

Human Security of Inuit and Sámi in Canada and Finland: comparing Arctic policies

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Acknowledgments

The decision of starting something new and learning in a different field might seem now like a little bit unconscious. But it was a way to challenge myself in a specific moment and to learn more. Then, as time goes by, there was a feeling that my personal and professional experiences were gaining a reasonable foundation of the path I have done so far.

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This work is also dedicated to my father who is surely looking down on us all.

And finally, I am grateful to life for giving me the opportunity to prepare myself for a new path.

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Abstract

The 21st century looks like the century of climate change threat due to inaction of states, governments in the past. Not that there were not calls and studies alerting to the situation we are witnessing. Arctic Indigenous peoples were the first to feel the cause-effect, with no responsibility to the harm that was and is affecting their way of life, their living subsistence, their home. Climate change has direct and indirect impacts. Facing the inability of the States to keep them safe and secure, Inuit and Sámi organisations had to take the lead to protect themselves, at least with their voices heard at international level. The Inuit Circumpolar Council and Sámi Council have done a great job that allowed to recognise their human rights as well as giving them a place at the Arctic Council as Permanent Participants. In order to understand the difficulties at national level, the comparison work will be helpful to analyse the applicability of human security (within a trinity that includes Green theory and ecosystem approach) of Canada and Finland's Arctic policies, where Inuit and Sámi live, respectively, acknowledging the impact both countries can provide to their Arctic communities as part of their country and society, accepting their diversity. Keeping population safe is an obligation of States, though in this new century and climate threat context, they can not to do it alone.

Keywords: Arctic Indigenous peoples, Arctic policies, Arctic region, Canada, Climate Change, Finland, Human Security, Inuit, Sámi

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Resumo

O século 21 é século da ameaça das alterações climáticas como consequência a inação dos estados e governos no passado. Vários foram os avisos e estudos que alertaram para a situação que agora estamos a vivenciar. As populações Indígenas do Ártico foram as primeiras a sentir a causa-efeito de algo sobre a qual não têm responsabilidade, afetou e afeta o seu modo de vida, de subsistência, a sua casa. As alterações climáticas têm efeitos diretos e indiretos. Perante a passividade dos estados em manter a segurança das populações, as organizações que representam os Inuit e Sámi tomaram as rédeas para proteger as suas comunidades, tendo a sua voz ouvida a nível internacional. As organizações Inuit Circumpolar Council e Sámi Council têm desenvolvido um trabalho extraordinário que tem permitido o reconhecimento dos seus direitos humanos bem como ter um lugar no Conselho do Ártico enquanto Permanent Participants. De modo a entender as dificuldades no plano nacional, a comparação será útil na análise da aplicabilidade da segurança humana (integrada na tríade de Green theory e abordagem do ecossistema) nas políticas do Ártico do Canada e da Finlândia, onde vivem os Inuit e Sámi respetivamente. Comprovar-se-á o impacto de ambos em providenciar segurança às comunidades do Ártico como parte do país e da sociedade, aceitando a sua diversidade. Manter a população segura é uma obrigação dos Estados, contudo, neste contexto de ameaça das alterações climáticas neste novo século, é algo que já não podem realizar sozinhos.

Palavras-chave: Alterações climáticas, Ártico, Canadá, Finlândia, Inuit, Políticas do Ártico, Povos indígenas do Ártico, Sámi, Segurança Humana

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List of abbreviations

Arctic Environmental Protection Strategy - AEPS

Arctic Monitoring and Assessment Programme - AMAP

Arctic Council – AC

Commission on Human Security - CHS

Convention on Biological Diversity – CBD

Economic and Social Council - ECOSOC

Ecosystem Approach – EA

Fourth Assessment Report - AR4

Greenhouse gas emission - GHG

Human Development Report - HDR

Indigenous and Tribal Peoples Convention, 1989 (No. 169) – ILO 169, 1989

Indigenous Peoples Organizations - IPO

Intergovernmental Panel on Climate Change – IPCC

Inuit Circumpolar Council – ICC

Non-Governmental organisation - NGO

Permanent Participants - PP

Sixth Assessment Report - AR6

Sustainable Development Goals - SDGs

United Nations – UN

United Nations Framework Convention on Climate Change - UNFCCC

United Nations Environment Programme - UNEP

Working Group I – WGI

Working Group II – WGII

Working Group III - WGIII

World Meteorological Organization - WMO

World Wildlife Fund - WWF

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INTRODUCTION

Arktikos, a land far away in the imaginary of children and adults, is the sentinel of the world, being the victim of Anthropocene activities, that are making this place warming much faster (three times faster, IPCC AR4, 2007)¹ than the rest of the world, with higher increases in winter (AMAP, 2019, p. 2)². In the Arctic, the changes are already visible today, much more than in other places. A forgotten and beloved region along the way since Pytheas until the present moment. A region that European explorers expected to reach for national and economic reasons. A place that Arthur Conan Doyle (*The Captain of the Pole Star*) and Jules Verne (*Voyages et aventures du capitaine Hatteras*, 1867)³ have described in their adventure books as an inaccessible, white rough, harsh, scary place (Schulz, 2017). An imaginary scenario to be replaced by a realistic view for 20th explorers and writers such as the anthropologist Vilhjalmur Stefansson (1922) describes in his book *The Friendly Arctic*. A landscape scenario that has been changing for some time. A call from scientists, that began in the 19th century with the great work of Svante Arrhenius in 1896 (Nobel Prize Laureate), along with the call of Arctic first inhabitants that has not been heard. A call from a threat that is changing the world, more specifically, the uniqueness of the Arctic in a very rapid way. The *désert de glace*⁴ is melting away.

Climate change has been an issue for some decades and the first time environmental matters were brought to international politics it was in 1972 during the United Nations Conference on the Human Environment (UN N° 11817) in Stockholm⁵, which 50 years were commemorated in Stockholm (Stockholm+50) in June 2022. In 1992, the United Nations Framework Convention on Climate Change (UNFCCC, UN

¹ IPCC, AR4, (2007). *Climate Change 2007, The Physical Science Basis*.

https://www.ipcc.ch/site/assets/uploads/2018/05/ar4_wg1_full_report-1.pdf

² AMAP. (2019). *Arctic climate change update 2019*. <https://www.amap.no/documents/download/3295/inline>

³ The 19th century is the century of adventure literature for English and French authors. See the article "Literature's Arctic Obsession" published in *The New Yorker* <https://www.newyorker.com/magazine/2017/04/24/literatures-arctic-obsession>

⁴ Name of the second part of Jules Verne's book *Voyages et aventures du capitaine Hatteras* (1867).

⁵ It is stated in the General Assembly Resolution 2581 (XXIV) transcript in Chapter VI Constitution of the Conference number 5 "to serve as a practical means to encourage, and to provide guidelines for, action by Governments and international organizations designed to protect and improve the human environment and to remedy and prevent its impairment, by means of international co-operation" (1972, p.37). (United Nations. (1972). *Report of the United Nations conference on the Human Environment*. No. 11817. <https://treaties.un.org/doc/Publication/UNTS/Volume%20824/volume-824-I-11817-English.pdf>)

Nº I-30822)⁶ and the Convention on Biological Diversity (CBD, UN Nº I-30619)⁷ were signed. The former acknowledging that the effects of climate change are “common concern of humankind” (1992, p. 1) and the latter affirms “that the conservation of biological diversity is a common concern of humankind” promoting also sustainable development (1992, p. 1). Despite the will to define and go on with concrete actions at the beginning of the 90’s of the 20th century, throughout time it was becoming clear that the actions were not enough to tackle climate change that was recognised as a “threat multiplier” by the United Nations (UN) in the report of the Secretary-General *Climate change and its possible security implications* (A/64/350) on 11 September 2009⁸. The Paris Agreement (2015 Nº. 54113) reinforces the acknowledgement of parties to fight the identified menace, but this time adding in the text “the respect and obligations on human rights, the rights of indigenous peoples, local communities” (p. 2)⁹. This agreement compromises parties to achieve, during this century, the limit temperature of 1.5 degrees Celsius as well as reducing greenhouse gas emission (GHG). It still continues to not be enough. In 2019¹⁰ and 2021¹¹, Pope Francis declared climate emergency¹² in an urgency of action, followed by the Secretary General of the United Nations, António Guterres in 2020¹³ and 2022¹⁴, who called each country around the world to declare emergency, until now 38 countries did so. In 2022, the AR6 reports of the Working Groups II and III of the Intergovernmental Panel on Climate Change (IPCC) have been clear in their message regarding the need of urgent action in order to mitigate climate change that is having negative impacts around the world, as we have been witnessing more regularly in the first quarter of this century with floods, heat waves and storms, just to name a few phenomena. There is here is a constant presence of the effects and impacts of climate change around the world.

⁶ United Nations. (1992). United Nations Framework Convention on Climate Change (UNFCCC). New York. https://treaties.un.org/doc/Treaties/1994/03/19940321%2004-56%20AM/Ch_XXVII_07p.pdf

⁷ United Nations. Convention on Biological Diversity (CBD). (1992). Rio de Janeiro. https://treaties.un.org/doc/Treaties/1992/06/19920605%2008-44%20PM/Ch_XXVII_08p.pdf

⁸ United Nations. (2009). *Climate change and its possible security implications: report of the Secretary-General*. <https://digitallibrary.un.org/record/667264>

⁹ United Nations. (2015). *Paris Agreement*. https://treaties.un.org/doc/Treaties/2016/02/20160215%2006-03%20PM/Ch_XXVII-7-d.pdf

¹⁰ Harvey, F. and Ambrose, J. (2019, Jun 9). Pope Francis declares 'climate emergency' and urges action. *The Guardian*. <https://www.theguardian.com/environment/2019/jun/14/pope-francis-declares-climate-emergency-and-urges-action>

¹¹ Sherwood, H. (2021, Oct 29). Pope Francis urges leaders to take 'radical' climate action at Cop26. *The Guardian*. <https://www.theguardian.com/world/2021/oct/29/pope-francis-world-leaders-climate-action-cop26>

¹² In May 2016, Australia launched a climate emergency declaration and petition on the website: <https://climateemergencydeclaration.org/climate-emergency-declarations-cover-15-million-citizens/>

¹³ United Nations. (2020, Dec 12). *Statement*. Secretary-General's remarks at the Climate Ambition Summit <https://www.un.org/sg/en/content/sg/statement/2020-12-12/secretary-generals-remarks-the-climate-ambition-summit-bilingual-delivered-scroll-down-for-all-english-version>

¹⁴ United Nations. (2022, April 4). Press release SG/SM/21228. Secretary-General Warns of Climate Emergency, Calling Intergovernmental Panel's Report 'a File of Shame', While Saying Leaders 'Are Lying', Fuelling Flames. <https://www.un.org/press/en/2022/sgsm21228.doc.htm>

In what concerns the Arctic region, it is a victim of those effects and impacts when considering that what is done, produced outside this area is affecting negatively the ecosystems and livelihoods. Nonetheless, there must be consciousness and awareness about the fact that “what happens in the Arctic does not stay in the Arctic”¹⁵. Consequently, Arctic Indigenous Peoples, who correspond to 10% of the 4 million people in the Arctic (Koivurova, Tervo, and Stepien, 2008), are considered at risk as the changes are making them (and the region) more vulnerable, despite their resilience, while their way of life and knowledge is being destroyed due to the high temperature that is warming the region three times more than in the rest of world. The consequences and impacts of those climate effects are ice melting, rising sea water and a changing ecosystem that subsequently affect fishing and hunting activities, that are part of Indigenous Peoples’ culture and survival. Their knowledge of how to live and survive under rude and tough conditions was of major importance for Roald Amundsen exploration through the Northwest Passage in the first years of the 20th century. Being humble enough to accept that it would be better to learn from them than go in the adventure in the wilderness of the Arctic, completely blind, without knowing and understanding how the ecosystem works and functions lead him to a successful exploration. As Constance Lindsay Skinner writes, in “The literature of Polar Exploration”¹⁶, the explorer cannot get far without them, “the Eskimos”¹⁷ (1929, p. 797). This knowledge, respect and wisdom were transmitted, which allowed him to learn to feel connected to the nature, because those first inhabitants (by signal are people) “believe they are an integral part of the polar ecosystem”, as affirmed by Mary May Simon in her article entitled “Building partnerships: perspectives from the Arctic” (1997). Only by understanding how they act as “guardians of nature” (Heinämäki, 2010, p. 7) will it be possible to implement correctly policies that protect the environment, the ecosystems and the Arctic Indigenous Peoples.

In order to protect the ecosystem and Arctic Indigenous Peoples, Canada and Finland have developed national Arctic policies, accordingly with the UN Sustainable Development Goals (SDGs) 2030, entitled *Canada's Arctic and Northern Policy*

¹⁵ Vidar Helgesen, Norwegian Minister of Climate and Environment during the NATO Parliamentary Assembly and the Norwegian Parliament in Svalbard, Norway, on 9 and 10 May 2017. <https://www.nato-pa.int/news/what-happens-arctic-does-not-stay-arctic-climate-change-arctic-will-have-global-consequences>

¹⁶ Skinner, C. L. (1929). The Literature of Polar Exploration. *The English Journal* Vol. 18, No. 10 (Dec., 1929), pp. 791-802. *National Council of Teachers of English* <https://doi.org/10.2307/803887>

¹⁷ This term, which means “eaters of fish”, is insulting for Indigenous Peoples, not allowing the differentiation between Indigenous Peoples’ communities, such as Inuit and Sámi. This designation has been changing through time, as I will explain in chapter 3.

Framework (2019) and *Finland's Strategy for Arctic Policy* (2021), respectively. The two countries seem to be also in a process of internal discovery about their diversity that can be enriching for all communities, if Indigenous Peoples are able, and have the opportunity, to share their immemorial knowledge and wisdom before it is all gone.

If we take care of nature, nature will take care of us. It's now time for our species to stop simply growing, to establish a life on our planet in balance with nature, to start to thrive. (Sir David Attenborough, UN, 2022).

Talking about ecosystem in this century can look like using a buzzword, but the truth is that there has been more consciousness in respecting and understanding the nature, simultaneously admitting that Anthropocene attitudes are destroying and affecting negatively the ecosystems. In this work, a Triad or Trinity of intertwined ideas are to be considered in the theoretical and conceptual framework. Foremost, one is related to the Ecosystem Approach. But first, it is necessary to check on the definition of the term "ecosystem". Back in 1935, Sir Arthur Tansley was the first to define it as containing two major parts: biome and habitat (Rich, 1988). To him,

(...) all parts of such an ecosystem-organic and inorganic, biome and habitat may be regarded as interacting factors which, in a mature ecosystem, are in approximate equilibrium, it is through their interactions that the whole system is maintained (Richter and Billings, 2015, p. 900).

Since Tansley, many have been the scientists¹⁸ that have presented complementary definitions, such as Lindeman (1942) or Fosberg (1963) (*idem*). The Convention on Biological Diversity (CBD, 1992) was able to unit all the ideas in one as the Article 2 of the Convention mentions: "'Ecosystem" means a dynamic complex of plant, animal and micro-organism communities and their non-living environment interacting as a functional unit" (1992, p. 3). Consequently, the second meeting held in Jakarta allowed the recognition of the Ecosystem Approach (EA) as a "policy concept in 1995" (Langlet and Rayfuse, 2019, p. 1) understood as "a strategy for the integrated management of land, water and living resources that promotes conservation and sustainable use in an

¹⁸ See Table 1 in Richter, D. de B. and Billings, S. A. (2015). 'One physical system': Tansley's ecosystem as Earth's critical zone. *New Phytologist*, 206: 900–912. DOI: 10.1111/nph.13338

equitable way” (CBD¹⁹, 2000, p. 103). The approach is based on the application of appropriate scientific methodologies focused on levels of biological organization which “encompass the essential processes, functions and interactions among organisms and their environment” (CBD, 2004, p. 4). This approach recognizes that humans, with their cultural diversity, are an integral component of ecosystems, as well as the negative impacts of Anthropocene activities being reported more accurately in the first quarter of the 21st century. Accordingly, the Arctic Council also defined its approach, Ecosystem-Based Management (EBM)²⁰, presented in 2013 by the Expert Group on Ecosystem-Based Management:

EBM is the comprehensive, integrated management of human activity based on best available scientific and traditional knowledge about the ecosystem and its dynamics, in order to identify and take action on influences that are critical to the health of ecosystems, thereby achieving sustainable use of ecosystem goods and services and maintenance of ecosystem integrity. (Arctic Council, 2013, p. 1).

Despite the difficulties of having a clear Ecosystem Approach definition, which is more often associated to marine environment according to Langlet and Rayfuse (2019), there is, thus, no doubt that the interaction with humans is clear and implicit. This interaction between human and nature, leads us to the second intersection of the trinity, within which this thesis is framed occurring during a period of growing awareness about environment that is the decade of the 1960’s, with a particular respect for Gaia and the need to limit growth and develop a sustainable, and so-called circular economy. It is the period of the emergence of Green ideology that evolved with the development of Green political parties in the 1980’s. Aside, non-governmental organizations (NGO’s) are having a more proactive action and involvement in those issues with a more frequent presence in conferences, as it is the case for Greenpeace and World Wildlife Fund (WWF) (Ari and Gokpinar, 2019).

For the author John Barry (2014), three moments, or waves, are to be considered in the evolution of the term *green political theory*. The author identifies in his chapter,

¹⁹ United Nations (UN). (2000, May 15-26). UNEP/CBD/COP/5/23. *Decisions adopted by the conference of the parties to the Convention on biological diversity at its fifth meeting Nairobi*. <https://www.cbd.int/doc/decisions/cop-05/full/cop-05-dec-en.pdf>

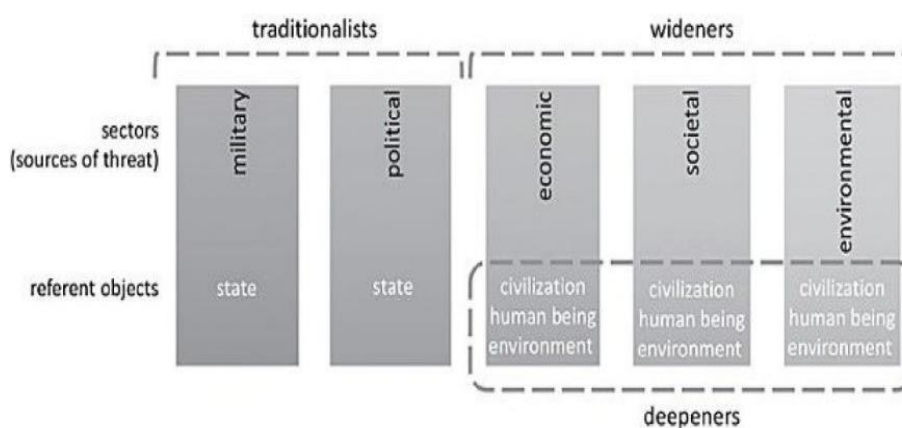
²⁰ Ecosystem Approach and Ecosystem-Based Approach are synonymous and frequently used in literature in an interchangeable way.

entitled “Green political theory”, the three waves: the first one begins in the 1990’s by identifying “ecologism” as an ideology and green political theory as a “distinctive approach”; the second wave is the period of the development of other schools of thought (such as feminism, liberalism, critical theory) expanded debates between those schools and green political theory. It is during this wave that Green theory is recognized within International Relations with the transnationalism question of problems caused by climate change, as mentioned by Robyn Eckersley (2013) in his chapter *Green Theory* (Ari and Gokpinar, 2019, p. 166). The more recent generation, designated as “third generation” of green theory due to its interdisciplinary, is integrated with practical and empirical research of a “range of disciplines and knowledge outside politics, political science and political theory” (Barry, 2014, p. 4; *idem*). Scholars have been clarifying the difference between *green politics* - who consider that the structure can be challenged - and *environmentalists* - who accept the framework and pursue the solution within the structures (Paterson, 2005, p. 236). What I intend to extract from the Green theory is that all members of the community - state, private sector, organizations and people - are involved in the process, and all need to cooperate to tackle climate change at a multilevel governance (global, regional, national and local). A transnational issue that needs to be worked globally within the previous referred different levels of governance. It is also relevant to differentiate the terms *ecocentrism* and *anthropocentrism*, as it is of consensus amid scholars to distinct them. The former denying the superiority of human over nature, with a priority on healthy ecosystems. It is nature-centred. As for the latter, it regards nature within human values (Ari and Gokpinar, 2019; Dyer, 2018; Paterson, 2005).

Understanding the interconnection between human, nature and the need for an equilibrium to be able to survive with sustainable development, for the survival of mankind, it is expected that governments focus more on the person, especially when climate is considered a threat. The way to defend in this situation is to prevent and act in order to mitigate its negative impacts and effects. Climate change cannot be fought with weapons. By mentioning the words *threat* and *weapons*, the next intersection of this trinity framework is correlated with the concept of security, conducting states to deviate their centric attention (traditional security) towards the people (human security – non-traditional security) (Padrtova 2020, p. 31; Shiblee and Rashid, 2021, p. 159). There is a perception that environmental issues go beyond national states borders, what leads to a differentiation in the evolution of security concept.

Aligned with the Ecosystem Approach and the Green Theory, the evolution of security concept is the integrated discernment of relevance in focusing in the persons, being a person-centred idea and concept. The person is the principal object of what is understood as security, albeit being the obligation of states to provide protection (Hossain, 2013). The Copenhagen School of the 1980's (by the hand of Buzan, Waever, de Wilde) came to break with the traditionalist vision considering topics such as economic, military, political, environmental and social as sectors of security according to different sources of threats (Padrtova 2020, p. 31; Hossain, 2017, p. 6; Waisová, 2003, p. 60). That will be considered in the UN definition as presented in page 8. With the help of the **figure 2** below, the difference between “traditionalists”, “deepeners” and “wideners”²¹ and the consequent evolution of securitization is well explained. The author presents in the schema the objects connected to each category, so the concept *object* is perceived as a threat and becomes a “security issue only by being labelled as one” (Diskaya cited by Hossain, 2017, p. 6).

Figure 1: Five sectors (sources of threats) and different understandings of security



Source: Padrtova, 2020, p. 30

The ontological analysis and presentation of concepts offer the two sides of a coin or it could even be metaphoric like Janus, having one head looking at the

²¹ The authors define “wideners” as having focus on a brand range of security issues and argue that the greatest threats to state survival may not be military, but environmental, social and economic. The “deepeners” on the other hand, ask the question of whose security is being threatened and support the construction of a definition that allows for individual or structural referent objects as opposed to solely the state (Tarry, 1999, cited by Padrtova (2020). Padrtova, B. (2020), Applying conventional theoretical approaches to the Arctic. In *Routledge Handbook of Arctic Security* Chapter 3. <https://www.routledgehandbooks.com/doi/10.4324/9781315265797-3> (p. 30)).

traditional realist view about security issues and the other one looking at non-traditional security, in this context, human security. A topic that, in some way, has been part of the cooperation core concept for the protection of the environment in the Arctic region, considered, (see chapter 2), by Arctic Environmental Protection Strategy (AEPS) and Arctic Council²². It is relevant and important to bear in mind that the concept of human security can vary according to place and region it is applied (Hossain, 2013, p. 512). In what concerns the Arctic, the protection of the Indigenous peoples linked to climate change is a security problem, a human security concern. Therefore, it can be assumed that traditional and non-traditional securities are linked and might coexist if we consider the geopolitical changes that have been occurring and the race to natural resources from Arctic and Non-Arctic states that is beginning. It shall be remembered at this stage that it was a strategic region during the Cold War (Exnet-Pirot, 2012).

The concepts and ideas of the non-traditional security delineated by the authors of the Copenhagen School, mentioned above, are the foundation for the United Nations to develop them in official documents by the Human Development Report led by Mahbub ul Haq (1994)²³ and the Commission on Human Security (2003)²⁴:

The *Human Development Report* of 1994 by the United Nations Development Program (UNDP) considers seven categories of human security threats: “economic security, food security, health security, environmental security, personal security, community security, political security” (1994, pp. 24-25).

Human security complements state security, enhances human rights and strengthens human development. It seeks to protect people against a broad range of threats to individuals and communities and, further, to empower them to act on their own behalf. (UN Commission on Human Security, 2003, p. 2)

I would like to highlight and underline the word “communities” present in the definitions above which include ethnic minorities and indigenous peoples. For the case being, I specify Arctic Indigenous Peoples.

²² The idea of security community defined by Karl Deutsch in 1957 is an interesting perspective to be developed in the context of the Arctic Council in further works.

²³ United Nations. United Nations Development Programme. (1994). *Human Development Report 1994*. https://hdr.undp.org/sites/default/files/reports/255/hdr_1994_en_complete_nostats.pdf

²⁴ United Nations. Commission on Human Security. (2003). *Human security now: protecting and empowering people*. Commission on Human Security. <https://digitallibrary.un.org/record/503749>

Hossain, in “The question of societal security in the Arctic”, considers that it is possible to go back to the 18th century to recover the idea of human security (2017, p. 9), the period of social contract²⁵ (developed by Hobbes, Locke and Rousseau), when goals were defined for common security in safeguarding humans. Was this idea of the *Illuminisme* forgotten along the way? Perhaps, as the centuries have shown. The ability of creating trust between both parties (state and people), as well as performing correctly in protecting people has been difficult to achieve.

The *new* security frame expects to warrant “freedom from fear” and “freedom from want”²⁶. In his article entitled “Securing the rights: a human security perspective in the context of Arctic Indigenous”, Kamrul Hossain (2013) affirms that one critic about defining human security is its vagueness hence broader in the issues and seen as the extension of traditional security, while human rights are more easily understood.

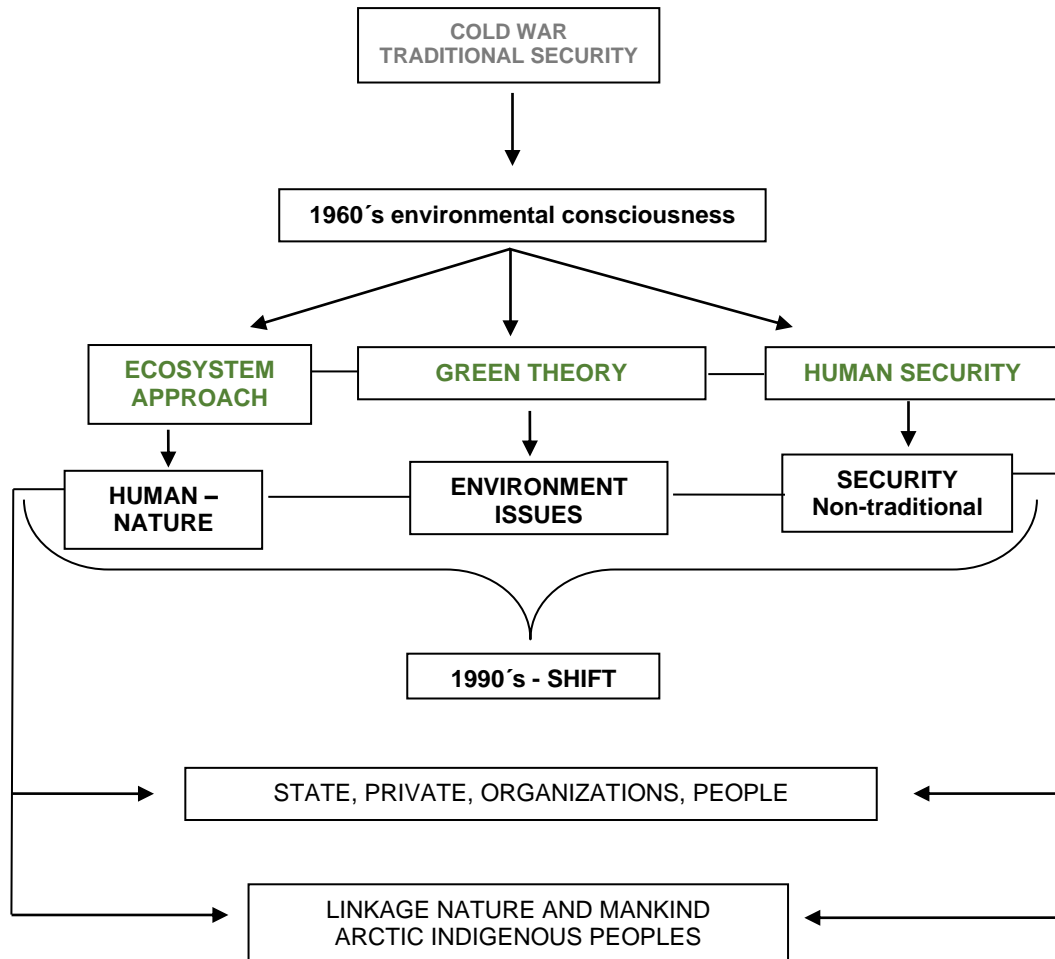
Human security shifts the focus from the state to the individual, and from securing the borders to securing the environment, including protecting people’s access to food, water, health care, and other necessities. Human security requires governments to address conditions associated with the rule of law, unemployment, criminality, extremist ideologies, and anything else that might prevent individuals in communities from obtaining basic needs and leading relatively healthy and free lives (Shannon and Kaldor cited by Pfaff, 2019, p. 41)

So far, the presentation of correlated concepts, presented as a Trinity, will give a holistic vision all over the work in a tandem connection between climate change and human security. This issue is of greater significance in the Arctic due to two factors: “geography and timing” (Exner-Pirot, 2012, p. 7). The concepts can be drawn as below (**Figure 2**).

²⁵ During the pandemic, the Secretary-General stated that it was necessary to define a new social contract: United Nations. (2020, July 18). Secretary-General's Nelson Mandela Lecture: “Tackling the Inequality Pandemic: A New Social Contract for a New Era”. <https://www.un.org/sg/en/content/sg/statement/2020-07-18/secretary-generals-nelson-mandela-lecture-%E2%80%99tackling-the-inequality-pandemic-new-social-contract-for-new-era%E2%80%9D-delivered>

²⁶ Within this vision of protection, that is perceived as an obligation from the states, there is also the question of Responsibility to Protect (R2P) associated to human security, as mentioned by Kamrul Hossain (Hossain, K. (2013). Securing the rights: a human security perspective in the context of Arctic Indigenous Peoples. In Brill (ed). *The Yearbook of Polar Law* 5. pp. 493-522. Available at SSRN: <https://ssrn.com/abstract=2505482>) p. 503).

Figure 2: The Trinity theoretical and conceptual framework: Ecosystem Approach, Green theory and Human Security



Source: done by the author

The method also requires that the study of cases be "focused": that is, they should be undertaken with a specific research objective in mind and a theoretical focus appropriate for that objective. (George and Bennet, 2004, p. 70)

According to the same authors of the quote above, after the Second World War there was a certain enthusiasm amid political scientists in individual case studies. Therefore, this enthusiasm did not last long after concluding that single case studies were not sufficient to establish a "strict comparison", adding that from James

Rosenau's point of view, those "studies lack "scientific consciousness" and did not accumulate" (*idem*, p. 68).

The 1960's are indeed a turning point, as this period allowed an alteration also among scholars who transferred their focus likewise to individuals, designated "behavioural revolution", and had revived the status of institutions recognised as "the advent of the 'new institutionalism'" (Landman, 2008 p. 302). Subsequently, this "eclectic progressive" development shows openness to the world and its many variables that will give consistence to the works as well as acknowledging that domestic issues influence international behaviour (*idem*), as it will be confirmed in this work. Despite the prosperity of comparative studies during the 60's and 70's of last century, it is not until Lijphart's article entitled "Comparative Politics and the Comparative Method" in 1971 case study is to be considered within comparative study (Collier 1991, 1993; Landman, 2008).

With the aim of developing the comparative case study, the number of countries is relevant in order to focus on the comparative analysis (Lijphart, 1971, p. 690), meaning the analysis of small number of cases that will allow to define small number of variables (*Small-N*, Lijphart, 1971, p. 687). Thus, Canada and Finland are the two Arctic countries chosen (**table 1a**), despite Danwar Rustow considering that the choice shall not be based on "geographic proximity", as Collier expresses (1991, p. 17). For this thesis, I consider relevant having regional countries taking into account their distance within the Arctic region and the fact that they are located in different continents, they are still bound by some regional identity and partnership (Osthagen, 2020). In this comparative work, it is moreover pertinent to remember that human security applies differently in the Arctic region, as mentioned in page 8.

For the comparison I aim to do, it is relevant to affirm that there is one main variable to be considered as the basis of the work and other defined (sub)variables will be considered during the process as presented in **table 1b** below. This way, it matches Lijphart's affirmation that "the comparative method is here regarded as a method of discovering empirical relationships among variables" (1971, p. 683). The limitation of variables leads to focus and control the comparative study (Sartori, 1970; Collier, 1991; George and Bennett, 2004) as "there is no methodology without *logos*, without thinking about thinking" (Sartori, 1970, p. 63).

Table 1 (a): Reasons

REASONS	
CANADA	FINLAND
Importance of Inuit organisation in 3 levels of governance	More focused on environmental issues as European Union member state
Quick change in Arctic policy and security since Trudeau's governance in 2015	Less attention in academic research about Finland and Sámi
Political will in establishing a healthy relationship with all Indigenous communities (First Nations, Métis and Inuit)	Delay in establishing a healthy relationship with Sámi (based on literature)

Table 1 (b): Variables

VARIABLE	
CANADA	FINLAND
Canada's Arctic and Northern Policy Framework 2019	Finland's Strategy for Arctic Policy 2021
SUBVARIABLES	
Arctic Council presidency; Truth and Reconciliation process	Arctic Council presidency; Truth and Reconciliation process
Inuit Arctic policy (2010); A new Shared Arctic Leadership Model (2017)	Sami Arctic policy (2019); EU Arctic policy (2021)

↓ WHAT ↓

IMPACT OF ARCTIC POLICIES IN SAFEGUARDING
 INUIT AND SÁMI HUMAN SECURITY

Source: done by the author

Defining Small-N²⁷ helps to focus, identify and present an empirical qualitative work and research considering that there is no aim to present numbers, hypothesis or statistics. The qualitative research that seeks to observe is based on official documents *Canadian Arctic and Northern Framework Policy 2019*, *Finland's Strategy for Arctic Policy 2021*, *A new Shared Arctic Leadership Model 2017* presented by Mary May Simon, *Inuit Arctic policy (2010)* and *Sami Arctic policy (2019)*. The United Nations official documents are also of relevance such as Human Development Report 1994, Commission on Human Security 2003 and climate reports of IPCC. Further readings research of academics about the Arctic, environment, policies and Indigenous peoples such as *Overview of EU actions in the Arctic and their impact* elaborated by Timo Koivurova et al (2021); book chapters of Routledge, namely *Society, Environment and Human Security in the Arctic Barents Region* edited by Kamrul Hossain and Dorothee

²⁷ See Figure 2, p. 106: Collier, D. (1993). The Comparative Method In book: Political Science: The State of the Discipline Chapter: 5. *American Political Science Association*, Editors: Ada W. Finifter https://www.researchgate.net/publication/234113288_The_Comparative_Method

Cambou (2017) and Routledge Handbook of Arctic Security edited by Gunhild Hoogensen Gjørsv, Marc Lanteigne and Horatio Sam-Aggrey (2020); articles: “The participation of Indigenous Peoples in international norm-making in the Arctic” by Koivurova and Heinämäki (2005), “The Status and Role of Indigenous Peoples in Arctic International Governance” written by Timo Koivurova (2011). The qualitative research allows an inductive reasoning through observation and analysis of documents, processes, definitions and concepts. That way, I intend, and expect, to be able to be a “conscious thinker” (Sartori, 1970) whereas presenting this research with perfectionism and discipline in the collection of information that allows to avoid a weak comparison work or messiness and giving relevant information as well as wakening consciousness in the person who is reading this thesis. The comparative analysis will allow to explore not only the differences but also the similarities and understand that there can be a complementarity as well as the opportunity to learn from each other in order to improve, by recognising weaknesses in their policies. That is why the quality of qualitative research is relevant for the purpose of this thesis. The development of the comparison work aims to be solid and coherent as the literature is different in subjects but intertwined allowing in some cases to have a broader perspective on the issue of climate change and Indigenous Peoples in the Arctic region thanks to the reading of the books *The Arctic a very short Introduction* by Klaus Dodds and Jamie Woodward (2021) and *Protecting the Indigenous Peoples* by Mark Nuttall (1998). The first one gives a general insight of the questions in the region that are all related to the two topics focused in this thesis: climate change and indigenous peoples. And the second book mentioned helps to have a better understanding of the internationalisation of the human security debate of the Arctic Indigenous Peoples. I consider also relevant to mention the reading of Jules Verne book *Voyages et aventures du capitaine Hatteras*. As member of *Société de Géographie*, the French author was able to give a real image of the reality mixed with fiction. By reading also Vilhjalmur Stefansson (1922) *The Friendly Arctic*, it allows to comprehend the differences and new challenges felt by Arctic Indigenous People, as well as establishing a comparison between 19th and 20th century explorers and writers, the latter wanting to give a more realistic perception of this far away land while the former are more fantastic in their descriptions of facts. There will be an attempt of creating a balance between past and present authors and official documents in the different topics approached in this thesis.

Though, I would like to inform that during the research some difficulty in finding literature research about the Sámi in Finland was observed when comparing with Inuit in Canada. It also seems that Sámi population is more reserved in Finland, perhaps because there is a long road to do in creating a trustful relationship between Sámi peoples and government in Finland. There was also a constant preoccupation of having the most recent information and sources to write this thesis according to level of importance and topic of the chapter to be developed.

The authors George and Bennet consider that the structure and focus, in comparative case studies, is “easily achieved when working alone” (George and Bennett, 2004, p. 71). It can be said that it is a solitary work, in a constant evolution, especially in what concerns actual topics such as environment and climate change. After following the three phases²⁸ the authors indicate to develop the case studies, the research design is based on the following question *What is the impact of Canadian and Finnish Arctic policies in safeguarding human security of Indigenous Peoples in climate threat context?* which general objectives are:

- Identify impacts of climate change in the Arctic region;
- Identify impacts of climate change in Indigenous Peoples lives and cultures;
- Present the Arctic region, its delimitations and governance;
- Elucidate about the role of Indigenous Peoples organizations at regional and global levels;
- Describe and analyse Canada and Finland’s Arctic policies;
- Compare Canada and Finland human security applicability.

Consequently, this thesis will be divided in four chapters, followed by a conclusion.

In the first chapter, entitled “**Climate Change in the Arctic**”, a brief history, based on the contribution of the Working group I²⁹ of the Fourth Assessment Report of

²⁸ “There are three phases in the design and implementation of theory-oriented case studies. In phase one, the objectives, design, and structure of the research are formulated. In phase two, each case study is carried out in accordance with the design. In phase three, the researcher draws upon the findings of the case studies and assesses their contribution to achieve the research objective of the study.” (George and Bennet, 2004, p. 73) George, A. L. and Bennett, A. (2004). Case Studies and Theory Development in the Social Sciences. Edited by George, A. L. and Bennett, A.

²⁹ IPCC, AR4, WGI, (2007): Historical Overview of Climate Change. In: Climate Change 2007: The Physical Science Basis. Contribution of Working Group I to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change [Solomon, S., D. Qin, M. Manning, Z. Chen, M. Marquis, K.B. Averyt, M. Tignor and H.L. Miller (eds.)]. Cambridge University Press, Cambridge, United Kingdom and New York, NY, USA.

the Intergovernmental Panel on Climate Change - IPCC about climate change, will be developed in order to be able to identify the impacts in the Arctic region, considered a victim of human action, allowing to understand how the *désert de glace* is now becoming a more navigable ocean and the impacts the changes are affecting Indigenous peoples and cultures. While this chapter was being written, it was possible to complement with actual information according to the reports published such as AR6 WGII and WGIII IPCC^{30,31}, World Wild Fund (WWF)³² and World Meteorological Organization (WMO)³³. Throughout this chapter, various references to 19th and 20th centuries authors and official documents (i.e *Our Common Future* report (1987) led by Brundtland) will be made, according to their importance to this topic.

