and that it was led by the Permanent Participants. He then spoke of looking forward to receiving the recommendations from the delegates, and to tabling them at the SDWG meeting the following Friday. Mr. Finkler closed by

thanking everyone for their excellent work.

#### **Stein Rosenberg, SDWG Chair (Norway)**

Stein Rosenberg began by stating how useful the symposium has been and that he had learned a great deal. He asked why this had not been done earlier in the Arctic Council, given that language is such an important subject, and stated that the symposium was prepared very well.

Mr. Rosenberg explained that language is a hot issue in Norway, one over which political parties have split. He briefly outlined the history of the Norwegian dialects and noted the link that exists between Norwegian and Icelandic languages due to their connections to the Vikings.

In his capacity as an official with the Ministry of Foreign Affairs in Norway, Mr. Rosenberg promised to pass along the information from the symposium to the relevant Norwegian Ministries, noting that it will take some time to digest all of the information. He repeated Mary Simon's assertion that good intentions are not enough, and that we need a shift in attitude, policy development and institutions to protect indigenous languages. He suggested that the

recommendations could be organized along these lines.

In his capacity as Chair of the SDWG, Mr. Rosenberg said that the SDWG would receive the



report and recommendations, discuss them at the meeting later in the week and, he hoped, approve them. He clarified that the SDWG would then forward the report and recommendations to the senior Arctic officials who would later prepare the Ministerial Declaration.

He closed by thanking everyone for their hard work, their very good work, and for allowing him to take part.

## SESSION 6: NEXT STEPS

### Adoption of conclusions and recommendations



As presiding chair during this session, Carl Cristian Olsen introduced the recommendations of the drafting committee coordinated by Shelley Tulloch. The committee consisted of the following people:

- Carl Christian Olsen, Inuit Circumpolar Council Greenland, Chair
- Fenya Lekhanova, RAIPON
- Lars Anders Baer, Saami Council
- William Firth, Gwich'in Council International
- Laresa Syverson, Aleut International Association
- Shelley Tulloch, Saint Mary's University, Coordinator

The recommendations were presented to symposium participants, discussed, modified, and then adopted. They were then passed on to the Sustainable Development Working Group of the Arctic Council for consideration immediately following the symposium (the recommendations appear following section 6).

### Greta Schuerch, Alaska

#### Youth Recommendations to the Arctic Indigenous Languages Symposium



Greta Schuerch reported that the Youth Delegation of the Arctic Indigenous Languages Symposium had met at a session facilitated by Shelley Tulloch of St. Mary's University in Halifax. She said that the group engaged in a meaningful discussion and that the youth felt fortunate to have the

opportunity to share ideas and network. Ms. Schuerch said that she had felt a sense of unity at the meeting and now had renewed energy, knowing that the youth would return home and share their collective resources in addressing language revitalization and other issues facing the Arctic indigenous peoples (the recommendations of the Youth Delegation appear in the section following section 6).

### Ole Henrik Magga, Saami Council

Ole Henrik Magga began his closing remarks with a powerful statement. He said that language is one of the institutions built by human beings and eventually killed by human beings, that the death of a language is a chain of violent acts.



He said that recent language legislation has had some positive effects, but that there are still many problems to be faced. The most important thing he has observed is the necessity of having a "market" for a language – not in economic terms, but still, a market. People learn language for

many reasons. The language market is very complicated. A child wants to communicate with family. For some, the joy of learning a language is reward enough. For some, there must be other motivations. Additional problems are: the clash that can develop between the collective rights of indigenous peoples and the individual rights of people who don't understand their language; the challenge of ensuring that indigenous languages are used in all domains (home, education, labour market, etc.); and orthographic standardization and the challenges faced by language boards or commissions.

Mr. Magga emphasized that there is no such thing as one solution for all indigenous languages. Each language must be treated individually. There is no such thing as a minimum number of speakers of a language. There are examples from other parts of the world that it is possible, if the will is strong enough, to revitalize a language even when the number of speakers is very small.

Mr. Magga said he believes that some conflicts are simply necessary. Sometimes it is necessary to fight. But there should also be acknowledgement of what is realistic in political and linguistic terms. Then the goals may be modified.

He concluded by saying that the task of drafting a document on how to help indigenous languages is a complicated one. We can't say legislation is always the best approach, or the media or teaching. Every language has a different starting point, requiring a political agenda and a research plan. It's a confusing situation, but there are certain things that are clearly important. The initiative from the Arctic Council has been positive, but we cannot stop here. In the spirit of the Salekhard Declaration, there should be some kind of continued work by a research group of some kind, with people experienced in language planning as well as legislation. This group could offer advice on future work to be done on Arctic languages.

Mr. Magga said that if things are left as they are, nothing will happen. He noted that other organizations, in addition to the Arctic Council, need to take up the challenge of revitalizing indigenous languages, because language is the foundation of indigenous culture.



The symposium closed with an exchange of gifts between Olav Mattis Eira and Duane Smith, in mutual appreciation for the organization and hosting of this important symposium.



## PARTICIPANT LIST

|                       |                     |
|-----------------------|---------------------|
| Symposium Chair       | Mr. Duane Smith     |
| Symposium Facilitator | Ms. Liv Inger Somby |

### Permanent Participant Delegates

#### Inuit Circumpolar Council

|                      |                             |
|----------------------|-----------------------------|
| Carl Christian Olsen | Greenland                   |
| Pia Lynge            | Greenland                   |
| Nuno Isbosepsen      | Greenland                   |
| Vera Metcalf         | Alaska                      |
| Linda Lee            | Alaska                      |
| Oscar Alexie         | Alaska                      |
| Mary Simon           | Canada                      |
| Jose Kusugak         | Canada                      |
| Tatyana Achirgina    | Russia (also RAIPON member) |

#### RAIPON

|                   |                              |
|-------------------|------------------------------|
| Fenya Lekhanova   | Russia                       |
| Svetlana Semenova | Russia                       |
| Ludmila Gashilova | Russia                       |
| Victoria Spodina  | Russia                       |
| Ludmila Andreeva  | Russia                       |
| Anatoly Sorokin   | Russia (also youth delegate) |
| Spartak Lekhanov  | Russia (also youth delegate) |

#### Saami Council

|                       |        |
|-----------------------|--------|
| Olav Mattis Eira      | Norway |
| Lars Anders Baer      | Sweden |
| Ole Henrik Magga      | Norway |
| Gunn-Britt Retter     | Norway |
| Inger Marie Gaup Eira | Norway |
| Lars Miguel Utsi      | Sweden |
| Nina Sharisna         | Russia |
| Svetlana Danilova     | Russia |

### Gwitch'in Council International

|                   |        |
|-------------------|--------|
| Kathy Sikorski    | Alaska |
| William Firth     | Canada |
| Bridget Laroque   | Canada |
| William Greenland | Canada |

### Aleut International Association

|                 |                              |
|-----------------|------------------------------|
| Laresa Syverson | Alaska (also youth delegate) |
|-----------------|------------------------------|

### Permanent Participant Youth Delegation

|                       |                 |
|-----------------------|-----------------|
| Brandon Kyikavichik   | GCI (Canada)    |
| Wynter Kuliktana      | ICC (Canada)    |
| Greta Schuerch        | ICC (Alaska)    |
| Anatoly Sorokin       | RAIPON (Russia) |
| Spartak Lekhanov      | RAIPON (Russia) |
| Lars Migel Ushi (TBC) | Saami Council   |

### Speakers and Special Guests

Louis Tapardjuk, Minister of Culture, Government of Nunavut  
 Zacharias Kunuk, Isuma Productions  
 Ronald Brower  
 Hugues Sicard, UNESCO  
 Per Langgaard  
 Mr Trond Trosterud  
 Ole Henrik Magga (Delegate)  
 Jan Skoglund Paltto

## Government Delegates

### Canada

Harald Finkler  
Claudette Fortin

### USA

Paul Cunningham  
Karen Perdue

### Russia

Boris Morgunov

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# ARCTIC INDIGENOUS LANGUAGES SYMPOSIUM

## RECOMMENDATIONS

### English

- 1) The Arctic Indigenous Languages Symposium was held in Tromsø, Norway, October 19 - 21, 2008.
- 2) Its aim was to provide a forum where Arctic indigenous peoples could learn from one another and develop practical ways to revitalize their languages to ensure their strength for generations to come. The Symposium was mandated by the Arctic Council, which in the Salekhard Declaration of 2006 encouraged Member States and other parties to support the cultural diversity of the Arctic and especially uphold and revitalize the indigenous languages, support the Arctic Indigenous Languages Symposium and welcome further projects in this important field.
- 3) The Symposium focused on five different but cross-cutting themes:
  - the state of Arctic indigenous languages;
  - protecting knowledge (traditional and other) – the critical role of indigenous language;
  - using new technology and media to promote and empower indigenous languages;
  - indigenous languages as an important key to preserving the Arctic environment; and
  - legislative development and standards setting to promote and enhance indigenous languages
- 4) Coming out of the Symposium's discussions are the following recommendations which recognize and are addressed to those parties which are considered the most appropriate for responding to and implementing the proposed actions.

### Recommendations to the Arctic Council

- 5) As recognized by the Arctic Council in the Salekhard Declaration, the Arctic Council supports and encourages the revitalization of indigenous languages. It is important to go beyond good intentions. As such, it is recommended that the Arctic Council:
  - a) Reinforce the importance of Arctic indigenous languages in promoting and supporting the social, spiritual, cultural, physical and economic well-being of Arctic indigenous peoples and by extension, the Arctic and its environment.
  - b) Lead and facilitate inter-regional, international and intergovernmental activities to strengthen the use of indigenous languages across the Arctic.
  - c) Through the Sustainable Development Working Group, undertake an assessment of Arctic indigenous languages to facilitate a comprehensive understanding of the state of Arctic indigenous languages



that will inform future action aimed at maintaining their diversity and vibrancy. Such assessment should include:

- collection of adequate and accurate data on the current status of Arctic indigenous languages;
- specific indicators of language endangerment in the Arctic context which, if they are observed, should mandate state response.

Particular attention should be paid to seriously endangered languages

- d) Recognizing that youth must be empowered to participate in international politics and spearhead linguistic research, mandate the University of the Arctic to enhance opportunities for language exchange and to engage youth in international collaborative research specifically involving language.

#### **Recommendations to arctic states**

- 6) Recognizing that Arctic indigenous peoples have the right to revitalize, use, develop and transmit to future generations their languages, oral traditions, histories, writing systems and literatures, Arctic States should:
  - a) In partnership with indigenous people, undertake multi-year, comprehensive, complex and holistic responses, with long-term vision and sustained support, to support the growth of indigenous languages.
  - b) Recognize the uniqueness, legitimacy and value of each language, including the importance of indigenous languages to the health, development and well-being of indigenous communities.
  - c) Use the United Nations Declaration on the Rights of Indigenous Peoples and other relevant human rights standards as the basis to develop legislation, policies and programs that strengthen the daily use of indigenous languages at all levels, within and outside indigenous communities.
  - d) Ratify existing regional and international instruments that contribute to the protection of endangered languages, including the European Charter for Regional or Minority Languages (1992), the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) and the Convention for the Safeguarding of the Intangible Cultural Heritage (2003).
  - e) Ensure an enabling environment in which speakers of indigenous languages are not forced or coerced to give up their languages in order to succeed in national life.
  - f) Ensure that indigenous people can establish and control their education system. Education policies for indigenous languages must include opportunities for all indigenous people, including people of all ages, to achieve and maintain high levels of competence in their mother tongue. Educational policies must further include mechanisms and incentives for training and retaining indigenous educators at all levels. Special attention should be paid to implementing policies related to high-quality, indigenous, bilingual education.
  - g) Support the United Nations system in its efforts to encourage and promote indigenous languages and the establishment of instruments that underpin this encouragement and promotion.

- h) Support efforts in recognizing language development, curriculum development and standardization, where initiated by Arctic indigenous education authorities, language institutes or commissions.
- i) Ensure that Arctic Council states make the necessary resources available to achieve substantive equality between indigenous peoples and national, dominant societies for the preservation, revitalization and promotion of indigenous languages and cultures, recognizing the cost of implementing programs and projects in remote areas.
- j) Ensure that Arctic, indigenous peoples' languages will always be used in the management of natural resources, locally, regionally, nationally and internationally.
- k) Along with territorial, regional and indigenous governments, support the preservation, enhancement and development of indigenous languages.

**Recommendations to the United Nations system, including the UN Permanent Forum on Indigenous Issues, UNICEF and other intergovernmental organizations:**

7) The United Nations system is called upon to take the following actions:

- a) In recognition of the importance of indigenous languages in protecting and promoting indigenous peoples' identity and culture, and given the diverse richness of Arctic indigenous languages, the international community, through the United Nations, is asked to draft a convention to protect and encourage indigenous languages. Such a convention should include applicable criteria for recognizing and defining languages as endangered, with attention to how these criteria may be applied differently in different contexts.
- b) Information on UNESCO's work on standard-setting instruments should be made available to Arctic indigenous peoples and Arctic States to support their work in establishing appropriate standardization mechanisms across the Arctic.
- c) UNESCO is asked to support, intellectually and financially, Arctic indigenous peoples in their engagement in and contribution to standard setting activities and programs of policy development.
- d) UNEP, UNFCCC and other UN and intergovernmental organizations active in climate change and related environment issues are asked to recognize and incorporate in their deliberations and decisions acknowledgement of the importance of indigenous languages in conveying traditional knowledge and concepts which are an essential and significant element in understanding and responding to the impact of climate change in the Arctic. Furthermore, such organizations are asked to continue to recognize indigenous languages as essential elements of sustainable development in the North and as indicators of community well-being.

**Recommendations to Arctic indigenous peoples (individuals and organizations)**

- 8) Arctic indigenous peoples should:
- a) Encourage cooperation amongst indigenous peoples and governments at regional, national, and international levels, recognizing the significant contribution indigenous languages make to the social, cultural and economic prosperity of the Arctic.
  - b) Urge indigenous leaders to put priority on indigenous languages.
  - c) Ensure that future Arctic indigenous generations are able to maintain and enrich these languages, in part by:
    - focusing on intergenerational transmission of the indigenous language;
    - promoting career opportunities that require the knowledge and use of the indigenous language;
    - making efforts to use the indigenous language in all facets of daily life;
    - developing effective mechanisms to motivate learning and use indigenous languages; and
    - accepting innovative ways of using the indigenous language.
  - d) Select and promote auxiliary, standard dialects as a strategy to increase inter-regional and international sharing of information and materials and as a language survival strategy, while respecting the richness of dialectal diversity.
  - e) Promote and create effective programs and materials for teaching and learning the indigenous language and cultural, social and political history, and encourage creative expression in the indigenous language using new and traditional media.
  - f) Ensure that regulatory bodies in the realm of telecommunications recognize and respect indigenous languages in their policies and decisions to afford an equitable level of services to indigenous communities.
  - g) Establish mechanisms for communicating information, best practices, and recommendations for Arctic indigenous languages and for assessment and evaluation of the results of the proposed recommendations.
  - h) Exercise the right to privacy and the protection of the collective knowledge of one's culture against mass publication and distribution while being researched for the study of climate change.

**Recommendations of the Youth Delegation  
to the Arctic Indigenous Languages Symposium**

**Tromsø, Norway  
October 19-21, 2008**

- 1) Include an elder representative from each of the Nations at future gatherings.
- 2) Have a youth representative at the table or included in the presentations.
- 3) Standardization is the key to securing a viable future for indigenous languages, but we need to ensure that we follow standardization models that do not hurt local dialects. We take great pride in our local dialects and diversity.
- 4) Educate our policy-makers so that they can make better decisions regarding language.
- 5) Teach others about indigenous cultures to encourage mutual respect.

## Greenlandic

**Issittormiut Oqaasii pillugit  
Isumasioqatigiinnermit  
Innersuussutit**

- 1) Issittormiut Oqaasii pillugit Isumasioqatigiinneq pivoq Tromsømi, Norgemi, oktobarip 19-ianniit 21-annut, 2008.
- 2) Siunertaraa oqalliffimmik pilersitsiniarluni nunat inoqqaavi Issittormiut imminnut ilinniarfigeqatigiissinniarlugit atorsinnaasunillu aqutissiorniarlugit oqaatsimik kinguaassaminnut patajaatsumik uummarissaaniarnissaat. Isumasioqatigiinnermut tunngavissiipput Issittumi Siunnersuisoqatigiit Salekhardimit Nalunaarumminni 2006-imeersumik Naalagaaffiit Ilaasortaasut peqataasullu allat kaammattormatigik Issittumi kulturikkut assigiinngisitaarneq tapersersoqqullugu, pingaartumillu nunat inoqqaavisa oqaasii ataavarteqqullugit uummarissaqqullugillu, aamma Issittormiut Oqaasii pillugit Isumasioqatigiinneq tapersersoqqullugu apeqqummilu pingaartumik suliniutit allat ilassilluaqqullugit.
- 3) Isumasioqatigiinnermi pingaartumik sammeneqarput qulequttat tamanut attuumassutillit :
  - Issittormiut Oqaasiisa maanna inissisimanerat
  - Ilisimasanik tammatsaaliuineq (qangaaneersunik allanillu) – nunat inoqqaavisa oqaasiisa pingaarluinnassusiat
  - Nunat inoqqaavisa oqaasii siuarsarniarlugit patajaallisarniarlugillu teknikkikkut periarfissat tusagassiuutillu atugaanerat
  - Issittormiut oqaasii: Issittumi avatangiisit illersorniarlugit periaaseq pingaarteq
  - Nunat inoqqaavisa oqaasii siuarsarniarlugit nukittorsarniarlugillu inatsisiliornikkut ineriartorneq, aamma assigiisumik atuutsitsineq
- 4) Isumasioqatigiinnermi oqallinnernit innersuussutit makkuupput suliniutissatut siunnersuutitut akuersaartut qisuariarnissamullu atulersitsinissamullu naleqqunnerpaasorisatut isigisanut sammitinneqartut.

**Issittumi Siunnersuisoqatigiinnut innersuussutit:**

- 5) Issittumi Siunnersuisoqatigiit Salekhardimi Nalunaarutikkut akuersaarnikkut, Issittumi Siunnersuisoqatigiit nunat inoqqaavisa oqaasii tapersersorlugillu uummarissarnissaat kaammattuutigaat. Siunertat pitsaasut akimorlugit periarnissaq pingaartuuvoq. Taamaattumik Issittumi Siunnersuisoqatigiinnut innersuussutigineqarput:
  - a) Nunat Inoqqaavisa Issittormiut Oqaasiisa pingaassusiat patajaallisaqqullugu Issittumi nunat inoqqaavisa oqaasiisa annertuumillu isigalugu Issittup avatangiisiisalu inoqatigiinnermi, anersaakkut inuuneqarnermi, kultureqarnermi timikkut atukkani aningaasaqarnermillu inissisimalluarnissaat siuarsaqqullugit tapersersoqqullugillu.