“**Knowing the Arctic**” is the name of the second chapter where the delimitations will be defined and identified as well as its governance (and complexity), enhancing the work of environment protection of the Arctic Environmental Protection Strategy and the Arctic Council in a cooperative way, as a guardian of the environment within the community and regional security concepts that work for keeping and safeguarding human security in that specific region. In that sense, the definition of Indigenous Peoples given by the United Nations (Cobo, 1972)³⁴, ILO 169 (1989)³⁵ and European Union (2017)³⁶ will be presented. Consequently, the active role of Indigenous Peoples organizations, namely Inuit Circumpolar Council and Sámi Council, is promoted in this chapter in the section entitled *Permanent Participants*, referring to their precious contribution along the decades, so the United Nations published the UN Declaration on the Rights of Indigenous Peoples in 2007. The vision of Indigenous Peoples such as Mary May Simon (“Indigenous peoples and the right to development: an Inuit perspective” document submitted by Mary Simon, Inuit Circumpolar, Inuit Circumpolar Conference, 1990), articles (“Building partnerships: perspectives from the Arctic”, 1997) and interviews (“Canadian Inuit: Where we have been and where we are going”, 2011)

³⁰ IPCC. (2022). AR6. The Working Group II contribution, *Climate Change 2022: Impacts, Adaptation and Vulnerability*. <https://www.ipcc.ch/assessment-report/ar6/>

³¹ IPCC. (2022). AR6. The Working Group III contribution, *Climate Change 2022: Mitigation of Climate Change*. <https://www.ipcc.ch/assessment-report/ar6/>

³² WWF. (2022). *Arctic Climate Impact Science. An update since ACIA*. https://www.feu.awsassets.panda.org/downloads/final_climateimpact_22apr08.pdf

³³ WMO. (2022). *State of the Global Climate 2021*. WMO, N°. 1290. https://library.wmo.int/doc_num.php?explnum_id=11178

³⁴ United Nations. Commission on Human Rights. Cobo, M. (1982). *Study of the Problem of Discrimination Against Indigenous Populations Final report submitted by the Special Rapporteur, Mr. José Martínez Cobo*. E/CN.4/Sub.2/1982/2/Add.6. https://www.un.org/esa/socdev/unpfii/documents/MCS_v_en.pdf

³⁵ International Labour Organisation (ILO). (1989). C169 - Indigenous and Tribal Peoples Convention, 1989 (No. 169). https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::NO:12100:P12100_INSTRUMENT_ID:312314:NO

³⁶ European Environment Agency (EEA). (2022). <https://www.eea.europa.eu/help/glossary/chm-biodiversity/indigenous-peoples>

and Sheila Watt-Cloutier (*The Right to Be Cold*, 2015), two generations of women Inuit leaders, both Presidents of the Inuit Circumpolar Council, are of relevance. In what concerns Sámi perspective, the book of Gabriel Kuhn with the title *Liberating Sápmi: Indigenous Resistance in Europe's Far North* (2020) will allow to learn more about this people and origins. The author assumed the gap and lack of more insight about Finland and Sweden (p. xii). On a total of twelve interviews, only two Sámi Finnish were interviewed: Aslak Holmberg and Suvi West. The Arctic policies of both Indigenous Peoples Organizations mentioned in this chapter, will confirm the affirmation of being the ones to influence the governments of the countries they live in structuring and defining Arctic policies in which Indigenous Peoples are included as a priority.

The third chapter, "**Case studies: Canada and Finland**", will present the two countries chosen for this thesis: Canada and Finland. Their Arctic policies are presented in different sections, where the definitions of Inuit and Sami are also indicated. National historic and political context will start from 2015 to present the evolution in Canada and Finland regarding climate policies and relation with Inuit and Sámi respectively. Though, other moments considered relevant for this work will be referred too, if and when necessary. The Inuit and Sami can be looked at as agents of change considering that their own policies might have influenced states to write and define the objectives in their new Arctic policies. In order to portray the Arctic policies of both countries, the literature is based on *Canada's Arctic and Northern Policy Framework 2019* and *Finland's Strategy for Arctic Policy 2021*. The reference to books such as of Elena Wilson-Rowe (*Arctic governance, Power in cross-border cooperation*, 2018), John Barry (*Rethinking Green Politics*,1999), Eckersely (1998), Mark Nuttall (*Protecting the Arctic. Indigenous Peoples and Cultural Survival*, 1998), Robert Goodin (*Green political theory*,1992), Klaus Dodds and Jamie Woodward (*The Arctic: A Very Short Introduction*, 2021) and Gabriel Kuhn (*Liberating Sápmi: Indigenous Resistance in Europe's Far North*, 2020) will be the support for some observations and connections with international relations, Green theory and governance. Scholars of relevance for this chapter are: Heather Exner-Pirot ("Canada's Arctic Foreign Policy", 2021; "The Arctic in International Affairs", 2020), Lassi Heininen ("Foreign policy interests of Finland in the Arctic", 2014), Leena Heinämäki (2010), Coates and Holroyd (*Europe's North: The Arctic Policies of Sweden, Norway, and Finland*, 2020) and Timo Koivurova ("The Draft Nordic Saami Convention: Nations Working Together", 2008). Regarding

reports, the ones cited in this chapter are *A New Shared Arctic Leadership Model 2017* by Mary May Simon and the chapter “Assessment on recent developments regarding Indigenous peoples’ legal status and rights in International Law: with special focus on free, Prior and Informed Consent” by Leena Heinämäki and Stephen Kirchner included in the report *Actualizing Sámi Rights: International Comparative Research* (2017).

The fourth and last chapter, “**The applicability of human security in Arctic policies**”, will allow to answer the question proposed (*What is the impact of Canadian and Finnish Arctic policies in safeguarding human security of Indigenous Peoples in climate threat context?*) for this thesis outlined in the theoretical and conceptual framework proposed. It will be possible to check the effective applicability human security in national Arctic policies, considering that in the case and context of this region “the concept of human security in the Arctic includes environmental protection, preservation of culture and cultural identity” (Szpak, 2017, p. 77), being the main impact of the policies an inclusive society. It can be considered that first nations have guided and insist, with their Arctic policies, for states to protect them. At the same time, it will be possible to confirm if those policies are inclusive and repair the relationship between Inuit – Canada (The Crown) and Sámi – Finland, referring the narrative of colonialism that is still present in the societies and communities. A narrative that Arctic countries have been willing to work on, even with some delay between them as it will be showed, by the truth and reconciliation processes going on as a way of building a new and healthy relationship, as stated and expressed in the Arctic policies. With the comparative method, in this chapter the goal is for “the comparative method [to be] here regarded as a method of discovering empirical relationships among variables, not as a method of measurement” (Lijphart, 1971, p. 683). It will be also possible to say that Canada has been able to place itself as, not only a regional leader, but mainly as a global leader in Indigenous Peoples issues as expressed in the *Arctic and Northern Policy Framework* of 2019 while Finland is more concerned about environmental matters as EU member state that follows European policies. The comparison work will be based upon the following literature: the *Human Development Report 1994*, leaded by Mahub ul Haq, *Human Security in Theory and Practice - Application of the Human Security Concept and the United Nations Trust Fund for Human Security* (2009), *Human Security Handbook – An integrated approach for the realization of the Sustainable Development Goals and the priority areas of the international community and the United Nations system* (2016), as well as the *2022 Special Report New threats*

to human security in the Anthropocene Demanding greater solidarity. Resolutions and other official documents from the United Nations will be of relevance too in this chapter. In what concerns scholars that have studied this approach, I will mention Sakiko Fukuda-Parr and Carol Messineo (“Human Security”, 2012), Daniel Marcos and Nuno Severiano Teixeira (“Human Security Threats in the Atlantic Basin”, 2019) and in the context of the Arctic region, I will refer to professor Kamrul Hossain (“Securing the Rights: A Human Security Perspective in the context of Arctic Indigenous Peoples”, 2013; Securitizing the Arctic indigenous peoples, 2016) Sandra Cassota et al (Climate Change and Human Security in a regulatory and multidisciplinary dimension: The case of the Arctic Environmental Ocean, 2016) and Szpak (“Human Security of the Indigenous peoples in the Arctic. The Sámi case”, 2017; “Human Security of the Sámi in the new Sámi Arctic Strategy”, 2020).

Finally, in the conclusion it will be confirmed that the matters of human security, climate change and protection of Indigenous Peoples occurs at all levels: global, regional, national and local. Canada and Finland are examples for each other and there is still work to do in an uncertain context of threats and risks. It will be concluded that the truth and reconciliation process has influence in the design and the applicability of human security in the Arctic and Northern policy and Arctic Strategy, so both Arctic countries can create a more inclusive society, accepting their diversity and knowing better their country, peoples and communities in a holistic perception integrated in the ecosystem, of which we are all part of. Environment, development and mankind are indissociable terms.

I would like to end this introduction with the justification of this theme. With this thesis it is expected to contribute for more research about the Arctic region in Portugal. The *Atlantification*³⁷ of the Arctic is accelerating the perception of importance for Portugal on the different issues of security and also in geopolitics. But also, to fill a gap in comparative studies between Canada and Finland, Inuit and Sami due to the fact that during the research process it was felt that less attention is given to Finland and Sámi Indigenous Peoples. Then, by presenting what I consider a different perspective and analysis about the connection between environment/climate change and Arctic Indigenous Peoples, I expect to encourage for further studies on topics and issues that

³⁷ See Tesi.T, et al. (2021). Rapid Atlantification along the Fram Strait at the beginning of the 20th century. *Science Advance* 7, Issue 48. DOI: 10.1126/sciadv.abj2946

can be deepened by scholars, as well as about the evolution of the relationship between Indigenous Peoples and the states, that influence at global level, because Arctic states have been able to solve those issues at a domestic level and this gives them all the chance to be examples and agents of change at a regional and global levels in line with “positive security” (Hoogensen Gjørsv, 2012).

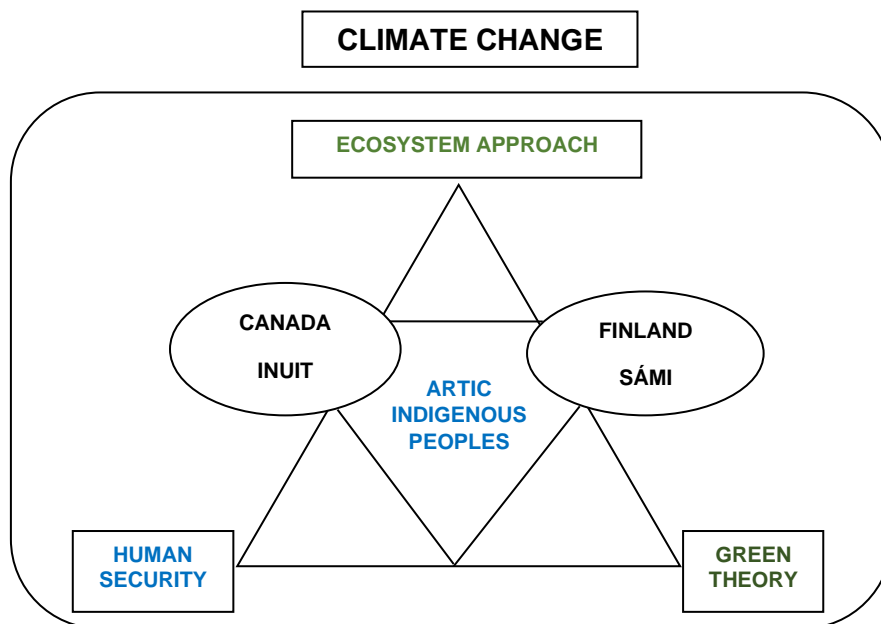
It is also expected to enhance the importance of this region in what concerns its environmental protection and empower the knowledge of first inhabitants. Protecting the Arctic is not only the protection of this region and Indigenous peoples, it is the protection of the globe, humankind and all ecosystems. It is possible that the interconnected lens presented in the following pages can lead to further questions like a bell for the need of real and concrete action from all parties. Consciousness and awareness shall arise and awaken with this work by transmitting new and valuable information.

And at last, the personal choice for this topic is related to the inside kid that revived its fascination with “Eskimos”, as I knew them in childhood. By (re)discovering the uniqueness of the Arctic region and its peoples, I recall how I was amazed by the fact that they could live in that place, so far away and so freezing to me. I intend and hope to be able to step aside bias that can corrupt the comparison work of the case studies of this work. It was during the research and the written works of master classes that I came to know better the Inuit and the position of Canada on this issue. For Finland, it was the fact that it seemed fewer research is available about the country and during some research I had some difficulty (and still have) in understanding why this European Union member state still does not have ratified the International Labour Organization, ILO Convention on Indigenous and Tribal Peoples, 1989 (No. 169) when they all claim to defend human rights. The personal interest towards security questions allowed me to define this work, with the personal hope that those communities will gain even more recognition and respect about their culture, knowledge and wisdom so they can be more protected in those times of various uncertain changes, not only for them but for all. Reading Mary May Simon was also inspiring, enriching and gave me the chance to understand her long and fair fight, extensible to all Indigenous peoples through her words, whether it was written speeches, articles, or listening to her in interviews where she transmits serenity, love for her people, strength and resilience. It

also allowed to observe the paradox rising in the Arctic region and for Indigenous Peoples: losing the past but seeing new opportunities in the future.

The work can be schemed as below:

Figure 3: Thesis schema



Source: done by the author

Chapter 1

Climate Change in the Arctic

From space, we see a small and fragile ball dominated not by human activity and edifice but by a pattern of clouds, oceans, greenery, and soils.
(Brundtland, 1987, p. 11)

The Earth is one but the world is not.
(Brundtland, 1987, p. 28)

Climate change is one of the main topics of the 21st century. In 2018, the Nobel Prize laureate William Nordhaus wrote that “climate change remains the central environmental issue of today”³⁸. This sentence still applies in 2022. It is a ubiquitous issue. Writing this chapter at this moment has revealed to be very challenging and demanding but also interesting in its continuous completion while different reports were being published: 6th Intergovernmental Panel on Climate Change (IPCC WGII and WGIII, April 2022)^{39, 40}, World Wild Fund (WWF, April 2022)⁴¹ and World Meteorological Organization (WMO, May 2022)⁴² that help giving accurate and actual information in this first chapter. Simultaneously, extreme weather is happening around the world with heat waves in India, Portugal, France and Spain. Phenomena that make calls by scientists and the UN Secretary-General even more serious and urgent⁴³, asking for real and concrete actions. This chapter turned out to be informative, sailing *Forward*⁴⁴ to a new imaginary of the Arctic region. The information provided in the following pages is of relevance for this thesis as it helps understand the evolution of climate science and the consequences of human activities in Earth’s natural processes, as well as the lack of implementation of global commitment in order to avoid the actual environmental crisis that is changing the landscape and livelihoods in the Arctic region.

³⁸ Nordhaus, W. (2018). Projections and Uncertainties about Climate Change in an Era of Minimal Climate Policies. *American Economic Journal: Economic Policy*, 10(3), pp. 333–360. <https://doi.org/10.1257/pol.20170046>

³⁹ IPCC. AR6. WGII, ref. 30.

⁴⁰ IPCC. AR6. WGIII, ref. 31.

⁴¹ WWF, ref. 32.

⁴² WMO, ref. 33.

⁴³ See: Overland, J. et al. (2019). The urgency of Arctic change. *Polar Science* 21. Elsevier. pp. 6–13 <https://doi.org/10.1016/j.polar.2018.11.008>

⁴⁴ Reference to the name of the boat of Jules Verne’s book, ref.4.

Before presenting the impacts and effects of climate change in the Arctic region, and in an attempt to contribute for climate literacy⁴⁵, the first section below intends to present the evolution of climate science. The birth of historical climatology is considered to be in the 18th century (Favier, 2019). Aside the natural process of Earth that has been through different processes and changes since its formation “some 5 billion years ago”, as indicated by Shakhashiri and Bell (2013, p. 5) and Notz (2020, p. 4), scientists have agreed through time, in a scientific consensus, that human action is affecting the natural processes (Cook et al, 2013, 2016). The first section of this chapter is based on the information of the “Historical Overview of climate change science” elaborated by the Working Group I to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change (IPCC) in 2007, completed by articles from Svante Arrhenius “On the influence of carbonic acid in the air upon the temperature of the ground” (1896), the article “Remarkable Weather of 1911: The Effect of the Combustion of Coal on the Climate – What Scientists Predict for the Future” by Francis Molena published by *Popular Mechanics Magazine* in March 1912 and *climate wise* website entitled “Climate change: a timeline” and René Favier’s article “Thinking about climate change, 16th-21st centuries” (2019) published in *Encyclopédie de l’environnement*.

In what concerns the second section, the readings of the book of the authors Klaus Dodds and Jamie Woodward entitled *The Arctic a very short introduction* (2021) and the report “Overview of EU actions in the Arctic and their impact” by Koivurova, et al (2021) are the complemented basis of the previous framework in order to identify the direct and indirect impacts of climate change in this specific chosen region for this thesis – the Arctic.

⁴⁵ See Milér, T. and Sládek, P. (2011). The climate literacy challenge. *Procedia Social and Behavioral Sciences* 12, pp.150–156. <https://doi.org/10.1016/j.sbspro.2011.02.021>

1.1 A brief history of climate change⁴⁶ studies

According to René Favier (2019), “people have always been concerned about the climate”, remembering that Incas used solar and lunar calendars to manage agricultural cycles. In the 15th century, Ulugh Beg (sultan, mathematician and astronomer) built the world’s largest observatory. In what concerns popular knowledge, it is familiar with cycles and rhythms, designating phenomena as “bad weather” (p. 2). An instrument used to check on temperature called thermometer was invented in 1600’s and gave the opportunity to start quantify, recording and reporting temperatures, “being the first meteorological network established in the year 1653 in Italy” (Kington cited by IPCC, WGI, 2007, p. 100).

Meteorology cannot be separated from modern scientific movement as since Descartes there is a will to find answers to meteorological⁴⁷ phenomena. The 17th century will be the period of rational thought regarding climatic events. In his article “Thinking about climate change, 16th - 21st centuries”, Favier affirms that the world “climate” had a different meaning back in the Enlightenment period, which was related to the reference of a geographical area, writing that it “means examining meteorological phenomena and specifying their rules in a perfectly spatially delimited geographical space” (2019, p. 2). This definition contrasts with the definition available in the Historical Overview of Climate Change of the Fourth Assessment Report of the IPCC (2007), where *climate* and *weather* are defined separately as below:

Table 2: Climate and weather explanations

CLIMATE	The climate system is a complex, interactive system consisting of the atmosphere, land surface, snow and ice, oceans and other bodies of water, and living things. The atmospheric component of the climate system most obviously characterises climate; climate is often defined as ‘average weather’. Climate is usually described in terms of the mean and variability of temperature, precipitation and wind over a period of time, ranging from months to millions of years (the classical period is 30 years). The climate system evolves in time under the influence of its own internal dynamics and due to changes in external factors that affect climate (called
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⁴⁶ UNFCCC definition: “Climate change” means a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods.” (Ref. 6, p. 4).

⁴⁷ For more information about the instruments and measurements see: Pepin, M-H. (2019). Meteorological observations over the past centuries. *Encyclopédie de l’environnement*. <https://www.encyclopedie-environnement.org/en/air-en/meteorological-observations-over-past-centuries/>

	<p>'forcings'). External forcings include natural phenomena such as volcanic eruptions and solar variations, as well as human-induced changes in atmospheric composition. Solar radiation powers the climate system. There are three fundamental ways to change the radiation balance of the Earth: 1) by changing the incoming solar radiation (e.g., by changes in Earth's orbit or in the Sun itself); 2) by changing the fraction of solar radiation that is reflected (called 'albedo'; e.g., by changes in cloud cover, atmospheric particles or vegetation); and 3) by altering the longwave radiation from Earth back towards space (e.g., by changing greenhouse gas concentrations). Climate, in turn, responds directly to such changes, as well as indirectly, through a variety of feedback mechanisms. (p. 96)</p>
<p>WEATHER</p>	<p>Climate is generally defined as average weather, and as such, climate change and weather are intertwined. Observations can show that there have been changes in weather, and it is the statistics of changes in weather over time that identify climate change. While weather and climate are closely related, there are important differences. A common confusion between weather and climate arises when scientists are asked how they can predict climate 50 years from now when they cannot predict the weather a few weeks from now. The chaotic nature of weather makes it unpredictable beyond a few days. Projecting changes in climate (i.e., long-term average weather) due to changes in atmospheric composition or other factors is a very different and much more manageable issue. As an analogy, while it is impossible to predict the age at which any particular man will die, we can say with high confidence that the average age of death for men in industrialised countries is about 75. Another common confusion of these issues is thinking that a cold winter or a cooling spot on the globe is evidence against global warming. There are always extremes of hot and cold, although their frequency and intensity change as climate changes. But when weather is averaged over space and time, the fact that the globe is warming emerges clearly from the data. (p. 104)</p>

Source: IPCC, WGI, 2007

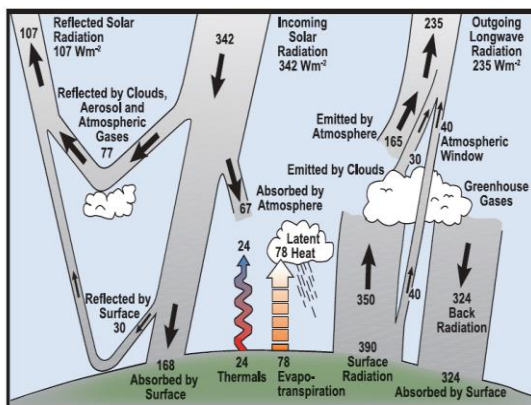
Already in 1765, Duhamel du Monceau considered that:

the earth had suffered considerable changes, floods, fires and terrible upheavals; that entire continents had been swallowed up and replaced by new seas, while elsewhere and from the bottom of the sea, mountains and new continents had risen, where marine productions were still visible” (Favier, 2019, p. 3),

adding that “the parts of the earth machine are not infinite and their revolutions must sooner or later give us about the same effects” (*idem*). Those words sound prophetic.

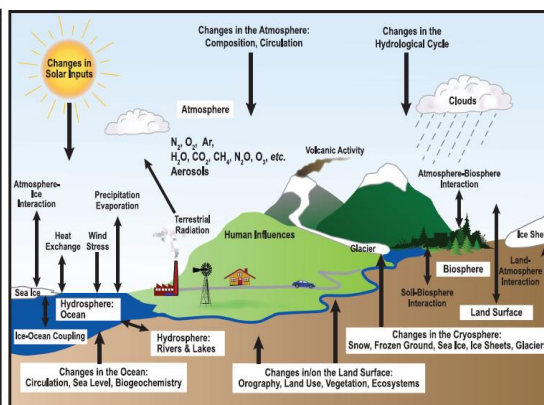
Thus, it is of importance to understand that the Earth has its natural flow and flux of energy. According to Notz, the processes, in number of three, have changed throughout time and can change the climate conditions of the planet. The three conditions indicated by the author are: “1- by changes incoming solar radiation; 2- by changes in the planetary albedo and thus by changes in outgoing solar radiation; and 3- by changes in atmospheric condition that changes upward and downward flux of longwave radiation through the atmosphere” (2020, p. 4). The **Figures 4** and **5** below, help to understand how the Earth works from within, as mentioned in the climate system definition above.

Figure 4: Estimate of the Earth’s annual and global mean energy balance



Source: Kiehl and Trenberth (1997) cited by Le Treut, H., R. Somerville, U. Cubasch, Y. Ding, C. Mauritzen, A. Mokssit, T. Peterson and M. Prather (2007, p. 96)

Figure 5: Schematic view of the components climate system, their processes and interactions



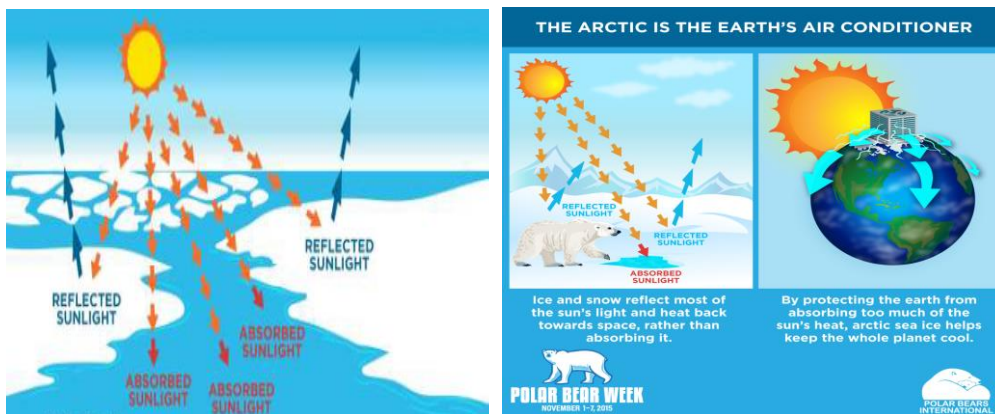
Source: Le Treut, H., R. Somerville, U. Cubasch, Y. Ding, C. Mauritzen, A. Mokssit, T. Peterson and M. Prather (2007, p. 104)

The exercise of understanding and explaining the relation between changes and human actions was done by 18th century⁴⁸ philosophers who tried to clarify about if the changes are related to human actions. This question will be hypothesized at the beginning of the 19th century with the physicist Joseph Fourier who published in 1824 an article “General Remarks on Earth and Space Temperatures” where he presents the issue in a cosmological perspective (Favier, 2019). The French physicist developed the idea that “all the earth’s effects of the sun’s heat were modified by the interposition of

⁴⁸ According to René Favier “in the 18th century, several philosophers or scientists began to question whether human action could have consequences on the climate” (p. 4). (Favier, R. (2019). Thinking about climate change (16th-21st centuries). *Encyclopédie de l’environnement*. <https://www.encyclopedie-environnement.org/en/climate/thinking-about-climate-change-16th-21st-centuries/>).

the atmosphere and the presence of the ocean” (Favier, 2019, p. 6). Under this statement, the authors of the AR4 Working Group I (2007) and Dirk Notz (2020), author of the article “A short history of climate change”, add and affirm that everything on Earth emits radiation which is reflected by clouds and absorbed⁴⁹ by the atmosphere (known as aerosols), while the remaining light is reflected by snow, ice and deserts. Earth’s energy is felt also by volcanic eruptions that have effect on temperature and in order to find a balance it needs to emit radiation. That process keeps the earth warm, with the so-called greenhouse effect, a natural process of absorbing and reradiating back to Earth the radiation” (2007, AR4, WGI, p. 115)⁵⁰, otherwise Earth’s surface would be freezing. Though, natural processes and human activity combined are intensifying the greenhouse effect, which consequence is global warming, melting snow and ice. If snow and ice melt, it means the surface will absorb the radiation causing more warming in a feedback loop known as albedo effect as explained in the **Figure 6** (IPCC, AR4, WGI, 2007, p. 97; Dodds and Woodward, 2021, p. 24). Confirming that it is happening in the Arctic region, as mentioned in section 1.2.

Figure 6: Albedo effect



Source: University of Colorado Boulder

The albedo effect is a process that reflect solar energy, but without ice, open water absorbs more solar energy. In the case of the Arctic, this fact leads to a hotter ocean that melts sea-ice, because having an “open water, means to have a poor reflector where only 10% is reflected” while “sea ice can reflect up to 90% of incoming

⁴⁹ Svante Arrhenius explains in his article “On the influence of carbonic Acid in the air upon the temperature of the ground” (1896) the “two different ways the air retains heat (light or dark): selective diffusion and selective absorption” (p.238). (Arrhenius, S. (1896). “On the influence of carbonic Acid in the air upon the temperature of the ground” *Philosophical Magazine and Journal of Science*, April 1896, series 5, volume 41, pp. 237-276).

⁵⁰ For more detailed information see: IPCC, AR4, WGI, ref. 29.

solar radiation” (Dodds and Woodward, 2021, p. 24). A situation that is considered a primarily element of the Arctic amplification, making the “perennial sea ice disappear” (idem). Subsequently, the oceans are considered to be regulators (Arrhenius, 1896; Molena, 1912) as they can absorb a huge amount of carbon dioxide (or “carbon acid” as the term was used at that time by the 1903 Nobel Prize laureate)⁵¹, providing the balance of life, as affirmed in the Brundtland report, “Our common Future”, by playing a “critical role in maintaining its life support-systems, in moderating its climate, and in sustaining animals and plants” (1987, p. 217), while the authors of the *Historical Overview of Climate Change Science* (AR4, WGI) consider that “its roles [of the oceans] in climate are still hotly debated” (2007, p. 111).

By understanding the natural process of the Earth, in what concerns carbon dioxide absorption (which is naturally created by Earth by volcanos eruption, wildfires or ruminating animals), the human activity shall be added at this point due to burning coal as part of the Industrial Revolution. Throughout the 19th century, many studies were developed about burning coal, what conducted Phillips, the author of the article “Pollution of the Atmosphere”⁵² published in the magazine *Nature*, to indicate that, back in 1854, 10,000 million tons of coal were burnt, meaning that “100 million tons of hydrogen and hydrocarbons are floating in the atmosphere” (1882, p. 127). As additional information, Svante Arrhenius, author of the article “On the influence of carbonic Acid in the air upon the temperature of the ground” (1896) mentions the work of Prof. Hogbom, who explains the different processes of carbon acid to the atmosphere, which influences warming effect:

Carbonic acid is supplied to the atmosphere by the following processes: - (1) volcanic exhalations and geological phenomena connected therewith; (2) combustion of carbonaceous meteorites in the higher regions of the atmosphere; (3) combustion and decay of organic bodies; (4) decomposition of carbonates; (5) liberation of carbonic acid mechanically inclosed minerals on their fracture or decomposition. The carbonic acid of the air is consumed chiefly by the following processes: - (6) formation of carbonates from silicates on weathering; and (7) the consumption of carbonic acid by vegetative processes (p. 272).

⁵¹ At the time, and according to Scotty Hendricks, author of the article entitled “Article from 1912 warns the world about climate change”, “carbon acid meant carbon dioxide”. (Hendricks, S, (2018, October 5). “Article from 1912 warns the world about climate change”. *Big Think*. <https://bigthink.com/the-present/1912-climate-change-prediction/>).

⁵² Phillips, H. A. (1882, December 7). Pollution of the Atmosphere. *Nature*. <https://www.nature.com/articles/027127c0.pdf>

Arrhenius was the first to understand that global warming by means of changing the composition of the atmosphere is possible and is the one who situates the greenhouse effect in the carbon cycle (Favier, 2019; Hendricks, 2018) having his ideas accepted amid the scientific community, by matching global warming and use of fossil fuels in 1903. The mid-1850's studies and observations make Francis Molena question in his article entitled "Remarkable Weather of 1911: The Effect of the Combustion of Coal on the Climate – What Scientists Predict for the Future", published in the *Popular Mechanics Magazine* in March 1912, if there is an existing correlation between fossil fuel and climate, when the year 1911 has been considered as hotter and exceptional year:

Since burning coal produces carbon dioxide it may be inquired whether the enormous use of that fuel in modern times may not be an important factor in filling the atmosphere with this substance, and consequently in indirectly raising the temperature of the earth (1912, p. 342).

In 1938, Guy Stewart Callendar, English engineer and amateur meteorologist, observed that CO₂ increased in the atmosphere by 10% between the 52 years of the industrial revolution (period between 1890 and 1938) (Favier, 2019, p. 7) considering coal combustion as one of the causes of the detected warming effects. This observation confirms Arrhenius studies and Molena's concern, making Callendar affirm that "from the best laboratory observations it appears that the principal result of increasing atmospheric carbon dioxide ...would be a gradual increase in the mean temperature of the colder regions of the Earth" (IPCC, 2007, p. 105). What is being witnessed for forty years now and in a fast pace, specifically, in the Arctic region.

The progress in digital systems for observation and measurement that happens in the second half of last century, gives the tools to David Keeling (1958) in obtaining accurate data provided on Mauna Loa in Hawaii about "true measure of the global carbon cycle" (*idem*, p. 100). Though, René Favier considers that the topic of warming climate is seen as an *anecdote*. It is not taken seriously since there are other threats such as atomic bomb in the Cold War period and the Serbian scientist Milutin Milankovitch's idea that the earth is cooling, predicting "the cyclical return of major glaciation periods as a function of (known) variations in the orbit and Earth's rotation" (2019, p. 8) did not allow to take it in a serious way. A cooling idea that was expressed

in the 1960's and 1970's⁵³ articles (*idem*; IPCC, 2007, p. 98). Nevertheless, articles tripled in 30 years, from 1965 to 1995, thanks to the evolution of scientific methods and tools.

At the same time, scientists feel it is necessary to start warning, contradicting Francis Molena's affirmation that it "would be improbable that the mean temperature will change sensibly in a thousand years" (1912, p. 340). The 1972 Meadows report, (*The limits to growth*⁵⁴) and the first World Climate Conference (a conference of experts on climate and mankind of the WMO (N^o. 537)⁵⁵), held in Geneva in 1979, did not receive the attention nor by politician or media (Favier, 2019). It will only be in 1983 that the issue starts to appear as a topic to be discussed. René Favier mentions that 1983 was a hot summer, that is the reason why this topic received more attention.

In what concerns political vision regarding this climate situation, it is becoming a more important issue in political agenda, creating the Intergovernmental Panel on Climate Change⁵⁶ (IPCC) in 1988, defined by World Meteorologist Organization (WMO) and the United Nations Environment Programme (UNEP), with the "role of assessing the scientific, technical and socioeconomic information relevant for understanding the risk of human-induced climate change" (IPCC, 2007, p. 118). The first report was presented in 1990 and at the Rio Conference 1992, the second report was followed by the elaboration of Agenda 21 where 2500 recommendations were expected to be implemented in the 21st century, as well as two framework conventions on biological diversity (CBD) (CBD 1992 and 1995). Then in 1997, it was expected that the Kyoto Protocol would commit states to reduce greenhouses gases. It is not only 2015 that an agreement is approved, at COP 21 known as Paris Agreement⁵⁷, reflecting the consensus of anthropogenic influence in global warming which mechanisms have been

⁵³ "While the vast majority of scientific articles published between 1965 and 1979 predicted that the Earth would warm up as carbon dioxide levels increased – as it did – Time made several headlines (December 1973, January 1977, December 1979) on "The Big Freeze". In June 1974, the same magazine, as in *France Science et Vie*, mentioned the possibility of a new Ice Age, the French magazine even proposing to fight against this evolution... by melting the Arctic! Newsweek is not to be outdone in a 1975 article entitled "The cooling world": "After three quarters of a century of extremely mild conditions, the Earth's climate seems to be cooling down"" (Favier, ref. 45, p. 8).

⁵⁴ Meadows, D. H., Meadow, D. L., Randers, J. and Behrens, W W. (1972). *The Limits to Growth*. Universe Books. <https://www.donellameadows.org/wp-content/userfiles/Limits-to-Growth-digital-scan-version.pdf>

⁵⁵ It is stated that "The disastrous consequences of climate events of the past decade are well known" (p.3). (WMO. (1979). *World Climate Conference a Conference of Experts on Climate and Mankind*. No. 537. https://library.wmo.int/doc_num.php?explnum_id=8346)

⁵⁶ It is constituted by three Working Groups and a Task Force: Working Group I: assess scientific aspects of the climate system and climate change; Working Groups II and III assess the vulnerability and adaptation or socioeconomic and natural systems to climate change, and the mitigation options for limiting greenhouse gas emissions, respectively. the Task Force is responsible for the IPCC National Greenhouse Gas Inventories Programme (IPCC, AR4, WGI, 2007, ref.29, p. 118).

⁵⁷ United Nations, Ref.9.

difficult to implement. I consider relevant to add, in this paragraph, the reference to another document that, according to my readings has been mentioned by Mary May Simon in the document submitted under the name “Indigenous peoples and the right to development: an Inuit Perspective” for the Global Consultation of the Right to development as a Human Right in January 1990, and Mark Nuttall in his book *Protecting the Arctic Indigenous Peoples and Cultural Survival* (1998), which is the Brudtland report “Our common future”, published in 1987, where a global agenda for change was already ahead of its time with long-term proposals and strategies to achieve sustainable development, considering that “environment and development are inseparable” (p. 7).

The philosophical question of Montesquieu in 1719 if human action could be considered as a cause of climate change (Favier, 2019) is confirmed in the 21st century, with a clear consensus (Cook et al, 2013, 2016) in scientific society that climate change is human-made with 90% of probability, as mentioned in the 4th report of IPCC 2007, being reinforced and completed with more information in the 5th report of 2014 where methane is revealed as being more powerful in warming than CO₂ (Favier, 2019, p. 9; Koivurova et al, 2021, p. 49). The reports have clearly answered to the doubt and question of 18th century philosophers as well as confirmed, in a precise way, the studies, collections of data and conclusions of the 19th and 20th centuries. Despite climate emergency declaration by 38 countries (Canada, 2019; Finland, 2020) and commitments during the COPs meetings, a “failure to tackle climate disruption” has been mentioned by UN Secretary General⁵⁸, António Guterres, as a critique, proposing “five critical actions to jump-start the energy transition, which he called the “peace project of the 21st century”” (Guterres, 2022), referring to the report of World Meteorological Organization⁵⁹ (WMO) published on 18th May 2022. That said, a transition⁶⁰ to renewable, green and clean energy⁶¹ is needed at a very fast speed, if there is a will to look at the Arctic region as a “global common” and protect those who live there for immemorial times, Indigenous Peoples.

⁵⁸ United Nations (UN), Secretary General António Guterres (2022, May 18). ‘Lifeline’ of renewable energy can steer world out of climate crisis: UN chief. <https://news.un.org/en/story/2022/05/1118452>

⁵⁹ WMO, ref.33.

⁶⁰ See the interesting Heather Exner-Pirot’s opinion where it is stated that “fossil fuels have been demonized and so it has become popular to want to eliminate them” (Exner-Pirot, H. (2022, May 17). Ottawa’s “just transition” needs to be challenged for encouraging fantasy around oil and gas. *Calgary Herald*. <https://calgaryherald.com/opinion/columnists/opinion-ottawas-just-transition-needs-to-be-exposed-as-a-flawed-fantasy>).

⁶¹ The 5 actions are: 1. Treating renewable energy technologies as essential global public goods; 2. Secure, scale up and diversify the supply components and raw materials for renewable energy technologies; 3. Build frameworks and reform fossil fuel bureaucracies; 4. Shift subsidies away from fossil fuels; 5. Private and public investments in renewable energy must triple. (Guterres, ref.58).

Humanity's inability to fit its activities into that pattern is changing planetary systems, fundamentally. Many such changes are accompanied by life-threatening hazards. This new reality, from which there is no escape, must be recognized - and managed (Brundtland, 1987, p. 11).

1.2 Impact of climate change in the Arctic region

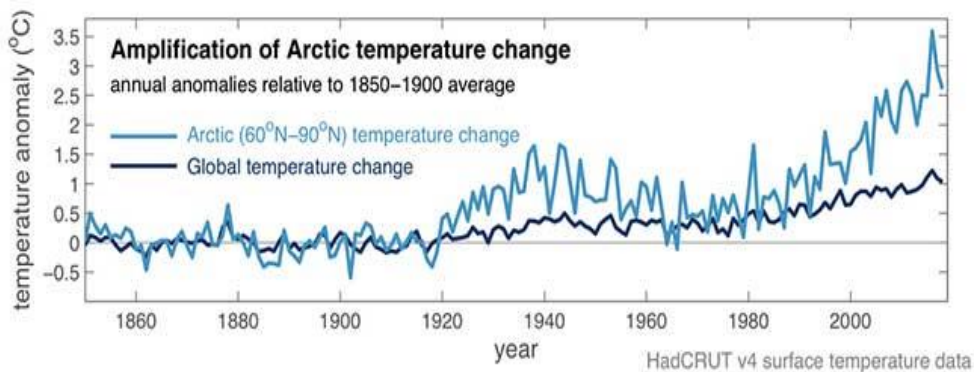
The imagination of the Ice Age of the 19th century “became the paradigm for a time when the human race was in its infancy, and shared an extraordinary Arctic world with a menagerie of beasts stranger than any discovered by contemporary explorers” (McGhee, 2007, p. 13). Millions of years of ice, ancient rocks that are Earth’s history, 4 billion years old. An ocean that “covers an area of 14 million km²” (Dodds and Woodward, 2021, p. 18). Permanent ice, melting away through time, challenging and threatening, in a more rapid way in the 21st century than initially expected, aboriginal life, culture and knowledge of how to live in harsh conditions in a normal connection to nature, bound also to a spiritual comfort (Heinämäki, 2010) that has been lost in the western world by underestimating a popular knowledge (Favier, 2019) in recognizing climate information by looking up to the skies.

The year 1911 will long be remembered for the violence of its weather. The spring opened mild and delightful, but in June a torrid wave of unparalleled severity swept over the country. The cities baked and gasped for breath while the burning sun and hot winds withered the corn and cost the farmers a million dollars a day. A little later England was scorched and France and Germany sweltered. The mercury went above 100 deg in western Canada, and whalers brought back reports from the Arctic regions of open water where always before there had been solid ice. The reports from Mexico and Central America would well describe the lower regions, but it is said the summer in Iceland was enjoyable (Molena, 1912, p. 339).

The description of facts done by Francis Molena, published in *Popular Mechanics* with the title “Remarkable Weather of 1911, the effect of combustion of coal on the

climate – What scientists for the future”, suits very well to the 21st century. By reading the paragraph it is possible to understand that this issue is not recent and confirms that changes have been happening very rapidly in the last four decades. Matching Francis Molena’s description with Svante Arrhenius’ affirmation that the “temperature in arctic regions would rise about 8° to 9° C, if the carbonic acid increased to 2.5 or 3 times its present value” (1896, p. 268), there is no surprise while reading the Arctic Monitoring and Assessment Programme (AMAP, 2019) report informing that the temperature is raising twice to three times faster than in the rest of the world. This *amplification* (Cohen, Pfeiffer, & Francis, 2018; Dodds and Woodward, 2021; WWF, 2022; WMO, 2022) is showed in **Figure 7** below and leads us to identify the impacts it creates in the Arctic region.

Figure 7: Amplification of Arctic temperature change



Source: Dodds and Woodward, 2021, p. 2

Additionally, in the report “Overview of EU actions in the Arctic and their impact”, the authors mention the methane [released by permafrost], to be the second most important anthropogenic contributor to current global warming and the black carbon seems to have more influence on Arctic warming, causing “string regional warming” as it absorbs solar radiation that in turns warms atmosphere and reaches “the cryospheric⁶² surfaces of the Arctic” (Koivurova et al, 2021, p. 49; IPCC, 2019). But it is not limited to that area. There is an existing discussion amid climate community in understanding the influence of the Arctic in mid-latitude weather (Cohen, Pfeiffer and Francis, 2018, p. 2) which is impacting and affecting millions of people anywhere in the

⁶² The cryosphere comprises the frozen parts of the Earth. This includes sea ice, glaciers, ice sheets, snow and permafrost. (WMO, ref.33, p.12).

world, an effect designated *butterfly effect*⁶³. The identification of the impacts in the Arctic region helps understand this connection scientists are establishing on the *Potential for the Polar Cryosphere to Influence Mid-latitude Weather*⁶⁴ report (box 3.2, IPCC, 2019, p. 216). In this setting, it can be said that globalisation applies to climate change.

The 6th report of IPCC affirms that there is “unequivocal that human influence has warmed the atmosphere, ocean and land. Widespread and rapid changes in the atmosphere, ocean, cryosphere and biosphere have occurred” (2022, p. 9).

All these changes, which are rapid and abrupt⁶⁵, have consequences with **direct and indirect** impacts in the Arctic region. The **direct impacts**, “caused immediately by climate change” (Kirchner, 2021, p. 1) to be considered are:

a) Melting of sea ice and glaciers: The sea ice is of relevance to the Arctic environment following a seasonal cycle, forming “throughout the boreal winter reaching peak coverage in early March followed by steady summer melting to the annual minimum extent in September” (Dodds and Woodward, 2021, p. 22). According to the AMAP, the volume of “September sea-ice has declined by 75 percent since 1979” (2019, p.5) what allows a navigable Arctic Ocean in summer time (Dodds and Woodward, 2022). For the WWF report of April 2022, melting of both the Greenland Ice Sheet (world’s second-largest repository of freshwater) and the Arctic Sea ice is severely accelerating and “may have already reached, their tipping point, at which time accelerating positive feedbacks are causing an even quicker melt” (p. 7). The Arctic glaciers, namely the Greenland ice sheet will keep losing mass during this century even if the measures of the Paris Agreement (2015) are put in practice to mitigate the effects (Koivurova et al., 2021). It is declining the arctic ice and accelerating warming

⁶³ “A butterfly flapping its wings (or some other small phenomenon) in one place can, in principle, alter the subsequent weather pattern in a distant place. At the core of this effect is chaos theory, which deals with how small changes in certain variables can cause apparent randomness in complex systems” (IPCC, AR4, WGI, 2007, ref.29, p. 105).

⁶⁴ Meredith, M., M. Sommerkorn, S. Cassotta, C. Derksen, A. Ekaykin, A. Hollowed, G. Kofinas, A. Mackintosh, J. Melbourne-Thomas, M.M.C. Muelbert, G. Ottersen, H. Pritchard, and E.A.G. Schuur, 2019: Polar Regions. In: *IPCC Special Report on the Ocean and Cryosphere in a Changing Climate* [H.-O. Pörtner, D.C. Roberts, V. Masson-Delmotte, P. Zhai, M. Tignor, E. Poloczanska, K. Mintenbeck, A. Alegria, M. Nicolai, A. Okem, J. Petzold, B. Rama, N.M. Weyer (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA, pp. 203–320. <https://doi.org/10.1017/9781009157964.005>

⁶⁵ The importance of other sources of climate variability was heightened by the discovery of abrupt climate changes. In this context, “abrupt” designates regional events of large amplitude, typically a few degrees Celsius which occurred within several decades – much shorter than the thousand-year time scales that characterise changes in astronomical forcing. Abrupt temperature changes were first revealed by the analysis of deep ice cores from Greenland (Dansgaard et al., 1984) (IPCC, AR4, WGI, 2007, ref.29, p. 106).

temperature not only in that region but for the whole world due to the albedo effect, explained in the first section. What makes it look like spinning around because the sequence of less ice leads to open ocean that subsequently absorbs more heat that affects climate and changes it.

b) Rising maximum and minimum temperatures: The consequence of less ice, as mentioned above, is destabilizing the poles, the Arctic and Antarctic, that are identified as “the world’s refrigerator” (Hancock, n.d)⁶⁶. This destabilization leads to extreme phenomena we have been witnessing, such as heat waves in different places of the globe, wildfires, precipitation, flood, drought, tropical cyclones and severe storms (WMO, 2022, pp. 24-31). But without enough ice covering, the ocean is warming, transmitting heat to the atmosphere, warming surface air temperatures across the Arctic. The region is no longer the air conditioner and is no longer able to create the necessary equilibrium.

c) Rising sea levels: The Arctic Ocean is key regulator of global climate and covers around 14 million km² and is “the least saline of the world’s ocean” (Dodds and Woodward, 2021, p. 18 and p. 20). As a logic conclusion of the ice melting, the level of the sea rises, not only in the Arctic⁶⁷ but around the world, is affecting coastal communities and ecosystems with coastal erosion, as well as increasing floods with the “intrusion of salt in groundwater” (AMAP, 2019, p. 8). This will affect access to clean water. It is be noticed that the connection between Atlantic and Arctic oceans through the current waters that have been able to circulate (namely in the Barents Sea) and to which it has been given the name *Atlantification*⁶⁸, warmer waters in the Arctic, is impacting marine ecosystems.

d) Thawing Permafrost: Another characteristic of the Arctic landscape is permafrost, “frozen at or below zero Celsius for at least two years” (Dodds and Woodward, 2021, p. 27) which is found in the ground and stores huge amounts of methane that contribute as well to climate change (see section 1 of this chapter). It

⁶⁶ WWF, Hancock, L. (n.d). Six ways loss of Arctic ice impacts everyone. <https://www.worldwildlife.org/pages/six-ways-loss-of-arctic-ice-impacts-everyone>

⁶⁷ See IPCC. (2019). Summary for Policymakers. In: *IPCC Special Report on the Ocean and Cryosphere in a Changing Climate*. [H.-O. Pörtner, D.C. Roberts, V. Masson-Delmotte, P. Zhai, M. Tignor, E. Poloczanska, K. Mintenbeck, A. Alegria, M. Nicolai, A. Okem, J. Petzold, B. Rama, N.M. Weyer (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA, pp. 3–35. <https://doi.org/10.1017/9781009157964.001>

⁶⁸ See: Tesi, T. et al. (2021). Rapid Atlantification along the Fram Strait at the beginning of the 20th century. *Science Advance* vol. 7, Issue 48. DOI: 10.1126/sciadv.abj29

reinforces the dangers of it, making things worse. Permafrost stores carbon, a reservoir as large as the atmosphere where yedoma, “a type of carbon-rich permafrost”, mainly located in Siberia, is to be considered also a source of carbon emissions that thaws permafrost (WWF, 2022, p. 13).

Recalling the Ecosystem Approach’s idea and principles that should “protect the climate system for the benefit of present and future generations of humankind” through the “management of land, water and living resources in an equitable way” (CBD, UNEP/CBD/COP/DEC/VII/11, p. 4) it can be said that, undoubtedly, there are indirect impacts in peoples’ lives which linkage between nature and humans is so natural and inner, that they have been able to easily understand the natural flow of Earth. Therefore, Indigenous Peoples understand the need of a sustainable attitude towards resources. For them, living in the Arctic has provided a “rich livelihood for their ancestors over uncounted generations” (McGhee, 2007, p. 35).

Two indirect consequences of climate change that directly affect humans and our environment in the Arctic region are identified in this subsection:

a) biodiversity and changes in the ecosystem: All the above impacts and changes stress, disturb and diminish the different ecosystems: marine^{69,70} and terrestrial. Studies will allow to give more information on how they can adapt to climate change (WWF, 2022, p. 60). In what concerns marine ecosystem, the temperature of waters, the shrink of sea-ice and acidification of the ocean have impact in marine biota, algae included. There is a visible loss of biodiversity due to limited adaptability and speed of flora and fauna to a new context that might bring invasive species into the Arctic (Koivurova, et al., 2021, p. 74). Though, in *The Arctic Climate Impact Science – an update since ACIA* report (quoting Driscoll et al. 2005; Pisaric et al. 2006), it is stated that a number of studies have shown divergence trends at the treeline since the 1950s, “with some areas showing growth declines that may be due to temperature-induced drought stress” (WWF, 2022, p. 61). The various studies referred to in this report also mention the migration of birds, which decline by 23% of goose has been

⁶⁹ Marine ecosystems are also affected by plastic pollution which in turn affects indigenous people’s health. See: Lusher, A. L., Tirelli, V., O’Connor, I. & Officer, R. (2015). Microplastics in Arctic polar waters: the first reported values of particles in surface and sub-surface samples Scientific Reports. 5. DOI: 10.1038/srep14947.

⁷⁰ Nuttall, M. (1998). *Protecting the Arctic, Indigenous Peoples and Cultural Survival*, Routledge.

observed. With less ice the Arctic is becoming greener, tundra is greening, it will lose the designation of désert de glace in years to come.

b) Examples of impacts on Indigenous Peoples: Finally, the end of the circuitry in the ecosystem closes with the new reality indigenous peoples are facing, accepting that it is changing their ancestral livelihood and culture that includes fishing and harvesting. A way of life prepared and ready to live in those harsh conditions in a place where only indigenous peoples can live. Environment, landscape, ecosystem, all is changing and leading to vulnerability of indigenous communities that have to adapt quickly to a new reality as well as being resilient in a new context, while” their traditional food, well-being at social and economic levels are being affected” (Eskeland and Flottorp, 2006, p. 88) in communities that are already facing poverty and unemployment problems (Koivurova, Tervo and Stepien, 2008). It shall be understood very seriously that it is not only their economy that is affected, but of the world (Eskeland and Flottorp, 2006). Their subsistence and indigenous traditional knowledge, which is related to the knowledge and the understanding of the ecosystems and environment⁷¹, is at risk⁷² and, because of that, it needs to keep its oral transmission to young people through songs, stories and legends⁷³. Amid some resistance, this type of traditional knowledge has been recognized at international level⁷⁴ as scientific knowledge⁷⁵, considering that it can give insights on actions to be taken with the objective of reducing human activity effect on climate change that those communities are experiencing at this specific moment. In order to highlight even more the importance of this knowledge, it is pertinent to mention that, in the World Environment Day (5th June), the Secretary-General’s message states that “indigenous and traditional knowledge must also be respected and harnessed to help protect our fragile ecosystems” (2022)⁷⁶. It is not possible to dissociate the drastic changes from the economic impact in the region, which are influenced by commercial fishing, raw

⁷¹ See: Arctic Council. (N.D). *Ottawa Traditional Knowledge Principles*. https://static1.squarespace.com/static/58b6de9e414fb54d6c50134e/t/5dd4097576d4226b2a894337/1574177142813/Ottawa_TK_Principles.pdf

⁷² IPCC, AR6, WGIII, Ref.31.

⁷³ See: Arctic Center. (N.D).

<https://www.arcticcentre.org/EN/arcticregion/Arctic-Indigenous-Peoples/Traditional-knowledge>

⁷⁴ United Nations. Economic and Social Council. Permanent Forum on Indigenous Issues. (2021). *Indigenous peoples and climate change, Note by the Secretariat*. E/C.19/2021/5. <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N21/009/43/PDF/N2100943.pdf?OpenElement>

⁷⁵ See: IPCC, AR6, WGII, ref.30, p.35.

⁷⁶ United Nations, Secretary-General message (2022, June 5). World Environment Day. <https://www.un.org/en/observances/environment-day/message>

material extraction and selling goods from harvesting (Koivurova, Tervo and Stepien, 2008, p. 8).

How those direct and indirect impacts are affecting the chosen Arctic countries for this thesis, Canada and Finland? When it is understood that their ancestor way of life includes fishing and hunting then, and according to what has been explained so far, it means those are the sectors mostly and mainly affected, as well as their health⁷⁷, ⁷⁸ and well-being. In **Canada**, and according to the information available in the Government of Canada website⁷⁹, the temperature has risen more in the north and west as a consequence of thawing permafrost, reaching 2.2° C (period considered from 1948 to 2014) what consequently shrinks the ice covering the ocean. Additionally, the temperature in the regions of Nunatsiavut, that comprise Inuit Nunangat (the Inuit homeland), the other three regions in northern Quebec which are Nunavik, the Inuvialuit Settlement Region and Nunavut, is increasing three times faster than in the south⁸⁰. In the case of **Finland**, the annual temperature has risen more than 1°C (average) in the last 150 years and it is expected and projected to increase more rapidly than in the rest of the world⁸¹. The traditional culture of reindeer herding is at risk (Kirchner, 2015)⁸² in Lapland region. Indigenous Peoples in those two countries are facing survival issues as well as losing part of their identity.

Relatively new words and concepts are associated to Indigenous Peoples: *vulnerability*⁸³, *resilience* and *adaptation*⁸⁴. But what other choice do they have when it is crystal clear that climate change is not deniable anymore? In some way, haven't they been resilient and able to adapt since time immemorial in the Arctic region?

⁷⁷ Plastic pollution is a real issue too, not only for the Arctic Ocean but also for Arctic peoples that have been affected by pollutants and getting less food as animals are getting ill and dying because of it. Studies have also proven that indigenous peoples have microplastics in their bodies, as Mary May Simon informed, back in 1997. (Simon, M.M. (1997). Building partnerships: perspectives from the arctic. Behind the headlines; Toronto, vol. 54, ed. 3: 10. <https://www.proquest.com/scholarly-journals/building-partnerships-perspectives-arctic/docview/204577796/se-2>).

⁷⁸ Van Luijk, N., et al. (2022). Community-identified risks to hunting, fishing, and gathering (harvesting) activities from increased marine shipping activity in Inuit Nunangat, Canada. *Reg Environ Change* 22, 24. <https://doi.org/10.1007/s10113-022-01894-3>).

⁷⁹ See: *Key Issues - Climate Change*, Government of Canada. <https://www.canada.ca/en/environment-climate-change/corporate/transparency/briefing/key-issues-climate-change.html>

⁸⁰ See: Verma, J. T. (2022, April 24). This fishing captain is combining Inuit knowledge with scientific expertise to fight climate change in the Far North. *Globe and Mail*. <https://www.theglobeandmail.com/canada/article-inuit-climate-change-ice-scientist/>

⁸¹ IEA (2022), Finland climate resilience policy indicator, IEA, Paris. <https://www.iea.org/articles/finland-climate-resilience-policy-indicator>

⁸² See also: WWF Arctic Programme. (2019). Is climate change threatening the Saami way of life? <https://www.arcticwwf.org/the-circle/stories/is-climate-change-threatening-the-saami-way-of-life/>

⁸³ See: García-Lozano, S. T. and Egea, R. M. F. (2015). Los desafíos ambientales de las poblaciones indígenas en el Ártico. *Estudios Internacionales* 182, ISSN 0716-0240. pp. 57-77. <https://www.scielo.cl/pdf/rei/v47n182/art03.pdf>

⁸⁴ Definitions of adaptation, vulnerability and resilience: WWF, ref. 18, p. 101-103; IPCC, AR6, WGII, ref.30, p. 35.

Despite uncertainties about the future, economic opportunities shall be foreseen in a near future and new horizon in the Arctic region, and increase the circuitry loop of circular economy worldwide.

In view of the above, there is “unequivocal evidence of human-induced climate change” as mentioned in chapter 1 of the AR6 WGIII report (2022, p. 9), what reinforces the United Nation’s Intergovernmental Panel on Climate Change of 2014 affirmation of anthropogenic climate change happening and to last far beyond 2100 (Kirchner, 2015). It means that we (society, public / private sectors and organizations) are the ones who can either keep amplifying or do what must be done to mitigate the effects. Actions at national and regional levels are necessary to help those communities to adapt, mitigate and be resilient in a new context that leads to the acquisition of new knowledge.

An awareness and consciousness of the problematic that needs global cooperation with work done at all levels: global, regional, national and local. It is not just and only an Arctic issue, who is the victim. In a moment of reinforcement of calls and urgency of actions in different foras in 2022 such as Davos⁸⁵ and Stockholm+50^{86, 87} shall push to work in a cooperative way to save and protect Indigenous Peoples, mankind and common goods, which are global.

If the four steps (*knowledge, proper pricing, coordinated action, and new technologies*) recommended by William Nordhaus, were taken into consideration and implemented it would be possible to mitigate this complex⁸⁸ challenge (2018, p. 465)⁸⁹. What is missing then? Political and private will. Are human lives under evaluated?

⁸⁵ Davos. (2022). Safeguarding our planet and people: A call for climate action at Davos 2022.

<https://www.weforum.org/agenda/2022/05/climate-action-call-davos-2022-planet-people/>

⁸⁶ United Nations. Stockholm+50: a healthy planet for the prosperity of all – our responsibility, our opportunity. (2022, June 2 and 3). <https://www.stockholm50.global/>

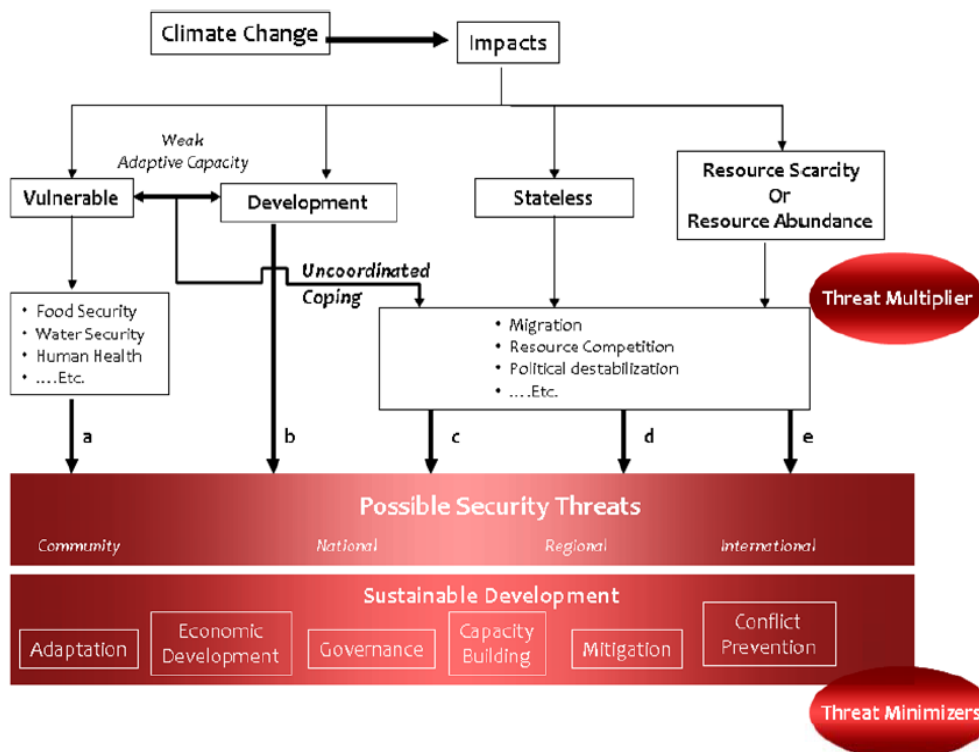
⁸⁷ United Nations, ref.76.

⁸⁸ In the second chapter of this thesis, some of the complexity of the Arctic region will be presented, but in this context of climate change, it is interesting to make reference to how the authors of the paper *Towards a More Sustainable Arctic* identify this complexity, naming it *VUCA*, meaning: “Volatility, Uncertainty, Complexity, Ambiguity challenges: sea ice coverage volatility (Serreze & Stroeve 2015), climate change projections uncertainty (Hodson et al. 2013), ecosystems complexity (Berge et al. 2014), and policy ambiguity (Tasch & Tasch 2017). Such systems are known to be particularly challenging to govern (Cook & Tönurist 2017). One way to address VUCA problems and aid decision-making is systems thinking (Levy et al. 2018)” (p.7). (Komendantova N. et al. (2021). *Towards a More Sustainable Arctic*. Northern Dimension Institute. *Background Paper 4* – December 2021. https://northerndimension.info/wp-content/uploads/2021/12/Towards-a-more-sustainable-Arctic_FINAL_.pdf).

⁸⁹ Nordhaus, W. D. (2018). Climate change: The Ultimate Challenge for Economics. *Prize Lecture*, Yale University, USA. <https://www.nobelprize.org/uploads/2018/10/nordhaus-lecture.pdf>

For all that has been presented in this chapter, it is understandable why the United Nations considered climate change as a threat multiplier (UN A/64/350⁹⁰, 2009, p. 6) in **Figure 8** below:

Figure 8: Threat multipliers and threat minimizers: the five channels



Source: United Nations Secretariat, based on submissions of Member States and relevant organizations.

Source: UN A/64/350, 2009, p. 6

Their beloved homeland is a world of beauty, security and comfort, a world that has provided a rich livelihood for their ancestors over uncounted generations. These ancestors long ago recognized the essential fact that the wealth of the Arctic lies in its animals, and that for hunting peoples the tundra and the ice-covered ocean provide a more easily harvested supply of animals than do most other regions on earth (McGhee, 2007, p. 35).

⁹⁰ United Nations, Ref.8.

Chapter 2

Knowing the Arctic

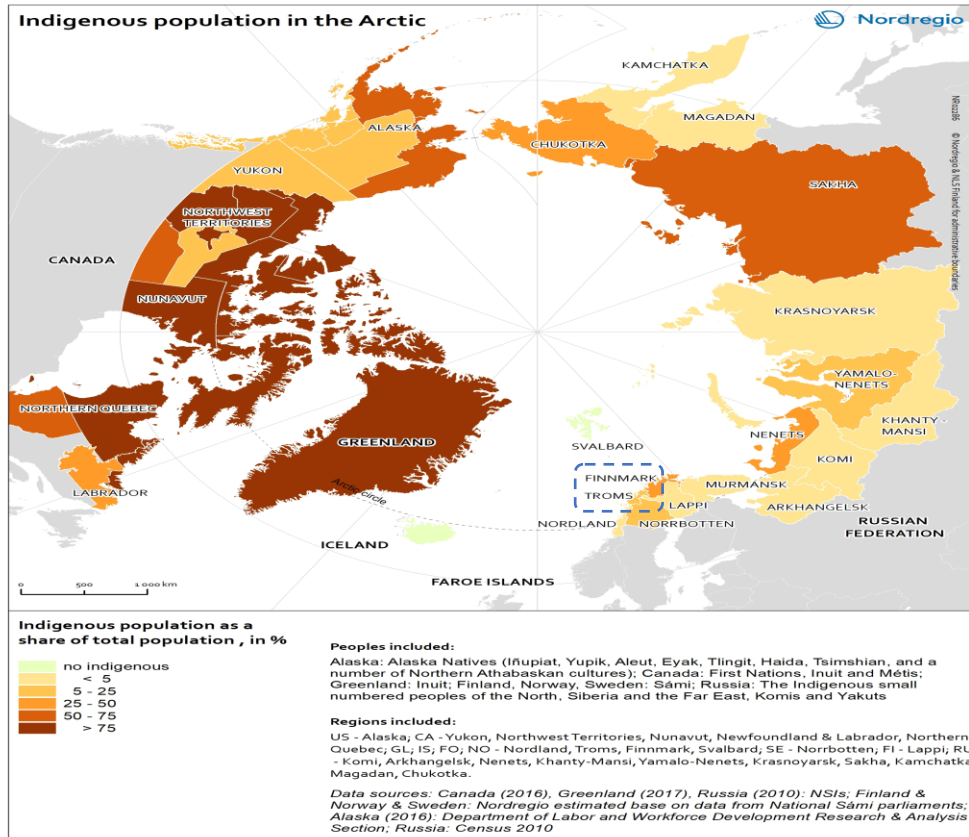
By understanding that the Arctic is peopled with human communities, with human ambitions and concerns that are recognizably related to those that we know from more familiar regions, the Arctic itself becomes more familiar, more comfortable (McGhee, 2007, p.10).

The deep public concern for environmental issues is confirmed by numbers 6 and 7 of the Brundtland report (section II, chapter 1) that, hopefully, will lead to changes in behaviours, not only within society but likewise in political and economic structures that will adopt new values and principles through cooperation (bilateral and multilateral) now that causes have been identified and therefore lead to a “more just and more secure future” (1987, p. 28).

Safe and secure (Watt-Cloutier, 2015) is how those who live there feel the Arctic region, know the land and how it functions. A region composed by eight Arctic countries (Canada, Finland, Iceland, Norway, the Kingdom of Denmark - Greenland, the Russian Federation, the United States - Alaska and Sweden), five of them are coastal States bordering on the Arctic Ocean (Canada, Norway, the Kingdom of Denmark, the Russian Federation and the United States), having their cooperation been reinforced by the Ilulissat Declaration 2008⁹¹, ruled by national jurisdictions and international law in what concerns the lands surrounding the Arctic Ocean and its waters (1982 - UNCLOS, United Nations Law of the Sea Convention). It is located in the top north of the globe, inhabited by around 4 million people, with 20 million km² including 14 million km² of the Arctic Ocean (Koivurova, et al., 2021; Dodds and Woodward, 2021). The Indigenous population corresponds to a total of 10% of the Arctic population and is home to 40 different indigenous peoples (idem; idem, 2021; Brastpies, 2015) (**Figure 9**).

⁹¹ The Ilulissat Declaration. (2008, May 27-29). Arctic Ocean Conference, Ilulissat, Greenland. <https://arcticportal.org/images/stories/pdf/Ilulissat-declaration.pdf>

Figure 9: Indigenous population in the Arctic region⁹²



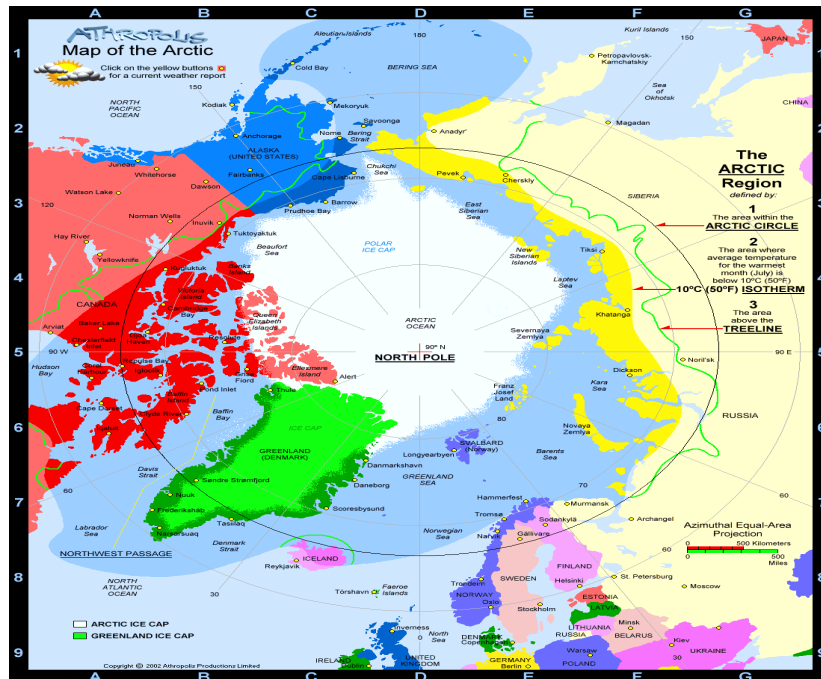
Source: Nordegio

The three delimitations can be identified as follow (see **Figure 10**):

- **Geographical:** region above the Arctic Circle 66° 32" N;
- **Biological:** North of the Arctic treeline;
- **Climatological:** location in high latitudes, where the average daily summer temperature does not rise above 10° C.

⁹² It must be mentioned that the counties Troms and Finnmark (Norway) became one county known as Troms og Finnmark on 1st January 2020 and will separate again in 2024 as it has been discussed since last year and decided at parliament on 14th June 2022. (News in English. (2021, February 2). Troms and Finnmark file for divorce. <https://www.newsinenglish.no/2021/02/02/troms-and-finnmark-file-for-divorce-2/>).

Figure 10: Map of the Arctic



Source: Athropolis

Considering that the comparison to be developed in this thesis includes a European member state, it makes sense to identify the European Arctic area, accordingly to the authors of the report *Overview of EU actions in the Arctic and their impact*, that comprises the “northernmost regions of Finland (which includes Finnish Lapland), Norway and Sweden (Norrbotten) as well as northwest Russia and areas located in the North Atlantic including the Faroe Islands, Greenland and Iceland” (2021, pp. 5 and 16). The authors of the above report (idem) and the author of the book *Protecting the Arctic Indigenous Peoples and Cultural Survival* (Nuttall, 1998) agree that the definitions, boundaries depend on the subject and scientific discipline to be discussed.

Despite presenting the delimitations, it is clear from the beginning of this work, that climate change does not know any boundaries, and that the global awareness and consciousness regarding those issues is growing since the end of the Cold war. An historic period where the Arctic region was strategic for the two blocs. Though, the

speech⁹³ given by the president of the Soviet Union in 1987 in Murmansk, Mikhail Gorbachev, can be considered the turning point (in international relations and environmental issues), with a subtle reference to the Brundtland report. It is the beginning of a moment of change in the Arctic region with the expectation of influencing globally and put in practice international norms.

It is possible to take simultaneously the roads of bilateral and multilateral cooperation. I have had the opportunity to speak on the subject of "our common European home" on more than one occasion. The potential of contemporary civilization could permit us to make the Arctic habitable for the benefit of the national economies and other human interests of the near-Arctic states, for Europe and the entire international community. To achieve this, security problems that have accumulated in the area should be resolved above all (Gorbachev, 1987, p. 4).

The first section of this chapter intends to highlight the work and developments done by the AEPS and the Arctic Council (AC, 1996) (section 1.1) applying to international norms included as well as adapting to its specific reality. The Arctic Council, aside with Indigenous Peoples organizations are the guardians of the Arctic environment within this platform displayed in combining "regional and community securities" (Østhagen, 2021)⁹⁴. A concept that works for keeping and safeguarding environmental and human securities in that specific region in a soft way⁹⁵, valuing soft power⁹⁶ and dialogue, without mentioning the word security. A lead taken by the two countries selected for this work: Canada and Finland.

In the section 1.2, the exposition of the definitions of Indigenous Peoples will be the starter to highlight the work and role of the Permanent Participants in both levels: global and regional. Considering the case studies, I will focus on the Inuit Circumpolar Council (ICC) and Saami Council which work was of importance and developed in the United Nations and in the Arctic Council. A work that is still in progress, despite the

⁹³ See: Gorbachev, M. (1987). Mikhail Gorbachev's Speech in Murmansk at the Ceremonial Meeting on The Occasion of the Presentation of the Order of Lenin and the Gold Star to the City of Murmansk:

https://www.barentsinfo.fi/docs/gorbachev_speech.pdf

⁹⁴ See: Østhagen, A. (2021) The Arctic security region: misconceptions and contradictions. *Polar Geography*. 44:1, pp. 55-74. DOI: 10.1080/1088937X.2021.1881645.

⁹⁵ See: Exner-Pirot, H. (2016). The Arctic Council: A Victory for Soft Law & Soft Security. *Shared Voices Magazine 2016 Special Issue*. University of the Arctic (UArctic). <https://old.uarctic.org/shared-voices/shared-voices-magazine-2016-special-issue/the-arctic-council-a-victory-for-soft-law-soft-security/>

⁹⁶ See: Nye, J. (2017). Soft power: the origins and political progress of a concept. *Palgrave Communications*. 3:17008. DOI: 10.1057/palcomms.2017.8

recognition of their importance as well as of the traditional knowledge⁹⁷ by the Ottawa Declaration 1996, long before the United Nations did, as I mentioned in chapter 1. The work those two indigenous organizations are doing is not confined to their people but embraces all indigenous peoples in the Arctic and around the world.

At the end of this chapter, it will be possible to confirm that the actions taken by the United Nations since 1972 and by the Arctic Council (together with its predecessor the Arctic Environmental Protection Strategy, 1991) coincide with the transboundary and interdisciplinary of the two interrelated topics: environment and Indigenous peoples as well as how States have to be pushed forward by Indigenous Peoples in order to put in practice international norms. A very hard task.

The literature for this second chapter is based on the founding documents of the non-binding and forum, specifically Rovaniemi Declaration 1991 and Ottawa Declaration 1996. The complementary information will be given by scholars such as Timo Koivurova (2011, 2020), Dorothée Cambou (2020), Heather Exner-Pirot (2012), Leena Heinämäki (2010) and Rob Huebert (2008), the report *Actualizing Sámi Rights: International Comparative Research* as well as books already referred in chapter 1, namely *The Arctic, a very short introduction* (Heinämäki et al, 2017) by Klaus Dodds and Jamie Woodward (2021) and Mark Nuttall's *Protecting the Arctic Indigenous Peoples and Cultural Survival* (1998). The lens of Indigenous Peoples such as the women leaders Mary May Simon (articles (1985, 1997, 2011) and UN submission document entitled "Indigenous peoples and the right to development: an Inuit perspective" (1990), Sheila Watt-Cloutier's book entitled *The right to be cold* (2015) completed with *Liberating Sápmi* by Gabriel Kuhn (2020) will concede a human figure to this chapter, whenever necessary. Referring to the Arctic Strategy and Arctic Policy of the Saami Council (2019) and Inuit Circumpolar Council (2010), respectively, will allow a better understanding of the work by the two Indigenous Peoples organizations globally and regionally as Permanent Participants.

⁹⁷ "RECOGNIZING the traditional knowledge of the indigenous people of the Arctic and their communities and taking note of its importance and that of Arctic science and research to the collective understanding of the circumpolar Arctic" (Ottawa declaration. (1996). Declaration on the Establishment of the Arctic Council. Joint Communiqué of the Governments of the Arctic Countries on the Establishment of the Arctic Council. https://oaarchive.arctic-council.org/bitstream/handle/11374/85/EDOCS-1752-v2-ACMMCA00_Ottawa_1996_Founding_Declaration.PDF?sequence=5&isAllowed=y)

At this stage I consider relevant to state that my personal interest and understanding of the spiritual connection with the ecosystem, the understanding of their fight and of what they might have been and still are going through, agreeing on how all should take their part for the survival of mankind shall not be considered enough for this kind of work. The information about their reality is acquired through my readings. I just intend to help them to have their (losing) knowledge and culture to be known and have their voice heard to whom is open to know them.

2.1 The Arctic Environmental Protection Strategy (1991) and the Arctic Council (1996)⁹⁸

*Let the North of the globe, the Arctic,
become a zone of peace.
Let the North Pole be a pole of peace.
(Gorbachev, 1987⁹⁹)*

The 1980s demonstrates some developments in the Arctic region with a shift towards cooperation and perhaps a “changing role of Arctic states” (Nuttall, 1998, p. 31) in a moment that the Arctic region¹⁰⁰ is back to international topics caused by scientific warnings about climate change affecting the icy area and the globe. Even though, Nuttall considers that “multilateral cooperation on Arctic environmental issues” was happening already in the 1970s when “Canada passed the Arctic Waters Pollution Prevention Act” (1998, p. 29).

In order to understand how cooperation and organizations were built and have evolved in this region, it is necessary to start from the beginning, the moment the words expressed an idea before all turned into reality. That is why a step back in time is needed, until 1987, when the president of the Soviet Union, Michael Gorbachev,

⁹⁸ The idea of an Arctic treaty has been presented, but rejected, by the academic Bobo Lo in a similar structure of the Treaty of the Antarctic. See: <https://www.arctictoday.com/an-arctic-treaty-has-been-rejected-by-the-regions-leaders-again/>

⁹⁹ Ref. 93.

¹⁰⁰ “The Arctic is increasingly being referred to as a ‘region’ in which the security concerns and interests of states are interlinked and overlapping. Such portrayals, which tend to focus on traditional or military security, seldom make use of the concepts upon which they rely, in this case the concept of ‘security regions.’ The ‘region’ label is frequently being used, but without a proper analysis of what this label means and how it is linked to the notion of the region in international studies”. (Ref.94, p. 68).

launched the idea of cooperation in the Arctic region (what contrasts with the actual vision of President Vladimir Putin). This led to several meetings in the following years: i)- 1989: the Finland Initiative; ii)- 1990 in Canada; and iii)- 1991 in Sweden (Kiruna) and Finland (Rovaniemi) to discuss, work and define the issues of relevance for the Arctic region, acknowledging at that time the importance of the “Arctic ecosystems and the increasing knowledge of global pollution” as mentioned in the Rovaniemi Declaration 1991¹⁰¹ and consequently “environmental threats” (1991, p. 3). In the paper, it was clear to them that it was their responsibility to protect the region and Indigenous Peoples as well as “recognizing the special relationship of the indigenous peoples and local populations to the Arctic and their unique contribution to the protection of the Arctic Environment” (idem, p. 3). Nevertheless, it is relevant to state that the need and “ideas for multilateral cooperation” started in the 1970, as evoked by Nuttall (1998, p. 29).