- b) Issittumi tamarmi nunat inoqqaavisa oqaasiisa atugaanerat Nunarsuup immikkoortuata iluani, nunat tamalaat akornanni aamma naalakkersuisukkuutaat akornanni suliniutit siuttuuffigeqqullugit aqqutissiuullugillu.
- c) Piujuartitsisumik Ineriartorneq pillugu Suleqatigiit aqqutigalugit Issittumi Nunat Inoqqaavisa Oqaasii pillugit naliliineq suliareqqullugu Issittumi Nunat Inoqqaavisa Oqaasiisa inissisimanerannik paasinninneq annertooq aqqutissiuunniarlugu, taanna siunissami suliniutissanut paasissutaassammat assigiinngisitaarnerat uummarissusiallu siunertaralugu. Taamatut nalilersuineranut ilaatinneqassapput:

- Issittumi nunat inoqqaavisa oqaasiisa maanna inissisimanerannik paasissutissanik naammaginarumik eqqortunillu katersuineq;
- Oqaatsit navianartorsiornerannut nalilersutit immikkuullarissut Issittumut tunngasut, taamaattoqartillugu naalagaaffiit qisuariarsinnaanngorlugit.

Immikkut alaatsinaanneqassapput oqaatsit nungutaanissamik navianartorsiortitaavissut.

- d) Akueralugu inuusuttut nunat tamalaat akornanni politikimi peqataanissamut oqaatsinillu ilisimatusaatiniq siuttuunissamut piginnaanngorsartariaqartut, innersuussutigineqarpoq Issittumi Siunnersuisoqatigiit University of the Arctic piginnaatissagaat oqaatsitigut paarlaateqatigiinnerit nunallu tamalaat akornanni inuusuttut suleqatigiilluni ilisimatusarluni misissuineranut oqaatsinik ilanngussisumik peqataateqqullugit.

#### **Naalagaaffinnut Issittumiittunut innersuussutit:**

- 6) Akueralugu Issittumi nunat inoqqaavi pisinnaatitaaffeqartut oqaatsiminnik, oqaluttuanik, oqaluttuarisaanernik, allattaatsinik allallunilu pinngorartitanik uummarisaanissamut, atuinissanut, ineriartortitsinissamut kinguaassanullu ingerlatitseqqinissamut, Naalagaaffiit Issittumiittut iliuuseqassapput:
- a) Nunat inoqqaavi peqatigalugit ukiuni arlalinni annertuumik tamalaanut sammititamik tamakkiisumillu isiginnilluni periaaseqassasut, siunissami ungasissumut takorluugaqarluni aamma ataavartumik tapersersagaasumik nunat inoqqaavisa oqaasiisa annertusiartornissaat tapersersorniarlugu.
- b) Akuersaarlugu oqaatsit ataasiakkaarlutik immikkut issusiat, atasussaanerat pingaassusiallu, tassunga ilagitillugu nunat inoqqaavisa oqaasiisa peqqinnermut, ineriartornermut aamma nunat inoqqaavisa inuiaqatigiiffiisa ingerlalluarnissaannut pingaassusiat.
- c) Naalagaaffiit Peqatigiit Nunat Inoqqaavisa Pisinnaatitaaffii pillugit Nalunaarutaat inuit pisinnaatitaaffiilu pillugit aalajangersakkat naleqquttut allat aallaavittut ateqqullugit ineriartortinniarlugit inatsisiliornerit, anguniakkat aamma suliniutit nunat inoqqaavisa oqaasiisa, nunat inoqqaavisa inuiaqatigiiffiisa iluanni avataannilu, ulluinnarni atugaanerat nakussassarniarlugu.
- d) Isumaqatigiissutit pioreersut Nunarsuup ilaanut nunanullu tamalaanut tunngasut oqaatsit nungutaanissamut navianartorsiortut illersornissaannut tunngasut ilanngullugu Europamiut Nunat Immikkoortuinut imaluunniit Ikinnerussuteqartutut Oqaatsinut Isumaqatigiissutaat (1992-

imeersoq), Kulturikkut Saqqummeriaatsit Assigiinngisitaarnerat Illersornissaat Siuarsarnissaallu pillugit Isumaqatigiissut (2005-imeersoq) aamma Kulturikkut Kingornussarsiat Tigussaangitsut Illersornissaat pillugu Isumaqatigiissut (2003-meersoq)

- e) Atugarisanik pilersitsissallutik qularnaarniarlugu nunat inoqqaavisa oqaasiinik oqaasillit pinngitsaaliqassanngitsut imaluunniit peqquneqassanngitsut oqaatsit atorunnaaqullugit naalagaaffimmi inuunermi peqataanissami iluatsinniartutik.
- f) Nunat inoqqaavisa pilersissavaat aqussallugillu ilinniartitaanermi aqqissuinerit. Nunat inoqqaavisa ilinniartitaanerni anguniakkat ilagissavaat nunat inoqqaavinut tamanut periarfissat, aamma ukioqqortussutsini tamani, ilitsoqqussaralugit oqaatsiminnik qaffasissumik piginnaaneqarnerup angunissaa attannissaalu. Ilinniartitaanermut anguniakkat aamma ilagissavaat qaffasissutsini tamani nunat inoqqaavinik ilinniartitsisoqarnissanik ilinniartitsinissamut ataavartitsinissamullu periaasissat kaammattuutillu. Immikkut sammineqassaaq marlunnik oqaaseqarluni nunat inoqqaavinut ilinniartitaanermi anguniakkat atortunngortinnissaat.
- g) Naalagaaffiit Peqatigiit immikkoortui tapersersorlugit nunat inoqqaavisa oqaasiisa kaammattuutiginerannik siuarsarnerannillu suliniuteqarneranni aamma kaammattuiniarluni siursaaniarlunilu periaasissat tapersersornerannut aqutissanik pilersitsiniarneranni.
- h) Oqaatsinik ineriartortitsinerup akuersarneqarnissaanik, ilinniutinik suliaqarnermik aamma assigiimmik atuititsinissamik suliniutit Issittumi nunat inoqqaavisa ilinniartitaanermut oqartussaasuinit, oqaasilerinermi suliffeqarfinnit imaluunniit oqaatsinut ataatsimiititanit aallartisakkat tapersersoqqullugit
- i) Qularnaaqullugu Issittumi Siunnersuisoqatigiinni naalagaaffiit pisariaqartumik aningaasaliissuteqassasut imartuumik nunat inoqqaavisa inuiaqatigiillu aqutsisuusut naligiissoqallugu nunat inoqqaavisa oqaasiisa kulturiisalu atatinniarnannut, uummarissarnerannut siuarsarnerannullu, akuersaarlugu pilersaarusiat suliniutillu avinngarusimasuuniitut akeqartartut.
- j) Issittumi nunat inoqqaavisa oqaasii pinngortitami isumalluutit aqqunneqarneranni, nunaqarfinni, nunarsuup immikkoortuini aamma nunani tamalaani.
- k) Issittumi naalagaaffiit, najugaqarfinni, nunat ilaanni aamma nunat inoqqaavini naalakkersuisut tapersersortariaqarpaat nunat inoqqaavisa oqaasiisa atatinnissat, pingaartinnissaat ineriartornissaallu.

**Naalagaaffiit Peqatigiit immikkoortuinut ilanngullugu FN-ip Nunat Inoqqaavi pillugit Isummersoqatigiiffia aamma UNIICEF suliniaqatigiiffiillu naalagaaffiit akornanni suliaqartut allat:**

- 7) Alagaaffiit Peqatigiit immikkoortui saaffigineqarput suliniutit makku ingerlateqqullugit:
  - a) Nunat inoqqaavisa oqaasiisa nunat inoqqaavisa kinaassusiisa kulturiisalu illersornissaannut siuarsarnissannullu pingaassusiat akuersaarlugu, aamma Issittumi nunat inoqqaavisa oqaasiisa assigiinngisitaarnerat pisuussutaammat, nunarsuarmi inuiassuit, Naalagaaffiit Peqatigiit aqutigalugit, saaffigineqarput nunat inoqqaavisa oqaasiisa illersornissaat kaammattuutiginnissaallu pillugit isumaqatigiissummut missiliuusioqqullugit. Isumaqatigiissummut taama ittumut ilagitinneqassapput oqaatsit akuersarneqassannut aamma nungutaaratarsinnaasutut

nassuiartarnerannut nalilersuutit atorsinnaasut, malugalugu nalilersuutit tamakku pissutsini assigiinngitsuni assigiinngitsumik atorneqarsinnaasasut.

- b) Paasissutissiuineq UNESCO-p assigiimmik atuisitsinissamik isumaqatigiissutai pillugit Issittumi nunat inoqqaavinut atorsinnaanngortinneqassasoq aamma Issittumi Naalagaaffiit suliaq tapersersussagaat Issittumi tamarmi assigiimmik atugaqartitsinermi iliuutsit naapertuuttut pilersinnerisigut;
- c) UNESCO saaffigineqarpoq, silaqassutsikkut suliatigut aningaasatigullu, Issittumi Nunat Inoqqaavi tapersersoqqullugit assigiisumik atuisitsinissamik peqataalerneranni suliniuteqarnerannilu aamma angunikkanik pilersaarusiormi; aamma
- d) UNEP, UNFCC FN-imilu naalagaaffillu akornanni suliniaqatigiiffiit silap pissusiata allanngoriartornerani avatangiisinullu apequtini allani suliaqartut saaffigineqarput suliaminni aalajangikkaminnilu akuersaarlugillu ilannguteqqullugit nunat inoqqaavisa oqaasiisa qangiaaniit ilisimaarisat ingerlateqqinnerannut pingaaruteqassusiat. Aamma paasinneriaatsit Issittumi silap pissusiata allanngornerata sunniutaanik paasinninnissamut qisuariarfiginninnissamullu pingaaruteqarluinnartut pinnguusaasullu. Aammattaaq suliniaqatigiiffiit tamakku saaffigineqarput nangittumik nunat inoqqaavisa oqaasii akuersaaqqullugit Issittumi piujuartitsisumik ineriartortitsinissami pinnguutitut, aamma inuiaqatigiiffinni inuunerinnissamut nalilersuutitut.

#### **Issittumi Nunat Inoqqaavinut (inuttut ataasiakkaatut kattuffittullu) innersuussutit**

8) Issittumi nunat inoqqaavi suliniuteqassapput:

- a) Nunat inoqqaavisa aamma nunat immikkoortuini, naalagaaffinni nunallu tamalaat akornanni naalakkersuisut akornanni suleqatigiinneq kaammattuutigalugu nunat inoqqaavisa oqaasiisa pingaaruteqartumik sunniuteqarnerat inoqatigiinnermut, kultureqarnermut aamma Issittumi pissarissaarnermut.
- b) Nunat inoqqaavisa siuttui kimigiiserfigalugit nunat inoqqaavisa oqaasii suliniutitut pingaartutut inisseqqullugit.
- c) Qularnaaqqullugu Issittumi nunat inoqqaavini kinguaariit pisinnaasut oqaatsit taakku ataavartissalugit pisuunngorsassallugillu, ilaatigut makkunatigut:
  - o nunat inoqqaavisa oqaasiisa kinguaariinnit kinguaariinnut ingerlateqqittarnerisigut;
  - o suliani qaffariartormi periarfissat nunat inoqqaavisa oqaasiinik ilisimasaqarnermik atuinermillu piumasaqartut siuarsarlugit;
  - o ulluinnarni sunerni tamani nunat inoqqaavisa oqaasiisa atornissaat suliniutigalugu;
  - o nunat inoqqaavisa oqaasiisa ilinniarnissaannut atornissaannullu kajumissutsimik sukumiisumik siuarsaaneq ineriartortillugu;
  - o nunat inoqqaavisa oqaasiisa nutaalorsinnaanerit akuersaaqqullugu,

- d) Sumiorpaluutit tamanit atugaasut toqqarlugit siuarsarlugillu nunat immikkoortuini nunallu killeqarfii akimorlugit paasissutissanik atortussanillu atuisinnaanermut ikiorsiissutitut, aamma oqaatsit atasinnaanerannut iliuutsitut, taamaattorli sumiorpaluutitigut pisuujuneq ataqqillugu.
- e) Nunat inoqqaavisa oqaasiisa, kulturiisa inooqatigiinnerisa aamma naalakkersuinikkut oqaluttuarisaanerisa oqaluttuassartaata atuartitsissutiginiisaannut ilinniarnissaanullu pilersaarutit atulertoruminartut siuarsarlugit pilersillugillu aamma nunat inoqqaavisa oqaasiini pikialaartitsisumik saqqummiussuinerit kaammaattuutigalugit tusagassiuutit qangatoortut nutaaliallu atorlugit.
- f) Attaveqaateqarnermi nakkutilliisut anguniagaqarnerminni aalajangiisarnerminnilu nunat inoqqaavisa oqaasii akuersaassagaat mianerissagaallu nunat inoqqaavisa inuiaqatigiiffiini kiffartuussinerminni naligiissumik pinninnikkut
- g) Issittumi nunat oqaasii pillugit innersuussutit pillugit paasisitsinermi periaasissanik pilersitsissallutik aamma innersuussutsitut siunersuutigineqartut naammassinerinik nalilersuinerit sukumiisumillu uuttuusersinerit.
- h) Nammineq kulturereisap ataatsimoorussatut piginerata illersornissaanik pisinnaatitaaffiup amerlasoorsuanngorlugit saqqummersiterinerni siammarterinernilu silap pissusianik ilisimatusarfiginerani misissuiffiginerani.

## Gwich'in

### **Zhigweedì' Dinjii Zhuh Ginjik Tthak Geenjit Łigiljil Tromso, Norway 19-21 Vădzaih Zrii, 2008**

Tr'oochit geenjit, nekhweginjik gwiniint'aii gwatahtsaa geenjit jii khehłòk Arctic Council goovàazhii kat chan dinjii kat zhigweedì' kat chan nihkhàh nìginiinil diiyeenjit nits'oots'at gwichì'e' geenjit zhàn nilii gatr'igiinkhii. Akoots'at chan tr'oochit zrit aii tthak juudìn googinjik gagò'aii tthak nihkhàh łigiljil. Jii t'at Sapmi nankak gòo Saamiland gogàhnuu danh gatr'agwinii'aii.

Jii łigiljil geh'àn zrit aii Arctic Council Sustainable Development Working Group (SDWG) gogàhnuu t'at tr'oochit gukàgwiniindhat jidii nagwidàdhat 2006 dăi' ginjih lăt gògwitee'aa gogwàtsaii, Salekhard Declaration gitr'àhnuu. Ezhik gwàts'at zrit akòo t'ăgwĩnuu t'at: "Nekhwechit nankak nihk'iidaankat geenjit ginaa'ee zrit Salekhard, Russia gwizhìt t'àngiin'ch'uu, ginjih ts'at gook'yùu nihłinehch'y' t'agidich'uu daankat gwijùutin gwàts'at t'aih diits'an tahtsaa chan giiniindhan ts'at diiginjik gwiniint'aii gogwahahtsaa gwiiniindhan jii geh'àn ładhàajil".

Tromso Łigiljil t'at Inuit Circumpolar Council goovàazhii guk'lighe' jii tthak nagwàatth'at akoots'at Saami Council kat chan goots'at tr'igiinjik, gehkhee ts'at Gwich'in Council International, Russian Association Indigeneous Peoples eenjit Zhigweedì' tthak geenjit, akoots'at zhik uunìn Aleut International Association kat hàh guk'lighe' srihee chan. Ezhik gootat chan Canada K'adagwidaadhat łi' hàh gatr'agwaandak ts'at gogwahtsaii dăi' goots'at chan tr'igiinjik.

Dinjii leii chan nihk'iidaankat gwijùutin ts'at daankat gidilii chan gwats'at nàginiinil, juudìn gwalăt chan Arctic Council gwizhìt gijłch'einat gòo goots'anuu kat chan gehkhee ts'at juudìn googinjik iisrits'at goovàh gò'aii chan gootat nàgoolil. Łigiljil gwichih zrit nihkhàh atr'iin'al ts'at ginjih tr'adaaghoo gwik'it gogwàtsaii, ezhik gwizhìt chan vădzaih vee tloo chù', Saami egidlii nihłe'ejuk gwinagwijahsheii gwik'it gòodlit: Saami kat chan jùhts'ants'at ganagwithandaii gwik'it gò'aii. Ezhik drin chan Norway gwàts'at K'adagwidaadhat srihee gootee nìdhìzhii goonagwijahsheii geenjit.

Nijìn gwizhìt t'àngiin'ch'uh dăi' chan tr'oochit gatr'agiinhe', łigiljil ihłoogwinli' gwizhìt, k'eejit kat łigiljil danh, akoots'at gatr'igiinkhii gwizheii tat chan aii dinjii kat googinjik dăgòonch'uu eenjit natr'agiinjik, gwiniint'aii gogwahtsaii gwik'it giiniindhan, gwalăt gwi'it nagwijàazhii, nits'oots'at gook'yùu gwiniint'aii giiniindhan chan gatr'agiinhe', juk gweendòo nits'oots'at łitsii hàh tr'oo'aii aii hàh gwiniint'aii gogwahtsaii geenjit diinjigidizhìt, zhigweedì' nits'oots'at diiyàh gweedhaa aii hàh tthak gwinagòo'ee guk'atr'ahnahtyaa geenjit giiniindhan gehkhee ts'at K'adagwidaadhat diits'at tr'igiheendal łq q hàh gatr'agwaandak.

Goolăt kat chan nits'oots'at goodavee gwiheezaa gatr'agwaandak, nihkhàh gatr'agiinhe', aii hàh goodavee dăgwìheedi'yaa nihts'at tr'igiinjik, aii hàh jii Arctic Council gah gwitr'it t'agogwahah'yaa giiniindhan gagigiinhe', ts'at juudìn tthak diiyeenjit khehłòk nagijłzhii nakhwets'at tr'igiinjii geenjit diinjigidijii diigwitr'it gwizhìt. Aii gehkhee gootat chan nits'oots'at diiginjik dăgòonch'uu jii khehłòk guuk'ănehgahnahtyaa geenjit diinjigidijii diidavee gwiheezaa geenjit gwiiniindhan.



Aii hìgìljlil kat chan nits'oots'at diiginjik vagwitr'it ts'at nits'oots'at aii hàh gwitr'it tr'agwahtsii chan gwiniint'aai gogwahtsii geenjit diinjiidijii, gehkhee ts'at chan ginjih gwiniint'aai hàh aii gwitr'it lqq hàh gisrìinatr'agwahnjii eenjit akòo t'agwidi'ii, ts'at lì' hàh jùhts'ants'at akòo t'atr'iheedi'yaa.

Gehlee tr'ihijaa dàì' gooyinjì' kat aii tthak lóo iisrits'at gwièelyaa ganlinji'giteedhaa ts'at gah gwitr'it gwiniint'aai hàh gwihee'aa gadiinjigidijii nakhwekhehòk Arctic Council ts'at gwats'anuu kat hàh gwik'ighe'.