Since then, the different ideas converged through time with many initiatives and meetings with several agreements recurring to “bilateral and multilateral scientific and environmental agreements” (idem, p. 31). The year of 1989 is the beginning of a new kind of cooperation and agreements between countries in a specific region, known as the Finnish initiative, that will create in 1991 the non-binding agreement with the assignment of the Rovaniemi Declaration 1991 (or Rovaniemi process) by the eight Arctic countries: Canada, Denmark, Finland, Iceland, Norway, Sweden, Russia and the United States of America (Koivurova, 2011; idem; Simon, 1997). This new regional setting has the goal to be a forum where information is shared and all can work in issues already identified in the region such as pollution. The Arctic Environmental Protection Strategy (AEPS) distinguishes itself by the intention of engaging Arctic Indigenous Peoples in the cooperation and recognition of their right to be consulted in any issues concerning their homelands. The Declaration expresses the recognition of the “special relationship of the indigenous peoples and local populations to the Arctic and their unique contribution to the protection of the Arctic Environment” (1991, p. 3). At the time, three Indigenous Peoples Organizations (IPO) joined the organization with the Observer status: Inuit Circumpolar Council, Saami Council and Russian Association of Indigenous Peoples of the North. As the author Rob Huebert (2008) affirms: “their insistence on including northern Aboriginal representation was both

¹⁰¹ Arctic Environmental Protection Strategy (AEPS). (1991). Rovaniemi Declaration. http://library.arcticportal.org/1542/1/artic_environment.pdf

inspiring and forward thinking” (p. 13). Their role and importance will be developed in section 1.2.

The objectives¹⁰² and priorities¹⁰³ were assured by the working groups¹⁰⁴ created, accordingly to the Rovaniemi Declaration on the Protection of the Arctic Environment (1991) such as:

- **Arctic Monitoring and Assessment Programme (AMAP):** this working group is expected to measure and monitor pollutants¹⁰⁵, and climate change effects on ecosystems and human health in the Arctic (p. 30);
- **Protection of the Arctic Marine Environment (PAME):** prevent and control measures to protect the Arctic marine environment from land and sea-based activities (p. 33);
- **Emergency Prevention, Preparedness and Response (EPPR):** this working group has the purpose to prevent, prepare and respond to environmental emergencies (p. 35);
- **Conservation of Arctic Flora and Fauna Working Group (CAFF):** being responsible for the conservation of Arctic biodiversity (p. 38).

The constitution of those Working Groups include a Mandate, a Chair, a Management Board or Steering Committee and a Secretariat. The Working Group Management Boards comprises representatives of national governmental agencies of the Arctic Council Member States, connected to the mandates of the Working Groups representatives of the Permanent Participants (**section 1.2**) as well as Observer members (States and organizations) that can participate in specific projects. Guests and experts are invited by the Working Groups to attend meetings. Those Working Groups are meant to execute the programs and projects under mandates of the Arctic

¹⁰² “The objectives of the AEPS are to: protect Arctic ecosystems; ensure the sustainable utilisation of renewable resources by local populations and indigenous peoples; recognise and to incorporate the traditional and cultural needs, values and practices of indigenous peoples related to protection of the Arctic environment; to review regularly the state of the Arctic environment; to identify the causes and extent of pollution in the Arctic; and to reduce and eliminate pollution” (Ref. 70, p. 37).

¹⁰³ “The AEPS identified six priority environmental problems facing the Arctic (persistent organic contaminants, radioactivity, heavy metals, noise, acidification and oil pollution)”. (Koivurova, T. (2011). The status and role of Indigenous Peoples in Arctic International Governance. *The Yearbook of Polar Law*. Vol. 3, pp. 169-192. <https://ssrn.com/abstract=2429175>) p. 172.

¹⁰⁴ See: Stone, D. and Reiersen, L. (2016). The Role of the Working Groups in the Work of the Arctic Council. *Shared Voices Magazine* 2016 Special Issue. UiT The Arctic University of Norway. <https://old.uarctic.org/shared-voices/shared-voices-magazine-2016-special-issue/the-role-of-the-working-groups-in-the-work-of-the-arctic-council/>

¹⁰⁵ See: Watt-Cloutier, S. (2015). POPs and Inuit Journey. *The Right to Be Cold*. Chapter 5, pp. 132 – 184. University of Minnesota Press. It is a complement also of the indirect impacts presented in chapter 1 of this thesis (section 1.2, p. 34) confirming the contamination in the food.

Council Ministers, which are stated in Ministerial Declarations, after Ministerial Meetings. It must be added that non-indigenous NGOs were also part of that regional and international project, namely the World Wide Fund for Nature and Greenpeace. In 1993 the Kirkenes Declaration is signed by foreign ministers between Norway, Sweden Finland, Russia and the EU (at the time European Economic Community - EEC) creating the Barents Euro-Arctic Region (BEAR)¹⁰⁶. The Indigenous Peoples Secretariat (IPS) established in 1994, supports the Indigenous Peoples Organizations, having its own budget and board.

If the AEPS is perceived as a Finnish initiative, it can be said that the Arctic Council (AC) was born under the Canadian umbrella, according to Nuttall, “proposed by the Canadian Prime Minister Brian Mulroney during a visit to Russia in 1989 (Nuttall, 1998, p. 47). The Ottawa Declaration¹⁰⁷ defines the birth of the intergovernmental forum¹⁰⁸ in 1996. It expects to be a forum where dialogue, cooperation, coordination aside with interaction between all parties (Arctic countries, Arctic Indigenous peoples and non-indigenous NGOs) shall happen on Arctic issues such as sustainable development and environmental protection in the Arctic. The decisions and statements are required to have consensus of all eight countries, as mentioned in number 7 of the Ottawa Declaration (1996, p. 3). Considering that there are more than four million people in the northern regions of the Arctic States, their health and well-being is to be a top priority on AC’s agenda. Nonetheless, it should be clarified that this high-level forum does not implement recommendations, assessments or guidelines as it is a responsibility that assists Arctic States individually and, in some cases, international bodies. Considering that no budget is addressed to this forum, the projects and initiatives can be sponsored and supported by one or more Arctic States or by organizations.

¹⁰⁶ The Kirkenes Declaration highlighted eight key areas of cooperation: environment, science and technology, economy, health, indigenous people, and culture and tourism. Other nations (the United Kingdom, France, Iceland, USA, Netherlands, Canada, Japan and Poland) participate in the Barents Council as observers (Nuttall, M. (1998). *Protecting the Arctic. Indigenous Peoples and Cultural Survival*. Routledge), p. 31.

¹⁰⁷ Arctic Council. (1996). Ottawa Declaration. Declaration on the establishment of the Arctic Council. https://oaarchive.arctic-council.org/bitstream/handle/11374/85/EDOCS-1752-v2-ACMMCA00_Ottawa_1996_Founding_Declaration.PDF?sequence=5&isAllowed=y

¹⁰⁸ In this context, the work done by the Inuit woman leader Mary May Simon is important and her role was relevant during negotiations as Canada’s Ambassador for Circumpolar Affairs. Mary May Simon referred in an interview that if the PP’s role was diminished, Canada would walk out of the negotiations. (Brøndbo, S. (2016). Interview with Mary Simon. *Shared Voices Magazine* 2016 Special Issue. UiT The Arctic University of Norway. <https://www.uarctic.org/shared-voices/shared-voices-magazine-2016-special-issue/interview-with-mary-simon/>)

The work done by Mary May Simon as Canada’s Ambassador for Circumpolar Affairs (1994-2003) and negotiator for the Arctic Council (1996) was relevant during the negotiations process being an Inuit woman leader advocating for Inuit rights and other Arctic Indigenous Peoples, allowed to define a new category with the name Permanent Participants. The Ottawa Declaration 1996 also defines the period of rotation among states, which is for a period of two years as Chairman¹⁰⁹ of the Arctic Council. In order to manage the interests of the Arctic Council, Senior Arctic Official (SAO), appointed by each Arctic countries to accomplish interests in the Arctic Council by meeting more regularly. The foundational document creates three categories¹¹⁰: members (that are the eight Arctic states), Permanent Participants (Indigenous Peoples Organizations) and Observers. The latter allows “non-artic states, inter-governmental and inter-parliamentary organizations, global and regional and non-governmental organizations” to apply for the Observer status, which decision is taken by the Arctic Council and accepted in case “it can contribute to its work” (number 3, 1996, p. 3). More information regarding the Observer status is clarified in the 2013 Kiruna Ministerial Meeting with the “Observer Manual for Subsidiary Bodies”¹¹¹. The countries and organizations that have been joining the Arctic Council under the Observer status are listed below.

Table 3: List of Observers in the Arctic Council

OBSERVERS ACCREDITED^{112, 113}	
1998	Germany, The Netherlands, Poland, United Kingdom, Standing Committee of the Parliamentarians of the Arctic Region (SCPAR), United Nations Environment Programme (UNEP), International Arctic Science Committee (IASC), International Union for Circumpolar Health (IUCH), Northern Forum (NF), World Wide Fund for Nature, Arctic Programme (WWF)

¹⁰⁹ The first country to chair the Arctic Council was Canada (1996-1998), followed by the United States (1998-2000), Finland (2000-2002), Iceland (2002-2004), the Russian Federation (2004-2006), Norway (2006-2009), the Kingdom of Denmark (2009-2011) and Sweden (2011-2013). The second cycle of Chairmanships began in 2013 with Canada until 2015 and Finland in the biennial 2017-2019. The Russian Federation chairs in this turbulent period (2021-2023).

¹¹⁰ The categories, if analysed in the light of what Elana Wilson Rowe wrote, can be a way of hierarchising the Arctic Council, defining internal power of the different actors. The author also identifies different forms of authority as: moral authority (NGO’s and IPOs), expert authority (scientists) and delegated authority (international organizations). (Wilson Rowe, E. (2018) Non-state actors and the quest for authority in Arctic governance. In Arctic governance, Power in cross-border cooperation. Manchester University press, chapter 5, (pp. 104-123), (p. 105).

¹¹¹ Arctic Council. (2013). Observer Manual for Subsidiary Bodies: https://oaarchive.arctic-council.org/bitstream/handle/11374/939/EDOCS-3020-v1B-Observer-manual-with-addendum-finalized_Oct2016.pdf?sequence=13&isAllowed=y

¹¹² The European Commission applied in 2008 for the Observer status which was reconfirmed in 2011. At the moment the European Commission has been an ad-hoc observer in the Arctic Council. https://ec.europa.eu/commission/presscorner/detail/cs/MEMO_12_517

¹¹³ According to the information available in the official website of the Arctic Council: “At the Kiruna Ministerial Meeting in 2013, the Arctic Council “receive[d] the application of the EU for Observer status affirmatively”, but deferred a final decision. Until such time as Ministers of the Arctic States may reach a final decision, the EU may observe Council proceedings”. <https://www.arctic-council.org/about/observers/>

2000	France, International Federation of Red Cross & Red Crescent Societies (IFRC), International Union for the Conservation of Nature (IUCN), Nordic Council of Ministers (NCM), North Atlantic Marine Mammal Commission (NAMMCO), Advisory Committee on Protection of the Sea (ACOPS), Association of World Reindeer Herders (AWRH), Circumpolar Conservation Union (CCU), International Arctic Social Sciences Association (IASSA)
2002	United Nations Development Programme (UNDP), International Work Group for Indigenous Affairs (IWGIA), University of the Arctic (UArctic)
2004	Nordic Environment Finance Corporation (NEFCO), Arctic Institute of North America (AINA) (as: Arctic Circumpolar Route)
2006	Spain
2013	Italian Republic, Japan, People's Republic of China, Republic of India, Republic of Korea, Republic of Singapore
2017	Switzerland, International Council for the Exploration of the Sea (ICES), OSPAR Commission, World Meteorological Organization (WMO), West Nordic Council (WNC), Oceana
2019	International Maritime Organization (IMO)

Source: Adapted from Arctic Council website

Two years after the creation of the Arctic Council, another working group was formed under the name **Sustainable Development Working Group (SDWG, 1998)** which focuses on sustainability and conditions of Arctic Indigenous Peoples. In 1999, Arctic Climate Impact Assessment (ACIA) was established with the goal to “provide useful information on the consequences of climate variability and change and increased UV radiation, to the governments, organizations, and peoples of the Arctic region” (1999¹¹⁴, p. 7).

Despite the CBD¹¹⁵ having presented a definition of Ecosystem Approach in 1992, the Arctic Council felt the need to adequate a meaning that could apply to the Arctic region, reinforcing its uniqueness by appointing in 2011 (Nuuk Declaration), an Expert group to help understand the Ecosystem-Based Management (EBM) and give a definition, as explained in the report which was released in 2013, entitled Ecosystem-Based Management in the Arctic (2013, p. 3). The Expert Group renamed the term

¹¹⁴ Arctic Climate Impact Assessment (ACIA) An Assessment of Consequences of Climate Variability and Change and the Effects of Increased UV in the Arctic Region. (1999). https://oaarchive.arctic-council.org/bitstream/handle/11374/2068/WASHINGTON_1999_14_Draft_Arctic_Climate_Impact_Assessment_version_2-1-v2A.PDF?sequence=1&isAllowed=y

¹¹⁵ The COP15, Convention on Biological Diversity (CBD), will be held in December 2022 in Montreal, Canada, which Presidency remains under China.

Ecosystem Approach to Ecosystem-Based Management (EBM) with the purpose of having the recommendations coordinated between the different existing working groups. The time lapse of 20 years between CBD 1992 and EBM 2013 seems to confirm the slow motion of action within the Arctic Council. The Article 8 (j) of CBD also creates an active role for indigenous what is in accordance with the ILO 160 – 1989 which recognizes indigenous peoples “as political and legal entities that need to be taken into account in the decision-making in the matters that concern the group” (Heinämäki and Kirchner, 2017, p. 227; Heinämäki; 2010, p. 44).

As fully articulated in the Ottawa Declaration 1996, and mentioned at the beginning of this chapter as the key differentiation, the Arctic Council’s mandate “should not deal with matters related to military security” (1996, p. 1). The idea of Zartman¹¹⁶ (2005) could apply here when looking at this visionary intention of avoiding “conflicts based on resources, identity and basic needs” (p. 256). Though it can be considered, without using the word security, that the affirmations^{117, 118}, recognition¹¹⁹ and desire¹²⁰ express well the need for environmental and human securities. As if the word *security*, even when related to non-traditional security, is hidden and camouflaged under the international and regional acceptance of the linkage between ecosystems and humans and the need of protecting the Arctic ecosystems and Indigenous Peoples from Anthropocene activities that are damaging the landscape and all that depends on it. It seems there was an acknowledging, right before the United Nations, of environmental threats as mentioned in Rovaniemi declaration 1991 (p. 1). I agree with Exner-Pirot who expresses in her Working Paper *Human Security in the Arctic: The Foundation of Regional Cooperation* that “the importance of human security in the Arctic is not theoretical. It is the bedrock upon which regional cooperation has been built” (2012, p. 2), even if it seems masked. Was it intentional?

¹¹⁶ Zartman, I. W. (2005). Need, creed and greed in intrastate conflict. In *Rethinking the Economics of War. The Intersection of Need, Creed, and Greed*. pp. 256-284. <https://doi.org/10.1080/09592290701774558>

¹¹⁷ “AFFIRMING our commitment to the well-being of the inhabitants of the Arctic, including recognition of the special relationship and unique contributions to the Arctic of indigenous people and their communities” (ref.106, p. 1).

¹¹⁸ “AFFIRMING our commitment to sustainable development in the Arctic region, including economic and social development, improved health conditions and cultural wellbeing” (ibid).

¹¹⁹ “RECOGNIZING the traditional knowledge of the indigenous people of the Arctic and their communities and taking note of its importance and that of Arctic science and research to the collective understanding of the circumpolar Arctic” (ibid).

¹²⁰ “DESIRING further to provide a means for promoting cooperative activities to address Arctic issues requiring circumpolar cooperation, and to ensure full consultation with and the full involvement of indigenous people and their communities and other inhabitants of the Arctic in such activities” (ibid).

When analysing the actors of the project, in a moment of social interest for ecologists and environmental issues, hadn't states and governments being pushed forward by non-state actors, such as Indigenous Peoples Organizations and environmental NGOs to take action? Could there be better example than the Arctic Council to confirm the changes in governance structure, fitting in the idea of the Green Theory that all participate and can protect a common global, the Earth? Mark Nuttall writes that this high-level forum "provides an illustration of the transformation of power structures" (1998, p. 33). One can alleged that the AEPS and the Arctic Council are the translation in a practical way of the words, ideas, concepts and recommendations of the Brundtland report (1987).

Social responses to global economic and ecological interdependence are affecting and shaping world order (Lipschutz and Conca, 1993) to the extent where the traditional state-centred world system now co-exists with a multcentred system dominated by NGOs and other transnational non-state actors such as scientists and indigenous and non-indigenous social movements (Nuttall, 1998, p. 33).

A change that has been long with regards to energy transition and circular economy. A traditional way of life and traditional way of governing that States have not been willing to lose considering that there will be losing benefits? But won't we (the world) also lose more if things keep going the way they are? What can be confirmed is that this regional community matches the words of John Barry where "Green political theory can be seen as an attempt to bring humanity and the study of human society 'down to earth'" (2014, p. 2). The authors of the article "Form and Function: The Future of the Arctic Council" consider that it is an example for global governance (Exner-Pirot et al, 2019) and I would complement with an example of positive security¹²¹ (Hoogensen Gjorv, 2012).

For two decades, the Arctic Council has achieved its goal of peace zone in the area, despite the growing militarization in the last decade, mainly from Russia's side. That is why, unfortunately, due to the War in Ukraine, I cannot end this first section without making reference to the Joint Statement¹²² released in March 2022 with the title

¹²¹ See: Hoogensen Gjorv, G. (2012). Security by any other name: negative security, positive security, and a multi-actor security approach. *Review of International Studies*, 38, pp. 835-859. DOI: 10.1017/S0260210511000751

¹²² See: U.S. Department of State. (2022, March 3). Joint Statement on Arctic Council Cooperation Following Russia's Invasion of Ukraine: <https://www.state.gov/joint-statement-on-arctic-council-cooperation-following-russias-invasion-of-ukraine/>

“Joint Statement on Arctic Council Cooperation following Russia’s Invasion of Ukraine” marks the pause¹²³ of works in the Arctic Council. This situation seems to lead to a growing discussion amid scholars for an upgrade of the Arctic Council, called by Timo Koivurova¹²⁴ and Alice Rogoff¹²⁵ as “Arctic Council 2.0” or to create a “Nordic Plus Cooperation” as explained by Stefan Kirchner¹²⁶, which could be opened to other actors that are already in the Arctic, avoiding an Arctic club and creating an international organization with “shared values” committed “to international law, the rule of law and respect for human rights”. Facing the actual situation, it can be affirmed that a plurality of factors is affecting the Arctic region: climate change, relation Indigenous States and International Relations context¹²⁷. This situation is changing Arctic countries in how their security should be secured and safeguarded, which led to the end of neutrality from countries such as Sweden and Finland¹²⁸. Two countries that have applied to be part of NATO¹²⁹. Perhaps in a naïve thought, it was expected that realpolitik would be out of the Arctic, but it looks like the past has always been around and it was hoped it shall not repeat, until the present moment where uncertainty is higher than ever, along with climate change effects we are witnessing with heat waves, big fires and floods in many countries while those words are being written in July 2022.

Elana Wilson Rowe mentions in her book *Arctic governance Power in cross-border cooperation* (2018) that the big risk is to lose sight of Arctic cooperation in order to be able to find solutions for current and future problems. This does not seem to be the case with the agreement settled between Canada and the Kingdom of Denmark¹³⁰ that must also be mentioned in this thesis, being an example of the application of values which the Ottawa Declaration 1996 is based upon: dialogue and cooperation.

¹²³ Dalee Sambo Dorrough Chair of the Inuit Circumpolar Council, said in a webinar that Permanent Participants were not called to take on this decision. (Centre of International Policy Studies (CIPS). (2022, June 2). The Arctic Region in an Era of Uncertainty. Online event. <https://www.cips-cepi.ca/event/the-arctic-region-in-an-era-of-uncertainty/>).

¹²⁴ Koivurova, T. (2022, March 15). The Arctic Council can continue without Russia. *Arctic Center*. <https://www.arcticcentre.org/blogs/The-Arctic-Council-can-continue-without-Russia/tt1n04l2/77628336-69d5-4c12-ac4e-e06e95f8ead9>

¹²⁵ Rogoff, A. (2022, March 5). It’s time for an Arctic Council 2.0. *Arctic today*. <https://www.arctictoday.com/its-time-for-an-arctic-council-2-0/>

¹²⁶ Kirchner, S. (2022, March 6). Nordic Plus: International Cooperation in the Arctic Enters a New Era. *The Polar Connection*. <https://polarconnection.org/nordic-plus-cooperation-arctic/>

¹²⁷ Unfortunately, the idea of safeguarding security and developing cooperation seems to have fade away with Putin, contrasting with a complete different vision back in 1987 as Gorbachev spoke during his speech: “What everybody can be absolutely certain of is the Soviet Union’s profound and certain interest in preventing the North of the planet, its Polar and sub-Polar regions and all Northern countries from ever again becoming an arena of war, and in forming there a genuine zone of peace and fruitful cooperation” (ref.93, p. 6).

¹²⁸ Koivurova, T. (2022, March 2). The War on Ukraine: Consequences for Finland and the Arctic. *The Polar Connection*. <https://polarconnection.org/ukraine-finland-arctic/>

¹²⁹ NATO. (2022, May 18). Finland and Sweden submit applications to join NATO. https://www.nato.int/cps/en/natohq/news_195468.htm

¹³⁰ Coletta, A. (2022, June 14). Ukraine war brings peace — between Canada and Denmark. *The Washington Post*. <https://www.washingtonpost.com/world/2022/06/14/canada-denmark-greenland-hans-island/>

Despite the years of negotiations, it ended in a positive way for both parties highlighting the constructive aspect of the Arctic Council in the context of positive security and trust. That is why this forum was nominated this year for the Nobel Peace Prize.

The pause that started in March came to an end in 8th of June 2022 with the Joint Statement¹³¹ where it can be read that the Arctic Council wants to keep working without the participation of the Federation of Russia. It is also mentioned that modalities are being studied and examined to continue the work of the Arctic Council.

This forum and its predecessor have been able to adapt, notwithstanding, the challenges seem bigger and happening very quickly aside with the movements in the international world order. Will this forum restructure? For now, it is considered an example to be followed with the launch of “The Arctic Circle – UAE: Third Pole Process”¹³² in collaboration with UAE Ministry of Climate Change and Environment (MOCCA). (MOCCA).

This high-level forum, born at the end of the 20th century, understood the need and urgency in protecting its region (and the rest of the world) which is not dissociated from security, despite the clear intention of excluding traditional security from the very beginning. This is why the use of vocabulary such as: sustainable development, environment, ecosystems and biodiversity, is in accordance with the official documents of the United Nations referred in chapter 1, i.e *Our common future*, as well as the presence of non-traditional security. In some way, it was transmitting a new vision before entering in a new century that would be expected to be a transiting green century. It is also clear that the Arctic countries were willing to take action towards a “growing international appreciation of the importance of the Arctic ecosystems” according to the Ministers of Environment of the eight Arctic countries who signed the Rovaniemi Declaration in 1991 (p. 3). Nonetheless, the major action was taken by those who are most affected and excluded from decision-making¹³³ process, the Indigenous Peoples.

¹³¹ Government of Canada. (2022, June 8). Joint statement on limited resumption of Arctic Council cooperation. <https://www.canada.ca/en/global-affairs/news/2022/06/joint-statement-on-limited-resumption-of-arctic-council-cooperation.html>

¹³² Arctic Circle. (2022). “The Arctic Circle – UAE: Third Pole Process”: <https://www.arcticcircle.org/third-pole-process>

¹³³ United Nations Environment Programme (UNEP). (2022). Stockholm + 50 Indigenous Peoples Declaration. <https://wedocs.unep.org/handle/20.500.11822/40167>

2.2 Permanent Participants

*Hi, I'm nobody*¹³⁴
(Simon, 2011, p. 881)

There is no strict information regarding the first inhabitants in the Arctic, but it seems they arrived some 30.000 or 40.000 years ago (Dodds and Woodward, 2021, p. 68). A nomadic population able to live in harsh conditions and in a sustainable way. The colonizers did not want to understand them, their way of living and respect for nature, forcing them to be part of a societal system different from theirs, which is “anchored in participation, collective rights, social justice, equity, and inclusiveness,” as it can be read in the recent Indigenous Peoples Declaration (2022¹³⁵, p. 1). A system which lacks of understanding and learning with and from them, getting Indigenous Peoples away from their roots, true essence, identity, culture and language, for many years.

The definitions I will consider in this work are the ones presented by the special rapporteur Martínez Cobo (1972), International Labour Organisation – ILO N°. 169 (1989) and the European Environment Agency (EEA, 2017). The latter confirms the recognition of Indigenous Peoples by the European Union in 1994:

*Martínez Cobo*¹³⁶ (E/CN.4/Sub.2/L.566):

indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them and, by conquest, settlement or other means, reduced them to a non-dominant or colonial condition; who today live more in conformity with their particular social, economic and cultural customs and traditions than with the institutions of the country of which they now form part, under a State structure which incorporates mainly the national, social and cultural characteristics of other segments of the population which are predominant. (1972, p. 10).

¹³⁴ “In his book *Who owns the Arctic*, University of Columbia law professor Michael Byers relates a telling story: “John Amagoalik, as the former president of the Inuit Tapisirat of Canada, recalls attending a meeting of the United Nations where a foreign diplomat blithely stated that “nobody lived in the Arctic”. Amagoalik approached the diplomat afterwards, held out his hand, and said “Hi, I’m nobody”.” (Simon, M.M. (2011). *Canadian Inuit: Where we have been and where we are going. International Journal* Vol. 66, No. 4, The Arctic is hot, part II, pp. 879- 891, p. 881).

¹³⁵ See ref. 133.

¹³⁶ The Special Rapporteur José R. Martínez Cobo informs that the “in the formulation of this definition account was taken inter alia of the definition in Convention 107 (1957) of the International Labour Organisation (ILO)” and divides the clarification of the definition in four elements. See: ref.34, pp. 10-12.

International Labour Organisation – ILO N^o. 169¹³⁷ (1989¹³⁸), article 1, b):

peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, remain some or all of their own social, economic, cultural and political institutions.

European Environment Agency (EEA, 2017):

people whose ancestors inhabited a place or country when persons from another culture or ethnic background arrived on the scene and dominated them through conquest, settlement, or other means and who today live more in conformity with their own social, economic, and cultural customs and traditions than with those of the country of which they now form a part.

The three definitions highlight the notion of group and collective, which is one of the characteristics of Indigenous Peoples: “born into a group becomes inseparable from it” (Heinämäki, 2010, p. 5) but it does not mean that the individual rights are excluded from human rights. The difference with minorities is the fact that indigenous peoples are the first inhabitants, have special relation to land and are seen as collective, while for minority it works the other way round, they are looked at individuals not as a group (Heinämäki and Kirchner, 2017¹³⁹). The authors of the report *Actualizing Sámi Rights: International Comparative Research*, in light of Public International Law, express that the status of Indigenous Peoples changed through time, being considered as “semi-subjects” (idem, p. 226).

There is no universal definition for Indigenous Peoples, nevertheless it is easily perceived that there are no huge differences between the three definitions above, which, I would like to note, were not questioned by the AEPS or the Arctic Council in the moment of their inception development, accepting the international definition, without the need of creating or adapting it to the Arctic context as it happened with the

¹³⁷ The difference in the definitions between C107 (1957) and C169 (1989) is the use of the expression “populations concerned” and “peoples” in Article1, number 3.

¹³⁸ See ref.35

¹³⁹ Heinämäki, L. and Kirchner, S. (2017). Assessment on recent developments regarding Indigenous peoples' legal status and rights in International Law: with special focus on free, Prior and Informed consent. In Heinämäki, L., et al. *Actualizing Sámi Rights: International Comparative Research*, (pp. 224-282). Prime Minister's Office 4/2017.

Ecosystem Approach (EA) renamed Ecosystem-Based Management (EBM) in 2013, as already exposed.

In section 1, I mentioned that from its very beginning the AEPS distinguished itself by its intention to engage Arctic Indigenous Peoples in the cooperation and recognition of their right to be consulted in any issues concerning their homelands. With the Arctic Council, the three Indigenous Peoples Organizations (IPO) (Inuit Circumpolar Council, Saami Council and Russian Association of Indigenous Peoples of the North) received an upgrade conceived by article 2 of the Ottawa Declaration 1996 which creates the category of Permanent Participants (PP) “to provide active participation and full consultation with the Arctic indigenous representatives within the Arctic Council” (1996, p. 3). It is a unique status in organizations (Koivurova, 2011, p. 169, Koivurova and Cambou, 2020). The upgrade allows them to double in the subsequent years with the integration of three other Indigenous organizations: Aleut International Association (1998), the Arctic Athabaskan Council (2000) and the Gwich'in Council International (2000) (Koivurova, 2011, p. 173; Simon, 1997). Six Indigenous organizations are now Permanent Participants. In this regard, Koivurova and Cambou (2020) consider that three peculiarities can be appointed to the new category, Permanent Participants: 1)- this status is superior to the Observers that include non-Arctic states such as France, China and organizations (see **Table 3**); 2)- different from the representation of Indigenous Peoples who participate with state consent in the Arctic Council; 3)- challenges the classical practice of conflating Indigenous organizations with NGOs with observer status (p. 327). The latter is making this model being analysed in order to elevate even more their participation within the United Nations as “they are not always organized as non-governmental organizations” considering “their advisory status in the PFII”, allowing them to be permanent observers at the UN. This entitlement could give Indigenous organizations the opportunity to speak at the UN General Assembly, vote, co-sponsor and sign resolutions (idem).

The Indigenous Peoples Secretariat (IPS) established under AEPS continues under the framework of the Arctic Council (number 8 Ottawa Declaration 1996, p. 4). The Chair of the Governing Board is chosen by the Permanent Participant. The communications are in English and Russian languages. The Secretariat was relocated in 2016 from Copenhagen (the Kingdom of Denmark) to Tromso (Norway).

The recommendation of the Brundtland report reinforced by Mary May Simon in 1990¹⁴⁰ had fruitful and positive consequences about the involvement of Aboriginal peoples at the regional level. During the negotiations of the Ottawa Declaration 1996, Mary May Simon said that Canada would be out of further negotiations if Indigenous Peoples organizations are not considered as part of the Arctic Council¹⁴¹. The perseverance succeeded with the upgrade from Observer to Permanent Participants (PP). The Article 2 of the Ottawa Declaration 1996 states that: “the number of PP should at any time be less than the number of members”. Mary Simon explains in her article “Building partnerships: perspectives from the Arctic” (1997) that “Permanent Participants attend most Arctic Council meetings, but take no part in decision-making” but they are “highly influential making them virtually partners to the member states in the governance of the Arctic Council” (Koivurova and Heinamaki, 2006 cited by Koivurova and Cambou, 2020, pp. 326-327). They can also propose activities and projects. Their position is not comparable in international fora, it is “unique” (idem).

The tensions from the negotiation process did not dissipate, as it was clear the indifference and lack of understanding of the importance of adding the letter “s” at the end of the word *peoples*, which makes reference to all Indigenous communities living in the Arctic region and to its implicit diversity (Nuttall, 1998, pp. 48-49; Simon, 2016¹⁴²).

It can be said that the Arctic Council and the United Nations influence each other in what concerns environment and Indigenous Peoples issues, commanded by the activist role and work of Indigenous Peoples organizations. Over the years, the AEPS and the AC have accepted the inclusion of indigenous organizations on behalf of their work, what confirms that both organizations accepted, even if not completely and slowly, that they contribute to the legitimacy of this high-level forum by giving the opportunity to promote Arctic indigenous rights (Koivurova and Cambou, 2020, p. 326)

¹⁴⁰ It can be said that the call and words of Mary May Simon at the United Nations have been heard and taken into consideration over time: “(...) indigenous peoples urgently require access to relevant international and national forums. Without our direct and ongoing input, it is unrealistic to assume that state governments or the international community as a whole can adequately identify our basic concerns. Nor can they unilaterally protect and advance our rights and interest” (Simon, M.M. (1990). Indigenous peoples and the right to development: an Inuit perspective: document / submitted by Mary Simon, Inuit Circumpolar, Inuit Circumpolar Conference. United Nations. <https://digitallibrary.un.org/record/634037>), p.3.

¹⁴¹ Brøndbo, S. (2016) Interview with Mary Simon. *Shared Voices Magazine* 2016 Special Issue. UiT The Arctic University of Norway. <https://www.uarctic.org/shared-voices/shared-voices-magazine-2016-special-issue/interview-with-mary-simon/>

¹⁴² Ibid.

The work of those Permanent Participants is valuable at a global level, focusing on the two organizations related to the Aboriginal persons to be presented in the next chapters: Inuit Circumpolar Council and Saami Council. The two organisations presented in the following pages, by order of date of creation had, and still have, an important role in international policy making, due to the contribution to the “status of Indigenous peoples across the borders that separate them” (idem).

In view of the framework exposed, it can be affirmed that Indigenous Peoples can be considered the original ecologists.

Indigenous peoples are the base of what I guess could be called the environmental security system. We are the gate-keepers of success or failure to husband our resources. For many of us, however, the last few centuries have meant a major loss of control over our lands and waters. We are still the first to know about changes in the environment, but we are now the last to be asked or consulted. We are the first to detect when the forests are being threatened, as they are under the slash and grab economics of this country. And we are the last to be asked about the future of our forests. We are the first to feel the pollution of our waters, as the Ojibway peoples of my own homelands in northern Ontario will attest. And, of course, we are the last to be consulted about how, when, and where developments should take place in order to assure continuing harmony for the seventh generation. The most we have learned to expect is to be compensated, always too late and too little. We are seldom asked to help avoid the need for compensation by lending our expertise and our consent to development (Louis Bruyere President, Native Council of Canada WCED Public Hearing Ottawa, 26-27 May 1986 *In Our Common Future*, 1987, pp.53-54).

2.2.1 Saami Council

The Sámi people are probably the descendants of nomadic peoples, who lived in a region known as Fennoscandia in 2000 BC, “considered the inventors of the ski” (Kuhn, 2020, p. 6). Throughout time, reindeer herding turned out to be part of their culture and a pillar in their society, which has no state (idem). Around 100.000 Sámi

people live in a region called Sápmi that includes the northern parts of Finland, Federation of Russia, Norway and Sweden (from Hedmark County in the south of Norway to the Kola Peninsula in the north of Russia, Arctic Council, 2022¹⁴³) (see **Figure 11**). The majority lives in Norway, where the headquarter is located, in Karasjok. Their variety lies in the number of languages¹⁴⁴ spoken, in a total of nine and their traditional way of life is associated to reindeer herding, fishing and hunting.

The delimitation of border states in Finland, Norway, the Federation of Russia and Sweden in the past centuries had an impact in Sámi people who have lost their sense of unity and “interaction in their territory”, what makes them a “minority within their states”, according to Dorothee Cambou and Timo Koivurova, (2020, p. 321). The borders we know today were defined at the beginning of the 20th century with the independence of “Norway from Sweden in 1905 and Finland from Russia in 1917” (Kuhn, 2020, p. 12). Over time they suffered from forced assimilation, children were taken away of their families, years of discrimination that have left scars and traumas in many generations what make them more grounded and connected to their ancestral culture.

By the end of the 19th century some Sámi emigrated to Alaska and it seems that around thirty thousand descendants of Sámi immigrants are living in North America where associations were organized such as “Pacific Sámi Searvi in Washington State” (idem, p. 11). The author of the book *Liberating Sápmi*, Gabriel Kuhn, also refers that at the beginning of the 20th century, a woman leader known as Elsa Laula, a visionary, was the one to organize the first Sámi National Assembly (the Sápmi side in Norway), which took place in February 6 of 1917. After World War II, the Samii Litto (or Sámi Union) was founded in Finland in 1945 aside of other organizations in the other countries, what will allow to unite all of them. The Sámi people founded in 1956 the Nordic Sámi Council being the longest transnational organization representing the Sámi Indigenous peoples giving them back their sense of unity. With their long and hard fight, they have been able to be part of national institutions by establishing national Sámi parliaments¹⁴⁵: Finland in 1973, Norway in 1989 (own elected assembly

¹⁴³ Arctic Council. (2022). Saami Council. Quick Facts. <https://www.arctic-council.org/about/permanent-participants/saami-council/>

¹⁴⁴ The United Nations General Assembly (Resolution A/RES/74/135) proclaimed the period between 2022 and 2032 as the International Decade of Indigenous Languages (IDIL 2022-2032).

¹⁴⁵ “While funding may no longer be a main problem of the parliaments, jurisdiction is. None of their resolutions are binding. Legislation over Sápmi remains in the hands of the nation-state governments. The Sámi parliaments are only

called *Sámediggi*¹⁴⁶ acting as a consultative body for the Norwegian government authorities, Arctic Council, 2022), Sweden in 1993 and the Federation of Russia in 2010 (Khun, 2020, p. 23). Until 1989, the Nordic Sámi Council did not include the Russian Sámi that would become part of the organization in 1992. At that time, the name changed to Saami Council. During the Sámi Conference in 1992 it was decided to declare February 6 as the Sámi National Day, which is the date of the first meeting of the Sámi National Assembly mentioned above.

Figure 11: Sápmi region



Source: Sami culture

The President of this organization is elected for a biennial period and each country is represented as Vice Presidents, all members of the Executive Board, consensus shall be achieved on issues. They work on basis of achieving consensus. When it does not happen, the Executive Board presents to the Sámi Council the issues to take a final decision. The organization is constituted by nine member organizations divided as follow: three in Norway, three in Sweden, two in Federation of Russia and one in Finland (Saami Council, 2022¹⁴⁷). The representatives are members of the Council, nominated by member organizations' delegations to the Sámi conference and then appointed by the Sámi Conference. Any organization can become a member of

granted advisory roles". (Kuhn, G. (2020). *Liberating Sápmi: Indigenous Resistance in Europe's Far North*. PM Press), p. 23.

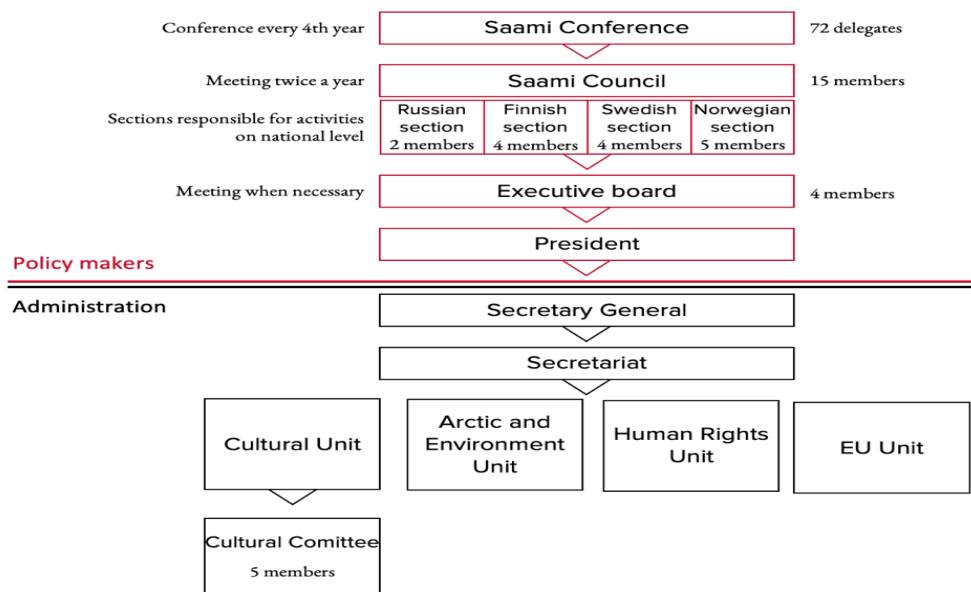
¹⁴⁶ See: Allard, C. (2017). Norway. In Heinämäki, L., et al. *Actualizing Sámi Rights: International Comparative Research*, (pp. 311-340). Prime Minister's Office 4/2017.