### DÀGWÌTEEDI'YAA GEENJIT GINJIH

- 1) Arctic Dinjii Zhuh Ginjik Lìgiljlil t'at Tromso, Norway danh nihkhàh khehòk nàgoolil Vàdzaih Zrìi 19-21, 2008 dàì'.
- 2) Ezhik gwizhìt chan nits'oots'at nihts'at tr'igijnjii geenjit khehòk danh akoo t'agwìheedi'yaa akoots'at nijn gwizhìt goodavee gwiheezaa geenjit ginjih nihts'an tr'ahtsii gwizhìt gòonlii yeendòo tthak geenjit. Jùhts'ants'at zrit aii Arctic Council kat chan Salekhard Ginjih Gwiniint'aai k'ìighe' akoo t'agwìheedi'yaa geenjit diinjitr'idijii nagwidàdhat 2006 dàì' aii gwats'at nits'oots'at nih'e'ejùk l'idàlii eenjit gagwaandak ts'at diiginjik gwiniint'aai gogwahtsii geenjit diinjiidijii ts'at yeendoo tthak gwik'it akoo t'agwìheedi'yaa geenjit chan.
- 3) Aii Litr'ìljlil chan jii gwizhìt ihòogwinlì' gidilii gogwahnah'yaa:
  - Diiginjik nits'oots'at vègwìdeech'in
  - Jidli gahgwidandaii diinagò'ee eenjit guk'atr'ahnahtyaa (yi'èenoo gwiniindhat gwats'at ts'at izhii) – nits'oots'at diiginjik dàgòonch'uu gòodhaii gwik'it gòonlii gah chan
  - Nits'oots'at iitsii hàh tr'oo'aai jùk gweendòo aii hàh diiginjik ts'at nakhwek'yuu gwiniint'aai gogwahtsii geenjit diinjiidijii
  - Dinjii Zhuh Ginjik: aii hàh diinagò'ee guk'atr'ahnahtyaa eenjit iisrits'at gwitee'aa
  - Adachoo tat gogwitr'it zhìt diiginjik dàgwìdiin'e' gwiniint'aai gogwahtsii geenjit diinjiidijii
- 4) Aii Litr'ìljlil gwats'at jii ginjih tthak gatr'igijnhe' jii tthak gatr'agwaandak ts'at jidli tthak hàh gwitr'it gogwahtsaa chan giiniindhan.

### Arctic Council goots'at jii Ginjih Gatr'agwahaandak Giiniindhan

- 5) Jii Salekhard Ginjih Gwiniint'aai gwizhìt aii Arctic Council kat chan gahgidandaii zrit diiginjik gwiniint'aai gogwahtsii gwik'it gwihee'aa gadiinjigidijii. Yeendòo gwats'at gatr'agwahaandak ts'at gwitr'it t'agogwahah'yaa lóo iisrits'at gòo'aai. Aii geh'an, jii Arctic Council jùhts'ants'at gwitr'it gogwahtsii gwiniindhan:
  - a) Nits'oots'at diiginjik iisrits'at nakhweenjit gòo'aai, dinjii tat, diinihk'yuu tat, nakhwek'yuu tat, diizrehtat, ts'at diigwitr'it tat akoots'at nakhwinagò'ee tat eenjit.
  - b) Anihkik gwà'an nijn k'adagwidaadhat gwatat, adachoo gwatat, gogwitr'it tat goonee'aa ts'at goots'at tr'igihèendal diiginjik gwiniint'aai gogwahtsii geenjit zhigweedì' gwà'an chan.

- c) Jii khehłòk Sustainable Development Working Group goovàazhii k'lighe' zrit nakhweginjik dàgòonch'uu eenjit gik'agahàndal gwitr'it gogwahahtsaa, aii hàh yeendòo tthak geenjit ganlinji'hliidàdhat hàh gwiniint'ait gogwahahtsaa geenjit gòo nijìn gwizhìt gwitr'it t'agogwahah'yaa gahgiheedandaih. Jii tthak gwizhìt akoo t'agwiheedi'yaa:
- o Jùk gweendòo nits'oots'at nakhweginjik dàgòonch'uu geenjit zhigweedì' tthak gwakak, akoots'at;
  - o Nits'oots'at diiginjik dàgòonch'uu nilii, aii hàh yeendòo duulèh hàh gwitr'it gogwahahtsaa eenjit zhàn gwièelyaa.

ŁqQ hàh ginjìh làt gwi'it nagwijàanaii geenjit ganlinji'giteedhaa gadiinjigidijii.

- d) K'eejìt kat chan t'aih goots'an tr'ahtsìi juudìn diitee nagoojil jì' aii kat nekhwechìt giheelyaa eenjit, aii geh'an jii gè'tr'oonahat University of the Arctic kat chan Arctic Council guk'lighe' ginjìh eenjit gik'agahàndal gwizhìt chan diits'at tr'igiheendal gòo nijìn gwizhìt chan ginjìh gwiniint'ait tat giheelyaa giiniindhan.

#### **Zhigweedì' tthak goots'at jii Ginjìh Gatr'agwahaandak Giiniindhan**

- 6) Zhigweedì' tthak lòo diiginjik k'eejìt natr'agwahtsìi, gwat'agwijahch'uu, ejùk tr'agwahtsìi, ts'at nihts'an tr'igiinjii yeendoo tthak geenjit googinjìk, goondòo tagwiheeda'ait, nits'òo gwitoh gwichùudhat geenjit, nits'oo atr'adant'oo, edineht'eh gatr'agwaandak, aii geenjit jii khehłòk Arctic Council kat chan:
- a) Dinjii zhuh gwijyaa hah, khaii gwitak gwinyaanch'uu gwitr'it, gwiniint'ait, nihle'ejùk gòonlii, ts'at tthak ganiinji'giteedhaa geenjit, yeendòo tthak geenjit ts'at gwiniint'ait gwiheelyaa nijìn gwinjik diiginjik gwiniint'ait gogwahtsìi geenjit.
  - b) Diiginjik ihłak gòonlii gwizraih, gwik'it gòonlii ts'at at'aonyàanch'uu geenjit nits'oo gah goo'ait, iisrits'at gòonlii ts'at nits'oots'at gah goo'ait aii tthak geenjit ganlinji'giheedhaa gwik'it gwitee'aa chan giiniindhan.
  - c) Jii dàgwidiin'e' gwiniint'ait United Nations Declaration on the Rights of Indigeneous Peoples goovàazhii vat'atr'ahdahch'yaa k'lighe' aii gwakak diiginjik eenjit gwitr'it nihłinehch'ì' t'agwidich'uu dagwideedaghan gòo dàgwidiin'e' gwik'it gogwahahtsaa geenjit giiniindhan, nakhwàkaiik'it gwizhìt ts'at gwindii gwà'an drin gwitak gwinyaanch'uu tthak akoo t'agwiheedi'yaa.
  - d) Nits'oots'at diiginjik k'atr'inahtii kat chan t'aih goots'an gatahtsaa European Charter for Regional or Minority Ginjìh Tthak (1992) srihee, aii Łitr'łljlil on the Protection ts'at Promotion of the Diversity of Cultural Expressions eenjit (2005) chan, akoots'at Łitr'łljlil for the Safeguarding of the Intangible Cultural Heritage eenjit (2003) aii kat chan datthak ts'at gwiniint'ait gogwahahtsaa chan giiniindhan.
  - e) Dehk'it nijìn gwizhìt juudìn kat googinjìk geenjit oozhii gogwiheelyaa kwaa geenjit gòo googinjìk ekhè' gogoodeenjaag gwik'it gogwahahtsaa chan giiniindhan.
  - f) Dinjii Zhuh kat chan nits'oots'at gootr'iinin kat gik'agahàndal gwik'it gòo'ait geenjit diinjigidijii. Gik'agaanjii nijìn gwizhìt Dinjii Zhuh Ginjìk gik'agahàndal geenjit ginjìh gogwahtsìi geenjit diinjigidijii, googhài guugàa zrah, dinjii zhuh tthak, nijìn gwizhìt googinjìk nagoonjìh gòo gahgidandaih jì' dak gogwiheelyaa gòo gwitr'it nizrii giheedi'yaa. Gehkhee ts'at nijìn gwizhìt iitsii hàh

dha'aii tat chan dinjii zhuh ginjik zhìt gòo gidi'ii aii kat chan goodavee gwiheezaa geenjit gwiiniindhan. Gehkhee ts'at chan geenjit dagwideedaghan nichii guk'agahnahtyaa geenjit giiniindhan.

- g) United Nations kat chan dinjii zhuh ginjik hàh gwitr'it gogwahtsii aii hàh t'agidi'ii goots'at tr'igiheendal geenjit diinjigidijii t'aih diits'an tr'ahtsii kat hàh eenjit.
- h) Ginjiih eenjit gwitr'it gogwahtsii gwizhìt chan goots'at tr'igiinjii geenjit diinjigidijii, gè'tr'oonahatan zheh gwizhìt nits'oots'at gik'atr'ahàhndal aii hàh, akoots'at nijlì gwizhìt gè'tr'oonahatan eenjit ginjiih leii dhitsii aii hàh, nijlì gwizhìt ginjiih eenjit gik'agahàhndal aii tthak gwizhìt chan.
- i) Arctic Council kat chan jùk nihk'it t'agidich'uu kwaa aii gwizhìt ejùk gogwahtsii geenjit diinjigidijii, dinjii zhuh tat gehkhee ts'at diiginjik gwiniint'aii gogwahtsii geenjit ts'at nakhwek'yùu kat srìhee, aii gwitr'it eenjit gwadaat'oo chan ginuu aii geh'àn goots'at tr'igiheendal geenjit diinjigidijii.
- j) Nijlì gwizhìt gwitr'it t'atr'agwah'ii tat chan shìk diiginjik gat'r'igiinkhii geenjit anihk'ik gwà'àn ts'at ndoonihk'ik akòo t'agwidi'ii ts'at shìk t'agwiheedi'yaa.
- k) Gweedì' tthak chan diiginjik yeendòo tthak geenjit, gwiniint'aii gogwahtsii, ejùk gogwahtsii ts'at shìk geenjit yiinjigogwichì'ee eenjit hì' hàh jii Arctic Council goots'at tr'igiinjii chan gadiinjigidijii.

**United Nations gogwitr'it goots'at aii UN Permanent Forum googàhnuu ts'at Dinjii Zhuh Ginjik ts'at Jidii Ginjiih Leii Dhitsii akoots'at UNICEF kat hàh ts'at K'adagwidaadhat Khehtòk Kat chan:**

- 7) United Nations googàhnuu kat chan jii gwitr'it guk'agahnahtyaa chan gwiiniindhan:
  - a) Èi' hàh dinjii zhuh ginjik gwiniint'aii gogwahtsii gòo guk'aginahtyaa geenjit, ginjiih nihlè'ejùk gòonlii geenjit, datthàk ts'at jii United Nations kat chan diiginjik guk'aginahtyaa geenjit lagwiinaadhan chan giiniindhan. Aii hàh diiginjik gwiniint'aii gogwahtsii, diiginjik gwi'it gòonlii geenjit t'aih goots'an gogwahtsii geenjit diinjigidijii akoots'at nits'oots'at yeendoo tthak geenjit nìnji'giheedhaa.
  - b) Nits'oots'at UNESCO gwitr'it t'atr'agwah'ii gwiniint'aii gwik'it gòo'aii dinjii zhuh kat tthak goots'an gahtsii geenjit diinjigidijii zhigweedì' tthak geenjit nìnji'giteedhaa.
  - c) Zhigweedì' kat chan dinjii tthak aii UNESCO goots'at tr'igiinjii geenjit diinjigidijii nijlì danh dagwidiin'e' gogwahtsii gòo gwitr'it t'atr'agwah'ii geenjit aii gwakak programs akoo diinchi'ii gogwiheelyaa geenjit; gwàt
  - d) UNEP, UNFCCC ts'at jii UN kat gehkhee ts'at izhii k'adagwidaadhat khehtòk nilii kat chan diinagò'ee geenjit ejùk gweedhaa ts'at nits'oots'at ginjiih nihts'an tr'ahtsii chan giiniindhan nijlì gwizhìt ginjiih ndòo tàgwiheeda'aii aii hàh tthak gat'r'igiinkhii danh diiginjik vat'atr'ahdahch'yaa geenjit diinjigidijii. Gehkhee ts'at, tth'aih hee yeendoo geenjit nits'oo diiginjik dàgòonch'uu geenjit ejùk gogwiteedhaa gat'r'igiinkhii nits'oo diiyàh gòo'aii geenjit nilii.

**Arctic Indigenous Peoples gooveh'àn Ginjiih Gat'r'agwahaandak Giiniindhan (at'aonyaanch'uu ts'at khehtòk kat chan):**

- 8) Zhigweedì' kat chan duulèh:

- a) Dinjii zhuh tat ts'at K'adagwidaadhat tat ànihlik gwà'àn thak nihts'at tr'igiinjii geenjit nits'oots'at izhuu kat goots'at tr'igiinjii zhigweedl' tthak goots'at.
- b) Nekhwechit kat chan dinjii zhuh ginjik gooveenjit iisrits'at gwik'it gogwahtsii geenjit diinjigidijii.
- c) Zhigweedl' tthak dinjii zhuh kat chan yeendoo jì' geenjit aii gwatat t'àngiteech'yaa jì' gadiinjigidijii, gwalàt chan:
  - o Dinjii zhuh ginjik nihts'an tr'ahtsii goghoo hee gwik'it gòo'aii;
  - o Gwitr'it gwàndòo teelyaa geenjit nijìn gwizhìt chan googinjik gwat'agwahdahch'yaa geenjit gòonlii;
  - o Drin gwtak gwinyàanch'uu googinjik shìk gwat'agwahdahch'yaa geenjit goots'at ginohkhii geenjit diinjigidijii;
  - o Nits'oots'at ginjih hàh gik'àgahqndal gòo ginjih gwiinchii gogwahahtsaa geenjit diinjigidijii;
  - o Ànts'at chan nits'oots'at ginjih gwat'agwahdahch'yaa k'eejit gòonlii gwizhìt gogwahnah'yaa gadiinjigidijii.
- d) Nits'oots'at diiginjik nihle'ejùk gòonlii geenjit ginjih ihlak gwat'agwahdahch'yaa geenjit diinjigidijii, aii k'iighe' chan gah nihts'at tr'igiinjii gòo yeendoo jì' geenjit tth'aih gwihèedilyaa guuzhik diiginjik gwiinchii gwik'it nìinji'giteedhaa geenjit.
- e) Gè'tr'oonahatan gwizhìt nits'oots'at diiginjik gwiniint'aii gogwahtsii gwik'it gwizhìt akoo t'agwiheedi'yaa geenjit dinjii zhuh ginjik, nekhwek'yuu ts'at nits'oots'at nihts'at tr'iheendal geenjit goo'aii geenjit akoo ts'at nits'oots'at gwiniint'aii yeendoo geenjit ganlinji'giteedhaa gwizhìt.
- f) Juudìn kat nihts'at tr'igiinjii gwizhìt chan diiginjik gahgiheedandaii ts'at yiinjigogwichi'ee ganlinji'giteedhaa nijìn gwizhìt tthak nihk'it t'agidich'uu gòonlii geenjit.
- g) Nits'oots'at nakhwagwandak nihts'an tr'ahtsii geenjit gadhan giheelyaa diiginjik eenjit gwizhìt gòo nits'oots'at yeendoo jì' shìk ganlinji'giteedhaa geenjit diinjigidijii.
- h) Nijìn gwà'àn ginjih ihlak googinjik zraih jidii tthak gogwehdineet'oo gwich'i' eenjit dàgwìdiin'e' gogwahtsii chan gwiiniindhan aii guuzhik yee'òk chilitaii nits'oots'at ejùk nakhwah gweedhaa

October 21, 2008

## Northern Saami

### Árktalaš Eamiálbmotgielaid Simposio Romsa, Norga 19. – 21. golggotmánnu, 2008

#### Čoahkkáigeassu

Lei vuosttaš gearddi goas Árktalaš Ráddi lei bivdán álgoálbmogiid searvat dakkár gávnnadeapmái gos álgoálbmotgielaid guovddáš sadii kultuvrra mánggabealátvuoda bajásdoallamis lei háleštallama fáddán. Maiddái lei vuosttaš gearddi ahte álgoálbmotorganisašuvnnat main lea “bisovaš oasseváldi” (*permanent participant*) sajádat Árktalaš Rádis, čadahedje ja jodihedje ná alladáset dáhpáhusa. Deaivvadeapmi (simposio) lágiduvvui Sámis.

Árktalaš Rádi Ceavzi Ovdáneami Bargojoavku (SDWG) lei vuolggaheddjin dán buresmenestuvvan simposio duohkin, ja Salekhard Julggástus 2006 lei addán dasa fámuđusa. Julggástus lei cealkán ná: “Ministerat ovddastettiin 8 árktalaš stáhta, čoahkkanan Ruošša Salekhardii, dovddastettiin Árttisa kulturmánggabealátvuoda, man eambo-go 40 iežá álbmoga, kultuvrra ja giela ovddastit ....., oalgguhit Láhttostáhtaid ja eará bealaláččaid doarjut Árttisa mánggabealátvuoda ja ovddimustá sealluhit ja ealáskahttit álgoálbmogiid gielaid”. Inuit Circumpolar Council ovtta Sámerađi báikkálaš ovddasteaddin čadahedje Romssa simposio. Maiddái Gwich’in Council International, Russian Association of Indigenous Peoples of the North (RAIPON), Arctic Athabaskan Council ja Aleut International Association adde návccalaš doarjaga lágideapmái. Canada Ráđdehus lei njunnožis veahkeheamen ja doarjumin simposio ráhkkaneari ja ollášuhtima.

Simposioi bohte 84 oasseváldi ja dáid gaskii lohkojedje maiddái Árktalaš Rádi *bisovaš oasseváldi*, lahttostáhtaid ovddasteaddjit ja eará geain lei beroštupmi álgoálbmotgielaid sajádahkii ja rollii. Beavvi ovdal virggálaš álggaheami, ledje bisovaš oasseváldi fárus kulturmeanuin gos fállujuvui biđos ja sii besse gullat sámi lávlagiid ja luđiid. Norgga ráđdehus fas seamma beavvi bovdii simposio oasseváldiid vuostáiváldimii.

Viđa simposiočoahkkáneamis, ovtta nuoraidforumas ja oppalaš ságastallamiin, guoskkahalle guosseovdanbuktiid váldosáhkavuorut ja eará oassálastiid sárdnumat, dakkár áššiid go árktalaš álgoálbmotgielaid sajádat ja sojut, álgoálbmotgielaid rašis dili kultuvrra suodjaleamis ja árbedieđuid juohkimis, teknologii ja media neavvun álgoálbmotgielaid ovdánahttimis ja nannemis, ja álgoálbmotgielaid rolla Árttisa luonddu gáhttemis, ja maiddái ráđdehusaid ja álbmogiidgaskasaš organisašuvnnaid geatnegasvuohta lágalaš ovdáneamis ja standárddat mat livčče reaidun álgoálbmotgielaid ovddideamis ja nanosmahttimis.

Oasseváldi juogadedje vuohkaseammos doaibmavugiid go hálestedje ja lihtodalle álgoálbmotáššiin polisiija dahkkiguin ja eará áššedovdiiguin. Loahpalassii sii dohkkehedje dievaslaš árvalemiid mat ávžžuhit Árktalaš Rádi, lahttostáhtaid, álbmogiidgaskasaš organisašuvnnaid ja álgoálbmotorganisašuvnnaid doarjut álgoálbmotgielaid čalgama. Daid evttohusaid gaskkas mat manne Árktalaš Ráđđái, lei bivdda ahte ráđđi dorjjošii dievaslaš árvvoštallama árktalaš álgoálbmotgielaid dilis. Dát livčče buorre geađgejuolgin go giella ovdánahtto ja čalgadanvuolggahemii plánejuvvojit.



Simposio ráhkadii fuopmášahtti vejolašvuoda Árttisa álgoálbmogiidda čalmmustahttit dan rášis oktavuoda kultuvrra ja ceavzi ovdáneami gaskkas, dalle go áigu gohccáhit ja oalgguhit álgagiid (dakkár molsašuddi polisiija hámis ja lassánan vejolašvuoda oláhit resurssaide) Árttisa guovlluid guovddáš berošteaddjiid bealde, ja nu maid jorahivčče doaivagiid duohtan.

Oasseváldit guđde dán gávnnadeami áigumušain ahte sii duođas ráhčagohtet dohko ahte álgoálbmotgielat ain dásovddos bissot Árttalaš Ráđi guovddáš áššin. Sii maiddái deattuhedje ahte dát árvalusat čuožžilahtášedje vuolggaheamiid ja doibmiibidjamiid.

### Árvalusat

- 1) Árttalaš Álgoálbmogiid Giellasiimposio lágiduvvui Romssas, Norggas 19. – 21.10, 2008.
- 2) Ulbmilin lei áigáioažžut ásaheami gos Árttisa álgoálbmogat beasašedje oahppat nubbi nuppis ja ráhkadit anolaš vugiid movt ealáskahttit gielaideaset maiguin dorvvasdivččii searaideaset boahhti buolvvaide. Siimposio lei ožžon fámuđuosa Árttalaš Ráđis, mii Salekhard Julggástusas 2006 oalgguhii Lahttostáhtaid ja eará bealálaččaid doarjut Árttisa kulturmánnagabealátvuoda ja erenoamážit bajásdoallat ja ealáskahttit álgoálbmotgielaide, doarjut Árttalaš Álgoálbmogiid Giellasiimposio ja bivdit buresboahhtima proševttaide dán dehálaš áššin.
- 3) Siimposio deattuhii 5 iešguđetlágán ruossalasti fáttáid:
  - Árttalaš álgoálbmotgielaide dilli
  - Gáhttet diehtu (árbe- ja eará) – álgoálbmot gielaide guovddáš sájjadat
  - Atnuiváldit ođđa teknologiija ja media ovddidit ja nannet álgoálbmogiid gielaide
  - Álgoálbmogiid gielat: dehálaš čoavdagin Árttisa luonddu seailuheamis
  - Láhkaásahusaid ja stándárddaid válbmen álgoálbmotgielaide nanosmuhttimii
- 4) Bohtosat siimposio ságastemiin leat čuoovvovaš árvalusat mat dovddastit ja mat leat njulgejuvvon daid bealálaččaide mat leat oidnojuvvon vuohkaseammosin vástidit ja čáđahit daid evttohuvvon árvalusaid vuolggaheamiid.

### Árvalusat Árttalaš Ráđđái

- 5) Nu go Árttalaš Ráđđi dovddahii Salekhard Julggástusas, Árttalaš Ráđđi doarju ja movtiidahtta álgoálbmotgielaide ealáskahttima. Lea dehálaš doalvut figgamušaid dobbelii go dušše buriid ulbmiliid ráđjai. Daninassii, árvaluvvo ahte Árttalaš Ráđđi:
  - a) Gievruda árttalaš álgoálbmotgielaide dehálašvuoda ovddidettiin ja doarjjodettiin Árttisa álgoálbmogiid sosiála, vuoinnalaš, kultuvrralaš, fysikála (fysalaš) ja ekonomalaš buorredili, ja joatkagin nu maiddái Árttisa ja dan luonddubirrassa.
  - b) Láide ja válbme interregionála, álbmogiidgaskasaš ja ráđdehusgaskasaš doaimmaid searaiduhttit álgoálbmotgielaide anu miehtá Árttisa.

- c) Sustainable Development Working Group (Ceavzi Ovdáneami Bargojoavku) bokte váldá badjelassas árvvoštallat árkatalaš álgoálbmotgielaid, ja dan vuođul hukset govda impárdusa árkatalaš álgoálbmotgielaid dili birra man bokte almmuhivčče boahhteáiggi doibmiibidjamiid maid áigumuššan lea seailluhit gielaid diversitehta (mánnggabealátvuođa) ja virkuivuođa. Dákkár árvalus sistisdoalašii:
  - o čeahkáidusa mas gávdná dohkkehahtti ja dárkilis dáhtaid árkatalaš álgoálbmotgielain
  - o dihto indikátoraid giellauhkáidusain Árttisa oktavuodas mat, jos eai fuomášuvvo, dárbbasit vuolggaheamiid stáhtaid bealde.

Galggašii bidjat erenoamáš vákšuma gielaide mat duodaid leat áitejuvvon dilis.

- d) Go dovddastuvvo ahte nuoraide ferte hukset návccaid vai bastet oasálastit álbmogiidgaskasaš politihkaide ja leat njunnožis gielladutkamis, árvaluvvo ahte Árkatalaš Ráđđi fámuđuhtá Árkatalaš Universitehta (Arctic University) buoridit vejolašvuođaid lonuhallat gielaid vai nuorat servet dutkanovttasbargui mii erenoamážit čatnasa gielaide.

#### Árvalusat Árttisa stáhtaide:

- 6) Dovddastettiin ahte árkatalaš álgoálbmogiin lea vuoigatvuohta ealáskahttit, geavahit, ovdánahttit ja sirdit boahtti buolvvaide gielaset, njálmmálaš vieruideaset, historjjáset, čállinvuogádagaideaset ja girjjálašvuođaset, dalle Árttisa stáhtat berrejit:
  - a) ovttaš álgoálbmogiiguin, čadahišgoahtit mánnggajahkásaš, govdagis, buotbealát ja holistalaš doaibmabijuid, main livččii guhkesáigásaš višuvdna ja bisti doarjja veahkehit álgoálbmotgielaid čálgama.
  - b) vuhtiiváldit juohke giela áidnalunddotvuođa, lobálašvuođa ja árvvu, ja nu maiddáii álgoálbmotgielaid dehálašvuođa álgoálbmotservodagaid dearvvasvuhtii, ovdáneapmái ja buorredillái.
  - c) geavahit vuođđun ON:a Eamiálbmotvuoigatvuođa Julggástusa ja eará áššáiguoski olmmotvuoigatvuođalaš standárddaid ovdánahttit láhkaráhkadusaid, polisiijaid ja prográmmaid mátnannejit álgoálbmotgiela beaivválaš anu buot dásiin, sihke álgoálbmotservodagaid olggobealde ja siskkobealde.
  - d) ráttiseret gávdomisleamen guovlludáset ja álbmogiidgaskasaš reaidduid mat veahkehit suodjalit áitejuvvon gielaide, nugo maid dahket čuovvovaš dokumeanttat: European Charter for Regional or Minority Languages (1992), Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) ja Convention for the Safeguarding of the Intangible Cultural Heritage (2003).
  - e) nannet dan ahte gávdomošii dakkár searalaš luonddubiras gos álgoálbmotgieala hálli olbmot eai bákkohuvvo dahje ferte guoddit gielaset jos galget ceavzit ja lihkostuvvat ruovttueatnama eallimis.....
  - f) álgoálbmogat berrejit cegget ja dikšut iežaset oahppovuogádaga. Álgoálbmotgielaid oahpahuspolisiijat galget sistisdoallat vejolašvuođaid buot álgoálbmogiidda, ja dalle buot jahkedásiide, vai sii olahit ja bisuhit alladáset gelbbolašvuođa eatnigielasteaset. Oahppopolisiija galgá dasalassin mieldesbuktit vuogádagaid ja álgagiid ja bisuhit álgoálbmotlaš oahpaheaddjiid buot dásiin. Erenoamážit galgá fuolahuvvot dakko ahte čadahuvvojat alladáset álgoálbmotlaš guovttegielat polisiijat.

- g) doarjut ON-systema figgamušaid movttiidahttit ja ovddidit álgoálbmotgielaid ja ásahecegema mii dorjjošii dáid figgamušaid.
- h) doarjut figgamušaid mat dovddastit gielaid ovdánahttima, oahppoplánaid ovddideami ja standárddahttima go árkatalaš álgoálbmogiid oahpahuseiseválddit, giellaguovddášat dahje kommišuvnnat vuolggahit dákkár ráhčamušaid.
- i) dorvvastahttit ahte Árkatalaš Ráđđi juolluda dárbbášlaš resurssaid vai dohkálaš dássi oláhuuvvo álgoálbmogiid ja stáhtalaš váldoservodagaid gaskii, nu ahte álgoálbmotgielat ja kultuvra seilot, ealáskahttojit ja ovdánit, ja maid ahte ruhtadárbu boaittobeali guovllui prográmmaid ja prošeavttaid čađaheapmái dovddastuvvo.
- j) fuolahit dan ahte árkatalaš álgoálbmotgielat čadagaskka geavahuvvojit luondduvalljiid hálddašeamis báikkálaččat, guovlluid dásis, riikka dásis ja álbmogiidgaskasaččat.
- k) fuolahit ahte árkatalaš stáhtat ja duovdagiid, guovlluid ja álgoálbmogiid ráđđehusat dorjot álgoálbmotgielaid seailluheami, nannema ja ovdáneami.

**Árvalusat ON-systemii ja ON Bisovaš Forumii Álgoálbmotáššiin (UN Permanent Forum on Indigenous Issues) ja UNICEF ja eará ráđđehusgaskasaš organisašuvnnaide:**

**7) ON-systema ávzzuhuvvo vuolggahit čuovvovaš doaibmabijuid:**

- a) Dovddastettiin álgoálbmotgielaid dehálašvuoda álgolbmogiid identitehta ja kultuvrra suodjaleamis ja ovddideamis, ja vuhtiiválddedettiin árkatalaš álgoálbmotgielaid mánggabealát valljivuođa, dalle álbmogiidgaskasaš servodat galggašii ON:a bokte, ávžžuhuvvot válbmet soahpamuša (konvenšuvnna) mii suodjalivčče ja movttiidahtášii álgoálbmogiid gielaid. Dákkár soahpamuš sistisdoalašii anolaš eavttuid maid vuodul dovddastivčče ja čielggadivčče uhkiduvvon gielaid, ja geáhčadivčče movt dáid eavttuid sáhtašii heivehit guhtege láhkai sierralas oktavuođain;
- b) UNESCO-bargu ráhkadit stándárddaid-hábmema instrumeanttaid, galggašii diedihuvvot almmolaččat ja leat rabas Árkatisa álgoálbmogiidda ja Árkatisa stáhtaide vai boadášii ávkin bárggus ásahe heivvolaš mekanismmastándárddaid miehtá Árkatisa;
- c) UNESCO berrešii doarjut, vuoinjalaččat ja ruđalaččat, árkatalaš álgoálbmogiid ráhčamušaid čadahit stándárddaid válbmendoaimmaid ja polisiija ovddidanprográmmaid; ja
- d) UNEP; UNFCC ja nuppit ON- ja ráđđehusgaskasaš organisašuvnnat mat barget dálkkádatrievdama ja sullasaš birasáššiguin, berrejit dovddastit ja váldit lihtodemiide ja mearrádusdakhkamiidda mielde dan ahte sii buorrinváldet álgoálbmotgielaid dehálašvuoda go árbedieđut ja impárdusat sáddejuvvojit viidáseabbot ja mat leat guovddáš ja fuopmášuhtti ádat dalle go dálkkádatnuppástusa váikkuhusat Árkatisas galget dustejuvvot. Dasalassin bivdojit dákkár organisašuvnnat joatkit dohkkehit ahte álgoálbmotgielat leat dehálaš áhtan Davvi guovlluid ceavzi ovdáneamis, ja báikegottiid buoredili bagadusčuovgan.

**Árvalusat Árkatisa Álgoálbmogiidda (ovttatolbmuide ja servviide)**

**8) Árkatisa álgoálbmogat galggašedje:**

- a) Oalgguhit ovttasbarggu álgoálbmogiid ja ráđđehusaid gaskkas, sihke guovlluid, sisriika ja álbmogiidgaskasaš dásis ja dovddastit dan mávssolaš oasi maid álgoálbmotgielat addet sosiála, kultuvrralaš ja ehkonomálaš jáválašvuhtii Árttisa birrasiin.
- b) Ávžžuhit álgoálbmogiid jodiheaddjiid addit ovdasaji álgoálbmotgielaide.
- c) Dáhkidit ahte Árttisa boahtti buolvvat nagodit seailluhit ja riggudit dáid gielaide, ja dáhpáhuvašii ea. ea. ná:
- guovddášii bidjat buolvvaidgaskasaš álgoálbmotgiela sirddašeami;
  - dakkár karriera vejolašvuodát ovddiduvvojit mat gáibidit čehppodaga ja álgoálbmotgiela geavheami;
  - ráhčamusat dahkkojit oazžut geavahit álgoálbmotgiela juohke dáhpáhusas beaivválaš eallimis;
  - válbmejuvvojit álšagis vuogádagat mat movtiidahtášedje oahpuvárdima ja álgoálbmotgielaide geavaheami;
  - dohkkehit ođasmahtti vugiid movt geavahit álgoálbmotgiela.
- d) Válljet ja ovddiidit, doarjjan, dábálaš cuvkkahagaid strategiija ja dakko bokte nanosmuhttit guovlluid- ja álbmogiidgaskasaš dieđuidjuogadeami ja dárbbášlaš neavvuid. Dát livčče maidái giela ceavzinstratgiijan, árvvusanedettiin giellacuvkkohaga mánggabealátvuoda.
- e) Ovddidit ja ágáioažžut fámoláš oahpahanprográmmaid ja -ávdnasiid álgoálbmotgiela, -kultuvrra, álgoálbmoga sosiála ja politihkalaš historjjá váras, ja oalgguhit hutkás dovddahemiid álgoálbmotgillii, anedettiin sihke ovdešáiggi ja ođđa mediijaid.
- f) Dorvvastit dan ahte hálldašeaddji ásašusat telekommunikašuvnna birrasiin dovddastit ja árvvusatnet álgoálbmotgielaide polisiijaineaset ja politihkalaš mearrádusaid dahkamiineaset vai fidnašuvvašii seammadáset bálválaš álgoálbmogiid báikegottiide.
- g) Álggahit vuogádagaid diehtujuohkima váras, buoremus geavadiid, ja árvalusaid Árttisa álgoálbmotgielaide ja dasa movt árvvoštit ja meroštit evttohuvvon árvalusaid.
- h) Átnit vuoigatvuoda suodjalit iežas kultuvrra oktasaš máhtu, mearihis mađi almmusteami ja olggosaddima vuostá dalle go dutkamušat dálkkádatnuppástusas čáđahuvvojit.

## Eastern Saami

Арктика вуаннтас ӕллмӕ конференция ктлӕ баяс.  
Тромсӕ, Норвегия  
2008 ыгъ рхгкӕмман 19 пгйвесът 21 пгйв райя.

Тӕххтмуж.

- 1) 2008 ыгъ рхгкӕмман 19 пгйвесът 21 пгйв райя Тромсӕ ланӕсът (Норвегия) мхнӕ Арктика вуаннтас ӕллмӕ конференция ктлӕ баяс.
- 2) Конференция шурьмусс твй – кӕххт вуанчнӕ Арктика вуаннтас ӕллмӕ шврр собӕр лыххкӕ ныдтс, касът сыйй вуанчӕнс лыххкӕ тжесъ ктлӕ туаррьемъ я пайнӕмъ твет лыххкӕ пыннем гуӕйке я кӕсстӕ пуӕдтӕй пуллдӕгӕ райя. Конференция вуӕйймууж лийӕнс мӕдтма Арктика Советӕнс (Ӕхтнӕгӕнс) тжесъ Салехардскӕ деклациясът (2006) коадчӕ лӕнӕтс, вӕлльтсӕтс вуӕзъ Советӕсът, я мудта тӕдтлушъетс туаррьӕ Арктика югкӕ культуратс, пӕрӕ цгӕдӕкӕ, вӕкӕхӕ пыннӕ я пайнӕллӕ вуаннтас ӕллмӕ ктлӕтс, вӕкӕхӕ выгкӕ Конференция я тӕлӕксӕллӕ пуӕдтӕй проектӕтс тӕнна шврр лыгкӕсът.
- 3) Конференция лзий лыххкма выд югкӕналшӕм, ноа хххътӕ корнӕдтма темае нхмме.
  - Арктика вуаннтас ӕллмӕ ктлӕ куллмушшӕ
  - Арктика вуаннтас ӕллмӕ ктлӕ шурьмусс твйй - пыннӕ традиционнӕ я мудта тгдӕтс.
  - Оаннмушш ӕдт технологиятс я соӕгӕтс кӕннстсӕтс вуаннтас ӕллмӕ ктлӕтс ктххъпса оӕнтшӕм я роӕвӕнӕм гуӕйке стн вӕзетс.
  - Вуантас иллмӕ ктл ли шврр твйй туаррьемъ я пыннем вӕрӕсът пугк тӕнн, ми ли Арктикесът.
  - Законӕ лыгкант я вхӕхӕллӕм пыммъге юртант туаррьемъ я пайнӕмъ гуӕйке вуаннтас ӕллмӕ ктлӕтс.
- 4) Конференциясът сӕррнмуужӕнс выййтма кунтӕнс шхннстӕнс тӕххтмуж, кӕвӕся тӕдтлушӕй лӕнӕтс, кугк лугкӕюввӕв гна штххтӕй ктххчӕмъ я тӕлӕкӕмъ гуӕйке аннтма лыгкӕтс.

### Арктика Совет (Ӕхтнӕг) гуӕйке тӕххтмуж:

- 5) джесъ Салухардскӕ декларациясът Арктика Ӕхтнӕгк мӕдӕ быдтӕй туаррьӕймууж я пайнӕллмууж Арктика вуаннтас ӕллмӕ ктлӕтс. Шврр лыххк ли ӕйй лышшӕ сӕррнӕ пврӕ юрткӕтс, ноа я тӕлӕксӕллӕ стнӕтс лыгкӕнс. Тӕнн гуӕйке Арктика Ӕхтнӕгка тӕтӕтс:
  - a) Арктика ӕллмӕ ктлӕтс вӕкӕхӕ шурӕльт пайнӕмууж пхйель тхйт ӕллмӕ социӕбнӕ, духовнӕ, культурнӕ, физическӕ я ӕкономическӕ пврӕр зл туаррьӕймууж я роӕвӕнӕмууж, тӕнн гуӕйке Арктика гмьне я ми ли пырр син быдт пыннемвуд.
  - b) Пуӕраст вгкӕхӕ кӕскӕсът регионалнӕ, кӕскӕсът ӕллмӕ я кӕскӕсът правительственнӕ лыгкӕтс, чиннма коамьтнӕм гуӕйке Арктика вуаннтас ӕллмӕ ктлӕтс оаннӕ ӕммп регионӕсът.