¹⁴⁷ Saami Council. (2022). About the Saami Council. <https://www.saamicouncil.net/en/the-saami-council#ms-1>

this organization as long as the objectives and purpose of the Saami Council are accepted. The ordinary bodies of the Saami Council defined by the statutes are: the Saami Council, the Swedish, Norwegian, Finnish and Russian sections, the Executive Board, the Cultural Committee and the Secretariat. This voluntary organization has four sections: the council members from each country are considered a section. In addition, the official website of the Saami Council also informs that the Saami Council is constituted by fifteen members: five from Norway, four from Sweden, four from Finland and two from Russia. The satellite offices are flexible depending on the human resources available in Sápmi, giving the possibility to work remotely. This organization depends of funds (Saami Council, 2019). The **Figure 12** explains and represents the organizational structure.

The main priorities of the Saami Council are: i)- promoting Sámi rights and interests in the four countries where Sámi live; ii)- consolidating the feeling of affinity among the Sámi people; iii)- attaining recognition for the Sámi as a nation; iv)- and maintaining the economic, social and cultural rights of the Sámi in the legislation of the four states (Arctic Council, 2022) so they can be united and be recognized as a nation.

Figure 12: Organizational chart



Source: Saami Council

Since its inception, this transnational and organization has an active role in the recognition of the Sámi people and the development of a legal framework at international level is relevant because they participated in:

- 1973: “the first Arctic People’s Conference hosted by the International Work Group for Indigenous Affairs, a non-profit organisation whose central goal is to promote the collective rights of the world’s Indigenous peoples” (Dahl cited by Koivurova and Cambou, 2020, p. 323) and;
- 1975: the preparatory conference for the foundation of the World Council of Indigenous peoples (WCIP), “one of the first international bodies dedicated to the development of the rights of Indigenous peoples in international law” (Minde cited by idem).

The recognition of the work occurred with the consultative status granted by the Economic and Social Council (ECOSOC) of the United Nations in 1989. This enables to consolidate the relationship between members and other indigenous peoples around the world, advocating for the recognition of their rights at international and national levels participating in many meetings sitting at the table.

In 2019, the Saami Council defined its own Arctic Strategy, addressing measures for the following topics:

- Ensuring the right to choose (p. 8);
- Addressing climate change and environmental protection (p. 9);
- Deploying Sámi Indigenous Knowledge and science as a catalyst for Sápmi’s path forward (p. 10);
- The Saami Council as a partner in policy-making and decision-making on Arctic issues (p. 12).

The Saami Council’s Arctic Strategy also identifies gaps and research needs in the Annex I, “Building knowledge in Sámi – A list of Knowledge gaps and Research Needs”, with the goal:

- i) to provide guidance for Sámi institutions, students and politicians to

make priorities for their knowledge production and identify research topics. It would identify knowledge gaps and motivate for further research and help identifying research fields;

- ii) to provide guidance for Sámi institutions to identify topics when seeking collaborators in Arctic research, e.g., with Arctic Council observers and when seeking collaboration/partnership in big programs such as EU Research programs/ Nordic programs/Interreg and so on. Maybe it could also be a useful tool for Sámi institutions and organizations to coordinate their initiatives and support each other in knowledge production. (2019, p. 17).

This Indigenous NGO considers that the research topics shall focus on: data and demography; cultural heritage and history; indigenous peoples rights connected to land and territories; environment, climate change and ecosystem services; animal health and ethics; indigenous knowledge; Sámi languages; health and well-being (2019, pp. 18-27).

The NGO considered also relevant to add their 2017 report as Annex II entitled *EU Arctic stakeholder Forum Sápmi Report* “We do not need much – but we need it even more” which strategy must be read in this context as mentioned in the introduction of the document (2019, p. 4).

The last Annex III the “Ottawa Indigenous Knowledge Principles” developed by the Arctic Council Permanent Participants for use in the Arctic Council in 2014 and updated in October 2018 (2019, p. 39) is also included.

To conclude the explanation of the work developed in the last 65 years by the Saami Council, it is relevant to highlight the initiative to establish a closer relationship between Europe and Sámi in the event EU-Sámi Week¹⁴⁸ 2022 with the goal of including Sámi people in EU policymaking. This initiative allows a growing awareness also within the European Union as Arctic European peoples, through literacy about the Arctic and its indigenous peoples in another regional context, by strengthening relations. Shall I remind that the Sámi living in Finland (and Sweden) are included in two regional organizations: the Arctic Council and the European Union. In 1995, at the

¹⁴⁸ EU-SÁMI WEEK 2022. Brussels 20-22. June 2022. <https://www.saamicouncil.net/en/eusami-week-2022#registration>

moment of accession of Finland and Sweden to the European Union, a separate protocol on the Sámi people was negotiated¹⁴⁹. The Sami Protocol is an exception to the prohibition of discrimination against Sámi under the four EU freedoms. In 2019, the Saami Council established an EU Unit (**Figure 12**). It must be mentioned that the only country, in Sápmi region, to have ratified the ILO 169 – 1989 is Norway, agreeing with the author Gabriel Kuhn when he affirms that Sweden and Finland, EU member states, “claim to be the forerunners of human rights in the global arena” (Kuhn, 2020, p. 34) but they are missing the point in this matter, despite the calls numbers 3, 4, 17, 18 of the Report on Violation of the Rights of Indigenous Peoples in the World, including land grabbing Committee on Foreign Affairs by the Rapporteur: Francisco Assis¹⁵⁰ (2018, p. 11).

2.2.2 Inuit Circumpolar Council

The authors Klaus Dodds and Jamie Woodward, affirm in their book *The Arctic, a Very short Introduction* that the Inuit are descendants from a mysterious ancient people named Tunit (2021, p.68). The Inuit people live in Canada, Alaska (USA), Greenland (the Kingdom of Denmark¹⁵¹) and the Federation of Russia (**Figure 13**).

¹⁴⁹ Official Journal of the European Communities. (1994). Protocol No 3 on the Sami people. (pp. 352-353). https://static1.squarespace.com/static/5dfb35a66f00d54ab0729b75/t/5e7a2c6aa2bf8526c3fa9bb6/1585065067737/Protocol_3_EU95_original.pdf

¹⁵⁰ European Parliament. (2018). Report. A8-0194/2018. https://www.europarl.europa.eu/doceo/document/A-8-2018-0194_EN.html

¹⁵¹ It shall be reminded that Greenland left the European Economic Community (EEC) in 1985 after deciding to be more independent from the Kingdom of Denmark in 1979, meaning it has sovereignty in areas such as education, health, environment and fisheries. Since 1985 (Greenland treaty), Greenland and the EU have been cooperating.

Figure 13: Map Inuit Circumpolar

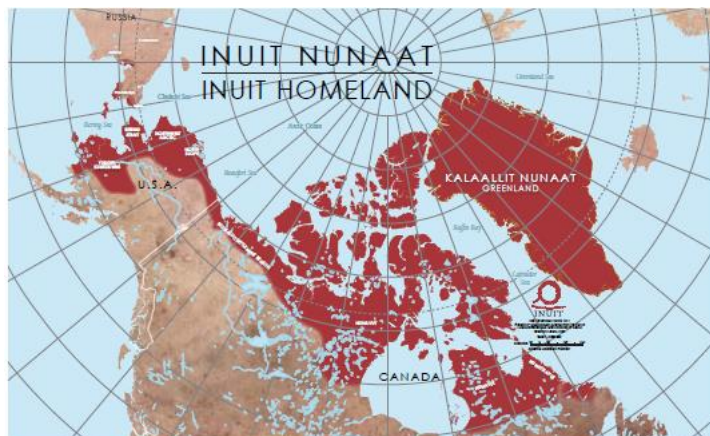


Figure 1. Map of Inuit Nunaat

Source: Inuit Circumpolar Council

The Inuit Circumpolar Conference, nowadays known as Inuit Circumpolar Council (ICC), was formed in 1977 by the Alaskan Inuit Eben Hopson, an Arctic political leader, and represents about 180,000 Inuit living in the four countries indicated above. The Inuit Day¹⁵² was defined to be celebrated the day the founder of this organization was born, November 7. Nonetheless, it can be considered that the activist role started in the 1960s, a moment which “turned their attention towards the objective of ensuring that they would become primary actors in the development of Arctic policy and the political discourse concerning this distinct part of the world” (Dorough cited by Koivurova and Cambou, 2020, p. 323). The unity made sense after understanding that common issues were equally faced by all of them such as: environmental, social and economic, what shocked Mary May Simon when she understood how much they have in common and how much they “do not want to change their way of life, which is tied to the environment as a living resource” as it can be read in the article of *Maclean's Magazine* of February 6, 1995¹⁵³.

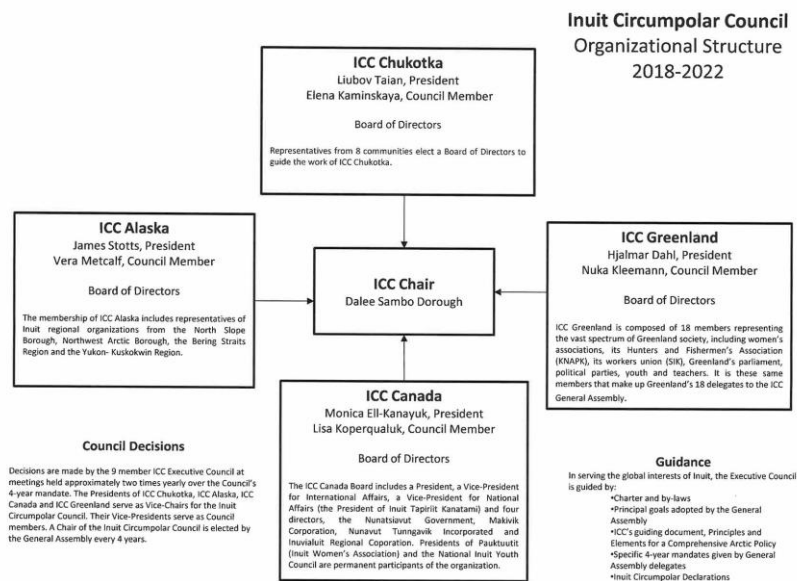
The transnational organization is constituted by a General Assembly every four years electing a new Chair and an Executive Council. It holds offices in the four countries The **Figure 14** explains the organization structure where each country is part

¹⁵² “To proclaim November 7th, the birth day of the ICC visionary and founder, Eben Hopson Sr., as “Inuit Day”, and all Inuit governments, agencies and communities should also be urged to proclaim annually this day as “Inuit Day” with appropriate ceremonies and celebrations” (Inuit Circumpolar Council. (2010). Inuit Arctic Policy. <https://secureservercdn.net/45.40.145.201/hh3.0e7.myftpupload.com/wp-content/uploads/Inuit-Arctic-Policy.pdf>, chapter 1, number 11, p. 11).

¹⁵³ Canadian Encyclopedia. (2014, 11 March). Simon First Native Ambassador. <https://www.thecanadianencyclopedia.ca/en/article/simon-first-native-ambassador#>

of the Board of Directors, each one of them serving as Vice-Chair of the ICC. The Chair is elected for a presidency of four years period by the General Assembly.

Figure 14: Organizational Chart



Source: Inuit Circumpolar

The primary goals of the ICC are to: strengthen unity among Inuit of the circumpolar region; promote Inuit rights and interests on an international level; develop and encourage long-term policies that safeguard the Arctic environment; and seek full and active partnership in the political, economic, and social development of circumpolar regions. The organization illustrated a poster to explain the “Inuit Circumpolar Political Universe” (**Figure 15**) which places the Inuit in the centre and shows its connection and interdependence: environment, research, wildlife and sustainable development; health, families and youth, mental wellness and food security; culture, education, indigenous knowledge and language. All this is aligned with the Trinity, more specifically with the Green Theory that involves all members of the society, if we analyse carefully the image where it is possible to read in the circles: Arctic Council, United Nations, Governments and civil society. It is the presentation of forward vision,

(at least for *qublunaaq* – non-indigenous peoples), breaking down old ideas about the meaning of sovereignty as explained in the “Circumpolar Inuit Declaration on Sovereignty in the Arctic” (2009). Something new brought up by Human Rights, redefining the concept since 1648 of Westphalia Peace mainly focused on power and less on responsibility to protect its citizen¹⁵⁴.

Figure 15: The Inuit Circumpolar Political Universe



Source: Inuit Circumpolar

In 1983, the ICC was recognised with the Consultative Status by the United Nations, which helped to give an impulse to the already very active participation and role of this organization at the international and regional levels. Olga Gavaria quotes Shadian, who considers that “it is more than an NGO as it provides a collective transnational identity that challenges traditional notions of sovereignty in international relations” (2013, p. 79). This thought matches Simon’s idea of how this organization has insisted in having indigenous peoples involved in national and international forums

¹⁵⁴ See: Hall, A. (2010). The Challenges to State Sovereignty from the Promotion of Human Rights. <https://www.e-ir.info/pdf/5423>

as there is a “profound relationship between development, human rights and peace and any policy - or decision - making concerning development in the Arctic must fully take into account all of these factors” (1990¹⁵⁵, p. 1). An idea that is also present in the Brundtland Report (1987) and that Mary May Simon quotes to reinforce the need of the inclusion of this population within the United Nations, trying to reverse the marginalization of indigenous peoples seen as “a symptom of a style of development that tends to neglect both human and environmental considerations” (idem).

Over time, the ICC seeks to reverse this trend of marginalizing indigenous peoples, being convinced that the United Nations can be the place where norms are defined, being the forum, which orientates the development of settings in a just productive and social way. Nonetheless, it is not until 2007 that the United Nations Declaration on the Rights of Indigenous Peoples demonstrated to go further in the international recognition of Indigenous Peoples’ rights (Heinämäki, 2010), marking the “20 years of negotiations between states and indigenous peoples in recognizing their right to self-determination (articles 3 and 4)” (Koivurova, 2011, p. 176). Albeit the UN Declaration on the Rights of Indigenous Peoples 2007 asserting the rights of Indigenous Peoples, the Inuit Circumpolar Council provided their declaration under the name “Circumpolar Inuit Declaration on Arctic Sovereignty” 2009 in order to make a strong call for international legal instruments to be respected (Simon, 2011, pp. 885-886). They felt a clarification was missing in the UN Declaration. Canada only accepted the UN Declaration in 2016. The UNDRIP 2007 is not a “legally binding instrument” as customary law occurs when states practice in a vast number and behave in a certain way even when “there is no international treaty” (Heinämäki and Kirchner, 2017, p. 230).

The following year, the ICC released its own Arctic Policy entitled *Inuit Arctic Policy*¹⁵⁶ (2010), which counted on Mary May Simon’s collaboration. This Arctic Policy presents eight chapters, being the first one the presentation of the eleven goals and objectives. The chapters address the following topics: Inuit rights, peace and security issues; environmental issues; social issues; cultural issues; economic issues; educational and scientific issues. The last chapter (number 8) specifies the measures for implementation of the Inuit Arctic Policy. The Circumpolar Inuit Declaration on Arctic Sovereignty adopted in 2009 is part this document as well as United Nations

¹⁵⁵ See ref.140.

¹⁵⁶ See ref.152.

Declaration on the Rights of Indigenous Peoples which was adopted by General Assembly Resolution 61/295 on 13 September 2007¹⁵⁷. Those two documents were of relevance at the time and it is acceptable and understandable that they are included in the Inuit Arctic Policy, complementing each other in a consecutive timeline and not forgetting what is necessary to be done in an interconnected multilevel.

In order to address “question 8 under the “Measures Taken and Recommendations” section of the Questionnaire - Are affected persons and groups being consulted and enabled to participate in discussions related to climate policy and climate action?”¹⁵⁸ (2020, p. 1), the ICC presented in 2020 the Cultural Rights and Climate Change: The Inuit Circumpolar Council’s submission to the Special Rapporteur in the field of cultural rights.

In June 2022, the ICC released the document Circumpolar Inuit Protocols for Equitable and Ethical Engagement¹⁵⁹ with 8 protocols to guide international organizations, researchers, decision- and policy-makers.

According to Koivurova and Cambou (2020) the Permanent Participants act at different levels to fight for their rights, land and self-government. Nationally, despite not having making-decision (expressed in ILO 169-1989 and mentioned above) they are able to influence it with their presence at the table and attend governmental meetings, making their voice heard by transmitting their interests and concerns, so to be considered for discussion. At international¹⁶⁰ and regional levels, they promote Sámi’s and Inuit’s rights, with their presence and work in the UN and the Arctic Council. Nevertheless, the author Timo Koivurova considers, in his chapter with the title “The status and role of Indigenous Peoples in Arctic International governance” (2011), that “gray zones” remain regarding PP status, enquiring what will happen to them in case a treaty is agreed and established, similarly to the one in Antarctica (pp. 189-190).

¹⁵⁷ The authors Leena Heinämäki and Stefan Kirchner mention in their chapter that the “UNDRIP does not already reflect the current international customary law, it is rapidly moving to that direction”. Ref.139, p. 231.

¹⁵⁸ ICC. (2020). Cultural Rights and Climate Change: The Inuit Circumpolar Council’s submission to the Special Rapporteur in the field of cultural rights. https://www.ohchr.org/sites/default/files/Documents/Issues/CulturalRights/Call_ClimateChange/Inuit-circumpolar-council.pdf

¹⁵⁹ ICC. (2022). Circumpolar Inuit Protocols for Equitable and Ethical Engagement.

<https://www.inuitcircumpolar.com/project/circumpolar-inuit-protocols-for-equitable-and-ethical-engagement/>

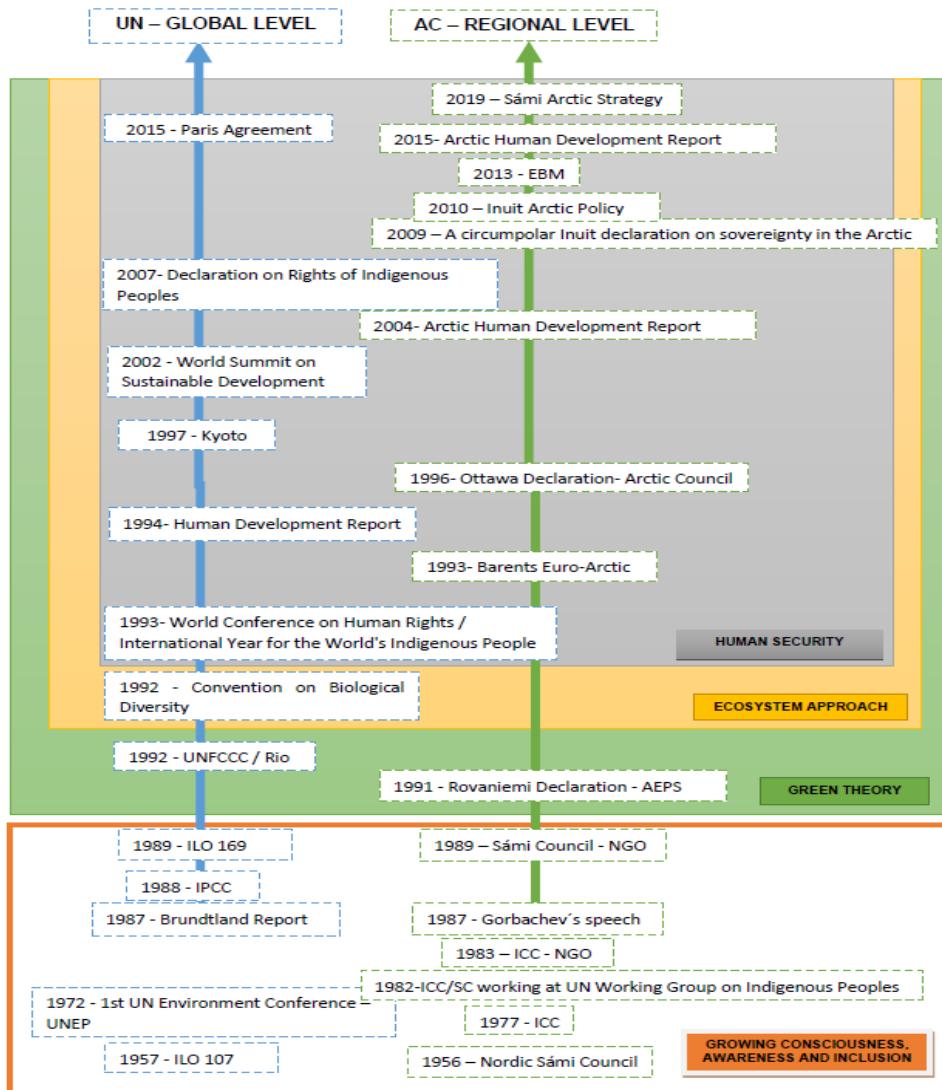
¹⁶⁰ In addition, they have been able to bring together all Indigenous Peoples around the world creating the World Council of Indigenous Peoples adopted in 1984 (See ref.145, p. 82).

While reading the pages it is possible to understand the shift regarding the role of Indigenous peoples as partners and becoming subjects of cooperation (Heinämäki and Kirchner, 2017). A new paradigm that appeared in 1992 in Rio which Principle 22 of the Declaration identifies “Indigenous Peoples as distinct social partners in achieving sustainable development, emphasizing the unique value of Indigenous traditional cultures and ways of life” (Barsh cited by idem, p. 228). A recognition that has been hard to achieve and to put in practice at domestic level, as it will be possible to confirm in chapters 3 and 4. Though, there is an attempt to move towards “people-to-people relations” (Wilson Rowe, 2018, p. 60).

Before concluding this chapter, it can also be stated that the two Indigenous Peoples organizations presented in this chapter have been able to work climate diplomacy (through consistent and constant dialogue, presenting strategies) and cultural diplomacy (so there can be an exchange of information and understanding).

Finally, it can be said that “non-state actors have persuaded governments to take action on the environment” (Nuttall, 1998, p. 34). It is almost an imperative to look at the Arctic and its peoples within a big picture, a global level (**Figure 16**).

Figure 16: UN and AC complementarity



Source: done by the author

We acknowledge the collaborative nature of the work we must do to save our planet and to save our present and our future. Humanity has not delivered on the promise of a sustainable future for all. Humanity is not living in harmony with nature. We call upon Member States, UN Agencies, civil society and NGOs, the scientific community and the private sector for better coordination and much greater action. We call upon you to stand in solidarity with us and to respect and value us as essential partners, as we will value and respect you (2022, p. 4)¹⁶¹.

¹⁶¹ See ref.133.

Chapter 3

Case studies¹⁶²: Canada and Finland¹⁶³

The Arctic is a collection of homelands.
Dodds & Woodward, 2021, p. 8

If both, states and Permanent Participants, are to keep their authority and “speak on behalf of the Arctic and its peoples” (Wilson Rowe, 2018, p. 122), then maybe they should learn to work together as partners. At this point it is clear that, and as affirmed by Heather Exner-Pirot in the chapter “The Arctic in International Affairs”, the Arctic region “has become a subject” and its evolution “as a political region has had a strong impact on states’ behaviour” (2020, p. 307), driven by non-state actors’ actions and concerns in a hierarchy which first level starts with “the domination of humans over nature” (Barry, 1999, p. 98). Despite the recognition of the valuable contribution of Indigenous Peoples¹⁶⁴ knowledge of a sustainable life and in preserving the environment, the application of the meaning of the word *partnership*, as mentioned by Barsh (cited by Heinämäki), which shall imply “genuine reciprocity: mutual respect, informed consent and shared benefits” (2010, p. 61), seems to not be happening at national level. This term was already advocated in the *Circumpolar Inuit Declaration on Sovereignty in the Arctic*¹⁶⁵, strengthened by Mary May Simon in the article entitled “Canadian Inuit” (2011), which shall be “built on trust and confidence” (Simon, 2011, p. 887) and listing *principles of partnership* in the report “A New Shared Arctic Leadership Model” (2017, p. 21) where it is stated that a transformative relation and action can happen if and when “leaders communicate honestly with citizens” (idem, p. 9) so a “reciprocal foundation of trust, inclusiveness and transparency” (idem, p. 8) can be built. To see the applicability of this statement means that states shall fall out of their

¹⁶² Writing this work has been challenging, but in a positive way, because the update happens in real time. A new study says that the temperature is rising four times faster in the Arctic than the rest of the world. See: Rantanen, M., Karpechko, A.Y., Lipponen, A. et al. (2022). The Arctic has warmed nearly four times faster than the globe since 1979. *Communications Earth & Environment* 3, 168. <https://doi.org/10.1038/s43247-022-00498-3>

¹⁶³ In 2017, on the Sámi National Day, a meeting was held under invitation of Embassy of Canada to discuss Indigenous education. See: Government of Canada. (2017). Canada and Finland mark Sámi National Day by discussing Indigenous education. https://www.international.gc.ca/world-monde/stories-histoires/2017/finland_sammi_visit.aspx?lang=eng

¹⁶⁴ The 9th of August is the International Day of Indigenous Peoples. See: United Nations. (2022, August 9). International Day of the World's Indigenous Peoples 2022. <https://www.un.org/development/desa/indigenouspeoples/international-day-of-the-worlds-indigenous-peoples-2022.html>

¹⁶⁵ See: ICC. (2009). A Circumpolar Inuit Declaration on Sovereignty in the Arctic, Chapter 3. <https://iccalaska.org/wp-content/uploads/2016/01/Signed-Inuit-Sovereignty-Declaration-11x17.pdf>

traditional idea of hierarchy related to power and sovereignty, questioning the *Westphalian*¹⁶⁶ *model*¹⁶⁷ that is now perceived as a myth¹⁶⁸. In the words of Philip Cerny:

the international system is ordered no longer by balances of power among states but rather by a quasi-pluralist or plurilateral process of the diffusion and diversification of power among a wider range of actors and across a more complex range of structures (2000, p. 172).

A range of structures that allow a “participatory democracy” (Eckersley, 2004, p. 86; Goodin, 1992, p. 128) that contrasts with an authoritarian vision which is historically associated to the Green Theory and that John Barry contradicts in his book *Rethinking Green Politics* (1999). The author argues that a “collective ecological management” democratises “decision-making processes” with a “popular participation” in a healthy state involvement acknowledging and recognising that “the state should not do everything” and consequently is able to decentralise “decision-making, where appropriate, to the local state level” (Barry, 1999, p. 118). This can apply to the self-determination of Indigenous peoples despite the first try in the 16th century with Thomas Aquinas expressing the idea that Indigenous Peoples are not objects “but possess rights independent of Europeans monarchies” (Heinämäki, 2010, p. 39), an idea rejected at the time by European colonizers.

The subject of climate change alone puts at stake and questions the sovereignty, which “starts at home” (ICC, 2009; Simon, 2011, p. 888) as well as the boundaries of nation-states. Hence, the climate change topic has been transformative in engaging states towards a person-to-person initiative, with the involvement of the Indigenous peoples in the discussion of issues that affect them in a first place as well as recognising their land, knowledge, tradition, culture and language is, as mentioned in the chapter three, number 3.3, article 75 of the report *Our Common Future*, “the

¹⁶⁶ It is seen as a myth by some scholars considering that it was adopted according to interest in historic moments and does not correspond to the initial idea of treaty of Westphalia 1648. See: Vieira de Jesus, D. S. (2010). O baile do monstro: o mito da paz de Vestefália na história das relações internacionais modernas. *História* 29 (2), <https://doi.org/10.1590/S0101-90742010000200012>

¹⁶⁷ Mulcaire, C. (2014). How ‘Westphalian’ is the Westphalian Model? <https://www.e-ir.info/2014/02/03/how-westphalian-is-the-westphalian-model/>

¹⁶⁸ Osiander, A. (2001). Sovereignty, International Relations, and the Westphalian Myth. *International Organization*, 55(2), pp. 251–287. <http://www.jstor.org/stable/3078632>

starting point for a just and humane policy” (1987, p. 98) that is to say “politics on a human scale” (Goodin, 1992, p. 147).

After observing the global and regional aspects and interests of the Arctic region in the previous chapters, the lens will be narrowed in this third chapter with the presentation of the Arctic policies of Canada (*Canada’s Arctic and Northern Policy Framework* 2019) and Finland (*Finland’s Strategy for Arctic Policy* 2021). Nevertheless, it shall be mentioned that the Arctic policies are not exclusive national policies but are simultaneously foreign policies. According to Heinämäki (2010), the initiative of the Council of the Iroquois Confederacy to present the case to the League of the Nations in 1920 marks the moment that indigenous peoples’ issues are considered domestic matters¹⁶⁹. A domestication of international treaties also denoted by Timo Koivurova in his article “The Draft Nordic Saami Convention: Nations Working Together” (2008). Though, alike environmental issues, a shift occurred in the 1970s and has been influencing states over time and Wilson even sustains that the “indigenous internationalism in the Arctic” (Wilson, 2020, p. 32) goes back to the period of colonization. An observation also shared by Heather Exner-Pirot in the chapter entitled “The Arctic in International Affairs” (2020). A period of history that has left its mark over time, being of relevance in actual Arctic policy and strategy, as I will mention in both chapters (3 and 4) as a main variable to be considered in the Arctic policy and strategy. The residential schools that last for more than a century, not only in Canada and Finland but across the circumpolar region (still existing in Russia), are an intergenerational issue with many traumas that the truth and reconciliation process can help to heal, being Canada the example. A bad colonial historical moment that left many scars, with a supposed purpose of including them in a different society that will not allow to keep their language, culture and way of life. Sheila Watt-Cloutier presents her experience in her book *The Right to Be Cold* (2015), perhaps in a correct political manner, as something to prepare them to be future leaders.

The northern parts of the countries included in the Arctic Circle geographical delimitation north of the 66th parallel present this comprehensible dual perspective: national and international. Defining Arctic strategies/policies also show the growing interest in the region, what makes Arctic states to be a “natural/real actor/player in the

¹⁶⁹ For more information see: Heinämäki, L. (2010). *The Right to Be a Part of Nature: Indigenous Peoples and the Environment*. Doctoral dissertation. University of Lapland. <https://core.ac.uk/download/pdf/30083904.pdf>

Arctic in the field of northern affairs” (Heininen, 2012, p. 3). An international interest that Exner-Pirot justifies with the Russian flag episode in 2007 and that influenced national interests by including topics such as “sovereignty and security; environmental protection and climate change; human dimension and Arctic peoples; research and knowledge and international cooperation” (2020, pp. 308-309) as part of international agenda, included of the non-Arctic states (Coates and Holroyd, 2020).

The aim of this chapter is to portray the Arctic policies of Canada and Finland, by dividing in two sections, accordingly to the alphabetic order. In the first section, I will present *Canada’s Arctic and Northern Policy Framework* (2019) briefing Canada’s attention and Arctic policies. Aside the people-to-people relation there is also a nation-to-nation^{170, 171} relationship that is being created in Canada, especially since 2015. The expression and action of relation on nation-to-nation basis dates back to the “very beginning of colonization” (2010, p. 39) as Leena Heinämäki explains in her dissertation “The right to be part of nature: Indigenous peoples and the Environment”. It is agreed with Exner-Pirot (2021) that Liberal Trudeau’s governance since 2015 has been an effective action in regards to Indigenous peoples’ issue. A new image to be transmitted abroad and reflected in the eight goals of the Arctic policy framework which are summarised with some reflections about environment and Indigenous peoples’ issues.

In section two, *Finland’s Arctic Strategy* (2021) is presented acknowledging the national and international vision of the country regarding the northern part, which aims to have a relevant role as a Northern country within the European Union as mentioned by Heininen (2014). The four priorities defined will be summarised so it can be perceived how is Finland acting with Sámi population when many are the reports informing the violation of human rights in the country. This circumstance can be related to the fact that the country has not ratified yet the ILO 169, 1989 being a major concern in Finland’s policy. Nevertheless, the state shows difficulties in accepting whatever document might give more status and recognition to the Sámi people when confirming that the Nordic Saami Convention is still waiting for ratification too.

¹⁷⁰ This concept has been used in Canada in what concerns the relationship with indigenous peoples, though its definition remains unclear as affirmed in the following article: Clark, I. (2017). Nation-to-Nation Relationship. Atlas of Public Management. <http://www.atlas101.ca/pm/concepts/nation-to-nation-relationship/>

¹⁷¹ The concept is also referred to in the following document: Government of Canada. (2018). Principles Respecting the Government of Canada’s Relationship with Indigenous Peoples. <https://www.justice.gc.ca/eng/csj-sjc/principles.pdf>

In the conclusion of this chapter, it will be possible to perceive how both countries expect to position themselves in that region, nationally and internationally and confirm that both have been working at different speed in the similar concerns: indigenous peoples and climate change and apply to a participatory democracy differently.

Before initiating the exposition of the Arctic policies, some characteristics of Canada and Finland are presented in the table below:

Table 4: Some Characteristics of Canada and Finland

	Canada	Finland
“Arctic” population (estimated numbers)	113,000	179,000
Indigenous population (estimated numbers)	58,000	8,000
Approximate size of Arctic or “northern” territory (% of national territory)	40	30
NATO membership	Yes	No ¹⁷²
Arctic Ocean coastline	Yes	No
Permafrost	Yes	Yes
Main industries Arctic territories	Mining, fishing, tourism, energy	Forestry, tourism, mining

Source: Dodds & Woodward, 2021, pp. 64-65

Ratified ILO 169 Convention, 1989	No	No
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Source: additional information by the author

The primary literature for this chapter is based on the Arctic policies of both countries *Canada’s Arctic and Northern Policy Framework 2019 and Finland’s Strategy for Arctic Policy 2021*. The books of Elena Wilson-Rowe (*Arctic governance, Power in cross-border cooperation*, 2018), John Barry (*Rethinking Green Politics*,1999), Eckersely (1998), Mark Nuttall (*Protecting the Arctic. Indigenous Peoples and Cultural Survival*, 1998), Robert Goodin (*Green political theory*,1992), Klaus Dodds and Jamie

¹⁷² The country is considered Partner for Peace and Enhanced Partnership in Northern Europe (e-PINE, launched in 2003 by United States). <https://www.state.gov/enhanced-partnership-in-northern-europe-e-pine/>

Woodward (*The Arctic: A Very Short Introduction*, 2021) and Gabriel Kuhn (*Liberating Sápmi: Indigenous Resistance in Europe's Far North*, 2020) will be the support for some observations and connections with international relations, green theory and governance. In what concerns scholars that have been analysing Arctic policies, are of relevance for this chapter: Heather Exner-Pirot (“Canada’s Arctic Foreign Policy”, 2021; “The Arctic in International Affairs”, 2020), Lassi Heininen (“Foreign policy interests of Finland in the Arctic”, 2014), Leena Heinämäki (2010), Coates and Holroyd (*Europe’s North: The Arctic Policies of Sweden, Norway, and Finland*, 2020) and Timo Koivurova (“The Draft Nordic Saami Convention: Nations Working Together”, 2008). Regarding reports, the ones cited in this chapter are *A New Shared Arctic Leadership Model 2017* by Mary May Simon and the chapter “Assessment on recent developments regarding Indigenous peoples’ legal status and rights in International Law: with special focus on free, Prior and Informed Consent” by Leena Heinämäki and Stephen Kirchner included in the report *Actualizing Sámi Rights: International Comparative Research* (2017).

3.1 Canada

Too often, international or foreign policy is perceived as the sole and sacred domain of national governments. As a result, few opportunities are provided from meaningful Inuit involvement in policy making, or in negotiating or implementing international agreements which directly affect Inuit interests
(Simon, 1985¹⁷³, p.33).

Canada, located in the North America, is the second largest country in the world with an area 9,984,670 km², 35.7 million persons who live mostly in the south. The north is sparsely inhabited. The extension of the country is from the Atlantic Ocean (East) to the Pacific Ocean (West) and northward into the Arctic Ocean, bordering with Alaska (USA), Greenland (the Kingdom of Denmark) and Saint-Pierre and Miquelon (island belonging to France). The languages^{174, 175} spoken in the territory are English,

¹⁷³ Simon, M.M. (1985) The Role of Inuit in International Affairs, *Études/Inuit/Studies* Vol. 9, No. 2, Politiques arctiques / Arctic Policy (1985), pp. 33-38. Université Laval. <https://www.jstor.org/stable/42869520>

¹⁷⁴ First federal Official Languages Act (1969). <https://www.thecanadianencyclopedia.ca/en/article/official-languages-act-1969>

French and the different Indigenous languages¹⁷⁶. It is a member of the Arctic Council: Arctic 8 and Arctic 5 (the coastal Arctic countries).

Canada is a parliamentary democracy and a constitutional monarchy which “independence” from central decisions in England was gained and achieved in 1982 with the Constitutional Act¹⁷⁷, being part of the Commonwealth. The Queen is represented by a Governor General, the last one in functions since July 2021, Her Excellency Governor General Mary May Simon, the first Inuit to be nominated for this position. After this chapter was written, the Queen Elizabeth II died on 8 September 2022, being now Charles III the King who has a genuine interest in environmental issues.

The country is composed by 10 provinces and 3 territories: Northwest Territories (Yellowknife), Nunavut (Iqaluit), and the Yukon (Whitehorse) (Dodds & Woodward, 2021, p. 9). Inuit communities are located across the Inuvialuit Settlement Region (Northwest Territories), Nunavut, Nunavik (Northern Quebec), and Nunatsiavut (Northern Labrador) (see **Figure 17**). The Inuit homeland in Arctic Canada is named *Inuit Nunangat* (Simon, 2011, p. 879). The land claims are equivalent to treaty rights and are granted by the section 35 of 1982 Constitution. The *Canada’s Arctic and Northern Policy Framework* 2019 recalls the land claims and self-government agreements¹⁷⁸ in the last 50 years. By land claims, Dahl considers that it “refers to specific ethnic groups inhabiting specific territories and give these groups economic ownership of selected lands, without acknowledging political, cultural or special rights” (Dahl cited by Nuttall, 1998, p. 16). Similarly, in the case of Canada, the land claims also match the second type of indigenous autonomy distinguished by Dahl¹⁷⁹ which is “regional self-government defined in geographical rather than ethnic terms” (idem, p. 16). A discussion that can be thus related to the difficulty in accepting the word “peoples” over “populations” in the redaction of the ILO 169, 1989 because states

¹⁷⁵ Second Federal Official Languages Act, 1989. <https://www.canlii.org/en/nt/laws/stat/rsnwt-1988-c-o-1/latest/rsnwt-1988-c-o-1.html>

¹⁷⁶ BILL S-212. (2015, December 9). An Act for the advancement of the aboriginal languages of Canada and to recognize and respect aboriginal language Rights. https://www.parl.ca/Content/Bills/421/Private/S-212/S-212_1/S-212_1.PDF

¹⁷⁷ The Constitutional Act 1982 document can be read here: <https://www.thecanadianencyclopedia.ca/en/article/constitution-act-1982-document#>

¹⁷⁸ See: Government of Canada. (2019). *Canada’s Arctic and Northern Policy Framework*. Our past. <https://www.rcaanc-cirnac.gc.ca/eng/1560523306861/1560523330587#s3>

¹⁷⁹ Nuttall presents the distinction of the three types of indigenous autonomy by Dahl (p. 16): “regional self-government, ethno-political self-government and land claims agreements” (see ref. 70).

assume it would strengthen their self-determination “which in turn is associated with the right of secession” (Heinämäki, 2010, p. 42).