- с) Лыххкэй иллмэтуххк (ктххчей пайнэм роавасвуд) вгкхемужэнс выгкэ ктххчмуж тдтэмь гуэйке Арктика вуаннтас өллмэ ктлэts твльемуж я оаннсмуж, ми аллк вгкхе пуэдтей лыгкэts, чиннма туаррье стн гнасвуд я пвррь лыгкэts . Цзллка ктххчмушш оанн тджьсесь:
- Копчант оайххкверьт ввийк сяррнмужэts Арктика вуаннтас өллмэ адтъя ктлэ куллмуж;
  - Ввзье ввийк тзххтэдтмуж таввял ктлэts, кугк коаввнмэнс стнэts вуайй кёссе мтлэтьэсь быдтей тветс ланс белът.

Пассьтлэнне быдт ктххче ктлэts, кугк ённмусс лев тзххтэдтмужэ влленс.

- d) Мтдте нвраш вуэзь кэскэсьтолмэ политекасьт я авьтэмбелът идзмэнс ктлтедэts, мыйй тэххтэпь Арктика эхтнэгка аннстэ, Арктика университетдэ коамьтнэ ктлэ гуэйке вуайххуввэм тветс я вэл гна коаххче нвраш ввийк кэскэстолмэ хххтса ктлтедэts идзем эххтса тветс.

#### Тэххтмуж Арктика лэнэts:

- 6) Мтдтэ Арктика вуаннтас өллмэ быдт моацхэ тжесь твгкенс вуэйимуж моацхэллэ оанне, пайнэллэ я аннстэ пуэдтей пуллдэгэts тжесь ктлэts, моаййнсэts, историяts, кырьетс я литература, Арктика лэнэts:
- a) хххтса лыгкэсьts вуаннтас өллмэгуэйм кырьйхе я тлльксэллэ гннэыгкса лыгкэ программатс туаррьемь гуэйке Арктика вуаннтас өллмэ ктлэts пайнэмууж югке гоарренс хлтнэмуужэнс лыххкэм гуэйке эвтэс.
  - b) Лёгкэ Арктика югке ктлэ пвррьвуд, законнвуд тэсьт шэ тхйт ктлэ швррвуд пыннем гуэйке ттррвасвуд, пайнэmvуд я вуаннтас өллмэ пвррь зл.
  - c) Оанне ООН Декларация вуаннтас өллмэ правае баяс я мудта өллмэе югке праватс, кийт оанне законэ пымьгэts, политика я программатс роавьнэм гуэйке, югкепийве Арктика ктлэts оаннсменс, коххт кэскэсьт вуаннтас өллмэ, ныдтс э мудта гуэйке.
  - d) Мтдте тәррьмья региональнэ я кэскэсьтолмэе инструментэts, кугк ктлэts вёкхе пзллшэ, поабпха тзххтэд вуэлла эфтэсьт региональнэ ктлэts Европейскэ хартия я ваннс өллмэ ктлэts (1992). Соаррндэдтмушш пыннемь я кыххьтэмь баяс югке культурнэ тветс я (2005) я соаррндэдтмушш пыннемь баяс тэнн нематериальнэ культурнэ антант вай вальтант (2003).
  - e) Лыххкэ хххтса зллмуж климат, касьт Арктика өллмэ ев юртче кудтлэ тжесь ктл, а юртченс вуаннче кунтэts хххтса злэсьт.
  - f) Вуаннтас өллмэ тджьнэсь вуайченс лыххкэ я ктххче, иххпэмвуд наль. еххпэм программа вуайченс аннстэ вуэйимуж югке вуаннтас өллмэts ённэ-ванас сыйе алкченс вуанчнэ пуэраст бххпэ тжесь ктл сяррнэм райя югке баяс бххпэм политика чинахч механизмэts я стимулэts чиннэм я пыннемь гуэйке бххпэts тжесь вуаннтас өллмэнс оалкхэжэсьт югке хлесь бххпэм гуэйке.Пэрьмуссе пассьтлэнне быдт хнтлэ ктххчмуж чпелът бххпэ вуаннтас өллмэts, сяррнэts кудтс ктлэ.
  - g) һнтлэ тваррьимуж ООН сун лыгкэts вуаннтас өллмэ ктлэts туаррьименс я пайнэллмэнс, а ныдтс шэ лыххкменс тэнн гуэйке быдтэй инструментэts.



- c) Лыххкэ тжъ ктл тгдтмуж я сѳн пврнэмуж пуэдтѳй пуллдэгэгуѳйм пхйель мугка инструменты кѳххт:
- Аннстэ ктл нврр пуллдэгэts;
  - Лыгк ѳннэв тжъ ктл тгдтмуж;
  - Ёна оанне тжъ ктл югке пѳйв;
  - Лыххкэ механизмэ, кугк пѳххкэв тжъ ктл я оаннѳ сун;
  - Тѳдтѳ лыгк сѳетс вуаннтас ѳллмэе тжъ ктл тѳдсханна
- d) Лыххкэ ктлѳтс воѳлшэмуж кѳскѳсѳрегиональнэ я кѳскѳсѳтилмэе вуайхемь соѳгѳтс я материалѳтс роѳвнэм гуѳйке, вѳкѳхе оаннѳ тхйт ктлѳтс, гу ктл зллхэмь стратегия, олмняххѳтѳй Арктика вуаннтас ѳллмэе югке ктлѳтс.
- e) Лыххкэ я элмсэллэ вуаннтас ѳллмэе ктлѳтс ѳххпэм чѳпесь програмае я материалэ баяс, культурнэ, социальнэ я политическэ история; мѳдтѳ кырѳетс тжесь ктлѳе лыххкма киххт традиционнэ, ныдтс э адѳъя методикае вѳххѳвудѳнс.
- f) Соѳгнэ вуаннтас ктлѳтс мѳдтмуж я олмняххѳтмуж стнѳтс политикасѳт, органэ пыйнэмужѳнс тѳнн вѳрѳсѳт, вуаннтас ѳллмэ вуайченс воѳллтлэ тѳвѳтаррв лыгкѳтс.
- g) Лыххкэ я тзѳтхэллэ сѳррнѳй, вуайхэллэм лыгкѳнс я тѳххтмужѳгуѳйм механизмѳтс, кѳскнѳй Арктика вуаннтас иллмэе ктлѳтс, а ныдтс шѳ кунтѳ ѳрѳвэ механизмѳтс, тлѳксэллѳетс хннтлѳй тѳххтмужѳтс.
- h) Оаннемь гуѳйке тжъ культура хххтсѳ тгдѳтс идзѳм пѳль пзллшѳм вуаянт пыййма грк вуайхэллэм нхмме ѳнас мушшлѳмѳсѳт я киммткѳнне элмсаххѳтмесѳт.

## Russian

### **Симпозиум по языкам коренных народов Арктики Тромсе, Норвегия 19 – 21 октября 2008 г.**

#### **Краткий обзор**

Арктический Совет впервые собрал коренные народы на симпозиум, посвященный важной роли коренных языков в деле поддержания культурного разнообразия. Также впервые организаторами и ведущими этого крупного арктического мероприятия стали организации коренных народов, обладающие статусом «постоянных участников» Совета. Встреча прошла в Сапми, Саамиланд.

Прошедший с успехом Симпозиум проводился по инициативе Рабочей группы по устойчивому развитию Арктического Совета (SDWG) в рамках выполнения Салехардской Декларации 2006 года, которая гласит: «Министры, представляющие восемь арктических государств, собравшиеся в Салехарде (Россия) и признающие культурное разнообразие Арктики, представленное более чем 40 отдельными народами, культурами и языками... призывают государства-члены и другие стороны поддерживать культурное разнообразие Арктики и уделять особенное внимание поддержке и оживлению языков коренных народов».

Симпозиум в Тромсе был организован Инуитским Циркумполярным Советом при местном участии Совета Саами и мощной поддержке Международного Совета Гвичин, Российской Ассоциации коренных и малочисленных народов Севера, Арктического Совета атабасков и Международной Ассоциации алеутов. Правительство Канады сыграло особенно ценную роль в продвижении и поддержке планирования и проведения Симпозиума.

На Симпозиум приехали 84 участника, в том числе представители постоянных участников Арктического Совета, делегаты, представляющие государства-члены, и другие стороны, интересующиеся состоянием и ролью языков коренных народов. За день до начала рабочих встреч участники побывали на культурном мероприятии, где их угощали супом из оленины и познакомили с пением и шутками саами. В этот же день участников симпозиума пригласили на прием по приглашению Правительства Норвегии.

В своих выступлениях на пяти сессиях симпозиума, на молодежном форуме и в общих обсуждениях докладчики и другие участники поднимали следующие темы: состояние и тенденции языков коренных народов Арктики, критическая роль коренных языков в защите культуры и передаче традиционных знаний, технологии и средства информации как важнейшие инструменты продвижения и укрепления языков коренных народов, роль коренных языков в охране арктической природы и роль правительственных и международных организаций в разработке законодательства и стандартов, призванных продвигать и закреплять положение языков коренных народов.

Участники обменялись лучшими практическими подходами, дискутировали с экспертами и ответственными за политику в этих вопросах, и приняли всеобъемлющий набор рекомендаций,

призывающий Арктический Совет, государства-члены, международные организации и организации коренных народов поддерживать оживление языков коренных народов. Одной из рекомендаций Арктическому Совету стал призыв поддержать комплексную оценку состояния коренных языков Арктики, которая может стать основой для планирования мероприятий по продвижению и оживлению языков.

Симпозиум предоставил прекрасную возможность коренным народам Арктики выдвинуть на первый план критическую связь между культурой и устойчивым развитием, стимулировать практические шаги (изменения положений политики и повышение доступности ресурсов) ключевых игроков всего арктического региона и превратить надежды в реальность.

Участники уезжали со встречи исполненные решимости и дальше сохранять приоритетность языков коренных народов в Арктическом Совете и гарантировать воплощение в жизнь рекомендаций.

## РЕКОМЕНДАЦИИ

- 1) С 19 по 21 октября 2008 года в г. Тромсё (Норвегия) состоялся Симпозиум по языкам коренных народов Арктики.
- 2) Задача симпозиума состояла в том, чтобы обеспечить представителям коренных народов Арктики форум, на котором они могли бы поделиться опытом и разработать практические способы поддержки и развития своих языков с целью сохранить их для будущих поколений. Полномочия симпозиума были одобрены Арктическим советом, который в своей Салехардской декларации (2006) призвал государства, входящие в Совет, и другие заинтересованные стороны поддерживать культурное разнообразие Арктики, в частности – способствовать сохранению и развитию языков коренных народов, содействовать проведению Симпозиума и осуществлять дальнейшие проекты в данной важной области.
- 3) Симпозиум был посвящен пяти различным, однако взаимосвязанным темам:
  - Состояние языков коренных народов Арктики
  - Решающая роль языков коренных народов Арктики для сохранения традиционных и других знаний
  - Использование новых технологий и носителей информации для популяризации языков коренных народов и укрепления их роли
  - Языки коренных народов как важное орудие сохранения окружающей среды в Арктике
  - Разработка законов и нормативных актов для поддержки и развития языков коренных народов
- 4) Результатом обсуждений на Симпозиуме явились нижеследующие рекомендации, обращенные к заинтересованным сторонам, которые считаются наиболее подходящими для рассмотрения и осуществления предлагаемых мер.

**Рекомендации для Арктического совета:**

- 5) В своей Салехардской декларации Арктический совет признал необходимость поддерживать и развивать языки коренных народов Арктики. Важно не только выражать добрые намерения, но и реализовать их на практике. В связи с этим Арктическому совету рекомендуется:
- a) Содействовать повышению важности языков коренных народов Арктики путем поддержки и укрепления социального, духовного, культурного, физического и экономического благосостояния этих народов, для чего необходимо, в частности, бережное отношение к Арктике и ее природе.
  - b) Активно способствовать межрегиональной, международной и межправительственной деятельности, направленной на расширения использования языков коренных народов Арктики во всем регионе.
  - c) С помощью Рабочей группы по устойчивому развитию провести исследование с целью составить полную картину состояния языков коренных народов Арктики, что будет способствовать дальнейшей деятельности, направленной на поддержание их разнообразия и активной роли. Упомянутое исследование должно включать:
    - Сбор достаточного объема точных данных по нынешнему состоянию языков коренных народов Арктики;
    - Определение конкретных показателей угрозы арктическим языкам, которая в случае ее обнаружения должна влечь за собой соответствующие меры на государственном уровне.
- Особое внимание следует обратить на языки, находящиеся под наиболее серьезной угрозой.
- d) Признавая важность участия молодежи в международной политике и передовых лингвистических изысканиях, мы рекомендуем Арктическому совету поручить Арктическому университету расширить масштабы языковых обменов и более активно привлекать молодежь к конкретному международному сотрудничеству в области языкознания.

**Рекомендации государствам Арктики:**

- 6) Признавая за коренными народами Арктики право восстанавливать, использовать, развивать и передавать будущим поколениям свои языки, устные предания, истории, письменность и литературу, государства Арктики должны:
- a) В сотрудничестве с коренными народами разрабатывать и осуществлять многолетние комплексные программы мер по поддержанию развития языков коренных народов Арктики в рамках всестороннего подхода, основанного на долгосрочной перспективе.
  - b) Признавать уникальность, законность и ценность каждого из языков Арктики, в том числе важность этих языков для охраны здоровья, развития и благосостояния коренного населения.
  - c) Использовать Декларацию ООН о правах коренных народов и другие стандарты соблюдения прав человека в качестве основы для разработки законодательных актов, политики и



программ, укрепляющих повседневное использование языков Арктики на всех уровнях, как среди коренного населения, так и в иных контекстах.

- d) Ратифицировать существующие региональные и международные инструменты, которые способствуют защите языков, находящихся под угрозой, в том числе Европейскую хартию по региональным языкам и языкам национальных меньшинств (1992), Конвенцию об охране и поощрении разнообразия форм культурного самовыражения (2005) и Конвенцию об охране нематериального культурного наследия (2003).
- e) Обеспечить общественный климат, в котором носители языков Арктики не будут вынуждены отказываться от родного языка, чтобы добиться успехов в жизни общества.
- f) Коренные народы должны самостоятельно создавать и контролировать системы своего образования. Учебные программы должны обеспечивать возможность любым представителям коренных народов вне зависимости от возраста добиваться успехов в освоении родного языка и свободном владении им. Политика в области образования должна включать механизмы и стимулы для подготовки и сохранения преподавателей из числа коренных народов на всех уровнях обучения. Особое внимание следует уделять обеспечению качественного двуязычного образования для коренных народов.
- g) Оказывать поддержку ООН в ее работе по поддержанию и развитию языков коренных народов, а также разработке и внедрению соответствующих инструментов.
- h) Поддерживать работу органов просвещения, лингвистических институтов и комиссий народов Арктики по развитию родных языков, разработке учебных курсов и стандартизации.
- i) Обеспечить выделение странами Арктического совета необходимых ресурсов для достижения подлинного равенства между коренными и более многочисленными народами в области сохранения, развития и популяризации языков и культуры коренных народов с учетом расходов на реализацию программ и проектов в отдаленных районах.
- j) Языки коренных народов Арктики должны всегда применяться при решении вопросов природопользования на местном, региональном, национальном и международном уровнях.
- k) Арктические государства, органы территориального, регионального управления, а также органы самоуправления коренных народов должны поддерживать сохранение, развитие и укрепление языков коренных народов Арктики.

**Рекомендации системе ООН, включая Постоянный форум ООН по вопросам коренных народов, ЮНИСЕФ и другие межправительственные организации:**

- 7) Мы призываем систему ООН принять нижеследующие меры:
  - a) Признавая важность языков коренных народов Арктики в деле защиты и развития национального характера и культуры этих народов, а также учитывая разнообразие и богатство данных языков, международное сообщество с помощью ООН должно разработать конвенцию по защите и поддержке языков коренных народов. Подобная конвенция включала бы критерии отнесения того или иного языка к группе языков, находящихся под угрозой, а также методику применения этих критериев в зависимости от контекста.

- b) Мы просим ЮНЕСКО предоставлять коренным народам Арктики и государствам Арктического совета информацию о подготовке инструментов, определяющих различные стандарты, что помогло бы внедрению надлежащих механизмов стандартизации во всей Арктике;
- c) Мы просим ЮНЕСКО оказывать интеллектуальную и финансовую поддержку коренным народам Арктики в разработке программ стандартизации и подготовке политики;
- d) ЮНЕП, Рамочной конвенции ООН по изменению климата, другим межправительственным и международным организациям под эгидой ООН, занимающимся вопросами изменений климата и соответствующих изменений в состоянии окружающей среды, рекомендуется признавать и учитывать важность языков коренных народов в деле передачи традиционных знаний и концепций, являющихся неотъемлемым компонентом понимания и реагирования на влияние изменений климата на Арктику. Более того, мы просим эти организации по-прежнему признавать коренные языки в качестве существенного компонента устойчивого развития на Севере и показателя благосостояния коренного населения.

**Рекомендации представителям коренных народов Арктики (лицам и организациям)**

**8) Коренным народам Арктики следует:**

- a) Содействовать сотрудничеству между коренными народами и органами государственного управления на национальном, региональном и международном уровнях в деле признания того важного вклада, который языки коренных народов вносят в социальное, культурное и экономическое процветание Арктики.
- b) Убеждать своих лидеров в первостепенной важности языков коренных народов.
- c) Обеспечить владение родным языком и его совершенствование будущими поколениями коренных народов Арктики, в том числе путем таких инструментов, как:
  - o Передача языка молодому поколению;
  - o Разработка возможностей служебной карьеры, требующих владения родным языком;
  - o Максимальное использование родного языка во всех сферах повседневной жизни;
  - o Создание эффективных механизмов, которые стимулировали бы изучение родного языка и пользование им;
  - o Усвоение нетрадиционных видов использования языков коренных народов.
- d) Осуществить выбор стандартных диалектов для укрепления межрегионального и международного обмена информацией и материалами, содействовать использованию этих диалектов в качестве стратегии выживания языка, включающей уважение к разнообразию диалектов коренных народов Арктики.
- e) Разрабатывать и пропагандировать эффективные программы и материалы для обучения языкам коренных народов Арктики, культурной, общественной, социальной и политической

истории; поощрять творческое самовыражение на родных языках с помощью как традиционных, так и современных методов.

- f) Добиваться признания коренных языков и уважения к ним в политике и решениях органов, регулирующих теле- и радиовещание, с тем, чтобы коренные народы получали полноценное обслуживание.
- g) Создавать и внедрять механизмы передачи информацией, обмена опытом и рекомендациями, касающимися языков коренных народов Арктики, а также механизмов оценки результатов выполнения предлагаемых рекомендаций.
- h) Пользоваться своим правом на защиту коллективных знаний родной культуры от массовой публикации и распространения в ходе исследований, посвященных изменениям климата.