The Northwest Territories, Nunavut, Yukon, and the northern parts of several provinces correspond to 40 percent of Canada’s land mass. Canada’s Arctic is home to approximately 150,000 inhabitants, of which more than half are Indigenous (Dodds and Wodward, 2021). Although Canada’s Arctic region is vast, less than one percent of Canada’s population lives there. A land where Aboriginal peoples were already having their way of life when Europeans colonizers arrived and tried to conquer the territory over time and centuries, with open wounds and scars in many generations in Canada’s history. The Catholic Church let also a negative image, associated to the Residential schools. That is why, and following Canada’s example, the Pope¹⁸⁰ visited the country and apologised in the territory for the actions of the Church towards indigenous communities that last for more than a century. The first apology¹⁸¹ from the Pope occurred in April 2022 when indigenous peoples were at the Vatican.

Figure 17: Canada Political Divisions



Source: Government of Canada¹⁸²

¹⁸⁰ See: Horowitz, J. and Austen, I. (2022, July 25). Pope Apologizes in Canada for Schools That Abused Indigenous Children. *New York Times*. <https://www.nytimes.com/2022/07/25/world/americas/pope-apology-canada-indigenous.html>

¹⁸¹ See: Stefanovich, O. (2022, April 01). Pope Francis apologizes to Indigenous delegates for 'deplorable' abuses at residential schools. *CBC News*. <https://www.cbc.ca/news/politics/pope-francis-responds-indigenous-delegations-final-meeting-1.6404344>

¹⁸² Government of Canada. <https://www.nrcan.gc.ca/earth-sciences/geography/atlas-canada/explore-our-maps/reference-maps/16846>

The Constitution Act 1982 also recognises the Aboriginal People which first inhabitants are: First Nations, Inuit and Métis as first inhabitants. Canadian Arctic Indigenous peoples are represented in the Arctic Council through three Permanent Participants organizations which are Arctic Athabaskan Council, Gwich'in Council International and Inuit Circumpolar Council (see chapter 2). It was the latter who insisted, since the 1980s with inclusion of the term Inuit in the Inuit Circumpolar Council Charter to become used worldwide when one wants to refer to people that include “the Inupiat, Yupik (Alaska), Inuit, (Canada), Kalaallit (Greenland) and Yupik (Russia)”¹⁸³. Since then, the word “Eskimo” has fallen out of use due to its negative connotation as “the eater of raw meat” (McGhee, 2007, p. 104). The term Inuit reveals a more human meaning: “the people” (Government of Canada, 2021).

3.1.1 Canada’s Arctic and Northern Policy Framework 2019

With Great Britain in command of Canada’s decision which sovereignty might have felt like being at stake in some historic moments due to American interests, the territories located on the north were like “absence of mind”, in the words of Lackenbauer and Lalonde (2017, p. 126). At the same time, Indigenous peoples were “best left as Indians” (idem, p. 126) and minimal conditions were given to those communities who would be forced to integrate residential schools with assimilationist programs.

It is not until World War II that the idea of the North¹⁸⁴ with frontiers catches attention to that area and a security agenda is set up in order to maintain Canada’s sovereignty. According to the authors Lackenbauer and Lalonde who wrote the article “Searching for Common Ground in Evolving Canadian and EU Arctic Strategies” (2017), Canadian officials will “awaken federal government’s obligations to Northern residents” (p. 128) by giving them access to family allowances, schooling and health-care. The growing economic interest in the “new discovered northern territories” (idem) presents a triangle of interconnected issues: sovereignty, indigenous rights and

¹⁸³ See: Inuit Circumpolar Council. (1980). ICC Charter, Article 1, Definitions. <https://www.inuitcircumpolar.com/icc-international/icc-charter/>

¹⁸⁴ Klaus Dodds & Jamie Woodward instruct in their book that “north and Arctic are used interchangeably, what makes it potentially confusing when one comes to think about national northern territories and their populations” (Dodds, K. and Woodward, J. (2021). *The Arctic: A Very Short Introduction*. Oxford University Press), p. 7.

environmentalism. This leads Canada to assure that its waters will not be polluted by American company's oil with the 1982 UN Convention on the Law of the Sea (UNCLOS) and the *Arctic Waters Pollution Prevention Act* (AWPPA, 1985). The way this Canadian territory is perceived is changing and becomes to be understood as a "place to be protected" where Indigenous peoples appear as political force in the country. Over time, Canada will prioritize, at regional and national levels, "human and environmental dimensions, aligned with international norms" in those topics (Lackenbauer and Lalonde, 2017, p. 132).

At the regional level, in the second chapter the active participation of Canada in creating the Arctic Council in 1996 with the signing of the Ottawa Declaration was demonstrated. Because of that, it was the first country to Chair the Arctic Council from 1996 to 1998 defining as priorities at the time: socio-economic and cultural development, environmental protection and climate change, and strengthening relations with Indigenous peoples¹⁸⁵. For the second mandate from 2013-2015, Canada's priorities included: development for the people of the North; mental wellness in Arctic communities; integrating Indigenous knowledge of Arctic peoples into the work of the Council; environmental protection, including the reduction of black carbon and methane¹⁸⁶.

In the national scope, despite Canada's territory having the north of the country located above the Arctic Circle, the 1994 *White Paper*¹⁸⁷ recognizes "the increasing importance of Arctic sovereignty, the economic opportunities in the North, and the accompanying social development challenges" (Fortin, 2016, p. 3). *The Northern Dimension of Canada's Foreign Policy* (NDCDP) was presented in 2000 as the first document about the North in the 21st century. Five years later a new document was out, *Canada's International Policy Statement* (IPS), where the Arctic is recognized as a priority with the country having an international peaceful role in this region. It is foreseen also that challenges will appear and because of that, Canada's interest need to be protected, understanding that different kinds of threats are coming. The author Fortin echoes that the period 1993 to 2006 "demonstrated little more than the beginnings of a real understanding of the nature of the problem" (*idem*, p. 4).

¹⁸⁵ Arctic Council. Canada in the Arctic Council. <https://www.arctic-council.org/about/states/canada/>

¹⁸⁶ See ref.185.

¹⁸⁷ Government of Canada. (1994). 1994 White Paper on Defence. https://publications.gc.ca/collections/collection_2012/dn-nd/D3-6-1994-eng.pdf

In 2008, the prime-minister Harper considered the militarization of the northern region as of ensuring “the security of our citizens and help exercise Canada’s sovereignty” (*idem*, p. 4) expressed in the *Canada First Defence Strategy*¹⁸⁸. This militarised vision will be expressed again in the 2009 *Canada’s Northern Strategy*¹⁸⁹ where four pillars are identified as follow: **1-** Exercising Our Arctic Sovereignty; **2-** Promoting Social and Economic Development; **3-** Protecting our Environmental Heritage; **4-** Improving and Devolving Northern Governance (*idem*, 5; Chater, 2019). Another document affirms the need of hard security, released in 2010 entitled *Statement on Canada’s Arctic Foreign Policy*¹⁹⁰ by assuming that the “Arctic is fundamental to Canada’s national identity” (Government of Canada, 2010, p. 2). In order to defend its sovereignty, it is relevant to define boundaries that will keep Canada’s sovereignty over the North and in that sense, Arctic foreign policy is top priority. It is clear that Harper’s view on the Arctic was the enhancement of Canada as a military power (Fortin, 2016; Lackenbauer and Lalonde, 2017).

The year 2015 can be considered the moment of turning point in Arctic national and foreign policies in Canada, as confirmed by Exner-Pirot in her chapter “Canada’s Arctic Foreign Policy” (2021). The Prime Minister is now Justin Trudeau, Liberal, showing greater sensitiveness towards the issue of Indigenous Peoples in Canadian policies and politics. What is in some way admirable, considering the intention of Justin Trudeau to collaborate and cooperate with Indigenous peoples in many ways. This posture allows him to accelerate the Truth and Reconciliation process which, consequently, is showing a country that assumes and accepts its internal cultural and linguistic diversity. Historically, northerners have felt left out of research and decision-making in their region. Indigenous northerners have lost their trust due to a long historical period of lack of communication. Something about to change with the commitment in 2016 to include the Indigenous Peoples at the same table to define a new *Arctic and Northern Policy Framework* along with the Government of Canada (Exner-Pirot, 2021).

¹⁸⁸ Government of Canada. (2008). Canada first Defence Strategy.

http://www.forces.gc.ca/assets/FORCES_Internet/docs/en/about/CFDS-SDCD-eng.pdf

¹⁸⁹ Government of Canada. (2009). Canada’s Northern Strategy.

https://publications.gc.ca/collections/collection_2009/aicn-inac/R3-72-2008.pdf

¹⁹⁰ Government of Canada. (2010). Statement On Canada’s Arctic Foreign Policy Exercising Sovereignty and Promoting Canada’s Northern Strategy Abroad. https://publications.gc.ca/collections/collection_2017/amc-gac/FR5-111-2010-eng.pdf

For the elaboration of the *Canada's Arctic and Northern Policy Framework 2019*, other relevant documents were considered such as:

- i)- Final Report of the Truth and Reconciliation Commission¹⁹¹ 2015;
- ii)- The recognition of United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)¹⁹² 2016;
- iii)- Report *A New Shared Arctic Leadership Model*, from Mary May Simon, 2017;
- iv)- Principles Respecting the Government of Canada's Relationship with Indigenous Peoples, 2018¹⁹³.

This new document took three years to be elaborated in a collaborative and cooperative way with the attempt to get away from the previous image of Canada associated to hard security in the region. Additionally, it can be stated that the recommendations, indicated by Mary May Simon in her report entitled *A new shared Arctic leadership model*¹⁹⁴ and released in 2017, while she was Minister's Special Representative, were taken into consideration. The reason why it took so long to elaborate this new document is related to the fact that Indigenous, territorial and provincial partners helped the Government of Canada to better understand the region, so all could collaborate and cooperate in a constructive and healthy relationship getting back the trust of Indigenous peoples. Meeting and listening to leaders was replicated by the federal government similarly to Mary May Simon posture, who prepared an exquisite and precise report. The partners that participated in the construction of the new Arctic Policy Framework are: over 25 Indigenous partners representing First Nations, Inuit and Métis including governments and regional and national organizations; territorial governments (Yukon, Northwest Territories and Nunavut) and three provincial governments (Manitoba, Quebec and Newfoundland and Labrador) (Government of Canada, 2019, p. 12) which policies are included as partners' chapters, though the introduction to this chapter clarifies the fact that "they [framework chapters] do not necessarily reflect the views of either federal government, or of the other partners" (idem, p. 73).

¹⁹¹ See: The Truth and Reconciliation Commission of Canada. (2015). *Final Report of the Truth and Reconciliation Commission*. <https://caid.ca/TRCFinExeSum2015.pdf>

¹⁹² United Nations. (2007). United Nations Declaration on the Rights of Indigenous Peoples. (A/RES/61/295). <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N06/512/07/PDF/N0651207.pdf?OpenElement>

¹⁹³ See ref. 171

¹⁹⁴ Government of Canada. Indigenous and Northern Affairs Canada. (2017). *A new shared Arctic leadership model* / from Mary Simon, Minister's special representative. https://publications.gc.ca/collections/collection_2017/aanc-inac/R74-38-2017-eng.pdf

The beginning of the presentation of the document starts with an observation regarding the title which includes the words *Arctic* and *North* in the same line, in the same document, interiorising this area as part of Canada's identity and understanding their differences, so that no one is excluded. That is what Inuit explained, because North is directed to the three territories, excluding the Arctic and consequently the Inuit:

In response to these concerns, Canada's vision for the framework takes into account both the "Arctic" and "Northern" character of the region and those who live there; it is a policy framework for Canada's Arctic and North that includes the entirety of Inuit Nunangat — the Inuvialuit Settlement Region in the Northwest Territories, Labrador's Nunatsiavut region, the territory of Nunavik in Quebec, and Nunavut — the Inuit homeland in Canada (idem, p. 12)

The first fifty pages of the official document are an introduction to the eight goals and their respective objectives to be implemented with the commitment of all parties to act accordingly and meet in different periods until 2030. Ten years that shall give the tools to help build and reinforce the foundation of a shared vision of a national and international policy. The document divided in nine different sections, goals and objectives included, expects to eliminate gaps and get North and South closer. In the first pages, the main issues, which are connected to climate change, are: **a)** Overcome inequalities in sectors such as transportation, health or education; **b)** Work on the reconciliation process to stop the intergenerational trauma of residential school¹⁹⁵ and lack of opportunities for younger generations that deserve access to education where their culture and language is accepted. In this issue, *Canada's Arctic and Northern Policy Framework* assumes the will to be a global leader promoting "values and interests such as human and environmental security"; **c)** Access to education will also help to improve health (mental health included) and job opportunities with the local partnerships that can develop infrastructures such as rail networks, airport facilities roads to access communities; **d)** Use indigenous knowledge and science to continue to care about the environment and biodiversity; **e)** Follow international norms, rules and institutions, counting on the engagement of Indigenous partners at international level; **f)** Keep the commitment of implementing United Nations 2030 agenda for Sustainable Development; **g)** Establish a foundation for the future based on a trust, inclusive,

¹⁹⁵ For more information about the topic see: Truth and Reconciliation Commission of Canada. (2015). Canada's Residential Schools Volume 2. <https://caid.ca/TRCFinVol22015.pdf>

transparent and transformative partnership (p.6) that will get people safe, secure and well-defended. Canadian Armed Forces will have a permanent presence in Northwest territories. Not to transmit only a traditional security image of the Westphalian border protection but also to act, if and when needed, within a human and environmental dimensions and by protecting their ocean waters.

In what concerns the goals, in a total of eight, it can be stated they are all interconnected and have one link in common: climate change. The chapters can be summarised as below:

1. **Canadian Arctic and northern Indigenous peoples are resilient and healthy:** The first goal presents 12 objectives to implement in order to end poverty among Indigenous communities giving conditions to education access and health with measures to help adapt to the quick climate changes occurring in those communities so they can remain resilient and strong as stated in the title of this primary goal. Food security is also a key factor that affects populations' wellbeing.
2. **Strengthened infrastructure that closes gaps with other regions of Canada:** The purpose of identifying this goal is to commit to give the opportunity to this region to be at the same level as other regions economically if infrastructures are efficient and effective in communication (rely on satellite), transportation and clean energy, adapting to the new conditions of climate change.
3. **Strong, sustainable, diversified and inclusive local and regional economies:** If goal number 2 is well implemented then this third intention can see the results of a growing economy with different opportunities for trade and investment (objective 9) and a full participation of Indigenous communities.
4. **Knowledge and understanding guides decision-making:** Research and knowledge are essentials to share data and consider indigenous knowledge at the same level and with same importance/relevance of knowledge research. Both knowledges can benefit positively the decision-making with

the involvement of younger generations to lessen the identified gaps and champion internationally in Indigenous knowledge.

5. **Canadian Arctic and northern ecosystems are healthy and resilient:** This goal expects to put in practice measures that can adapt and mitigate climate change thanks to the data that will allow to better prepare and keep resilient.
6. **The rules-based international order in the Arctic responds affectively to new challenges and opportunities:** In order to better protect its boundaries, namely at sea, Canada will define more clearly the marine areas and boundaries in the Arctic (objective 4). This shows the international attention the region is receiving, not only due to impact and effects of climate change but also related to international order that can destabilise the region.
7. **The Canadian Arctic and North and its peoples are safe, secure and well-defended:** Being aware of the impacts of climate change is having in communities' lives is a huge achievement for the federal government that seeks to keep indigenous communities safe, secure and well-defended. A military presence that works with Arctic and northern communities as well as monitoring and controlling the area as prevention in a increasing accessible region.
8. **Reconciliation supports self-determination and nurtures mutually respectful relationships between Indigenous and non-Indigenous peoples:** Finally, for this framework to be fully implemented by all parties, the federal government commits to honour and implement the rights of Arctic and northern indigenous peoples (objective 1) so the move forward can be done upon a solid and healthy relationship that seeks to partner in issues that can lead other Arctic countries, applying to international norms that with time can be perceived as customary law in what concerns indigenous peoples and governance issues.

Canada's Arctic and Northern Framework Strategy mentions a chapter entitled **Conclusion: next steps** where the new way of working is highlighted and shall

happen in different phases with financial investment to make this framework a success also in its implementation.

A list of principles is included as an **Annex: principles for the Arctic and Northern Policy Framework** as well as an **Introduction to partner´s chapters** where it is clarified, as previously cited, the fact that “they [framework chapters] do not necessarily reflect the views of either federal government, or of the other partners” (2019, p. 73). The authors Peter Kikkert & Witney Lackenbauer (2019) consider this statement confusing with an “absence of coherence” due the assumed “inability to reach unanimous agreement” framework (pp. 7-8) pointed-out in the Arctic policy. That is not an obstacle in the view of Goodin, in the sense that participation is to be an approach to endorse “better decisions” (1992, p. 128) and allows different inputs, introducing or modifying concepts and language in a new of doing policy as expressed in the official document, assuming this new form of co-development (*Canada´s Arctic and Northern Policy Framework*, 2019).

3.2 Finland

Finland is an Arctic country and a global polar actor.
Prime Minister Marin¹⁹⁶, 2021.

Finland has an area of 338,545 square kilometres and a total of 5.5 million inhabitants. It is designated as a Nordic country in Northern Europe sharing borders with Norway, Sweden and Russia. The frontier with Russia is about 1.300 kilometres and, according to Sanna Kopra, it “constitutes a major threat to Finland´s sovereignty” (2021, p.42). The country was part of Sweden and of Russia in different moments of time and history, becoming independent of Russia in 1917. Finland had access to Arctic Ocean with the Petsamo location (10,000 km²) what encourage to think about an Arctic railway but World War II made Finland abdicate that territory in favour of the Soviet Union in 1944 (idem). The historic situation directed Finland to define a

¹⁹⁶ Finnish government. (2021, February 4). *Prime Minister Marin's speech at Arctic Frontiers conference.* <https://valtioneuvosto.fi/en/-/10616/prime-minister-marin-s-speech-at-arctic-frontiers-conference>

neutrality position during the Cold War. A position that changed with the War in Ukraine in 2022, making the country apply, aside with Sweden, to be full member of NATO¹⁹⁷. Finland is also bounded by two gulfs: one in the southwest, Gulf of Bothnia and the Gulf of Finland in the south. The country also shares a maritime border with Estonia but has no border with the Arctic Ocean.

The northern European country is divided in regions (a total of 18) with Åland Islands included (**Figure 18**). In what concerns the Arctic territory, it includes Northern Ostrobothnia, Kainuu and Lapland, what corresponds to nearly one-third (30%) of the country's land mass located above the Arctic Circle. The Lapland region has an area of 100,367 km², being the largest, northernmost and considered the most international region in Finland. Rovaniemi is the largest city in Finland and Europe due to its area of 8.017 km² and 64.000 inhabitants, a region that is also expanding its forest (Coates and Holroyd, 2020, p. 286). This is the main regional centre of Lapland with a University city. This region, as mentioned in the *Finland's Strategy for Arctic Policy* (2021) "is of particular importance when we talk about Finland's Arctic region in a geographical context" (p. 12). The Santa Claus Village is an attraction with "thousands of international visitors" every year being an important motor of the local economy (Coates and Holroyd, 2020, p. 286).

According to the Strategy, the Sámi indigenous peoples correspond to three per cent of the population of Finland, alerting to the decline of the population in the region (*Finland's Strategy for Arctic Policy*, 2021). In the Strategy, the name of Sámi Homeland is given to identify the Finnish Northern Lapland which includes the municipalities of Enontekiö, Utsjoki and Inari, including the northern part of Sodankylä municipality (Kopra, 2021; section 4¹⁹⁸). It is considered that around 10,000 Sámi live in Finland with more than 60% living outside their Homeland, Finnish Lapland. The authors Dodds and Woodward alert to the fact that "Arctic states have failed to capture" accurate population numbers (2021, p. 66). Sanna Kopra who indicates that 180,000 live in Finnish Lapland (2021, p. 43) (see **Table 4**). In the Finnish Arctic policy, it is mentioned that the Sámi are the only indigenous people in the European Union being a minority population group in Lapland.

¹⁹⁷ At the moment this chapter is being written, there are already 23 countries that have ratified the accession of Finland and Sweden NATO membership. (Financial Times. 2022, august 03). Washington ratifies Sweden and Finland's NATO membership. <https://www.ft.com/content/a0b788d8-7dd6-4a61-a624-772e0516a41c>.

¹⁹⁸ Ministry of Justice. (2003). Act on the Sámi Parliament (974/1995; amendments up to 1026/2003 included). https://www.finlex.fi/en/laki/kaannokset/1995/en19950974_20031026.pdf

the Sámi Parliament. It shall not be seen as a state authority or part of the public administration but rather as an independent legal entity which activities ensue under the administrative sector of the Ministry of Justice, receiving funds from the state. This political body presents initiatives, proposals and statements to the authorities as well as an official view of the Sámi in Finland on issues that are of their concern. They are elected every four years and the last elections were in 2019. They are composed of 21 members and 4 deputies (chapter 3, section 10²⁰²), with the Plenum, a full-time chair, and an Executive Board are the main organs of the Sámi Parliament. The offices of the Sámi Parliament are located in Inari as main office of the secretariat and in the municipalities of Enontekiö and Utsjoki are the secondary offices. In that respect, it can be framed in what Dahl identifies as “ethno-political self-government that defines aboriginal rights in ethnic rather than geographical terms” (Dahl cited by Nuttall, 1998, p. 16).

The authors Ken S. Coates and Carin Holroyd²⁰³ in their chapter “Europe’s North, The Arctic Policies of Sweden Norway and Finland” observe that the Sámi are less protected than in Norway and Sweden appointing to the fact that they are more isolated in Lapland due to the “small size of the Sámi population” (2020, p. 286). They also describe that the government of Finland requires that Sámi claimants prove historical ownership of their lands, “a high bar that has resulted in the loss of Indigenous territories” (idem, p. 287). The land issue that remains a discussion with no solution at sight as mentioned in the World Directory of Minorities and Indigenous Peoples - Finland: Sami²⁰⁴. Land is defined by ILO 169 1989 as “the concept of territories, which covers the total environment of the areas which the peoples concerned occupy or otherwise use” that are to be included in articles 15 and 16, as detailed in the article 13 of the cited Convention. A land taxed and considered in the Finnish law as a criterion to define who is Sámi.

The linguistic definition (below) in 1995, included descendants of persons who were identified as *Lapps*. It shall be mentioned that the term *Lapps* is insulting due to its negative connotation and which origin of the term is unknown, as it can be read in

²⁰² See ref.198.

²⁰³ Coates, K. S. and Holroyd, C. (2020). Europe’s North: The Arctic Policies of Sweden, Norway, and Finland. In K. S. Coates, C. Holroyd (Eds.), *The Palgrave Handbook of Arctic Policy and Politics* (pp. 285-304). Palgrave MacMillan. https://doi.org/10.1007/978-3-030-20557-7_19

²⁰⁴ Minority Rights Group International, World Directory of Minorities and Indigenous Peoples - Finland: Sami, 2008, available at: <https://www.refworld.org/docid/49749d2319.html>

Gabriel Kuhn's book (2020). Though, *Lapland* is the official the term "used to refer to the northwest territories of Finland" (Kuhn, 2020, p. xi). Dating back to 1751, the *Lapp Codicil*, also known as the "Sámi's Magna Carta" is the "first document to recognise Sámi rights" in defining the borders for the practice of reindeer herding between Denmark-Norway and Sweden-Finland (Kuhn, 2020, p. 11; Koivurova, 2008). This Magna carta also outlines the nationality and their neutrality by accepting their "own legal system" (Koivurova, 2008, p. 280). This treaty is mentioned in the *Nordic Saami Convention*²⁰⁵, ²⁰⁶ which is constituted by seven chapters and 51 articles and "elaborated in close cooperation with representatives of the Saami" affirms to "commit themselves [Finland, Norway and Sweden] to secure the future of the Saami people in accordance with this convention" (Nordic Saami Convention, 2016, p. 2). The document was finalized in 2016 by Norway, Sweden and Finland and is waiting to be ratified by the 3 countries.

In Section 3²⁰⁷ of the Act on the Sámi Parliament 1995, the Sámi is:

a person who considers himself a Sámi, provided:

- (1) That he himself or at least one of his parents or grandparents has learnt Sámi as his first language;
- (2) That he is a descendent of a person who has been entered in a land, taxation or population register as a mountain, forest or fishing Lapp; or
- (3) That at least one of his parents has or could have been registered as an elector for an election to the Sámi Delegation or the Sámi Parliament.

(Act on Sámi parliament, 1995)

In addition, and as already mentioned, Finland has not ratified the ILO 169 (1989) having been outlined a report in 2017 with the purpose to provide "updated information for Finnish-decision makers in implementing international law in relation to the Sámi people" (Heinämäki and Kirchner, 2017, p. 224). It seems a difficult task to be accomplished in this Arctic European country.

²⁰⁵ Nordic Saami Convention. (2016).

https://www.regjeringen.no/globalassets/upload/aid/temadokumenter/sami/sami_samekonv_engelsk.pdf

²⁰⁶ See: Koivurova, T. (2008). The draft Nordic Saami Convention: nations working together. *International Community Law Review*, 10(3), 279-293. <https://doi.org/10.1163/187197308X346814>

²⁰⁷ See ref.198.

The non-ratification of ILO 169 (1989) and of the Nordic Saami Convention are two features that have a negative impact as it is the opposite image that Finland is expressing in regards of human rights. Furthermore, Finland²⁰⁸ has been alerted by the United Nations²⁰⁹ that it is violating Sámi human rights in 2022. In the perspective of Timo Koivurova, by ratifying the Nordic Saami Convention, this act could go “beyond the state-centred paradigm”, with an “inspirational impact on indigenous peoples all over the world” (2008, pp. 292-293). It looks like a fantasy.

3.2.1 Finland’s Strategy for Arctic Policy 2021

In the previous chapter, Finland was mentioned as being of importance in the creation of the AEPS (“Finnish Initiative” 1991 in Rovaniemi) but it had also initiative in 2001 with the idea of a Northern Dimension²¹⁰ (ND) that allows a “practical cooperation between the European Union, Russia, Norway and Iceland. It aims to achieve stability, wellbeing and economic development in northern Europe” as affirmed in the official website of the Ministry of Foreign Affairs of Finland²¹¹. For Lassi Heininen, it is a way and mean for Finland to gain a “place at the EU table” on Europe’s northern issues (2014, p. 105).

In what concerns the Arctic Council, the first biennial occurred in the period 2000-2002. Finland presented seven sections in a total of 18 points in the Inari Declaration 2002²¹² which commitments are expected to be taken seriously. The sections are: **1)-** Human conditions in the Arctic; **2)-** Further actions against pollutants; **3)-** Biodiversity conservation and sustainable use of natural resources; **4)-** Climate change; **5)-** Arctic Council as a partner in international cooperation; **6)-** Capacity building; **7)-** Call for

²⁰⁸ Finland was elected for the three-year term 2022-2024 full membership in the Human Rights Council to promote universal human rights. (Finnish Government. (2021, October 14). Finland elected as member of UN Human Rights Council. <https://valtioneuvosto.fi/en/-/finland-elected-as-member-of-un-human-rights-council>).

²⁰⁹ See: Mac Dougall, D. (2022, June 15). UN finds Finland violated political rights of indigenous Sámi people. *Euronews*. <https://www.euronews.com/2022/06/15/un-finds-finland-violated-political-rights-of-indigenous-sami-people>

²¹⁰ Since then, many different cooperations have been developed such as: Northern Dimension Environmental Partnership (2001); The Northern Dimension Partnership in Public Health and Social Wellbeing (2003); The Northern Dimension Partnership on Transport and Logistics (2009); The Northern Dimension Institute and the Northern Dimension Business Council (2009); The Northern Dimension Partnership on Culture (2010). (Ministry of Foreign Affairs of Finland. (2022). Northern Dimension. <https://um.fi/northern-dimension>).

²¹¹ See ref.208

²¹² Arctic Council. (2002). Inari Declaration – On the Occasion of the Third Ministerial Meeting of the Arctic Council. https://oaarchive.arctic-council.org/bitstream/handle/11374/88/03_inari_declaration_2002_signed.pdf?sequence=1&isAllowed=y

efficiency, prioritization and interaction, accordingly to the information in the official website of the Arctic Council²¹³.

During the second chairmanship period 2017-2019, the Rovaniemi Joint Ministerial Statement 2019²¹⁴, signed by the Ministries of Foreign Affairs of the eight Arctic states, is much shorter than the previous Inari Declaration 2002. In the Joint Statement 2019 it is emphasised to work in close cooperation with the Permanent Participants which unique role is recognised as well as the rights of Arctic indigenous peoples. The diversity of societies cultures and economies in the Arctic also deserve recognition with the commitment of the Arctic states to the “well-being of the inhabitants, to sustainable development and to the protection of the Arctic environment” (2019). This second chairmanship is seen as a failure (perhaps unfairly) because it was not able to agree on a joint declaration due to US (should it be said Trump) refusal (and denial) in having the words *climate change* expressed and written in that declaration (Kopra, 2021).

Finland is since 2021, and until 2023, in the Chairmanship of the Barents Euro-Arctic Council. Its priorities are: green transition, climate change, sustainable development, contacts between people, transport and logistics. Another forum, where Finland can work with the European Union and have a role as an Arctic country that can influence EU’s policy and direction in what concerns the Arctic region.

The lack of a continuous interest in the region is identified with the first Arctic strategy produced only in 2010, *Finland’s Strategy for the Arctic Region*, after the Arctic 5 have developed their respective Arctic strategies in 2008. A “wake up” for Finland, in the words of Lassi Heininen (2014, p. 100), that started to have a growing awareness in the region focusing its interest in economy and climate change issues and “focused on external relations” (Kopra, 2021, p. 44) and business-oriented (Heininen, 2014, p. 110). In Lassi Heininen’s perspective and analysis, in the chapter “Foreign Policy interests of Finland in the Arctic” (2014), Finland looks at itself as the leader within the European Union in Arctic issues. An identified gap that Finland has

²¹³ Arctic Council. (2022). Finland in the Arctic Council. <https://www.arctic-council.org/about/states/finland/>

²¹⁴ Arctic Council. (2019). Rovaniemi Joint Ministerial statement 2019 – On the Occasion of the Eleventh Ministerial Meeting of the Arctic Council. https://oarchive.arctic-council.org/bitstream/handle/11374/2342/Rovaniemi%20Joint%20Ministerial%20Statement_2019_Signed.pdf?sequence=1&isAllowed=y

been willing and working on to fill considering that both new Arctic policies (EU and Finland) were released the same year, 2021.

The second document was published in 2013 with no change in the name, just the difference of the indication of the year, *Finland's Strategy for the Arctic Region 2013*. A Strategy classified as “aggressive” by the authors Coates and Holroyd (2020, p. 293) which four pillars are: An Arctic country; Arctic expert; Sustainable development and environmental considerations; and international cooperation (Heininen, 2014, p. 108). In 2016 and 2017 some upgrades were made, namely the Action plan for the Update of the Arctic strategy but did not evolve to be considered a strategy, as indicated by the authors of the report *Arctic Policies and Strategies – Analysis, Synthesis and Trends*²¹⁵ (Heininen, Everett, Padrtova, and Reissell, 2020).

In 2021, Finland released its new Arctic policy entitled *Finland's Strategy for Arctic Policy* where four priorities are indicated and identified in a very simple way:

- Climate change, mitigation and adaptation;
 - Inhabitants, promotion of wellbeing and the rights of the Sámi as an indigenous people;
 - Expertise, livelihoods and leading-edge research;
 - Infrastructure and logistics.
- (2021, p. 11).

The Strategy is composed of nine chapters that include **Background, Introduction**, a chapter for each priority and one that maps the impact of the Strategy and monitors the objectives and measures.

The first chapter outlines the guidance for defining the priorities and the action plan as well as classifying the country as an “Arctic country” with “Arctic interests and Arctic expertise” as well as an “Arctic character of entire Finland supports and enhances Finland's international image as an Arctic country in international contexts” (p. 12). In this first part, entitled **Background**, it is stated that this work was elaborated by a “working group of public servants responsible for Arctic issues based on the

²¹⁵ Heininen, L., Everett, K., Padrtova, B. and Reissell, A. (2020). *Arctic Policies and Strategies — Analysis, Synthesis, and Trends*. International Institute for Applied Systems Analysis. https://pure.iiasa.ac.at/id/eprint/16175/1/ArcticReport_WEB_new.pdf

steering group's directions" (idem, p. 12) and highlights the following topics: **a)**- security issues in the Arctic region of relevance and a "significant priority for Finland's foreign policy" (idem, p. 12). The growing interest challenges the international cooperation in the area also related to changes in international geopolitics. The international situation is developed on the next chapter of the Strategy (2.2); **b)**- the priorities defined in the document are in accordance with the UN Agenda 2030 SDGs are expected to be achieved. A thought-provoking observation is that, at the end of each chapter priority, the corresponding SDGs goals are indicated; **c)**- the principal of "doing no harm to environmental, social and cultural objectives, including impacts on indigenous peoples' rights to practice their own culture" (idem, p.12), is the application of the European Green Deal (and Covid) measures, with the need to be ready for other pandemics in the future that can affect the region. Pandemics are a new factor to be well-thought-out and understood as health and environmental security.

At the end of this first section, it is assumed that all is related, connected to "climate change, the importance of sustainable development, Arctic biodiversity, the status of indigenous peoples in the Arctic and the importance of international cooperation in the Arctic region" (idem, p.13) which priorities are guided by:

- Paris Agreement;
- UN 2030 Agenda;
- UN Convention on Biological Diversity;
- UN Convention on the Law of the Sea (UNCLOS);
- Negotiations on the Biodiversity Beyond National Jurisdiction (BBNJ)²¹⁶;
- UN Declaration on the Rights of Indigenous Peoples 2007;
- UN Convention on the Rights of Persons with Disabilities.

In the **Introduction** chapter, Finland assumes that there is a "sum of many actors" (idem, p. 16) which includes public administration and policy-making, universities, research institutes and NGOs. In this section, it is affirmed that the objectives are outlined for a period that goes until 2030 with the will to mitigate the impacts of climate change, developing circular economy with other new economic

²¹⁶ United Nations. (2022). A High Ambition Coalition on Biodiversity beyond National Jurisdiction Protecting the Ocean: Time for Action. Ref. Ares (2022)107868. https://oceans-and-fisheries.ec.europa.eu/system/files/2022-01/Declaration-High-Ambition-Coalition-on-Biodiversity-beyond-National-Jurisdiction-ocean_en.pdf

activities that can create new business opportunities, considered a key expertise of Finland, reinforcing investment in education and research as well as infrastructures and logistics in the region. The security question is an important concern for Finland as it is explained in three different subsections where Russia and China are mentioned as two important actors that have been changing the security situation in the Arctic region. The cognizance of this fact keeps Finland alert and more focused in working through dialogue (bilateral and multilateral) in order to keep promoting a stable, peaceful, cooperative and secure environment in the region, by mentioning that the “welfare of the region’s population must remain among the key priorities of Arctic cooperation” (idem, p. 20). Being an EU member, Finland reinforces the need (and support) to have the European Union as an Observer member in the Arctic Council, assuming the goal to sustain its leadership along with Sweden and Denmark as Arctic EU member states that can also fortify EU’s Arctic policy. The end of the second chapter shows Finland assuming itself as a “global polar actor” (idem, p. 24) due to its active role in the other pole, Antarctic since 1980s.

The following chapter presents the first priority named **Climate change, mitigation and adaptation** where the climate crisis²¹⁷ is considered the first priority in the Strategy of Finland, being conscious of the accelerated changes occurring in the region and globally. It is clear for the country that immediate action is required. That is why Finland decides its actions and targets at a domestic level²¹⁸ considering that opening new fossil reserves in the Arctic will not allow to reach the goals of the Paris Agreement 2015.

The knowledge of the importance of nature for human health and mental well-being is expressed as a motor to engage actively in order to mitigate the impacts affecting Finnish Lapland, where toxins are found in the “air, water and organisms” (p. 29). The changes are provoking numerous new situations such as: increased rainfall amounts, flood risks and forest fire risks. All these new realities impact the biodiversity, reindeer husbandry and tourism. The Strategy affirms that “changes are greater in

²¹⁷ Sámi youth have an active role and have released a declaration where they ask for the same equality and seat at negotiations table and participate in work groups: Sámi Nordic Youth Conference. (2021, September 23). Sámi youths' declaration on climate change. <https://www.sametinget.se/162623>

²¹⁸ Finland defines ambitious goals to tackle climate change. See: Lo, J. (2022, May 31). Finland sets world's most ambitious climate target in law. *Climate Home News*. <https://www.climatechangenews.com/2022/05/31/finland-sets-worlds-most-ambitious-climate-target-in-law/>

winter than in summer” (idem, p. 29). The thawing permafrost is also a major concern that intensifies greenhouse gas emissions.

Knowing that there is no coming back in reversing the situation, the Strategy clearly sends the message for measures “to be implemented now” (p. 30), admitting the need of the participation of the civil society.

In this first chapter, the climate change issue is not presented as isolated but it is developed and explained in line with the damage it is causing to populations and communities namely Sámi indigenous peoples. In that sense, it is affirmed that traditional Sámi knowledge will be included in the knowledge base of development and climate change work in the Arctic. There is also an idea of creating a Sámi Climate Council that could help improve this recognition.

The other relation of climate change established in this first priority is the ocean, its conservation and biodiversity, regulated by UNCLOS and the BBNJ expecting the Arctic Council to be a “key agent” in the implementation of those international instruments (idem, p.31).

Finally, it assumes the will of a participation of the EU in the Arctic Council’s work in developing the just transition, which has the EU Green Deal as guidance tool. The chapter ends by presenting the strategic measures to be implemented.

The second chapter entitled **Inhabitants, promotion of wellbeing and the rights of the Sámi as an indigenous people**, is divided in two subsections: **1-** inhabitants, promotion of well-being; and **2-** inhabitants, the rights of the Sámi as an indigenous people.

The first subsection, **Inhabitants, promotion of well-being**, highlights topics such as: **i)-** education, so it can be equal in the access to basic and secondary levels being a way to keep resilience in Arctic communities with relevance in teaching the Sámi language. Technology development can be useful for distance learning at the different levels of teaching and to everyone in the community; **ii)-** digital services also apply to health care in indigenous communities affected by rapid social changes that are also affecting their mental health. Finland wants to be “a forerunner in promoting

health security nationally and internationally” (idem, p. 40) without obstacles known as gender, age, mother tongue, disability that can difficult the equal and fair access to health care; that is why **iii)**- cultural diversity is an interesting way to interlace with the other previous points in promoting the well-being of the communities. By acknowledging their culture and language, allowing to express themselves through art and culture, opening the door to inhabitants, youth included, to participate in the region’s decision-making and the possibilities that their point of view and *in loco* experience can be considered in the work of the Arctic Council means to give them support and contribute to their well-being that will be reflected in the economy indicators.

The second subsection, **Inhabitants, the rights of the Sámi as an indigenous people**, emphasizes its attention on the Sámi indigenous people declaring that “the Sámi are the only indigenous people in the European Union” with the “right to maintain and develop their own language and culture” (idem, p. 43). The Strategy also recognises that the Sámi languages are endangered and measures need to be taken to allow children to learn their Homeland mother tongue even for those who are not living in Sámi Homeland.

In this subsection it is also recognised that indigenous peoples might still suffer from discrimination and racism, from state and authorities included. It mentions that the Truth and Reconciliation Commission for the Sámi is being prepared in cooperation with the Sámi Parliament and the Skot Village Meeting, so that reconciliation and trust can happen between the indigenous Sámi people and the Finish government. Finland has also been working with the Sámi parliament to ensure the protection of intellectual property of the Sámi in two different levels: national and international. In that sense, it is stated that:

In accordance with the principle of free, prior and informed consent (FPIC), the state must, before taking any action that may affect an indigenous people, negotiate in good faith and cooperate with this people. The aim is at reaching a consensus. An impact assessment is also essential. The state must take full account of any activities simultaneously pursued by different authorities in order to determine their impact on the possibilities of pursuing cultural activities (idem, p. 44).