21 октября 2008 года





[illegible]

- [illegible]

[illegible]

6. ልዩ ስራ ለማግኘት ለሚችሉ ሰራተኞች ለሚከተሉት ምክንያቶች ለማሰባሰብ ይችላሉ፡
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## Niigux Western Aleut dialect

Chugum Hadan Kadaangim Tunungis Maqaxsii  
Tromso, Norway  
19-21 Chngulim Tugidaa 2008

Hi}aqas signangis

Wan itanginaaguzax Chugum hadan kaznaa angaginas kalaxtal as ngiin tunuxtal ama mataliin tunungis ama mataliin angagiilanas hadangiin tununas suvraaniyagil akus hamamanas. Aasal itaanginax chugum hadan kaznaa angaginaagamagingis agatingis txidix kalaxtal matalgaagis hixtanax. Chugum hadan angaginangis huzugaan hamang anangis akux wan suvraaniyagix aguxtannas. Wan manangis Sapmi asxuunulax Saamiland ilan akux hagumanas.

Wan suvraaniyaagamagi{ malgaa}is agatingis atxaxtnas Chugum hadan kaznagan awanangis (SDWG) haman malganax Salekhard Declaration, 2006 slugan ilan. Wan malganax wan hixtakus: Tulus qamchiing Chugan hadan tanaxtanangis ilaan chugum hadan haqatakus mal gumalganax. Kasakam Tanaa Salekhard asaxtaa ilan akux suvraaniyagil sichidam hatix chugum hadangis angaginangis angagiisingis ama tunungis hagitalgaaxtax akux anuxtal hamamanas axtakus. Kazanalagus ama haman kidunas Chugum hadan tunungis ama angagiisingis kayututalgaaxtax qulaan akus hagumanas axtakus.

Haman Tromso suvraaningis akux wakus kaznas aguxtachxinas axtakus, Circumpolar Council, Saamii Council, Gwich'in Council International, Russian Association of Indigenous Peoples of the North, Arctic Athabaskan Council ama Aleut International Association. Ama Tanalgum Canada asa{taa agacha suvraaniyax ama hamang matalgaagan aqas kiduusaaguzanax a{tana{.

Wang Suvraaniya{m ilan Qamchiingidim hatix siching angaginas hnuxtatanangis hnuxtaqaa. Hamaax angaginas Chugum hadan kaznangis ilaan angixtangis hamang anas ama Tanalgum angaginangis, ama hamang angaginas tunus agacha matanangis haqataatungis ilaxtangis hamang anas.

Suvraaniyagim kadan hawakus angaginas qagaxsigil angunaa angagiisidix ukuxtachxinas axtakus. Agiitingis itxaygim chaxsaa ama Saamii aliyuuknam tunungis and angachagisnikangis angaginas ngiin kamgax aguxtanas. Kaznagux Norway asaxtaa akux wan qagaxsix hamang angalix aguxtachxinax.

Hamakus tunuxtanax Chaang aakax ilan sugangis agunangis ama tunuxtaagamagis ilan hamang angaginas chugum hadan tunungis matalganangis hadan tunuxtanax axtakus. Mataliin angagiisingis hagitalgaaxtax ilaxtaa hadan tununas axtakus. Matal angagiisingis ilaxtal hamakus idaxtaatanangis wayaam hawakus mataliin tunuxtachxinas ilaxtaa suxtal ukuchxiixtas hadangiin tununas axtakus. Mataliin Chugum hadan angagiisingis ama haqataasingis akus sugangis haqanangis ngaan matalgaaxtax anuxtal akus hamamanas. Wayaam hawax kampyuutas ama mataliin anangis hixsaalanangis ilaxtangis akus qulaan hagumanas axtakus. Unangas ama Chuxchas tunudix hikitikus mal mataliin qigulgal ama hamang matalgaaxtax mal aniqdus haqanangis tunudix hikitlagaaxtax akus quliin hugumakus. Chugum hadan tunungis suxtal tanax hagitaagan qulaan akus tunudix kayutigaa{tax akus anuxtakus. Tanalgus ama Tanam amaaxtangis chugum hadan tunungis kiduxtal aguun tanadix tunudix ilaan suxtal txidix sismiigan agikux.

Angaginas hamang anangis anagis awanangis hadan tunuxtal hawakus magaagis hixtanas chugum hadan maagis atxaxtinax axtakus. Chugum hadan angaginangis matalgaagis ngaan hixtakus maalal bumaagim kugan agikus. Tunudix kayututilgaaxtax anuxtakus. Al Kaznalgus kidul aguun taaman wan malgaagan hixtakus. Chugum hadan kaznaa chugum hadan tunungis kidulgal hagitaaxtax anuxtakus. Chugum hadan tunungis hagitalgaatax qulaan akux suvraaniyagikus.

Wan suvraaniyaginas chugum hadan angaginangis ngaan mataliin angagiisingis hagitaagan aqangis ngaan hixtal angichkaadaasagan hixtal hugumaasakungis. Chugum hadan angagingis kudulgazalakas mal kaznas kidunangis haqatakan kiduuxtax anuxtakus.

Angaginas hamaax txidix atxinangis Chugum Hadan Kaznaa ngaan tunudix agacha angagitalgaaxtax anuxtakus. Awala txidix hagatalan maaxtas anuxtakus.

#### Anuxtalghanas

1. Chngulim Tugidaa 19-21 2008 kugan Chugum Hadan Tunungis Suzraaniyaa Tromso, Norway ilan matanas.

2. Chugum Hadan Angaginangis akus ilamchix txidix achigaxtal mataliin tunudix kayututal haxisxaaxtax akux aniqdudix ngaan anuxtal hagumakus. Wan Suvraaniyalgux Chugum Hadan Kaznaa akux hakus malgaaxtax anuxtakus. Haman Salekhard Declaration 2006 ilan hadan tunuxtaqadix Kaznalgus ama Hamang txidix kiduukanas tunudix ama angagiisidix ukuzuusaaxtas ama kiduxtal angagitaaxtax akux anuxtakus. Chugum Hadan Tunungis Angaginangis tunudix kidugal hagitalgaaxtax inaxtalakan awasaaxtax anuxtakus.

3. Wan Suvraaniyax chaang anangis ukul txidix hadaangixtakus.

- Chugum hadan tunungis matanangis
- Chugum hadan angaginangis haqatanangis chxagalagaaxtax ama tunungis huchuugitagaaxtax anuxtakus
- Wakus masinas suganangis ama matal anagis ukuchxilghanas suxtal tunudix kudulgaaxtax anuxtakus.
- Chugum hadan tunungis suxtalgal chugum hadan tanangis kayututalgaaxtax anuxtakus
- Kaznas Chugum hadan tunungis suxtal matagaaxtas ilaxtangis hadangixtalgaaxtax anuxtakus

4. Wan Suvraaniyax ilan hitnas akus tunuxtaasaqadix ama anuxtalghanas hamakus angaginas txidix kiduukanangis ngaan haqatatilgaaxtax anuxtakus malaguun tingin as awaduukukus.

#### Chugum Hadan Kaznaa Ngaan Anuxtalghanas

5. Chugum Hadan Kaznaa haqatakungis Salekhard Declaration ilan, Chugum hadan Kaznaa chugum hadan tunungis kidulgal hagitalgaaxtax anuxtakus. Igamanas agatingis anuxtakus. Chugum Hadan Kaznaa wakus ngiin kiduuxtax anuxtalgakus:

- a) Chugum hadan angaginaagamigingis tunungis kuyusxaaxtax anuxtakus. Angagiisingis ama kamgaasingis mataliin angagizangis, ama mataliin awax ukuukangis, ama tanangis hagitalgaaxtax qulaan akus angaginas haqataaxtas anuxtakus.
- b) Hamaax tukux txidix hital Kaznalgus am kaznam kayutungis as txidix kuduxtal tunudix suxtal tanadix hang tanam kugan udigilgaaxtax anuxtakus.

- c) Al awanas ilgaxtangis txidix aguxtanangis suxtal Chugum Hadan Tunungis suxtal tunuxtal tanadix haxyatalgal ama kayututalgaaxtal, ama hamaax itxatalganax ilaxtaa ukuchxiitux anuxtakus. Wakus hiisis ilingiin :
  - o Chugum hadan tunungis matal suganangis ama sanax kayutuusanangis aluxtaasal ama amgixtalgakux
  - o Chugum hadan tunungis hikiigan aqaliguun amgixtal atxaxnaagiigan anuxtalgaaxtadix haxsaxtakus
- d) Hawakus chugum hadan tunungis hikiqagitaangis ukuxtalgal kidulgaaxtax anuxtakus. Hawakus sugangis txidix agunangis tukus ngaan qalagal ama hamang chugum hadan tunungin achigaasaaxtas anuxtalgakus, Chugum hadan kaznaa achixaalus agunangis chugum hadan tunungis txidix as kalaxtal txidix kiduxtal tunudix hagitaaxtas anuxtakus.

#### Chugum Hadan Kaznangis anuxtalganax

6.Chugum hadan angagaginangis agatingis matal angagiitunachix aniqdudix ngaan achigaaxtax anuxtakus, angagiisidix, tunudix, uniikadix ama hamang mataliin angagiisazaqadix, aazmukadix, huaqulidix aniqdudix ngaan achigaalaaxtas anuxtakus. Chugum hadan kaznangis wakus maaxtax:

- a) Chugum hadan angaginangis agiital awal slum ilan inaxtalakanchugum hadan tunungis agacha kiduxtal ama ukuzuusaaxtas anuxtakus.
- b) Tunus ukuxtal ama mataliin angagiilanas an'gikaadaasaaxtax ama mataliin tanadgusidix kugan haxgal kayutul haxsaxtaax ilaxtaa anuxtakus.
- c) United Nations Declaration of Rights of Indigenous People suxtal mataliin angaginas kidulgaaxtas anuxtakus, kaznax suxtal bumaagix kugan malgaagis agul atxaxtil agitaadachix as ukuxtal maakanadix manaagiix, Chugum hadan tunungis suxtal wakus huzungis tanalgus ama tanadgusidix ilan maagan txidix atxaxtakus.
- d) Chugum hadan tunungis angingis ikaagaqalinangis kiduuxtas atxaxtaaxtas anuxtakus. Haman European Charter or Regional or Minority Languages (1992) ama Convention on the Protection and Promotion of Diversity of Cultural Expressions (2005) ama Convention for the Safeguarding of the Intangible Cultural Heritage (2003) as txidix kiduuxtas quliin atxaxtakus.
- e) Chugum hadan tunungis ugunugalakan haman sugaaxtax, haman itxaan tunus sugalakan tunungis kayututalgaaxtax quliin.
- f) Chugum hadan angaginangis itaangil wan tanam kugan agaangis achigaaludix inaqamchix achigaasal ama suxtaaxtas. Chugum hadan angaginangis huzungis ngaan akux tunudix suxtal ugunuxtalakan aniqdudix ngaan achigaasal ama tunum qamdangis ilaxtal ngaan achigaasaagan anuxtakus. Wakus achigaalanas tunus agachiiguzangis ukuzuusaaxtas aniqdudix ama hamaax txin achigaatunas ilaxtangis ngaan malgaaxtax. Chugum hadan tunungis kayututal ama achigaalus ilan sugaaxtas anuxtakus.
- g) United Nations kiduxtal tunudix agach sugaaguzaaxtax achigaalus ama awanas ilingiin anuxtakus.



- h) Tunus agulganangis kalikas ama bumaagis achigaalus ngaan agulgal ama tunus suganangis atxaxtal hawakus achigaalus ilan agach aguxtalgaaxtas anuxtakus.
- i) Chugum hadan Kaznaa amgixtal ama haman angagixtanangis wan slum kugan angaginangis as txidix liidaaxtas anuxtakus. Hawakus tanadgusikuchas ilaxtangis tunungis mataliin qichitix ngaan agaasxaatas ama tunungis kidulgal hagnosisaatas anuxtakus.
- j) Chugum hadan tunungis huzugaan sugal hawakus qaqamiigux, tanadgusis , waan tanam huzuu ama tanalgum amaaxtangis huzungis ilan sugaaxtas anuxtakus.
- k) Chugum hadan tanangis waan tanalgum kugan ama hamaax kaznas malganangis txidix kiduxtal tunudix hagnosisaaxtax anuxtakus.

**Wakus anuxtaalanas United Nations ama UN Permanent Forum on Indigenous malganas ama UNICEF ama hamaax kaznas txidix aguxtanangis:**

7. United Nations wakus maaxtas anuxtakus:

- a) Chugum hadan tunungis ukuxtal mataliin kiduukanandix ukuxtal ama hamaax mataliin angagiisingis ama matal anagis manangis kidunaagiitax anuxtakus. Hammax tanam amaaxtangis ama United Nations Chugum hadan tunungis mataliin hagnosisaagan aqas hadan tunuxtax aguxtaaxtas anuxtanakus. Hawakus tunum kayutunginiulax ilaxtangis ukuxtal kidunaagiixtas anuxtakus. Bumaagim kugan mataliin chugum hadan tunungis kidukanadix ilgaaxtas anuxtakus.
- b) Tunus UNESCO awaasanangis ilaxtax wakus tingis maasaaxtax. Chugum Hadan Tanangis haqataqagiixtas anuxtakus. Mal aguun Chugum hadan angaginangis tanadix amgixtaaxtas qulaan;
- c) UNESCO tingis kiduuxtax , haqataqagiisis ama qichitix chugum hadan angaginangis mataliin angagiisis aguxtaaxtax matal awaagan aqangis qulaan akus hagumakus. Chugum hadan tanangis ngaan.
- d) UNEP, UNFCCC ama UN ama hamaax kaznas txidix kiduxtanangis tanam kugan malganangis cugum hadan tunungis tatal ama mataliin atxagix aguuxtas chugum hadan angaginangis anuxtakus. Hamaax chugum hadan angaginangis tanadix matanangis idaxtalakas mal chugum hadan tanangis hadan tunuxtax agulgal aguun chugum hadan angaginangis ahmatxigizaaxtax anuxtakus. Mataliin slax txin isxananaa ilaxtaa chugum hadan angaginangis idaxtalakas mal ahmasxazaaxtas anuxtakus. Chugum hadan tunungis igamanax akus itxaan angaginangis haqataaxtax anuxtakus. Mal aguun wan slum kugan angaginas txidix inixsital angagiigan agikus.

**Chugum Hadan angaginangis ama anuxtaalanas (angaginax ama kaznas)**

8. Chugum hadan angaginangis wakus maakas anuxtakus:

- a) Chugum hadan angaginangis huzungis txidix kiduxtal tanadix ama kaznadix kiduxtal angagiixtas anuxtakus. Chugum hadan tunungis agatingis tanadix ama angagiisidix idaxtalakas mal itxaan angaginangis ngaan haqatatiixtas anuxtakus. Mal aguun chugum hadan tanangis kayututaagan agikus.
- b) Tukas ama Ludaagis chugum hadan tunungis kayututaaxtas anuxtakus.

- c) Hamang angaginas txidix agunangismataliin chugum hadan tunungis suxtal ama anagis manadix ilan suxtaatas anuxtakus:
- Hamaax chugum hadan tunungis achigaatunas ngaan achigaasada;
  - Awas aguxtal tunudix suxtal haqataqagiisix itxaan angaginangis ngaan haqataqagiisil;
  - Huzugaan tunudix agachahuzugaan suxtaaguzaaxtas angagiisidix akaanuu:
  - Hamaax mataliin tunus sugaagan aqas atxaxtil achigaasada;
  - Hamaax mataliin tunus sugaagan aqangis ilgaxtada.
- d) Hamaax tunum itxalaxtangis haqatal mataliin sugal tingin kidulgaaxtax agacha anuxtakus ama mataliin txidix kiduxtal ama hamaax matalgaakanas imdix ngaan achigaasax agacha maaxtax anuxtakus. Tunum itxalaxtangis ilaxtangis kayutukus haqataaxtas. Mal aguun tingis alaazataangis agikus.
- e) Achigaasis ama hamaax sugaakanas tunudix ilaan aguxtal agitaadadix as ukuzuusazada angagiisix, tunus ama kamgas ilaxtangis ngaan achigax aguxtada. Hammax tunus ngaan sugaakanas akiitas suxtal.
- f) Hawaax tivii ama kumpyuutirs suxtal tunux hawang ukuchxiikas anuxtakus. Tunudix ilaxtaa sugal tunuxtaasix tanadgusidix kugan aguxtakus.
- g) Tunus agulganangis chugum hadan tunus ilaxtangis sugal awaalaxtas mal aguun tanadgusis ama ludaagis haqataqagiigan agikus.
- h) Chugum hadan tunungis chxagalagaaxtax matal angaginas haqataaxtax ngaan haqatatida. Chugum hadan idaxtaasingis ilaxtaa ukuzuusada. Slax mataliin txin isxanaa tunungis ilaxtaa.

## Yupik

1. 19 октябырмың иуырçam 21-мун 2008 уксюми городми Тромсе (Норвегиями) киях\*симак\* к\*ырңук\*, алых\*к\*уткикак\* натын аюк\*утан\*а акузипилъх\*ат ипа Айгувам югит.

2. К\*ырн\*умун апасимат, инк\*ун тауавык к\*ырн\*умун каскат югыт пинилг\*имын\* ятах\*к\*утыск\*ылъюки к\*ырн\*уг\*вихкамын\*, лъяг\*анхуа сякун пияк\*лъих\*тыхпынатын\* пиниг\*уатун, ныкыгуак\* тагикат югыт алых\*к\*уткыск\*ылъюку, апх\*ыск\*ылъюку, кылгутыск\*ылъюку натын иглыг\*утилъых\*тын\* лъмын\* нунамышнъи акузипилъх\*ым к\*ыпх\*аткылъх\*а, кин\*уныг\*мун авиг\*унъаюкан акузипилъх\*а. Игиг\*ныг\*ит к\*ырн\*ум итагнак\*ыхкак\*ит Айуах\*пигат нунат советн\*ита. Там органым алъых\*тыкак\*ыхкан\*а лъми Салехардским лъян\*ак\*а апатан\*а (2006 уксюми).

Тауани игами игак\*умат апатылъх\*а, липых\*сяг\*илг\*и нунанун, итыг\*лютын\* аюк\*ылг\*инун тауавык советмун, ынкам илян\*итнъунлъю нунанун, уакысин\*уаг\*игалн\*ут акузипигым матын аюк\*ылъх\*анын\*, инк\*ун авылг\*асин\*уах\*пынан писк\*ылъюку синит пилъыг\*мыгыстун киях\*нъак\*ак\*ылг\*ит Айгувам югит. Лъян\*ак\*а кимсиматун аюк\*ыск\*ылъюку афлъын\*акылъых\*к\*а ынкам сягик\*утылъых\*к\*а апых\*тутылъых\*к\*ак\*

акузипилъх\*ат айуаг\*мипыстаг\*ыт.

3. К\*ырн\*уми анк\*усимит алъях\*инат талъимат алых\*к\*утыт:

- Натын аюк\*ылъх\*а акузипилъх\*ат югита Айгувам.
- Каютн\*улъык\* акузипилъх\*а нуналыхтат синит лън\*ита киях\*талъх\*итнун ынкам сан\*уа таман\*а нан\*аг\*ныг\*ат литылъх\*к\*ак\*.
- Нуналыхтат синит лън\*ита киях\*талъх\*итнун ынкам сан\*уа таман\*а нан\*аг\*ныг\*ат аюмик\* тагани игак\*улъых\*к\*ак\*.
- Натын атулъых\*к\*ит нутаг\*ат улимакат апых\*туг\*исих\*к\*ат ынкам апх\*ик\*ылг\*ит апых\*тусих\*к\*амын\*, инк\*ун акузипигым литылъых\*к\*а мыгнунах\*тыск\*ылъюку, тыг\*иклъюку лъиг\*ыск\*ылъюку.
- Улимаск\*ылъюки законыт ынкам алъях\*инат игиг\*ныг\*ыт игат, лъян\*ак\*а каютн\*уах\*к\*ат, налъюнилъкутаях\*к\*ат кин\*уныг\*мун акузипигым киях\*тылъх\*анун.

4. Анк\*ускат алых\*к\*утыт к\*ырн\*уми, апатылъх\*ут акузипилъх\*мун к\*ыпх\*аг\*ак\*ылг\*инун ынкам такут сюмых\*таг\*аткик\*нах\*тут натын тамана игих\*тылъых\*к\*ак\*.

### АПАТЫТ АЙГУМ СОВЕТН\*АНУН.

5. Айгум советн\*ан апаскак\*а Салехардыми алъых\*тыкамини игами, инк\*ун гуатах\*лъяк каюсиг\*ъях\*к\*алюку, аюгиг\*ъях\*к\*алюку акузипилъх\*ат Айгувам югита. Нака тауан\*инак\* алых\*к\*уткылъюку к\*ырн\*уни, нани ипа. Сагик\*лъютын\* к\*ыпх\*ак\*аюгуск\*ылъюки акузипигым к\*ыпх\*анун иглыг\*утик\*ылг\*ит сям лън\*ит айуг\*мипыстаг\*ыт. Ынкам тамакын айгум советн\*анун алъых\*симит апатыт:

- а) Пык\*их\*нъак\*сях\*к\*агут, игих\*нъак\*сах\*к\*агут пивагнак\* акузипилъх\*ат Айгувам юган. Инк\*ун киях\*талъых\*тын\* атук\*ыск\*ылъюку сяма акузипикаюгулюки югит Айгувам игих\*тын\*уаг\*ьях\*к\*агук\* кияг\*ныг\*ат, игалъх\*ат, сямун таман\*авык линъак\*ылъх\*ат. Нунат киях\*фикак\*ыхкан\*ит нуналыхтат пинитун ама сх\*апагьях\*к\*агут. Алиг\*вигмыхни нунами акилых\*тусах\*тук\*амын\* к\*ыпх\*алгуях\*к\*агут. Лъяг\*анхуа навых илян\*анун нунамун нухтыхпынатын\* лисимакак\*наг\*ат кияг\*ных\*тын\*, акузипилъых\*тын\*. Амалъык\*а итаклъюку Айгувак\* ынкам лън\*ан нунан\*а.
- б) Айгувам юган акузипилъх\*а сагик\*ульюку к\*ыпх\*аткынъак\*сях\*к\*ак\*ат, пиваксях\*к\*ак\*ат, мыгнуksяx\*к\*ак\*ат синит нуналыхтат ынкам илян\*итнъи нунани. Акузипигнаник\*умта, ысх\*ак\*ун хуан\*кута юпигни, пан\*ых\*тыкумта нунанун, киях\*фигитнун юпигыт, салюта тусах\*улъык\*ыста?
- в) Каюткылъюки к\*ыпх\*аг\*ак\*ылг\*ит акузипигмун, сх\*апагьях\*к\*агут ынкам игак\*уг\*литки натын матын аюк\*утан\*а акузипилъх\*ат Айгувам югита, инк\*ун нагак\*уг\*уаг\*ьях\*к\*агут хуа аюк\*утан\*а акузипилъх\*ым Айгувами. Лъяг\*анхуа налъюнитн\*уах\*лъык\*ылг\*и тагавык к\*ыпх\*аткынъак\*ылъых\*к\*а, игих\*нъак\*ылъых\*к\*а

акузипигым.

Натын тана иглыг\*усак\*лъыгуа к\*ыпх\*ак\*?

- Игак\*уг\*уаг\*ьях\*к\*агут натын матын аюк\*ылъх\*а акузипилъх\*ат югита Айгувам.
- Сан\*уат авутн\*уат акузипигнанилх\*итнун нуналыхтат, инк\*ун тамакут авутыт апыг\*ьях\*к\*алюки к\*улванлын\*уг\*нун улыгыгнун налини агг\*истынун.

Сагик\*ульюки лъилисах\*к\*агут акузипилъх\*ит палялгиг\*ак\*ат Айгувам югита. Матынк\*ун Чукотками ифляян\*уалг\*и ук\*ых\*лъых\*мит акузилъх\*ат, керекыт, юагирыт ынкам илян\*ит.

- г) Лисимаыхкыпут, илян\*итни нунани сагик\*лъютын\* к\*ыпх\*аг\*ак\*ылг\*ит ан\*линх\*ат Айгувам югита нан\*аг\*ныг\*анун, акузипилъх\*анун. Тамакын ынкам липых\*саг\*ак\*ат Айгувам советн\*а, инк\*ун Айгувам университетн\*ани угляг\*иск\*ылъюку кылъак апых\*туг\*илъык\* акузипилъыг\*мын\*. Сяма ан\*линх\*ат гуата лъилаг\*ьях\*к\*алюки киях\*тылъык\* ан\*аюк\*амыгустун атук\*нак\*сях\*к\*алюку. Тамана ан\*линх\*ат ныпитаг\*усих\*к\*ак\*ынг\*итат ипа нани нунаг\*ни.

#### АПАТЫТ ГОСУДАРСТВОН\*ИТНУН АЙГУВАМ.

6. Ипапик югит Айгувам лъмыхнын\* гайман\*и ынкам гахсауи игак\*уг\*ьяк\*лъыгат, атуг\*ьяк\*лъыгат, тагавык иглыг\*усяк\*лъыгат ынкам, кин\*уныг\*мыхнун лисимахыск\*ылъюку, ун\*ипак\*сяк\*лъыгат лъмын\* акузипилъых\*тын\*, аюмих\*тах\*лъягыт ун\*ипамсюгыт, ун\*ипаг\*атыт, нан\*аг\*ных\*тын\*, игалъых\*тын\*. Тауатын аюк\*ыск\*ылъюку, липых\*сяг\*ак\*ит нунан\*ит Айгувам:
- а) Каюткылъютын\* югитнын\* Айгувам, улимаск\*ылъюки ынкам атук\*аохтыск\*ылъюки к\*афсидамун аюмик\*улъыг\*мун апатыт, натын к\*ыпх\*аткылъых\*к\*анун акузипилъх\*а нуналыхтат Айгувами.

- б) Ыфлтыг\*нитк\*ыфк\*ан югита Айгум нан\*аг\*ныг\*ат,пивагнак\* акузипилх\*ат.Тауатын киях\*так\*аюкумын\* югунк\*ыхтылх\*ат,кияг\*ныг\*ат итагнапихлзык\*ук\*.Лъмыгыстун умыюгат аюк\*ылг\*и,сюмых\*таг\*алх\*ат лыганк\*ун салх\*ат.Сх\*ак\*ун ан\*ьям к\*айн\*ани югыт акузипипырыгуаг\*лютын\* унан\*нак\*ак\*ылг\*ит.Санк\*утаг\*ит ан\*ьяг\*ниг\*усимын\* лъмын\* улюмыгыстун атиг\*ак\*ыхкан\*ит.
- в) Каюткылъюку аюк\*сях\*к\*агук\* игиг\*ныг\*а игами ООН-ым ,наsik\*ускак\* югитнун нуналыхтат ынкам илян\*ит игами апатылх\*ыт, улиманъак\*ныг\*мыхни закономун игамын\*.Тамакут игат лъян\*ак\*а малихсях\*к\*ат ,каютын\*улзык\*ут акузипилх\*ым к\*ыпх\*ан иглыг\*утылх\*анун.
- г) Ан\*ыг\*литки ынкам игак\*лътитки киях\*лъых\*ит нунани ынкам килганлын\*уг\*ни нунани игиг\*ныг\*ыт,апатилг\*ит, натын игих\*тылхык\*к\*итнун татых\*тистик\*ылг\*ит акузипигым ынкам нан\*аг\*ныг\*анын\* югита Айгувам.
- д) Каюсик\*аюгуск\*ылъюки югыт,лисималг\*ит акузипиныг\*мын\* ынкам нык\*амикилг\*ит нан\*аг\*ныг\*анын\* сивуныг\*мын\*.Тамакын к\*ыпх\*аг\*ак\*ылг\*ит акилых\*тук\*аюгулюки угляг\*люку.К\*аох\*лъяк илян\*ит нухтак\*ылг\*ит акилых\*тусях\*тук\*амун к\*ыпх\*амун,пивагнак\* к\*ыпх\*ах\*тын\* аюк\*ылг\*и нан\*аг\*ныг\*мун пыхлъюку.
- е) Айгуваам югит умыюгамыхнын\* накмиксях\*к\*ак\*ат ынкам кылын\*аксях\*к\*ак\*ат сямун линъак\*ылхык\*тын\*.Апых\*туг\*исих\*к\*ат игат лисюгнаг\*ьях\*к\*агут таман\*итнун (таг\*нух\*аг\*нун,ан\*ылг\*инун).Агг\*истыт лисяг\*вигни фсик\*ураг\*ьях\*к\*анг\*итат апых\*туг\*илзык\* акузипилхыг\*мын\* ынкам пиваксях\*к\*агут апых\*туг\*истыт тамавык.
- ж) Каюсиг\*ьях\*к\*агук\* к\*ырн\*ух\*пахтылх\*а ООН-ым лън\*ан к\*ыпх\*ани,инк\*ун кин\*уныг\*мун икнъак\*уг\*иск\*ылъюку апых\*туг\*илзык\* акизипилхыг\*мун ынкам алъых\*тинак\*ылх\*анын\* алъях\*инаг\*мын\* игиг\*ныг\*мын\*, апатилг\*инын\* кыпыфк\*ан писк\*ылъюку акузипигым апых\*тутылхык\*к\*а.
- з) Итагнак\*сях\*к\*агут к\*ыпх\*ит лисяг\*вигыт,агг\*истыт игаг\*вигнун,акузипигмын\* иган\*лъяг\*ак\*ылг\*ит к\*улванлын\*уг\*ни лисяг\*вигни(лингвистических институтов) ынкам комиссиян\*ит рамкын\*ита Айгувам.Тамакут хуавымун иглых\*тыстыкан\*ат акузипигмун апых\*туг\*инак\*ылзык\* ынкам улимак\*ылг\*ит апых\*туг\*исих\*к\*анын\* иганын\*.
- и) Алых\*к\*уткысях\*к\*агук\* сагик\*улъюку,инк\*ун нунан\*ит Айгувам советн\*ан атасистун\*ак\* туникаюгуск\*ылъюки манимын\*,атуг\*ьях\*к\*анын\* акузипигым апых\*гуткылхык\*к\*анун.Атунын\*уак\* манилискаюгуск\*ылъюки нуналыхтат ынкам палялтиг\*ак\*ат рамкын\*ит , уявани нунани киях\*так\*ылг\*ит.
- й) Акузипилх\*ат югита Айгувам гуата налъюнилъкутаях\*к\*агук\*,иуын натан\*а нунам к\*ыпх\*аткынъак\*ныг\*мыхтыху.Айуаг\*мипыстаг\*ыт ынанкин лъмын\* улюмыгыстун лък\*ух\*лъюку лисимакат натын аюк\*утан\*а нунамын\*.
- к) Айгувам государствон\*ита,аг\*истын\*ита киях\*фикак\*ыхкан\*итнъи нунани акузипикаюгыт югыт,амалзык\*а агг\*истыт айуаг\*мипыстаг\*нын\*

итагнак\*сях\*к\*ак\*ат,ан\*ых\*к\*умаях\*к\*ак\*ат афл\*ын\*акыл\*х\*а акузипигым,нан\*аг\*нык\* аюмистун.

**АПАТЫТ К\*ЫПХ\*АНУН ООН-ым,АМАЛЪЫК\*А АУЫН К\*ЫРН\*УАНУН ООН-ым ,алых\*к\*уткик\*ылг\*ит киях\*тал\*х\*итны\* нуналыхтат,ЮНИСЕФ-мун ынкам илян\*итнун межправительственный организациянун:**

7. Хуан\*кута липых\*сяг\*ак\*ах\*пут к\*ыпх\*а ООН-ым кимсиск\*ыл\*юки укут асивани икак\*ыхкат апатыт:
  - а) Пивагнах\*тук\* акузипил\*х\*ат югита Айгувам .К\*аюхл\*ягк\*ун акузипигнаниг\*уак\*умын\* тамакут югыт авиг\*ул\*ык\*ылг\*и нан\*аг\*ныг\*ат,л\*ымыгустун кияг\*ныг\*ат,пилюгупил\*х\*ат,нык\*ыпихтул\*х\*ат.Тамакын уатак\*ун тамах\*ита рамкын\*ита, Айгувам каюткыл\*ютын\* ООН-мын\*, ал\*ых\*х\*сях\*к\*ак\*ат икакун апатыл\*х\*ыт натын икн\*ак\*ух\*тыл\*ых\*к\*а ынкам аюгил\*ых\*к\*а кин\*уныг\*мун акузипил\*х\*а югита Айгувам.
  - в) Липых\*саг\*ак\*ах\*пут ЮНЕСКО ун\*ипаскаюгуск\*ыл\*юки нуналыхтит Айгувам ынкам нунан\*ит Арктическим советн\*ан сан\*уат игат улимак\*утан\*ита,атуг\*ьях\*к\*ат ин\*унаг\*ми нунан\*итн\*и Айгувам.
  - г) Липых\*сяг\*ак\*ах\*пут ЮНЕСКО каюсиск\*ыл\*юки рамкын\*ит Айгувам сюмых\*таг\*аткилг\*ит ынкам манимын\* ал\*ых\*г\*утинак\*ак\*ылг\*ит ,инк\*ун акузипил\*ык\* икн\*ак\*л\*юку литысн\*ак\*сях\*к\*алюку тамакух\*минун.
  - д) ЮНЕП, киях\*л\*ых\*имун илян\*анун иганун ООН-ым,агг\*иткик\*ылг\*им натын матын ал\*ян\*ух\*тыл\*х\*анун к\*агум сл\*ям кияг\*ныг\*ан,илян\*ит межправительственнит ынкам ал\*ях\*инат рамкыт к\*ырн\*ух\*пахтыл\*х\*ит,мыгнукул\*юки аюк\*ак\*ыхкан\*ит ООН-ым,липых\*сяг\*ак\*апут,инк\*ун л\*н\*итнун нагак\*уг\*ыск\*ыл\*юку пивагнал\*и ынкам каютых\*л\*ьяк акузипил\*х\*ат нуналыхтат,каютн\*уяк\*л\*ык нагак\*ул\*ых\*к\*анун сан\*ами ал\*ян\*ух\*гутан\*а сл\*ям кияг\*ныг\*а Айгувами.Тун\*сиг\*ак\*апут тамакут к\*ырн\*ух\*пахтыл\*х\*ыт(организации) панинан\* уатах\*л\*ьяк мыгнукак\*л\*итху акузипил\*ык\* айуаг\*мипыстаг\*ыстун.Акусипикаюгукумта аюгисах\*к\*агук\*л\*ю Айгувагым кияг\*ныг\*а ынкам тагум югита киях\*тал\*х\*ат.

**АПАТЫЛ\*Х\*ЫТ ЮГИТНУН АЙГУВАГЫМ ( югнун ынкам к\*ырн\*ух\*пахтыл\*ыг\*нун)**

8. Айгувам юган к\*ыпх\*аткын\*ак\*сях\*к\*ак\*ит:
  - а) К\*ырн\*аг\*мын\* рамкын\*ит Айгувам ынкам к\*ыпх\*аг\*вигит государством иглыг\*утик\*ылг\*ит,агг\*иткик\*ылг\*ит нуналыхтанун.Мани нунам тун\*ан\*анилн\*ут ынкам ал\*яни нунани к\*ырн\*ух\*пахтыл\*х\*ыт каюситусях\*к\*агут.Ынкам нагак\*уг\*ьях\*к\*ак\*ат мыгнунал\*и акузипил\*х\*ат айуаг\*мипыстаг\*ыт сяма акузипигым итагнатун аюк\*ыстак\*а кияг\*ныг\*ат,культуран\*ат ынкам нан\*аг\*ныг\*ат. Матын агг\*истыпут нагак\*ух\*н\*ак\*сях\*к\*ак\*апут сивулих\*пигагук\* мыгнунак\* рамкын\*итн\*и Айгувам - акузипил\*ык\*.