The Truth and Reconciliation²¹⁹ Commission launched in 2019 and composed of “two representatives of the government, two representatives elected by the Sámi Parliament and one representative elected by the Skolt Village Assembly” (Kopra, 2021, p. 47) only started its functions in 2021. A lot of work still remains.

The next chapter with the name **Expertise, livelihoods and leading-edge research** develops the third priority of the Strategy divided in two subsections too. The first one with the name **Expertise, livelihoods** focuses on the Finnish expertise in areas such as: “maritime industry, tourism, circular economy and bioeconomy, forestry, health technology, construction, sustainable mining, environmental and energy efficiency and the fish industry” (*Finland’s Strategy for Arctic Policy*, 2021, p. 48).

In this chapter there is an intention in supporting the development of businesses in the Arctic region that is considered and identified in the Strategy as “particularly vulnerable” (idem, p. 48). As in the previous chapter, here digitalisation is again referred to as an important tool that will allow the diversification of sustainable business and job creation as well as circular economy while the interest in the economic aspect is growing in the region. Consequently, new network and clusters can be of relevance in the region. The ability in finding solutions is a Finnish characteristic that should be properly used in the long tradition of Arctic maritime industry, being a world leader in Arctic ship technology and ship operations. If Finland has this knowledge and expertise, then it shall be helpful in recognising opportunities in new sectors without creating conflicts related to the use of land in Sámi Homeland.

The second section of the third priority is entitled **Expertise, leading-edge research**, meaning that research and knowledge are the main topic considering that both can be used correctly in various sectors and industries. This high-quality expertise exists due to “Finland’s position as an Arctic country” and to the “research infrastructure that is unique by international standards for observing climate and environmental change in the Arctic region” (idem, p. 58). The Strategy assumes that the research is of importance in the decision-making process because it is research focused on Arctic issues, despite having a high volume of research, “Finland’s Arctic research is not readily available” (idem, p. 58).

²¹⁹ An interesting reading about the topic: Kuokkanen, R. (2020). Reconciliation as a Threat or Structural Change? The Truth and Reconciliation Process and Settler Colonial Policy Making in Finland. *Hum Rights Rev* 21, pp. 293–312. <https://doi.org/10.1007/s12142-020-00594-x>

It is considered that by using properly this knowledge, research and expertise in cooperation with companies, it can help to promote investments and infrastructures, good life, network, to develop communications and also be useful in matters as security and national defence and reinforce the work of the European Union with the European Space Agency, the Copernicus programme and Horizon programmes.

The fourth and last priority, **Infrastructure and logistics**, expects to develop a transport system that can meet the needs of every region in Finland and the needs of businesses in an easy and efficient way. The sustainable mobility is to happen in a more ecological way, reducing emissions according to the International Maritime Organization regulation so that “the use and carriage for use of heavy fuel oil (HFO) in the Arctic waters will be banned from July 2024” (idem, p. 66). That is why developing alternative fuels that include: electricity, gas, hydrogen, renewable fuels and electric fuels can help in the development of infrastructures, mobility and businesses.

In this priority, Finland considers to be a promoter of the implementation of the International Code for Ships Operating in Polar waters (known as the Polar code) to improve safety and sustainability of Arctic shipping, what makes its work in the IMO relevant enhancing the role of their maritime cluster as Arctic experts. Changes can happen in an effective way with the digitalisation process that can ensure good communication networks for companies and citizen in regions of difficult access in Northern Finland in the different transport sectors: Air traffic and maritime and rail transport with the electrification that could link Northern Finland and Northern Sweden promoting cross-border connections and responding to the growing tourism in the region. The Finnish Meteorological Institute’s Arctic Space Centre, located in Sodankylä, has a significant role in Finland’s expertise in preparing and adapting to climate change.

It shall be observed that the Arctic Railway project, from Rovaniemi (Finland) via Inari (Finland) to Kirkenes (Norway), is not mentioned in this Strategy mainly due to the Sámi opposition to this kind of project that is considered a “catastrophe for reindeer husbandry” in the locations it would be meant to go through as it would reduce the area for pasture (Saami Council, 2022). A controversy already presented in the Briefing paper by The Finnish Institute of International Affairs, elaborated by Agne Cepinskyte

entitled *The Arctic Railway and the Sámi Reconciling National Interests with Indigenous Rights* (2018, n° 254)

The last chapter of *Finland’s Strategy for Arctic Policy* with the title **Steering impact of the strategy and monitoring of its objectives and measures**, presents the direction to be taken for the implementation of the strategy and its objectives by informing that the working group of public servants, who prepared this Strategy, to present an annual analysis to the group of the Strategy for Arctic Policy and the Arctic Advisory Board²²⁰, selected by the Prime Minister’s office for the period that started on 3 February 2020 and will end on 31 October 2023, for the subsequent discussion of the “implementation of the Strategy’s objective and measures by the Government’s decision-making bodies as necessary” (idem, p. 71). In this chapter it is also affirmed that the costs and timing of the measures will be examined before its implementation according to funding and spending availability defined by the central government.

With the indication of the Sustainable Development Goals attributed to each chapter it can be observed (**Table 5**) that not all the 17 goals are included in Finland’s Strategy. The goals 1, 2, 6, 7 and 17 are not mentioned or missing. Especially, the last one which makes reference to the partnership. A word and concept that is not visible in this Strategy. Though, the word *cooperation* is used very often. Consequently, the country fails in executing at the national level its own Arctic Council priorities: partner with Indigenous people’s organizations, in this case, the Saami Council.

Table 5: Priorities and Sustainable Development Goals

4 priorities matching UN Agenda 2030 SGDs	
Priorities	UN SGDs
1. Climate change, mitigation and adaptation	12,13,14 and 15.
2. Inhabitants, promotion of wellbeing and the rights of the Sámi as an indigenous people	3,4,5 and 8. 4, 10 and 16.

²²⁰ “The Arctic Advisory Board is chaired by Mikko Koskinen, State Secretary at the Prime Minister’s Office, the vice-chair is Petteri Vuorimäki, Ambassador for the Arctic and Antarctic at the Ministry for Foreign Affairs, and the Secretary General is Nina Brander, Senior Specialist at the Prime Minister’s Office. The Advisory Board supports and strengthens Finland’s Arctic policy and promotes the achievement of its objectives” (Ministry of Foreign Affairs of Finland. (2022). Arctic Advisory Board. <https://um.fi/arctic-cooperation>)

3.Expertise, livelihoods and leading-edge research	8, 9, 14 / 4,9, 11
4.Infrastructure and logistics	9, 11, 14

Source: done by the author

Canada raises, in its *Arctic and Northern Policy Framework*, the intention to match the 17 Sustainable Development Goals which are enumerated in the official document (p. 48) committing to their implementation. Though a first insight of the Finnish policy is that the guidance indicated at the beginning is superficial in the whole document where participation (Brundtland report) and sharing (CBD,1992) are not fully, or none, expressed. Canada and Finland have evolved at different speed in the intertwined domestic and international themes.

Both countries recognize inequalities in the northern and Arctic communities. A part of their country to which they have not look in a continuous, coherent way over time, until the early years of 2000s as mentioned by Heather Exner-Pirot (2021) in the case of Canada and Lassi Heininen (2014) for Finland. Albeit, at an international level, Exner-Pirot affirms that it was the Asian presence that awaken also “the sleepy forum”, referring to the Arctic Council (2020, p. 312).

The Arctic is a complement to the Canadian and Finnish south becoming “a subject of collective identity” what can make Canada a successful “model or case” (Exner-Pirot, 2021, p. 454) and be followed, not only by Finland or other Arctic countries but at a global scale, if it can sustain coherence, from now, on human rights. In the climate change policy, it is Canada who can follow the lead of Finland. The Government of Canada has been criticized internally for not being able to define more ambitious goals²²¹. Nonetheless, in March 2022, the Government set up a new plan to reduce emissions by 45% until 2030²²².

With this first insight of the Arctic policies/strategies, the topics, aside climate change and Indigenous peoples, are knowledge, technology, business and

²²¹ Green Party of Canada. (2021, April 22). Canada has passed on the chance to become a global leader in the fight against global warming and in the race to build a competitive green economy, says Green Party Leader Annamie Paul. *Green party of Canada*. <https://www.greenparty.ca/en/media-release/2021-04-22/canada-has-passed-chance-become-global-leader-fight-against-global-warming>

²²² Government of Canada. (2022). Canada’s climate plans and targets. <https://www.canada.ca/en/services/environment/weather/climatechange/climate-plan/climate-plan-overview.html>

infrastructures. At some point they converge to guarantee and promote safety and security integrated in a crossing vision of traditional and non-traditional security.

A human-rights based approach takes the path of principle, showing us that fundamental change is not just sound policy but also an ethical imperative. It refocuses the debate on humanity rather than solely on economics (Watt-Cloutier, 2015, p. xxii).

Chapter 4

The applicability of human security in Arctic policies

No provisions that can be written into the Charter will enable the Security Council to make the world secure from war if men and women have no security in their homes and their jobs.
(US Secretary of State 1945, cited by ul Haq, 1992, p. 24).

The search for human security lies in development, not in arms.
(Human Development Report, 1994, p. 1)

So far, it has been exposed that indigenous issue is an international and national matter. In what concerns human rights, it is the same. Usually associated to the Western World, human rights are assumed in a quasi-automatic acceptance of it in a universal meaning and context which complexity combines international and national laws (Galtung, 1994). Human rights expression means not only rights but also duties, as Johan Galtung expresses in his book *Direitos Humanos - Uma Nova Perspetiva*²²³, in regard to a social contract defined between two parties: individuals and State (idem). Such idea makes us go back until 1688 with the English revolution, 1776/1787 American revolution and the French revolution in 1789 with the Declaration the Rights of Man and of the Citizen that states the equality between men and their equality in rights (idem). A period commonly identified as the first generation of human rights, mainly based on the individual person. The Enlightenment idea seems to not last long or had no practicability over centuries (Cornescu, 2009). It is necessary to fly through time, until the 20th century, to introduce again the question of human rights with the Universal Declaration of Human Rights 1948²²⁴, where the referred idea of *Illuminisme* is repeated as “the recognition of inherent dignity and equal and inalienable rights of all members in the human family” (1948, p.1), followed by the Convention for the Protection of Human Rights and Fundamental Freedoms known as European Convention on Human Rights 1950²²⁵ (which entered in force in 1953). The two World

²²³ In English the title is: *Human Rights in another key*.

²²⁴ United Nations. (1948). Universal Declaration of Human Rights.
https://www.ohchr.org/sites/default/files/UDHR/Documents/UDHR_Translations/eng.pdf

²²⁵ The Convention for the Protection of Human Rights and Fundamental Freedoms.
https://www.echr.coe.int/Documents/Archives_1950_Convention_ENG.pdf

Wars that occurred in such a short period of time in the 20th century have led leaders to reconsider the question of security, still mainly based on the Treaty of Westphalia 1648 and which is being questioned, as mentioned in chapter 3. Despite the idea of doing no harm to other state within the Westphalian concept of security (accepting the borders and with no intervention in internal affairs), the truth is, considering that climate change does not care about boundaries, states are doing harm to each other.

Since the second half of last century, based on the Enlightenment ideas and universal concept, the United Nations, created with the signature of the UN Charter in 1945²²⁶ seemed “determined to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small” (1945, p. 2). There is an intention, through words, to focus on the individual human being. Though, the Cold War still did not allow to make the change and shift from the state-centric traditional security to the people-centred non-traditional security, keeping the monopolisation from the state of the rights and means to protect its citizens. This historical moment that, apparently, persisted until the fall of the Berlin Wall in 1989, includes the second generation of human rights (Cornescu, 2009) who consider that governments have a responsibility to satisfy the basic needs (i.e. nutrition and healthcare) by protecting, respecting and promoting those rights.

During the 1960s 1970s, 1980s notions of development and security were elaborated. In 1972, the authors of the *Limits to Growth*, known as the Club of Rome, identified “a complex of problems” as a “world problematique” in which list “degradation of environment” and “insecurity of employment” are included (1972, p. 10). In 1980 was established the Independent Commission on Disarmament and Security Issues, known as the Brandt Commission, affirming that peace contains the eradication of hunger and inequality. The authors of the working paper “Human security”, Sakiko Fukuda-Parr and Carol Messineo (2011) refer to the Independent Commission on Disarmament and Security Issues in which report, entitled “Common Security: a Blueprint for Survival” (1982) with Olof Palme in the lead security, is discussed not only in military perspective but by including economic and political cooperation (Fukuda-Parr and Messineo, 2011) while the Inter-American Institute of Human Rights (IIHR)²²⁷ (funded by The United

²²⁶ United Nations. (1945). Charter of the United Nations. <https://treaties.un.org/doc/publication/ctc/uncharter.pdf>

²²⁷ UNDP Costa Rica. Inter-American Institute of Human Rights. (2010). What is Human Security? https://www.iidh.ed.cr/multic/default_12.aspx?contenido=ea75e2b1-9265-4296-9d8c-3391de83fb42&Portal=IIDHSeguridadEN

Nations Trust Fund for Human Security (UNTFHS) (2010) informs that the Palme Commission refers to morality in international affairs and also adds the Brundtland Report (1987) as focusing on the relationship between the environment and conflicts. Thanks to Kanti Bajpai, in the article “An idea of human Security”, it can be added that in 1991 “a wider concept of security, which deals also with threats that stem from failures in development, environmental degradation, excessive population growth and movement, and lack of progress towards democracy” was issued in the Stockholm Initiative on Global Security and Governance, a call for “Common Responsibility in the 1990s” (2003, p. 198). The Commission on Global Governance’s report entitled *Our Global Neighborhood* regained the ideas of Stockholm Initiative in which “the concept of global security must be broadened from the traditional focus on the security of states to include the security of people and the security of the planet” (idem).

An importance of the environment that will get clearer in 1992 with the Rio agenda. This period of time can be linked to the third generation of human rights²²⁸ that includes the “rights to environment and development” (Hossain, 2013, p. 496) and issues such as self-determination and the rights of ethnics and religious minorities. Though, shall I remember that the 1972 Stockholm declared at the time the Right to a Clean Environment as recalled in the *Human Security Handbook* 2016:

Principle 1 of that Declaration starts out in a politically incorrect fashion-with the words: “Man has the fundamental right to freedom, equality and adequate conditions of life, in an environment of a quality that permits a life of dignity and well-being” (HDR, 2016, p. 5).

During the 1990s, many reports were elaborated with a presence of human security concept, without using that term yet, being the pioneers of human security idea and thinking (Bajpai, 2003). It also confirms Sakiko Fukuda-Parr and Carol Messineo by citing Rothschild, that “the term was used in literature for decades (2011, p. 5). It will be in the early 1990s that the term “Human Security” gains importance, coined by Mahub ul Haq in the 1994 Human Development Report (HDR) and considered the foundation (IIHR, 2010) of this, contested (Fukuda-Parr and Messineo, 2011) but since then, widespread term, which, alike security, has not been well accepted in

²²⁸ See: Vasile Cornescu, A. (2009). The Generations of Human’s Rights. https://www.law.muni.cz/sborniky/dny_prava_2009/files/prispevky/tvorba_prava/Cornescu_Adrian_Vasile.pdf

International Relations studies while human rights discourse is well accepted (Hossain, 2013). In the context of climate emergency and climate change threat, human security shall be understood as the extension of the meanings of security and human rights, if both secure and protect by the rapid action, if one applies to the “urgency required by the Copenhagen School” (Buzan and Hansen, 2009, p. 216).

The 1990s are a decade of different and new perspectives on issues as human rights and a moment where human security and Copenhagen School (which identified five dimensions of threats: political, environmental, economic, military and societal) meet in “identifying and analysing the causes of threats perceived as existential threats” (Cassotta et al, 2016, p. 5) and “complements the Copenhagen School process of securitization” in the words of Kamrul Hossain in the article “Securitizing the Arctic indigenous peoples: A community security perspective with special reference to the Sámi of the European high north” (Hossain, 2016, p. 417).

Amid scholars, it is recurrently written that human security is vague and has no specific definition (Fukuda-Parr and Messineo, 2011; Hossain, 2013; Teixeira and Marcos, 2019), classifying it as a “fuzzy word” (Estevens, 2019, p. 108). In the revisited concept of human security in the *2022 Special Report*²²⁹, the authors consider that the criticism can be divided in the following groups: “conceptual, analytical, political, moral and operational” (2022, p. 37). But how does HDR 1994 defines human security? For the author, Mahub ul Haq, there is a need for “a new concept of human security” (1994, p. 3) which is meant to “revolutionize the 21st century” and shall focus on four characteristics: **1)**- it is a universal concern; **2)**- the components of human security are interdependent; **3)**- is easier to ensure through early prevention; **4)**- human security is people-centred (idem, pp. 22-23). Those principles will be intensively repeated over the years in the different UN official documents presented in the following pages, interlinking peace, development and human-rights (the pillars of the United Nations). In what concerns the seven components/categories (economic, food, health, environmental, personal, community and political securities) integrated in the understanding of human security, they will be the basis for the comparison work of the Arctic policies in the next section (see **Table 7**) as well as its principles (see **Table 6a** and **6b**), and for that reason they will be deepen in that section. For the author of the

²²⁹ UNDP. (2022). *2022 Special Report New threats to human security in the Anthropocene Demanding greater solidarity*. <https://hs.hdr.undp.org/pdf/srhs2022.pdf>

report 1994, the new concept of human security is “relevant to people everywhere”, the consequences of insecurities “travel the globe” and it is better to “meet the threats upstream than downstream” (idem, p. 3).

A revision is made in 2003 with the Commission on Human Security (CHS) that released the report *Human Security Now*²³⁰ where the concept is defined as followed:

to protect the vital core of all human lives in ways that enhance human freedoms and human fulfilment. Human security means protecting fundamental freedoms— freedoms that are the essence of life. It means protecting people from critical (severe) and pervasive (widespread) threats and situations. It means using processes that build on people’s strengths and aspirations. It means creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity (p. 4).

Nevertheless, even with this report in the early 2000s, scholars and member States continued to doubt the meaning and purpose of this concept seen and presented as a paradigm, even by its founder, and they have been trying to define it within two prisms: narrow and broad. In what concerns the narrow perspective, authors such as Parr consider that it focuses on threats of violence (Fukuda-Parr and Messineo, 2011) which are more related to personal security (Hossain, 2013) or in the words of the authors of the chapter “Human Security threats in the Atlantic Basin” Daniel Marcos and Nuno Severiano Teixeira it is a “more holistic view” (2019, p. 10). Regarding the broad notion of human security, scholars consider that it is more “concerned with human vulnerability and encompasses all forms of threats” (Parr, 2011, p. 5) and those who are not sceptical about this concept try to prevent it “from becoming a useless mall of threats” (Marcos and Severiano Teixeira, 2019, p. 10), such as Canada, as I will explain in the next section in page 117.

The CHS 2003 report did not seem to sufficiently clarify the international community, which doubts were still anchored in the 2005 World Summit Outcome, what makes authors like Fukuda-Parr and Messineo (2011) still not know how to qualify human security: “A concept? A paradigm? A doctrine? A theory? An ideology?” (p.15).

²³⁰ United Nations. (2003). Commission on Human Security. *Human security now: protecting and empowering people*. <https://digitallibrary.un.org/record/503749>

Facing all those questions, the General Assembly 66th session, A/66/763²³¹, decided to clarify the Member States who were invited to give their contribution on the discussion regarding the notion of this term. Chapter V, A/66/763, “the human security approach” numbers 28-32 (p. 7) answer the questions of the above authors: it is an approach, confirmed by the resolution adopted by the General Assembly on 10 September 2012, A/RES/66/290²³², number 3: “agrees that human security is an approach to assist Member States in identifying and addressing widespread and cross-cutting challenges to the survival, livelihood and dignity of their people” (p. 1). Consequently, governments could also agree on a “common understanding on human security” (chapter VII, A/66/763, 2012, pp. 8-9; chapter II, A/68/685²³³, 2013, pp. 2-3).

However, it is interesting to observe that scholars tend to intersect (Hossain, 2013) and interlink (Fukuda-Parr and Messineo, 2011) human security and Responsibility to Protect (R2P) when, since its very beginning in 1994, it is clearly expressed that they are “delinked” from one another (number 8, Report of the Secretary-General, A/66/763, 2012, p. 3), detailed in number 23:

(...) the notion of human security is distinct from the responsibility to protect and its implementation. While human security is in response to multidimensional insecurities facing people, the responsibility to protect focuses on protecting populations from specific cases of genocide, war crimes, ethnic cleansing and crimes against humanity. As such, human security has broader application, bringing together the three pillars of the United Nations [development, human rights and peace]²³⁴, whereas the responsibility to protect centres on the aforementioned situations. (2012, p.6)

The distinction between human security and responsibility to protect is constantly mentioned in different UN official documents: **i)**- chapter VII of Report of the Secretary-General, number 36, letter *b*, A/66/763, 2012, pp.8; **ii)**- number 3, letter *d*, Resolution A/RES/66/290, 2012, p. 2; **iii)**- chapter II of the Report of the Secretary-General

²³¹ United Nations. General Assembly 66th session. (2012, April 5). Follow-up to General Assembly resolution 64/291 on human security Report of the Secretary-General. A/66/763. <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N12/285/37/PDF/N1228537.pdf?OpenElement>

²³² United Nations. (2012, October, 25). Resolution adopted by the General Assembly on 10 September 2012. A/RES/66/290. <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N11/476/22/PDF/N1147622.pdf?OpenElement>

²³³ United Nations. (2013, December, 23). Follow-up to General Assembly resolution 66/290 on human security. Report of the Secretary-General. A/68/685.

<https://documents-dds-ny.un.org/doc/UNDOC/GEN/N13/630/40/PDF/N1363040.pdf?OpenElement>

²³⁴ This additional information is mine.

number 4, letter *d*, A/68/685, 2013, p. 3; **iv**)- while the 2022 Special Report does not even mention it.

A resistance regarding this new term and approach is even stronger when it comes to interrogate the role of the state. Are states, governments afraid to lose something? Are scholars unable to show politicians how it can complement states' role? Once again, the official documents are quite clear and answer those questions and doubts asserting that "governments retain the primary role for ensuring the survival, livelihood and dignity of their citizens" (chapter VII, number 36, letter *k*, A/66/763, 2012, p. 9; number 3, letter *g*, A/RES/66/290, 2012, p. 2; chapter II, number 4, letter *g*, A/68/685, 2013, p. 3) being more detailed this way:

19. (...) human security is guided by the principles of the Charter and does not replace State security. On the contrary, human security and State security are mutually dependent and complementary. Without human security, State cannot be attained and vice versa (2012, A/66/763, p. 5; number 3, letter *e*, A/RES/66/290, 2012, p. 2; chapter II, number 4, letter *e*, A/68/685, 2013, p. 3)²³⁵.

Additionally, the Commission on Human Security, *Human Security Now* report, 2003 affirms that human security needs strong institution so they can protect people and their human rights at an international level.

The posture of States clearly shows that political class has been reluctant in shifting towards a new way of thinking and doing, what, as it is witnessed this year 2022, have been affecting many countries due to extreme climate change effects, being described not just as a climate emergency but as a climate carnage²³⁶ by the UN Secretary-General António Guterres. In the context of climate change threat, the authors of the Working Group II of the IPCC affirm that "climate change puts both human security and human rights at risk" (Slade, 2007; Caney, Humphreys, cited by IPCC WGII, 2014, p.759). It is clear, since the Intergovernmental Panel on Climate Change (IPCC) AR4 report (2007) the nexus between climate change and human security which linkage was assumed by the Human Rights Council in the Resolution

²³⁵ For more additional information see Box 1.2 ref. 229, p. 4

²³⁶ United Nations. (2022, September 10). UN chief sees 'great heights' of human endurance and heroism amid 'climate carnage' in Pakistan. <https://news.un.org/en/story/2022/09/1126411>

7/23²³⁷, 2008 and classified in 2009 as a threat multiplier²³⁸ by the United Nations, as mentioned in chapter 1 of this work. Despite the introduction of environment issues in the 1960s and 1970s, namely the Stockholm convention 1972, it has been controversial to consider climate change as a security issue. A controversy that should not exist in the present moment when mankind, different communities such as Arctic Indigenous peoples, are the victims of the increasing impacts. In this context, in the IPCC, WGII (2014²³⁹) perspective, in case policies are not adequately defined and in accordance with the insecurities identified locally, then it can lead to the amplification of human insecurity.

A last curious observation is that the *Arctic Human Development Report*²⁴⁰ released in 2004 presents Human security in a feminist perspective in the chapter entitled “Gender Issues” while the *Arctic Human Development Report: Regional Processes and Global Linkages*²⁴¹ (2014) does not use the term human security, considering the existing association between human security and human development understanding that “progress in one area enhances the chances of progress in the other” (p. 23). In what concerns the feminist studies, the 2022 Special Report mentions it as being the “first field of studies to contemplate human security” (p. 110).

This last chapter is the final line that closes the trinity triangle of this work and will allow to answer the question: *What is the impact of Canadian and Finnish Arctic policies in safeguarding human security of Indigenous Peoples in climate threat context?* After acknowledging the Arctic policy and strategy of the case studies of Canada and Finland, it is now the moment to check the applicability of the third line of the triangulation of the conceptual and theoretical approach, and what impact it has in Arctic Indigenous peoples. In a moment where traditional security is back, caused by the War in Ukraine, it is necessary to make sure that, and following the advice of the

²³⁷ Human Rights Council. (2008). Human rights and climate change. Resolution 7/23. https://ap.ohchr.org/documents/E/HRC/resolutions/A_HRC_RES_7_23.pdf

²³⁸ See ref.8

²³⁹ Adger, W.N., J.M. Pulhin, J. Barnett, G.D. Dabelko, G.K. Hovelsrud, M. Levy, Ú. Oswald Spring, and C.H. Vogel. (2014). Human security. In: Climate Change 2014: Impacts, Adaptation, and Vulnerability. Part A: Global and Sectoral Aspects. Contribution of Working Group II to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change [Field, C.B., V.R. Barros, D.J. Dokken, K.J. Mach, M.D. Mastrandrea, T.E. Bilir, M. Chatterjee, K.L. Ebi, Y.O. Estrada, R.C. Genova, B. Girma, E.S. Kissel, A.N. Levy, S. MacCracken, P.R. Mastrandrea, and L.L. White (eds.)]. Cambridge University Press, Cambridge, United Kingdom and New York, NY, USA, pp. 755-791. https://www.ipcc.ch/site/assets/uploads/2018/02/WGIIAR5-Chap12_FINAL.pdf

²⁴⁰ AHDR. 2004. Arctic Human Development Report. Akureyri: Stefansson Arctic Institute. <https://oaarchive.arctic-council.org/handle/11374/51>

²⁴¹ Nordon. (2014). Nordic Council of Ministers 2014. *Arctic Human Development Report Regional Processes and Global Linkages*. Joan Nyman, Larsen and Gail Fondahl (eds.) <http://norden.diva-portal.org/smash/get/diva2:788965/FULLTEXT03.pdf>

President of the European Parliament, Roberta Metsola²⁴², of the need to confirm the application of what is being studied, this comparison work makes sense in this specific moment. The chapter is divided in two sections. The first one (4.1) intends to develop the human security approach in the specific context of the Arctic and Indigenous Peoples. An information that will be useful and complemented with more detailed information about human security that will be the support for the comparison work of the Arctic policies defined by Canada in 2019 and Finland in 2021.

Consequently, the question is to be answered in the second section (4.1.1), not with quantity data, but instead by analysing in detail the policy and strategy and if both states are familiar and accept the human security concept and approach. In order to present a correct work, I decided to draw a table that will allow to match the goals and priorities in each component of human security, as well as identify if both Arctic policies match the principles and the different phases of implementation of human security. While I give the answer and conclude this chapter, I will state that, maybe, Canada is not being arrogant when it writes in the *Arctic and Northern Policy Framework* that it is a global leader in indigenous issues and in human security context considering the historical position of the country towards this approach to be mentioned and acknowledging its dark moments in history towards violation of indigenous human rights. On the opposite, Finland seems to translate its state of confusion, undefined position and inability to solve a longstanding “problem”, with the agreed silence from European institutions that still allow the violation of human rights of its member states, placing itself as an alibi without forcing and protecting its Arctic citizens, in an issue in which it claims to be a strong defender.

One of the conclusions of this chapter will be that Canada, categorised as a middle power (Fukuda-Parr and Messineo, 2011), has been working on placing human security and climate change policies at the same level. Finland has one focus: environment with an insisting top-down perspective what keeps mining its relation with Sámi population, proving its inability to put in practice the “integrative concept” (HDR, 1994, p. 24) of human security.

²⁴² Estoril Conferences. (2022, 2nd September). European Parliament, Roberta Metsola´s speech. <https://www.youtube.com/watch?v=cuguzA09JQ8>

The literature that helps to develop the comparison work is: the *Human Development Report 1994*²⁴³, led by Mahub ul Haq, that will allow to skeleton the seven components of this approach and be the support for the comparative work aside with *Human Security in Theory and Practice - Application of the Human Security Concept and the United Nations Trust Fund for Human Security* (2009²⁴⁴), *Human Security Handbook – An integrated approach for the realization of the Sustainable Development Goals and the priority areas of the international community and the United Nations system* (2016²⁴⁵) that confirm the applicability of the human security approach, as well as the *2022 Special Report New threats to human security in the Anthropocene Demanding greater solidarity*²⁴⁶, led by Pedro Conceição, is, in my perspective, a more inclusive and holistic report that identifies new threats for a new generation of human security after a pandemic Covid 19 period. This newest report also gives more attention to Indigenous peoples and makes reference to the reconciliation work done by Canada (p. 83) and the forced assimilation (p. 102). Unfortunately, the Arctic Human Development reports (2004 and 2014) do not seem to add value or contribute for the development and applicability of the human security approach in the region, and for this reason they will not be mentioned in this chapter. Resolutions from the United Nations will be of relevance as they will define human security as an approach. In what concerns scholars that have studied this approach, I will mention Sakiko Fukuda-Parr and Carol Messineo (“Human Security”, 2012), Daniel Marcos and Nuno Severiano Teixeira (“Human Security Threats in the Atlantic Basin”, 2019) and in the context of the Arctic region, I will refer to professor Kamrul Hossain (“Securing the Rights: A Human Security Perspective in the context of Arctic Indigenous Peoples”, 2013; *Securitizing the Arctic indigenous peoples*, 2016) Sandra Cassota et al (*Climate Change and Human Security in a regulatory and multidisciplinary dimension: The case of the Arctic Environmental Ocean*, 2016) and Szipak (“Human Security of the Indigenous peoples in the Arctic. The Sámi case”, 2017; “Human Security of the Sámi in the new Sámi Arctic Strategy”, 2020).

²⁴³ UNDP (United Nations Development Programme). (1994). *Human Development Report 1994: New Dimensions of Human Security*. New York. <https://hdr.undp.org/content/human-development-report-1994>

²⁴⁴ United Nations. (2009). *Human Security in Theory and Practice - Application of the Human Security Concept and the United Nations Trust Fund for Human Security*. United Nations Trust Fund for Human Security. <https://www.unocha.org/sites/dms/HSU/Publications%20and%20Products/Human%20Security%20Tools/Human%20Security%20in%20Theory%20and%20Practice%20English.pdf>

²⁴⁵ United Nations. (2016). *Human Security Handbook – An integrated approach for the realization of the Sustainable Development Goals and the priority areas of the international community and the United Nations system*. United Nations Trust Fund for Human Security. https://www.un.org/humansecurity/wp-content/uploads/2018/05/HS-Handook_rev-2015.pdf

²⁴⁶ UNDP. (2022). *2022 Special Report New threats to human security in the Anthropocene Demanding greater solidarity*. <https://hs.hdr.undp.org/pdf/srhs2022.pdf>

4.1 Human Security in the Arctic

Everyone has the right to life, liberty and the security of person.
(Universal Declaration of Human Rights, 1948, Article 3, p. 2)

Nations can be understood only in comparative perspective.
(Lipset cited by Collier, 1991, p. 7)

*Universalism implies
the empowerment of people.*
(Human Development Report, 1994, p.13)

As mentioned in the introduction of this work, “environment and development are inseparable” (Brundtland report, 1987, p. 6) because environment cannot be separated from human actions. This attempt of isolating this word has gained a “connotation of naivety in some political circles” (idem) that seems to slow the expected progress of human society.

Despite the climate change threat affecting mankind globally, the broader meaning of human security is different according to the region, country and context in which it is to apply (HDR, 1994; Hossain, 2013) as it has different impacts when analysed in a narrow national and local realities. In spite of indigenous peoples being very and highly adaptative persons and communities over centuries, the rapid changes have been affecting their human rights. Adapting to a rapid new context has become a challenge, for the whole ecosystem where human beings are included. The imbalances reality that leads to growing insecurities in many various sectors provoked by Anthropocene activities put at risk Arctic Indigenous communities who feel powerless in protecting and preserving their environment which, in their context, is part of the meaning of human security. Professor Kamrul Hossain affirms in the chapter entitled *Securing the Rights: A Human Security Perspective in the context of Arctic Indigenous Peoples* (2013) “the employment of a human security approach includes securing the collective nature of rights” (p. 517). In that sense, it is important to understand and highlight that, in this specific and particular context of the Arctic region and of Arctic Indigenous peoples, human security is equal to “collectiveness of individuals” (idem), as explained in chapters 2 and 3, what differs from the individual human rights common acknowledgment.

Persons who identify as indigenous enjoy all of the human rights that their states have accepted, on the same basis as everyone else. However, indigenous peoples also enjoy certain rights because of their indigenous status, including both individual rights and collective rights. These include rights to self-governance, land and resource management, education, language, and culture. Arctic indigenous peoples are also minorities in their states and enjoy certain rights by virtue of that status (IPCC, WGII, 2014, p. 154).

I would additionally affirm, in this context, that it gives a collective meaning to human rights which individualism is in some way criticised by Johan Galtung (1994) as the individualism of the Western world.

Sheila Watt-Cloutier shares in her book *The Right to be Cold* that the “United Nation recognised climate change as a human rights issue for all Indigenous peoples” (2015, p. 325). The authors Koivurova, Duyck and Heinämäki (2013) make reference to the former president of the ICC, Sheila Watt-Cloutier, as the person who submitted the Inuit human rights petition against the United States at the Inter-American Commission on Human Rights representing “all Inuit in of the Arctic regions” (Heinämäki, 2010, p. 212) in which petition it is alleged that:

diverse impacts of climate change violate several human rights, such as the rights to the benefits of culture, to poverty, to the preservation of health, life, physical integrity, security and a means of subsistence, and to residence, movement and inviolability of the home (2013, p. 299).

This will be recognised and written in the Annual Report of the United Nations High Commissioner for Human Rights and Reports of the Office of the High Commissioner and the Secretary-General A/HRC/10/61, 2009, number 18²⁴⁷. Nonetheless, it shall be remembered that, and with the help of Leena Heinämäki’s dissertation research (2010), that the ILO 169,1989 recognises Indigenous peoples’ contribution to environmental sustainability in the area of human rights and environmental protection is a right and duty of indigenous peoples as stated in article 25 of the UNDRIP.

²⁴⁷ United Nations. Human Rights Council. (2009). Annual Report of the United Nations High Commissioner for Human Rights and Reports of the Office of the High Commissioner and the Secretary-General, Report of the Office of the United Nations High Commissioner for Human Rights on the relationship between climate change and human rights. A/HRC/10/61. <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G09/103/44/PDF/G0910344.pdf?OpenElement>

An appointment is that Indigenous peoples' organisations have been ahead of their time because the right to a healthy environment has been considered a universal human right in July 2022 by the General Assembly of United Nations (A/76/L.75²⁴⁸) entitled "The human right to a clean, healthy and sustainable environment". Consequently, the nexus between climate change and human rights is undeniable and intrinsic as well as human security is the extension of human rights (CHS, 2003), finally accepting the Principle 1 of 1972 Stockholm Declaration mentioned on page 107 of this work, reinforced and recalled by the UN Secretary-General, António Guterres in the report *Our Common Agenda*²⁴⁹ (2021) as a key proposal in commitment number 1.

Though, and on behalf of what has been exposed in this work so far, States are no longer able to protect properly their citizens by themselves alone as they are not the only actors anymore in a climate change threat context when it is now clear that climate change is "the biggest collective security problem" (Koivurova, Duyck and Heinämäki (2013, p. 325) (see **Figure 8**) and that is why states should, respectfully, follow what has been written 30 years ago, for example, in Vienna Declaration and Programme of Action Adopted by the World Conference on Human Rights in Vienna on 25 June 1993²⁵⁰, number 20:

20. The World Conference on Human Rights recognizes the inherent dignity and the unique contribution of indigenous people to the development and plurality of society and strongly reaffirms the commitment of the international community to their economic, social and cultural well-being and their enjoyment of the fruits of sustainable development. States should ensure the full and free participation of indigenous people in all aspects of society, in particular in matters of concern to them. Considering the importance of the promotion and protection of the rights of indigenous people, and the contribution of such promotion and protection to the political and social stability of the States in which such people live, States should, in accordance with international law, take concerted positive steps to ensure respect for all human rights and fundamental freedoms of indigenous people, on the basis of equality and non-discrimination, and

²⁴⁸ United Nations. (2022, July 26). The human right to a clean, healthy and sustainable environment. A/76/L.75. <https://documents-dds-ny.un.org/doc/UNDOC/LTD/N22/436/72/PDF/N2243672.pdf?OpenElement>

²⁴⁹ See: United Nations. (2021). *Our Common Agenda – Report of the Secretary-General*. https://www.un.org/en/content/common-agenda-report/assets/pdf/Common_Agenda_Report_English.pdf

²⁵⁰ World Conference on Human Rights. (1993, June 25). Vienna Declaration and Programme of Action Adopted by the World Conference on Human Rights in Vienna. <https://www.ohchr.org/sites/default/files/vienna.pdf>

recognize the value and diversity of their distinct identities, cultures and social organization (p. 5).

In some way, this declaration (referred by Leena Heinämäki, 2010) repeats what has already been stated in the non-ratified convention ILO 169, 1989, in which Articles 4, 7 and 23 it is stated the obligations of states and governments in “safeguarding, ensuring measures and promoting the subsistence economy of indigenous peoples” (Heinämäki 2010, p. 23). Meanwhile, and overcoming past events that still affect relations between states and indigenous communities as well as their trust, institutions and governments (more specifically Arctic states) need to work on the protection, empowerment and solidarity (recovering the latter word and idea from Vienna Declaration, number 21, 1993) towards Arctic indigenous communities.

In this concrete context, Arctic policies are of relevance if they (States) are able to understand and implement the human security approach, in case it is “adopted as a doctrine to guide foreign policies and international development assistance, as well as a policy tool for programming in the fields of security, development and humanitarian work” (2009, p. 9), as affirmed in the Handbook 2009. An idea confirmed by the authors Fukuda-Parr and Messineo (2011) by sustaining that academics consider the human security as a concept used as a tool by middle powers (Bajpai, 2003; Waisová, 2003) in order to promote their foreign policy goals. Perhaps, Canada deployed it well.