- б) Сюмых\*таг\*аткысях\*к\*агук\* натын литыстияк\*л\*ыгуа акузипигмын\*.Натылн\*ут апых\*тутыт нал\*х\*ух\*сяг\*ьяк\*л\*ыгуат кин\*унымн\*ун Айгувами.Накут апых\*тутыт кукшагнилн\*ут лилих\*тусях\*к\*агуат ан\*линх\*аг\*нун.
- Иглыг\*утик\*ылг\*ит к\*ыпх\*амын\* акузипигмун тун\*сисах\*к\*агут к\*улвак\*аюгуск\*ыл\*юки,мыгнукл\*юки аюк\*ыск\*ыл\*юки.
  - Углыг\*люку акузипигнак\*сях\*к\*агукут киях\*тал\*ымн\*и.
  - Акузипикаюгыт ынкам акузипигмын\* сагик\*л\*ютын\* лин\*ак\*ак\*ылг\*ит усюк\*сях\*к\*агут ынкам самын\* итагнаг\*ьюгналг\*имын\* акык\*сях\*к\*агут агг\*истымыхнын\*.
- в) Нал\*юниг\*ьях\*к\*агут акузипил\*х\*ит юпигита Айгувам акузил\*х\*ит ал\*тяканилг\*ит, иуырн\*а тусак\*налг\*ит.Тауатылн\*ут акузипил\*х\*ыт атук\*л\*юки пан\*ых\*так\*налг\*ит,игаг\*ак\*налг\*ит,атих\*туг\*ьях\*к\*амын\* улиматак\*налг\*ит.Ун\*азиг\*мистун акузил\*х\*ык\* нагак\*уг\*налг\*и сивук\*ах\*минун,нывук\*ах\*мит тусак\*ак\*ыхкан\*ит юпигита, киях\*л\*ых\*ит к\*их\*к\*ами Иналик\*.
- г) Сюмых\*таг\*аткысях\*к\*агут ынкам липых\*сясах\*к\*агут атук\*аюгуск\*ыл\*юки пинилг\*ит апых\*тусих\*к\*ат игат,к\*афсинах\*к\*ыл\*ютын\* аюк\*ылг\*ит лисях\*к\*ат акузипил\*х\*истун рамкын\*ита Айгувам,л\*н\*ита нан\*аг\*ныг\*итнын\* аюмик\*.Кинкут сагик\*л\*ютын\* лин\*ак\*ак\*ылг\*ит усюк\*ак\*л\*юки,к\*улватун акилых\*туг\*ак\*л\*юки пиях\*к\*агут.
- д) Умилгыт пиваксях\*к\*ак\*ат акузипил\*х\*ат югита Айгувагым,кимсиг\*ьях\*к\*ак\*ат политиками ынкам игиг\*ныг\*итн\*и органыт,агг\*иткик\*ылг\*ит телевидениякун ынкам радиокун алах\*к\*ул\*ыг\*ми,инк\*ун нуналыхтат к\*ыпх\*ат тауатых\*пигак\* акилых\*тук\*аюгуск\*ыл\*юку.
- е) Ал\*ыхых\*сях\*к\*агут ынкам иглыг\*усях\*к\*агут к\*ыпх\*аг\*вигыт акузипиглютын\* ун\*ипамын\* апх\*ик\*ылг\*ит.Лисималг\*ит иглыг\*утиныг\*мын\* тамакын к\*ыпх\*амын\*,апах\*туг\*инак\*сях\*к\*агут илян\*итнын\*,инк\*ун акузипик атих\*туг\*ьяк\*л\*ыгулюку,ун\*ипамсюксяк\*л\*ыгулюку пиях\*к\*алоку кин\*уныг\*мун.
- ж) Лисимаыхка югым ун\*ипамсюк нан\*аг\*ныг\*анын\* юлгутми ,л\*н\*анун апутыхпынан , китум л\*микуаг\*люку игакун ун\*ипак\*сях\*к\*ак\*ынг\*ита.Амал\*ык\*а ал\*ян\*ух\*тыл\*х\*анун к\*агум сл\*ям ун\*ипал\*х\*а кина айуаг\*мипыстаг\*нын\* л\*мын\* к\*ыпх\*амыхни ученыт апутыхпынатын атуг\*ьях\*к\*ак\*ынг\*итат.

21 октября 2008 уксюк\*.

Перевела Светлана Тагбек.

г. Анадырь.

## Inuvialuktun

Tariumi Tangungitchuat Uqautchitigun Katiqpauraqtuat  
Tromsø, Norwaymi  
19-21 Hikuvikmi 2008

Hivuliqpiani, Tariumi katimarit tautchimuktikai tangunitchuat katimaqtikai ilitchuritquvlugi tanngungitchuat uqautchingit tamraitichitquvlugu inuniarningatlu, unalu pigivlugu hivulirmik, angilruaq Tariumi katimarit tautchimuktitangit ingmiktigun angalallugu tautchikkun hivuniuqhuting inuit una ilivlugu "ataramik ilaurukruat" katimarit, uumani katimaruat Sàpmi, unaluuniin Saamiland.

Iluaqtuakun katimaqpauraqtuat hivunirivlugu una Tariumi katimarit munaqriniaqtuat uuminga atilik Tautchikkun havaktuat (SDWG), una malirulugu malirulaliaq iliraq Salekhard Declaration, 2006 mi, Hivunikraq ilnaittuq: "Minihitat nalaginiarai narvaliit Tariumi States, ataulugu Salekhard Russia [r] nalagilugi innuniarniq atlangaruat Tariumi katimariqaqtuq 40tun inungik, inuuniarnikkun uqautchitigun, -- piyumihaaqlugi atanrurat statesni katimaringitlu ikayulahitquvlugi inuuniarmiktigun atlangaruami Tariumi una piguqhungilugu tamaitchailniq uqautchiptingnik.

Tromsø katimaqpauraqniq ukuat hivuniukangat Inuik ikaaqlugu nunam katimarngiha makkualu inuit tavrani inuuniaqtuat Saamim katimaringit, payakangitchuat ikayuqtuat Itqillit katimaringit, Ikaaqaqlugu Russianmi Tangungitchuat maan nunaptingni.

Tariumi, Alhabaskan kalimaringit, Aleutikaaqlugu nunakput katimaringit, kavamat kanatami ikayupiaqtuat hanaiyarmarung ililmarunglu katimaqpauraqniq.

Katimaqpaurarnim kayumitchaigai 84tun ilauruat, ilumiruat inungit Tariumi katimarit ataramik, inuit qutchiktuan katimaqhalaumiut, atlallu ilihimahuktuat qanuq angalatchihuumaita uqautchiptigun, Hivulirmi aulaqigaluaqtinata hurarauraqtuat, ilaurat ilauraraqtuat inuuniarnikkun Kati naming niqliqiruatlu. Saamitatuqluat, Saamik alapihaaqtuat, katimaqpauraq-Tuani kavamangiha Norwaymi niqliqimiruat taaptumani uvlumi.

Ukuat uqaqtingit, tallimani katimaqpangmata, Nutaat kalimarit uqautigigaat, atlallu uqaqtilaavlugi una uqautigikkangat Tariumi tangungitchuat uqautchingat, kavyanaqtuaq aturaat uqautchiq munariakrapianguqtuq inuuniarniq inuuhiquptlu ilihimaniqput, ilihimaqpaktuat ikayularut havalrutiqaqtut huamahirutikranganik uqautchipta, malirulakraliaq uqautchiptigun Tariumi munariakraq, makualu kavamat ikaaqlugu nunakput katimarit havautigulugu alchuirulugu uqautchiqupt.

Ilauruat hiakkaat uuklurautikling, avanmun uqaqhuting malirutaliuqtit ilihimariqpait Tangungitchuat huraraulinginik, aquliqrarigaat Tiguaqtuarvivlugu huamahivlugu malirutakrat Tariumi katimarit, Ikaaqlugununakput katimarit tangungitchuat inungit katimarinun ikayuqhuvluting Tammaitchailiniq uqautchiptingik. Pitquratilangit qaitat Tariumi katimarit, Ikaaqlugununakput katimarit tangungitchuat inungit katimarinun ikayuqhuvluting Tammaitchailiniq uqautchiptingnik. Pitquratilangit qaitat Tariumi katimarit ikayuqtiqarniq atchuipiaqlugu kinauratigun havaakrangat Tariumi kalimaringit uqautchiptigun, uqautchiptalu Tammaitchailininga hivunnirutikranga.

Katimaqpauraniq ikayutaurut pilahinnit tangungitchuanun Tariumi piyumihaarutit tautchimungniq avataangnun innuhim uqautchimlu tammaitchinniarningak, pimarikhaarlugik pitquranikkun, (itna ililugu malirutakraliakun huamahilugu ikayuqtit) ukununga hivuliuqtinun ikaaqlugu Tariusq, pihuktat pilahilugi.

Ilaurat kamakiitkat katimaruat pihupiaqlugu pilahipiaquvlugu uqautchiq hivuniripiaquvlu Tariumi katimarinun pitqurat uvani nalaupiarlugi pitquvlugi.

Illirat ihumagirani

1. Tariumi tanngunitchuat uqautchiptigun katimaqpauraqtuat Tromsø, Norwaymi Hikuviqmi 19-21 2008mi.
2. Una ihumagipiarat hivunirigaatlu tariumi tangungitchuat inungit tautchikun iliaqhuting ikayutivluting ihagutinikun angalatchinikun una hivunirivlugu tammaitchiniq uqautchikun huamaligitquvlugu kinguvaamingnun, katimaqpauraqniq ukuat ihagutigaat Tariumi katimarit Salekhardmi hiunirigaat 2006mi piyumihaaqlugit kalimariqpait Statesmi ikayuquvlugi nalupqinaqtuat Tariumi ukua ihumagipiarait tammaitchailiniq uqautchiptingniq, Ikayuqlugi Tariumi uqautchit katimaqpauraqningi qaitquahaaqlugilu atlat katimarit.
3. Katimaqpauraqniq ihumagigait tallimat atlangaruat maliakrat:
  - Atautlugi tariumi uqautchit
  - Akiaklaililugi ilihimanit (inuuniarnit atlallu) -piyaquniaqtuat uqautchit.
  - Pangma ilihaanginik butane tuhaapkaqnarulinik uqautchiptingnik
  - Uqautchivut: piitchuitchuq tutquqhimagaa tariumirutit.
  - Tutitaq huraraninga havaam iliramum uqauligitquvlugu uqautchiqput
4. Katimaqtuanin una uqarigaat malirulakraliangit ihumagikating ilitqupiaqlugi katimarit ilihimapiaqtuat piniapiarnikun.

**Ilitqurat ukununga tariumi katimarinun:**

5. Ilitchuritquvlugi Tariumi katimarit Salekhard ilitqupiaqtat. Tariumi katimarit ihumagitquvlugi ikayuquvlugilu Tammaitchailiniq uqautchiptingnik. Pitqyumapiaqtuq ataulugu piluatarniq. Taitna angalatqugaat tariumi katimarinun:
  - a) Piyuminapiaquvlugu ihumaginapiarman Tariumi uqautchiptigun ilitchuripkarlugu, ikayuqlugu, alaraqruiniq, inuuniarniq ituaqnginniq Tariumi inuuniarutit.
  - b) Hivuliurlugit katimatikkun tautchikun inilaani, ikaaqlugulu nuna, kavamanulu atulahilugu uqautchiqput ikaaqhaarlugi tariusq.

- c) Ukunuuna munaqriruat havanagutigaluaqtuat ilianiktalaruat katimarit, ukuat ataani Tariumi uqautchilugun angalatchuklugu ilitchuriniapiaqtuat nunaqpanganni tariumi uqautchivut piguqtailiakraq atlangamman. Makua ittukraurat:
- o Katitchiluting qanuhirauntinginik nalaupiarlugu pangmalu Tariumi uqautchipta;
  - o Ilihimaniq uqautchiptigun tamainiarmatun iliruaq kavyanaqhiraatun Tariumi uqautchipput qimiliurtakrauraq, ilitchuripiagakrauruq.

d) Nalunairilugi nutaat ilaulahilugi ikaaqlugu nunakput acquiring ilihimariqpait uqautchinik qimilriurlugi, una ililugu Tariumi katimarit qutchtuanik iliharviit tariumi katutiluting pilahilugu una himiraqniq taputilugilu nutaat qimmilriurumihigit ikaaqlugu nunakput.

**Ihumagirat tarium alautlugu ini:**

6. Nalunairlugu tariumi inuit pilaningat ihagutitqingniq, waterlog, havaat ihagutirat kinguvaapta aluakrangat uqautchiptigun, uqaqniq, inuuniani aipaani, aglangniq, quliangitlu, Tariumi iniqpangit itnaittukraurat:
- a) Havaqatigiguting tanngungitchuat inuit, ingmingnik atauhimi ukiumi, atchuirulugu, huamahilugu, ataulugu, ihagulirakraq, hivuniq qiniqlugu ikayuqtiqapiarniq, ikayulahilugu naukpan uqautchipput.
  - b) Nalunairlugu atangatilaanga, pitchuiningi, iguana uqautchipta inuulautarnaqlu, unahavaarilugu inuulautarniq tangungitchuat inaurangini.
  - c) Aturlugiatautchimupiaq havguuruat iluaqtinniaqlugi tangungitchuat inuit pilualarnikun inuit pihuktangitlu makua ililugi, malirutaliulahiluting, maliakrat, makua ililugi huamatit atuqlugit tangungitchuat uqautchingit nalalangalugi.
  - d) Pilahilugi ilianiktat ikaaqlug nunakput atuanikhimikhimarat akiaktailinakkun tammaitchailiniq uqautchiptigun ukualu European malirutaliangit uqautchikkun (1992mi) katimaqpaktuat munaqrinikun pitqurangat innuniarnivut (2005mi) katimaqpaktuat munarilahivlugu inuuniarnik aipaani (2003mi)
  - e) Tigumilugu piyumimihuraaqtit inuniarnikun pigaluaqpata Tanngungitchuat uqautchingit atuqtailiraqtuanun nalangnagit ikaaqlugu nuna maliguklugu inuuhingit.
  - f) Tanngungitchuat inuit una ilinayaraat ingmikligun ilihautrinimik iliruting, Ilihaqnikun malirutaliuruting tanngungitchuat uqauhiat uumingalu pilahilugu iluqainnun tanngungitchuanun, makua inuit kihutliqaa ukiungiligungilaaq kihian, Ilitquvlugi qutchtuamik uqautchiqaamik. Ilihaqnikun malirutarliaq piyumihagakrat ukununga ilihautrinikun tigguminikun tanngungitchuat ilihautriruat atihilugi. Ihumagiakrapiaq una ilirakrapiaq Tanngungitchuat qanuhinikliqaa ilihaqnikun malirutakraliaq.
  - g) Ikayuqlugi iluqainik ilirangat piyumihaaqliqtuat tanngungitchuat uqauhingatigun tungaviliurlugi qaiqilugu piyumihaarniq qutchikhilugu.

- h) Ikayuqlugi ilitchuripkainiaqtuat uqautchinik havaktuat, ilihautikranik atauhiinan ilirangit tariumi tanngungitchuat ilihautringit qauklingit, uqautchitigun inaat nagaluuniin ilirat.
- i) Ilipiaqulugu Tariumi katimarit atuakraliuruting atuakranik pilahilugi atihilugit ukuak Tanngungitchuatlu ikaaqlugu nuna kihununliqa ilitchurilahilugu tutquqhimaniq, ihagutitchiniarniq ilihimaniq Tanngungitchuat uqauhingat inuuniarningatlu, ilitchurilugu akia iliriniaqluni ilihaakranik nalunaqluani inaurani.
- j) Tariumi Tanngungitchuat inuit' uqautchingit aturniaraat nirrutigun nauruatigun maani, iluqani inini, ikaaqhaqlugulu nuna.
- k) Tarium inaa, nunakput, iniqpait, Tanngungitchuat Kavamat ikayuakrangi tammaitqungilugu, tautchikkun atuakraliluting tanngungitchuat uqautchingihun.

**Ukuat pitqurat humiliqaainunginun ukualu UN ataramik katimarit tanngungitchuat ihumagikanginik UICEF atlallu kavamani katimarit.**

7. Ukuat humiliqaa inungit malirutangit ilitqurraurut ukuninga

- a) Ilitchuritqugai pinarningi uqautchit pimarikaaqhuvlugu kayumihautiqarlugilu tanngungitchuat inuit' ilitchurilu inuuhingit, qutchikhilugu iliriluting Tariumi tanngungitchuanun uqautchinginnun, ikaaqlugu nuna inauranun, ukunuuna kihupayaanun, apiqrutaurut ilitqurirut katmalaanirmi munaritquvlugi piyumihaaquraurut tanngungitchuat uqauhianuni, katimarukraupiaqtut ukuat ihumagilugi ilirinayaqtut malilakramik iliharnamik uqautachipligun uqautchipta patchakaqtilaanganik, ilitchurilugu malirutaliam atlangurningata atlani malirutaliani.
- b) Ililchuripkaun UNESCOni havangini atautchimuuqtuqtuarniq ilirangat ukununga pilahilugu Tariumi tanngungitchuanun inungnun Tariumilu Tammatkiqlugu ikayuqtukranu ililugi havaanginun atautchimmik aturnamik iliruting ikaaqlugu tariuq.
- c) UNESCO kut ikayuqugait, havaamikligun kinauratigun, Tariumi tanngungitchuat pigivlugu inuit tautchikuaquvlugi ikayutikun iliramik outrank huraurautikun malirutaliat piniaqtating:
- d) UNESCO ukualu UN kavamat naniliqaa katimaringit hilapla alanguutaagun inuuniarnimlu ilihimatqugait ililitqugaitlu ilitqugaitlu uqaruming huna natqiniarumirrung hunalu ilihaqparrung nalagilugu ihumangipiaqluaq tanngungitchuat uqauhingi ukualu ilaliutilugi inuuniarniq aipaani ilihimaniq.

Ukuat piyuminaqtuat piakrat pillutikrat kangiqhinikkun kiggutikraq allanguqtuakun hilaptigun maani tariumi. Ukua huli, katimarit apiqrutaurut kiilu ilitchuriniq tanngungitchuat uqauhiat pinarnapiaqtuq inaurani inuunialaularnaqtuq.

**Ilinauniq Tariumi (Inungnun, ingmiktigun katimaruat luuniin.)**

8. Tariumi tanngungitchuat inuit itnaqtukrat:

- a) Pitquhaaqlugi katimaripayaat Tanngungitchuaniittuat inuit kavamatlu iniqpangni, ikaaqlugulu nuna atiruat haiku ilitchurilquvlugi ikayuutinniklu Tangungitchuat uqautchingitigun itnailitquvlugu ikayuiruat, inuuniarniq kinauratigunlu qilingailugit maani tariumi.
- b) Pitqupiarlugit tannungitchuat hivulivut ukuninga pinarnaqhilugu tanngungit uqauhiat.
- c) Una ilimapiaqlugu larium tanngungitchuangi kinguvaapta pimayumagaat huamahilugu uqautchiqput, ukunatitun!
- o Nalunairilugu ikaaqlugu nuna atunagutilaanga tanngungitchuatiting.
  - o Piyumahaalugi ililakranik piyuminaqtanik ukuninga ilihimanirninnin atuutinga tanngungitchuat uqauhingitigun
  - o Aturniatarlugu Tanngungitchuat uqauhingat inuhirni uvlutuaq.
  - o Ilihaqrarilugu ataramik nalunairilugu ilihagniq aturniq Tanngungitchuat uqauhiat.
  - o Kamagilugu ilihaakratchiat aturlugu tanngungitchuat uqauhiat.
- d) Tigulugu pitqupiarniq ikayuun, atauhitsuurniq uqauhia innugiakhillugi ikaaqlugu nuna avikluaruligilugu ilihimaniq ilihautritikrat uqautchiptalu tammanginginagun qanuqlitarniq, pimarikhalaan pinarninga qanuhiliqaa uqautchivut.
- e) Pitquraq pinarnaq hilugu piyuminaqtuat huliurutit ilihautrinikun ilihagnikun uqautchipligun, inuuniarnikun ikayuutinikun atlalu aqapirit qanuhirauntingit ingilaraan una ililugulu huliurniq tanngungitchuat uqauhingini ittuaq aluqlugi nutaat uqautchit inuuniarninilu.
- f) Ilirakraq ataramik inirlugu matkununga taraliuqtinun ilitchurilugu pinarnaqtilaanga tanngungitchuat uqauhinik malirutaliang inun iliranginunlu pitqurangurlugi alihilugi havaangit tanngungitchuat inaurangini.
- g) Tungavilirlugu tutqiummik uqaqaligiingnikun ilitchurinikun, uukturalautarnikun, hivunikrakun Tarium tanngungitchuat uqahingit qimilriuqtakrat qanuqitmagaataakrat pianiktat ilirangit malirutalianun.
- h) Uukturautit iluarniq pimarik haarnikun pukuklutinglu ilihimariqpangnin inuuniarnimik paaqlukkaluaqtiluni hiaktauruamun aglangnik qimilriuqtitaunikun ukuat pigivlugi hila atlanguqtaq.



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