4.1.1 The applicability of Human Security in Arctic policies

According to handbook 2016, human security is an “effective and proven approach” (p. 17) confirmed by the newest report 2022, enhancing the practical value and role of this approach that exists in programme design or policy recommendation because it is perceived as a tool and an approach in different areas:

As an analytical and planning tool that helps improve the conception, design and execution of policies and programmes; As a tool that helps identify interlinkages across insecurities and promotes multisectoral solutions to address interconnected issues; As a

tool that fosters multistakeholder partnerships and improves the coherence of responses across sectors; As an approach that emphasizes and guides practical strategies to reach those most vulnerable, enhances local capacity and community-driven solutions to stem the cycle of crisis and promotes a preventive lens essential to reducing vulnerability and building resilience; As a tool that ensures greater sustainability and resilience by combining protection and empowerment and enhancing state–society relationships (p. 36).

In this section, I decided to present the comparison employing a table where the application of human security is dissected and which completion is based on the official documents. While reading the information available in the table, it will be necessary to be aware of the following facts regarding Canada that took the initiative with Norway and Japan to go further on human security topic by creating the Human Security Network with the presence of foreign ministers in 1998, also known as Lysoen agreement (Bajpai, 2003; Waisová, 2003; Hoogensen, 2009). This network is at the present moment constituted by 12 countries: Austria, Chile, Costa Rica, Greece, Ireland, Jordan, Mali, Norway, Panama, Slovenia, Switzerland and Thailand, with South Africa participating as an observer, as mentioned in the official website of Human Security network²⁵¹. Canada took this matter seriously, by launching also the International Commission on Intervention and state Sovereignty (ICISS) in 2000 by the end of the foreign minister at the time, Lloyd Axworthy²⁵².

According to the authors Fukuda-Parr and Messineo (2011), while it was being decided internationally how to categorise the human security concept, the propositions were in the sense to accept this concept as a doctrine. In what concerns the European Union, as the comparison work includes a European Member state - Finland, the Barcelona Group²⁵³, which is a Study Group on Europe’s Security Capabilities created in 2003, proposed in the report to include “human security as a doctrine for European security policy” (p. 10). The proposal as a doctrine of the group identified seven principles (similarly to the seven components of human security) which are: “the primacy of human rights, clear political authority, multilateralism, a bottom-up

²⁵¹ Human Security Network. (2022). <https://www.hpcrresearch.org/research/human-security-network/>

²⁵² See: Government of Canada. (1999). Human Security: Safety for People in a Changing World. <http://www.summit-americas.org/canada/humansecurity-english.htm>

²⁵³ EU High Representative for Common Foreign and Security Policy Javier Solana. (2004). A Human Security Doctrine for Europe the Barcelona Report of the Study Group on Europe’s Security Capabilities. https://www.europarl.europa.eu/meetdocs/2004_2009/documents/dv/human_security_report/human_security_report_e_n.pdf

approach, regional focus, the use of legal instruments and the appropriate use of force” (idem).

The **Table 7** on page 124 is divided in three parts where, in the first one, it is possible to check the seven components of human security in the Arctic policies of Canada and Finland. According to the Human Development Report 1994, Mahub ul Haq the seven components can help understand this concept/approach, which is “to revolutionize in the 21st century” (1994, p. 22). The components or categories also considered as threats to human security by the author are:

- **Economic security**: requires an assured basic income (p.25).
- **Food security**: all people at all times have both physical and economic access to basic food. Access to food comes from access to assets, work and assured income (p. 27).
- **Health security**: major causes of death are infectious and parasitic diseases, unsafe food (p. 27)
- **Environmental security**: human beings rely on a healthy physical environment (p. 28).
- **Personal security**: in this component many threats to physical violence are identified: threats from the state (physical torture); threats from other states (war); threats from other groups of people (ethnic tension) threats from individuals or gangs against other individuals or gangs (crime, street violence); threats directed against women (rape, domestic violence); threats directed at children based on their vulnerability and dependence (child abuse) and threats to self (suicide, drug use) (p. 30).
- **Community security**: most people derive from their membership in a group – a family, a community, an organization, a racial or ethnic group that can provide a cultural identity and a reassuring set of values (p. 31).
- **Political security**: people should be able to live in a society that honours their basic human rights (p.32).

It can be argued at this point that the threats identified as components of the human security are in line with the Buzan Copenhagen School, as expressed in the introduction of this thesis, whose authors consider a multisectoral approach (also a

principle in Handbook, 2009, see **Table 6a**) by including five sectors: military security, political security, economic security, societal security and environmental security.

The second part of the **Table 7** allows to identify if the principles are recognised in the Arctic policy and strategy of Canada and Finland, respectively. According to Handbook entitled *Human Security in theory and practice, Application of the Human Security Concept and the United Nations trust Fund for Human Security* (2009) human security is an “inter-disciplinary concept” (p. 7) which characteristics are: people-centred; multi-sectoral; comprehensive; context-specific; prevention-oriented. In the Human Security Handbook 2016, the multi-sectoral principle is changed by protection and empowerment²⁵⁴ and based on the strategies of that principle ensures the responses for the other principles, as affirmed in chapter 3 of the above-mentioned Handbook. The tables below (**Table 6a** and **Table 6b**) show what is addressed to each principle. An information that improves the comparison between Canada’s policy and Finland’s strategy for the Arctic, in order to confirm which country follows the Human Security approach.

Table 6a: Human Security Principles **Table 6b: Human Security Principles**

HS Principle	HS Approach
People-centered	<ul style="list-style-type: none"> ➤ Inclusive and participatory. ➤ Considers individuals and communities in defining their needs/vulnerabilities and in acting as active agents of change. ➤ Collectively determines which insecurities to address and identifies the available resources including local assets and indigenous coping mechanisms.
Multi-sectoral	<ul style="list-style-type: none"> ➤ Addresses multi-sectorality by promoting dialogue among key actors from different sectors/fields. ➤ Helps to ensure coherence and coordination across traditionally separate sectors/fields. ➤ Assesses positive and negative externalities of each response on the overall human security situation of the affected community(ies).
Comprehensive	<ul style="list-style-type: none"> ➤ Holistic analysis: the seven security components of human security. ➤ Addresses the wide spectrum of threats, vulnerabilities and capacities. ➤ Analysis of actors and sectors not previously considered relevant to the success of a policy/programme/project. ➤ Develop multi-sectoral/multi-actor responses.
Context-specific	<ul style="list-style-type: none"> ➤ Requires in-depth analysis of the targeted situation. ➤ Focuses on a core set of freedoms and rights under threat in a given situation. ➤ Identifies the concrete needs of the affected community(ies) and enables the development of more appropriate solutions that are embedded in local realities, capacities and coping mechanisms. ➤ Takes into account local, national, regional and global dimensions and their impact on the targeted situation.
Prevention-oriented	<ul style="list-style-type: none"> ➤ Identifies risks, threats and hazards, and addresses their root causes. ➤ Focuses on preventative responses through a protection and empowerment framework.

Source: 2009, p. 12

People-centred	<ul style="list-style-type: none"> • Inclusive and participatory. • Considers/engages/ensures the participation of individuals and communities under stress in defining their needs, vulnerabilities and capacities in responding to their insecurities. • Collectively determines which insecurities to address, and identifies priorities and available resources, including local assets and indigenous coping mechanisms. • Manages expectations and strengthens social harmony.
Comprehensive	<ul style="list-style-type: none"> • Comprehensive analysis of root causes and manifestations of a particular threat across the different components of human security. • Develops multisectoral/multi-stakeholder responses by promoting dialogue among key actors from different sectors/fields/communities/groups (includes actors and sectors not previously considered relevant to the success of a policy, programme or project). • Helps to ensure coherence and coordination across traditionally separate sectors and fields thereby strengthening resilience. • Assesses positive and negative externalities of each response on the overall human security situation of the affected community(ies).
Context-specific	<ul style="list-style-type: none"> • Requires in-depth analysis of the targeted situation. • Focuses on a core set of freedoms and rights under threat in a given situation. • Enables the development of more appropriate solutions that are embedded in local realities, capacities and coping mechanisms. • Takes into account local, national, regional and global dimensions and their impact on the targeted situation.
Prevention-oriented	<ul style="list-style-type: none"> • Identifies risks, threats and hazards, and addresses their root causes. • Focuses on preventative responses that are proactive and not reactive.

Source: 2016, p. 17

²⁵⁴ See Table II, p. 16, ref.245

Those principles are maintained in the 2022 Special Report²⁵⁵.

Finally, the last section of the table gives the contribution to acknowledge the interiorisation of human security approach in both Arctic policy and strategy by checking if the different phases (a total of 3) ensure its effective application and consequent impact in the case studies of this thesis. According to the two handbooks referred to in this chapter (2009 and 2016), the three phases are:

- **Phase 1: Analysis, mapping and planning**: in this phase it is expected to identify the needs, vulnerabilities and the capacities that affect communities. The identification of insecurities and its interlinkage is to be done in a collective way with local, national representatives and stakeholders at the regional and global levels with meetings and dialogue. This first phase is also about protection and empowerment because strategies shall be designed and addressed in two ways: top-down and bottom-up, both expertise is of value in this phase. Defining the term (short, medium or long) in this initial phase is also to be included in the elaboration of strategies.
- **Phase 2: Implementation**: participation is the key element of this phase as local population has its role not only in informing about the needs but also in collaborating at local level implementing the strategies considering that it is designed for them but responsibilities and tasks are divided amid the different actors and sectors involved, monitoring and reporting with the participation of communities to analyse the changes and implementation process.
- **Phase 3: Impact assessment (2009) / Rapid assessment (2016)**: both handbooks refer to the last phase with different words: “impact” understood as the long-term effect and consequences of the strategies. The 2009 handbook even considers that at this stage six phases²⁵⁶, integrated in the Human Security Impact Assessment (HSIA), can help improve and ensure the evaluation; and “rapid” is, accordingly to the handbook 2016, the assessment after six months of the programme’s end date with no more than 15 pages where added value and lessons learned addressed the human

²⁵⁵ See Table 1.1, p. 31, ref.246

²⁵⁶ The six phases of an HSIA: Phase 1: identify the scope of the HSIA; Phase II: gather the evidence; Phase III: analyse; Phase IV: reflect; Phase V: recommend; phase VI: sustainability (ref.244, pp. 22-25).

security approach. The handbook 2016 gives tables to guide the evaluation²⁵⁷.

Considering that the comparison is to be done with attention to detail, after briefing the ways of analysing human security, I am able to fill in the table below (**Table 7**) in a more accurate scheme, starting with the environmental security in first position for being the basis of this work as “the risks that climate change poses to human security arise through multiple and interacting processes” (IPCC, WGII, 2014, p. 777) and which affects the other components. At the same time, it is expected a bottom-up approach that allows institutions and individuals to be partners fighting the “common enemy” and protecting life in local community, in a *glocal* governance²⁵⁸, upgrading the human security as a “policy framework”, according to the Special Report, 2022 (p. 32).

²⁵⁷ Tables for rapid assessment, ref. 245, pp. 26-29.

²⁵⁸ “Think global, act local.” This sentence declared by Patrick Geddes in 1915 is still very actual and accurate.

Table 7: Human Security application – comparison Arctic policy and strategy – Canada and Finland

7 components of HS	Canada – 2019 8 Goals	Observations	Finland – 2021 4 Priorities	Observations
Environmental security	<p>Goal 2: affordable and clean energy to achieve energy security and sustainability; improve transportation with clean energy solutions</p> <p>Goal 4: polar science and research collaboration with full inclusion of indigenous knowledge</p> <p>Goal 5: mitigate and adapt to climate change in a resilient way, understanding the impact of climate change and reduce greenhouse gas emissions</p>	<p>Goal 4: objective of having the youth participating in research.</p>	<p>Priority 1: at national level to remove greenhouse gases effect (Climate Change Act), establishing a Sámi Climate Council to promote traditional Sámi knowledge and be taken into account in decision-making related to climate policy; at regional level, the Arctic Council goal is to reduce black carbon emissions between 25% and 35% by 2025.</p> <p>Priority 4: tackle climate change with sustainable mobility</p>	<p>The reference to a Sámi Climate Council seems to be presented in a light way, so that it shows some interest in having them at table and that they were heard at the parliament.</p> <p>Priority 2.2: this priority does not fit in any of the components as it is a past national issue that needs to be solved in people's minds and hearts. Only after making peace with the past, will both parties be able to, on side open the door to give a sit at the table and be prepared to listen as it is when the other side will feel that in a genuine way and cooperation will happen. Referring to the Truth and Reconciliation process shows the infancy of the discussion of this sensitive subject in Finnish society. The exposition of this priority does not allow to even consider to match it to political or personal securities.</p>
Community security	<p>Goal 6: participation of Arctic and northern Canadians in different forums with Canada as a multilateral leader</p> <p>Goal 7: safe and secure in emergencies and natural disasters, resilience; community safety</p>	<p>In Goal 7 the military presence is considered important to keep Arctic and North safe and secure with surveillance</p>		

	Goal 8: Arctic and Northern Indigenous peoples to enter into treaties, agreements and other constructive arrangements with the Crown for the foundation of ongoing relations ²⁵⁹			
Economic security	<p>Goal 2: transportation infrastructure that can get North and South closer</p> <p>Goal 3: reduce income inequality, expected growth in sectors such as tourism, commercial fisheries and cultural industries</p>	<p>It is important to highlight:</p> <p>Goal 3: increase indigenous participation in economy</p>	<p>Priority 2.1: economy to promote wellbeing. In this priority there is a mix of different topics: economy, health, gender, equality, employment opportunities. In what concerns education it is expected that there is equal access and that Sámi language is taught.</p> <p>Priority 3.1: correlated to environmental, food and economic securities</p> <p>Priority 4: infrastructure economic opportunities, employment</p>	<p>Priority 3.2: it is mainly focused in research and again in expertise. It claims to promote higher education, but in my perspective, it does not really fit in any of the components of Human Security and the slight reference to indigenous knowledge looks like superficial</p>
Food security	Goal 1: eradicate hunger, high cost of living and changes in having access to traditional foods	Recognises and assume that being able to achieve the objectives of goal depends on the success of the achievement of other goals and objectives related to, namely, economic development. Education is also relevant in this first goal and might have been influenced by the report 2017 prepared by Mary May Simon (Now Her Excellency the Right Honourable Governor General)		

²⁵⁹ Canada has broadcast an interesting Serie where the different topics such as cultural, land claims, identities of indigenous peoples are presented in The Burden of Truth. <https://thenerdsofcolor.org/2021/08/13/kristin-kreuk-on-ending-burden-of-truth-and-20-years-of-smallville/amp/>

Health security	<p>Goal 1: focusing on the mental and physical well being</p> <p>Goal 4: increase support for health</p>		<p>Priority 2.1: mental health and suicides; improve technology services healthcare as well as including services in Sámi language</p>	<p>The Strategy claims a holistic perspective in health and wellbeing and considers the country as a forerunner in promoting health security nationally and internationally (p. 40) with the support of digitalisation</p>
Personal security	<p>Goal 1: violence</p> <p>Goal 7: crime prevention²⁶⁰</p> <p>Goal 8: continue to redress past dark moments in history against Indigenous Peoples</p>			
Political security	<p>Goal 7: enhanced presence and ability to respond</p> <p>Goal 8: socioeconomic close gaps between Arctic and northern indigenous peoples and other Canadians; devolution of land, inland waters and resource management</p>			
Human Security principles				
People-centred	V	First Nations participated from the beginning in the mapping and identification of needs, root causes and vulnerabilities	X	The Sámi Council was not called to be present in the mapping and identification of root causes, needs and vulnerabilities.
Multi-sectoral / comprehensive	V	Integrated analysis that brings many actors (stakeholders included) together to participate with a future commitment	X	Mainly focused on its own expertise
	V	Gaps in infrastructures, specific local information, working on a	X	Despite the identifications of gaps and the need of

²⁶⁰ At the beginning of September 2022, 10 Indigenous people were killed in the rural Indigenous reserve located in Saskatchewan. (The New York Times. (2022, September 5). One Suspect in Canada Stabbing Is Dead, the Police Say. <https://www.nytimes.com/live/2022/09/05/world/canada-stabbing-attacks>)

Context-specific		foundational, healthy relationship between Inuit and the Government		improvement in infrastructures, it lacks of local information due to the absence of presence of the Sámi indigenous peoples to correctly address their needs.
Prevention-oriented	V	Presents measures, goals, objectives to prevent, present sustainable solutions and empower	X	There is no empowerment and the measures do not seem to be preventive
Human Security implementation				
PHASE 1: Analysis, Mapping and Planning	The Government of Canada prepared another document entitled <i>Highlights of Canada's Arctic and Northern Policy Framework</i> where the term co-development ²⁶¹ , corresponding to the work developed during the period 2016-2019, that allowed to identify the gaps, by signal already identified by the indigenous communities in their respective Arctic policies and in the report of Her Excellency, Her honourable Governor General Mary May Simon in 2017.	It is relevant to highlight the co-development and the co-implementation, with the efforts of the Government of Canada and Indigenous, territorial and provincial partners. As well as the participation of "every sector, from the private sector to universities and colleges, the not-for-profit sector, community-based organisations and individual Canadians" (Canada Arctic and Northern Policy Framework, 2019, p. 73).	It is mentioned that there will be a continuous monitoring to attain strategy's objectives and the working group will produce a concise annual analysis of strategy's objectives and the implementation of each priority of its measures in each priority area (p. 71)	There is no real concrete action with a real will to truly put in practice the measures defined, perhaps, by the way it is expressed in words in the Strategy. It needs improvement in many ways so those who read it, indigenous and non-indigenous, can look at it as a positive message of change in the near future.
	In the document mentioned in phase 1, the term co-implementation ²⁶² is used, corresponding to the period 2020-2023. In this document the indication of the time lines for the co-development and the co-implementation, with the efforts of the Government of Canada and Indigenous, territorial and provincial partners, are defined.	The mapping and identification of gaps was ore accurate with indigenous peoples at the table, being able to, indirectly, present their Arctic policies where those gaps were and are identified. in the case of Inuit, since 2010		

²⁶¹ Government of Canada. (2022). Highlights of Canada's Arctic and Northern Policy Framework. <https://www.rcaanc-cirnac.gc.ca/eng/1567697304035/1567697319793#cp4>

²⁶² See ref.250

<p>PHASE 2: Implementation</p>	<p>In what concerns the amounts of funding and spending they can be consulted in the document <i>Horizontal Initiatives- Arctic and Northern Policy Framework</i>²⁶³ lead by the Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) department which end is in 2030.</p> <p>The policy framework mentions that “the governance mechanisms will be co-developed through discussions among framework partners, the governments and Indigenous peoples’ organisations that worked together on the first part of the framework” (p. 70).</p>			
<p>PHASE 3: Impact assessment/ Rapid assessment</p>	<p>According to the information available in the <i>Horizontal Initiatives- Arctic and Northern Policy Framework</i>, the follow-up might happen this year 2022, what can justify the fact there is no information regarding the effective impact/results of the goals and measures defined in the <i>Canada’s Arctic and northern Policy Framework</i> 2019.</p>			

Source: done by the author

²⁶³ Government of Canada. (2021). Horizontal Initiative – Arctic and Northern Policy Framework. <https://www.rcaanc-cirnac.gc.ca/eng/1623350618792/1623350655414>

Based on the **Table 7** exposition, which demonstrates the interconnected, multidimensional and universal complexity of human security challenges (Special Report, 2022), it is possible to affirm that Canada has internalised the human security approach while Finland seems to, still, be very far away from it, maintaining the economic sector as principal factor and starting point for the objectives of the Arctic Strategy, as written in chapter 1 of the document. Consequently, the answer to the question of this thesis is that, in the case of Finland there will be, unfortunately and apparently, very low impact in human security of the Sámi population, a conclusion that might be confirmed and verified if Phase 3 reports of implementation are to be elaborated by the working group, authors of the Arctic Strategy. Despite the intention of transmitting a concern about prevention with the application of European directives in environment and tackling climate change policies, it does not look enough when analysing the table above. The European Arctic country has not been able to respect human rights²⁶⁴ of Sámi indigenous people, as referred to in chapter 3. It might be considered a consequence of the distance between governments and Sámi community/representatives in being an active listeners and spending time with the community in order to understand and acknowledge their growing and changing needs and difficulties. This distant relation that subsequently leads to mistrust is related to a relevant factor: truth and reconciliation process. When the past is not correctly closed, healed and repaired, it comes back again and again. There is pain that is felt by many generations. It is a collective memory that has much more impact in Sámi population than in non-indigenous peoples. So, it seems that the Finnish state needs to be available to help in the healing process and more specifically to be accessible to listen to them, not just in a correct political manner but to really, in a genuine way, be there to partner in order to protect the community and analyse in a cooperative way what is to be done with the aim of having a positive impact in indigenous lives, respecting who they are, meaning their identity, customs, beliefs, values, languages, control and management of indigenous lands and natural resources as part of human security (Szpak, 2017). Consequently, Finland will have to solve the ratifications of the ILO 169, 1989 and Nordic Saami Convention because it is also mining the beginning of a healthy relationship. It is a major feature that is related to the ability of establishing a healthy relationship that will allow to work in a cooperative way without wanting to dominate in a geographical area forgotten for so long and without being driven by the

²⁶⁴ This situation can lead to further discussion on the action from the European institutions regarding the activation of Article 7 when the fundamental rights, enumerated in Article 2 of the Treaty on European Union, are not followed by member-states, in this case Finland.

bias of economic opportunities that might arise in the future in the region. Finland has not been able to give the same importance to Indigenous issues the same way it does regarding climate change. In some way, it can be said the polar country has failed in improving and promoting human security as “the most appropriate role for Europe in the twenty-first century” (Barcelona Group Report, 2003, p. 29).

A role that Canada has assumed in an early stage. A positive critique is made by Krista Henriksen, Acting Director General, Northern Strategic Policy Branch, Crown-Indigenous Relations and Northern Affairs Canada²⁶⁵ during an online (2020) talk about the *Canada's Arctic and Northern Policy Framework*, where she affirms that the distinction of this policy is its focus on people. This is possible to achieve when there is the will to create opportunities that allow the voices of Indigenous peoples to be listened to in a genuine way. It has been a work done in a short period of time with Justin Trudeau in which the understanding of the interlinkage between human rights and climate change and how those indigenous communities are affected is revealed, not hundred per cent²⁶⁶ as it might be expected, but this new way of working seems to be on a good path, so far. At the moment this comparison work is done, it is not possible to have precise information, so here too, the conclusion is based on the information extracted from **Table 7**, where all the goals defined in the Canada’s Arctic policy match one or more human security components. The authors Sakiko Fukuda-Parr and Carol Messineo argue that “human security is a concept that identifies the security of human lives as the central objective of national and international security policy” (2011, p. 1). This affirmation seems to apply to Canada. There is some expectation regarding the future reports/surveys to be released so they can allow to confirm the positive impact of the Arctic and Northern policy in Inuit community. It is also relevant to understand this huge difference in applying human security in the Arctic policy between both Arctic countries in the context that Canada has defined its own view about human security:

Putting people at the centre of security policy enhances national and international security, promotes human development and well-being. The security of individual states

²⁶⁵ Wilson Center. (2020, July 29). Krista Henriksen. <https://www.wilsoncenter.org/event/canadas-arctic-and-northern-policy-framework>

²⁶⁶ Some disagreements still occur as explained in the following article: Sankey, C. (2022, March 22). Killing Canada's world-class energy industry destroys Indigenous aspirations: Chris Sankey in the Calgary Herald. *Mac Donald Laurier*. <https://macdonaldlaurier.ca/killing-canadas-world-class-energy-industry-destroys-indigenous-aspirations-chris-sankey-in-the-calgary-herald/>

and broader international system ultimately requires the prevention and resolution of conflicts within states. ...At the same time, human security reinforces the state by strengthening its legitimacy and stability (Waisová, 2003, p. 64).

Since then, Canada has been working on putting in practice those words driven by the hand of Inuit Circumpolar Council and other First Nations organisations. Additionally, in the article of the author Kanti Bajpai²⁶⁷ (2003), it is stated that the awareness of a growing world interdependence, a consequence of globalisation, is relevant in Canada's perception of human security acknowledging the transnational aspect of threats by addressing in the Human Security Paper 1999²⁶⁸, by the hand of the Canadian Foreign Minister, Lloyd Axworthy, that "the safety of the individual that is, human security, has become a new measure of global security" (p. 205; 1999, p.1).

But why consider that there might be more impact in human security of Inuit than of the Sámi? Considering how Arctic policies have been elaborated as a major difference between Canada and Finland, it can be easily affirmed that Canada has been able to improve in a considerable way its relation with Indigenous peoples as referred several times throughout this work. This contrasts with Finland's reluctance, despite its position on two regional communities (Arctic Council and European Union), in working in a cooperative way within its borders and in placing Indigenous people at the centre, meaning that the objectives cannot be met, as mentioned in introduction of the Human Development Report 1994 (p. iii). This continuity of a top-down plan that ignores local knowledge and does not map and /or identify the gaps with the Saami Council is, somehow, a barrier for assuring human security of Sámi population in Finland and enables to put in practice what is stated in official documents such as UN Charter 1948, European Convention on Human Rights 1950 and EU Charter 2000²⁶⁹. It shall be noted that even the Sámi Arctic Strategy 2019 is not cited in the Arctic Strategy 2021. According to the Handbooks reports 2009 and 2016, the human security approach combines top-down norms (include the establishment of the rule of law) with a bottom-up (democratic processes) "which support the important role of individuals and communities as actors in defining and implementing their essential freedoms". (2009, p. 10; 2016, p. 10). In the case of Canada, it was clear that:

²⁶⁷ See: Table 1, p. 216: Bajpai, K. (2003). The Idea of Human Security. *International Studies*. DOI:10.1177/002088170304000301

²⁶⁸ See ref.251

²⁶⁹ Charter of Fundamental Rights of the European Union. (2000/C 364/01). https://www.europarl.europa.eu/charter/pdf/text_en.pdf

A human security perspective builds on this logic by noting that the security of people in one part of the world depends on the security of people elsewhere. A secure and stable world order is built both from the top down, and from the bottom up. The security of states, and the maintenance of international peace and security, are ultimately constructed on the foundation of people who are secure (Human Security Paper, 1999, p.3).

This bottom-up approach involves many actors that can contribute in a positive way to mitigate and adapt (A/HRC/10/61, 2009, p.6), protect and empower (CHS, 2003) and, additionally, be *solidaire* (Vienna Declaration, 1993; Special Report, 2022). Then, it meets the idea defended by Johan Galtung that the United Nations General Assembly will be “o transmissor de normas para novas normas, propagadas a partir de baixo” (1994, p. 12). The cooperation amid different actors was already advocated in 1972 Stockholm Declaration (number 7) what is enhanced by the 2022 *Special Report* adding that it consequently depends on “the mutual trust between the two” (p. 28). A mutual trust that will lead the path to protect Indigenous peoples and their environment. And it is in the dialogue, listening to indigenous peoples’ voices who can express their concerns that inclusion also happens in society (Kirchner et al, 2022). A new knowledge is to be learnt by both parties as a consequence of the rapid changes of climate change.

Within the frame of multilateralism and cooperation work of many entities lies in the identified key strategies protection and empowerment (an empowerment already specified in the Brundtland Report 1987 and present in the CHS, 2003) and solidarity²⁷⁰ (Vienna Declaration, 1993; Special Report, 2022). Finland did not fulfil these strategies in its Arctic Strategy as it did not gave the opportunity to the Saami Council and/or Sámi people to express and present their needs, the gaps already identified in the Sámi Arctic Strategy 2019 and consequently not empowering or giving them the opportunity to contribute in the design of a document that is related to their life, dignity and rights by presenting solutions that can prevent from some predictable situations, being aware, though, that climate change and security are synonyms of uncertainty. It is, somehow, disappointing to make those statements about Finland when it is considered the booster of the AEPS. The European Arctic country has not been able, along the way, to match the two intertwined topics at the domestic level. It is clear in

²⁷⁰ See Table S1.1, p. 41, ref.246

the **Table 7** that Canada has been able to empower Inuit indigenous peoples. It is by preventing that vulnerability can be expelled. Nonetheless, Indigenous peoples do not consider themselves vulnerable because they always had the ability, capacity and resilience to adapt to nature. What made them vulnerable are the effects and impacts of climate change aside “the systemic lack of recognition and respect of our rights, our culture and the discounting of our knowledge have placed us in situations of vulnerability” (Stockholm +50, 2022, p. 1). This statement applies to Arctic Indigenous peoples.

If the litmus test is what determines if it is useful to frame an issue in human security terms as the degree to which the safety of people is at risk (Human Security Paper, 1999), then it took a while to understand that Arctic Indigenous peoples were already at risk, what in the words of Kamrul Hossain is an “ecocide of people who did not contribute to climate change” (Hossain, 2016, p. 7). Perchance, the fact that, now, the right to a healthy environment has become a universal human right, Finland might change its policies so the Saami Council can sit at the table and include Sámi population properly in the Arctic Strategies to adequately define the strategies, measures and goals to keep them safe and secure. As for Canada, it will be another tool to improve the work done so far. May the engagement of different actors, already stated in Principle I number 7 of the 1972 Stockholm Declaration, lead to the urgent action so often shouted lately.

Climate change serves as a reminder of what humanity shares: planet Earth. All nations and all people share one atmosphere (Koivurova, Duyck and Heinämäki, 2013, p. 288).

Conclusion

*Let us awaken humanity to the environmental planetary crisis.
Let us change from within, our consciousness.
Let us work together with all levels of society,
and over international borders.
(Gorbachev²⁷¹)*

*Humans clearly have succeeded in harnessing new technologies.
But humans are clearly failing, so far, to address climate change.
(Nordhaus, 2018a, p. 3)*

Inuit and Sámi Indigenous peoples are the human faces of a place considered frozen, harsh (but at the same time fragile) and far away for those who have not been able to get there. For them, who have been able to adapt to the difficult conditions since time immemorial, it is their land, their home, who they are. In this thesis master, I tried to integrate a holistic²⁷² and transversal perspective (**Figure 19**) in the trinity framework to be understood in a climate emergency, climate carnage²⁷³ and climate threat context that affects Arctic Indigenous peoples. The trinity was designed considering that the mid 90s (period where the third wave of green theory, third generation of human rights and ecosystem approach meet) allowed the intersection, correlation of complementary concepts, theories and approaches such as: ecosystem, environment and non-traditional security focused on peoples, human security approach. Understanding the trinity combination can lead to a more effective protection of the people within a sustainable development that is “pro-jobs, pro-people and pro-nature” (HDR, 1994). The Arctic region cannot be looked at as an isolated place, even it seems so, but within a global context that includes climate change and international norms. That is why this comparison work of two Arctic countries located in different continents but with two points in common - climate change and Arctic Indigenous peoples – is relevant and has showed that, even being part of the same regional organisation, the Arctic Council, they both act and address to those topics differently.

²⁷¹ This quote is from Mikhail Gorbachev that can be read in the website of the Green Cross International which organization he founded in 1993. The former president is also a Nobel Prize Laureate (1991) and passed away on 30th August 2022. (Green Cross International. <https://www.gcint.org/>).

²⁷² See: Kirchner, S. et al (2022). Towards a Holistic Cross-Border Environmental Governance in the European Arctic. Journal of Territorial and Maritime Studies, Volume 9, Number 2, Summer/Fall 2022, pp. 31–46. DOI: 10.2307/JTMS.9.2.31.

²⁷³ See ref.236

Human security and environment concerns are the bedrock of the Arctic Council, even if the former is not explicitly present with that term in official documents. Though, the actual moment created by the War in Ukraine is provoking instability and uncertainties about the future cooperation in the Arctic Council. Traditional security was consciously left out of this forum with the main goal of cooperation and multilateralism. It is a challenging time for the Arctic Council that decided to hold its functions at the beginning of the invasion and in June decided to get back to work without Russia (Chairman 2021-2023), under the designation of Arctic 7²⁷⁴. For some scholars, this critical historical moment, in which Swedish and Finnish applications to NATO are included, has consequences in the cooperation and functioning of the Arctic Council. Uncertainty remains and grows in regard of the future of this, somehow and so far, successful intergovernmental forum.

Canada and Finland are trying to find their own path, ways and means to protect Arctic Canadian and Arctic Finnish European citizens in a context where it seems it will be necessary to deal with traditional and non-traditional securities side by side. Being aware of the domestics' questions that need to be solved helps to contextualize and analyse their Arctic policies. Their relation with Indigenous peoples is a major variable, aside with climate change, on how they address those same issues, accept the additional diversity Inuit and Sámi can bring and give in an inclusive society thinking about what kind of impact states can have in safeguarding those peoples within their borders with the holistic approach of human security in their policies and agendas. By converging climate and cultural diplomacies, both countries can lead regionally (Arctic Council and European Union for Finland) and internationally.

The mid 1990s allowed a new thinking and development that was blocked by the Cold War, which period was an important turning point. Now, there is another moment that shall give the world the opportunity to develop even more as human beings if medias contribute in a positive way with environmental education / literacy (as mentioned in Principle 19, 1972 Stockholm Declaration), so that all can do their part, participate positively and understand the importance of nature for human beings.

²⁷⁴ Schreiber, M. (2022, June 8). Arctic Council nations to resume limited cooperation — without Russia. *Arctic Today*. <https://www.arctictoday.com/arctic-council-nations-to-resume-limited-cooperation-without-russia/>

(..) we are dealing with behaviour not action, or, more precisely, with half acts to overshadow reflexive behaviour that arises in response when structural stimuli are present. Through consciousness formation, the process can be reversed, behaviour becomes fully conscious action. What happens today in the environmental field is precisely this kind of consciousness formation²⁷⁵ (Galtung, 1994, p. 208).

It can also be stated that, and it is food for thought, it might not be, in the future, about categorising as liberals (often used in Canadian literature when referring to the government of Justin Trudeau), green, neoliberals²⁷⁶ or whatever one wants to call. It is undoubtedly about all being able to join for the good of the planet and mankind, a global common, in a “coalition of the world” (Guterres²⁷⁷, 2022). It is about bringing everybody (individually and collectively) together for the same purpose, a global common that is not only the Arctic but the Mother Earth²⁷⁸ upon which mankind depends on to eat, drink, breathe and live in a healthy way and with dignity. Or, as the Nobel Prize Laureate William Wordhaus writes, a climate hub is to be created in a “coalition of nations that commit to strong steps to reduce emissions along with mechanisms to penalize countries who do not participate” (2018, pp. 464-465). As a transnational issue, countries are doing harm to each other without using weapons in the climate change context.

It has been very interesting to write this work when so many events were happening at the same time (floods, heatwaves, fires and storms hitting many countries all around the world and at this specific moment those words are being written explosions in Nord stream 1 gas pipeline), many reports were released what allowed to complete and give accurate information in chapter 1; to accompany the situation and decisions of the Arctic Council in Chapter 2; and also actualise information in chapters 3 and 4 about truth and reconciliation process and inform about the newest universal right: the right to a healthy environment. The international and regional work of

²⁷⁵ Translation is mine from the Portuguese version: “(...) estamos a lidar com comportamento e não com ação ou, mais precisamente, com meios atos a fazer sombra no comportamento reflexivo que surge como resposta quando os estímulos estruturais estão presentes. Através da formação de consciência, o processo pode ser invertido, o comportamento torna-se ação plenamente consciente. O que acontece hoje no campo do ambiente é precisamente esse tipo de formação de consciência.” Portuguese version: Galtung, J. (1994). *Direitos Humanos, Uma nova perspectiva*. Instituto Piaget, p. 208

²⁷⁶ I recommend the lecture of the dialogue in the book of Johan Galtung, pp.230-234, ref.275

²⁷⁷ United Nations. (2022, September 20). The Secretary-General Address to the General Assembly. https://gadebate.un.org/sites/default/files/gastatements/77/unsq_en.pdf

²⁷⁸ See: Universal Declaration of the Rights of Mother Earth. (2010). From World People’s Conference on Climate Change and the Rights of Mother Earth, Cochabamba, Bolivia, 22 April – Earth Day 2010. https://www.rightsofmotherearth.com/files/uqd/23bc2d_ee924cccc4f6469cace7222a707d77fa.pdf

Indigenous organisations (ICC and Saami Council) and Permanent Participants, respectively, allows to have a broader spectrum in those issues. Consequently, their work, resilience, strength must be enhanced in the multilevel governance schema. Governments and big companies cannot deny anymore what is happening in a climate emergency context and a new way of doing things is emerging. There is no doubt about that.

At the beginning of the 21st century words, ideas and concepts such as: consciousness, awareness, development, sustainability, empowerment, protection and solidarity seemed to have been conceived in this new century. I guess that it has been pretty clear in the different chapters that it is not the case. For more than 50 years all of them are part the numerous official documents referred to in the four chapters that build this thesis. The numerous calls (or wake up calls²⁷⁹) from academics, scientists and Indigenous peoples were not considered for many decades. Warns since the 19th century that were not considered and calls for action that are not heard. It seems quite clear, in 2022, that there is an existing cause - effect in what concerns climate change, as mentioned in *Our Common Future*, 1987 (Brundtland report). The words of Koivurova, Duyck and Heinämäki (2013) in the chapter “Climate Change and Human Rights”, are meaningful and apply 10 years later when categorising the inaction of states who argument that they are fighting climate change, when they are not, can be seen as a “politico-legal problem” (p. 325). The just and green transition²⁸⁰ needs to be accelerated. But the geopolitical context that affects the Arctic Council and the European Union (not only the war in Ukraine but also with the elections in Italy) might be a delay in the development and transition needed.

Finally, it is expected that this work can inspire further research in many different issues that were not possible to extend in this thesis as well as contributing in helping Inuit and Sámi to be more known and respected abroad. As mentioned in the work and in the introduction, it cannot be considered a work that speaks on behalf of Inuit and Sámi. They have been able to do a wonderful job, specially at international and regional levels which is now being recognised and included in national and domestic agendas, at least in Canada. Changes take time. Both countries are the example of it.

²⁷⁹ See: Chapter 1, ref.249

²⁸⁰ See: Piccard, B. (2022, Septembre 14). Bertrand Piccard face aux changements climatiques: «Sobriété, efficience et bon sens». *Le Journal du Dimanche*. <https://www.lejdd.fr/Societe/tribune-bertrand-piccard-face-aux-changements-climatiques-sobriete-efficience-et-bon-sens-4136365>

What is missing is for Inuit and Sámi to be heard, listened to, matching commitment number 11 of *Our Common Agenda – Report of the Secretary-General* (2021). Non-indigenous peoples can learn their ancestral way of life too. One can ask now if it will be useful in the future. Maybe. But indigenous and non-indigenous might need to learn from each other because, at some point, all are acquiring new information and learning to live in a new and different context defined by nature. Hopefully, the European institutions can also be an example by calling the Saami Council to be part of decision-making on climate-change issues and human rights. This kind of initiative can provoke a positive change in Finland's action by establishing a healthy and cooperative relationship that will avoid the violation of Sámi human rights and not just follow Canada as a global and regional leader in indigenous issue. If this work can raise awareness and consciousness about those topics that are not trendy or buzzy, then a goal is achieved. It is also expected that this work can add value and allow Portuguese and European institutions to look at this region through a different lens. At the EU level, it gives the opportunity to European citizens to discover Sámi Indigenous peoples²⁸¹ as fellow citizens. In Portugal, it can allow to look ahead and include this region in its foreign and security policies.

Mankind might be living and witnessing a transformative moment where it seems that chaos reigns, and perhaps that is part of this changing process. If all can listen to each other, then it will be possible to work in a cooperative way where history, tradition and modernity meet for the good of the Arctic, Indigenous peoples, mankind and the Earth. It is a transformative moment where everybody needs to adapt, prevent and be creative. Anyone can be an actor and agent of change. The Arctic bell has been ringing unstopably.

²⁸¹ See: Staff Reporter. (2022, September 1). Netflix collaborates with International Sámi Film Institute. *Broadcastpro*. <https://www.broadcastpro.com/news/netflix-collaborates-with-international-sami-film-institute/>

Figure 19: Final conclusion



Source: done by the author

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