



**ABOUT  
GWICH'IN  
COUNCIL  
INTERNATIONAL  
(GCI)**

# OVERVIEW

Gwich'in Council  
INTERNATIONAL



- ▶ Gwich'in Council International (GCI) is proud to represent Gwich'in internationally at the Arctic Council. We want to take a moment to share some more information with you about what we're doing. This deck will cover:
  - ▶ Who We Are
  - ▶ What We're Doing
  - ▶ How to Connect with Us

Gwich'in Council  
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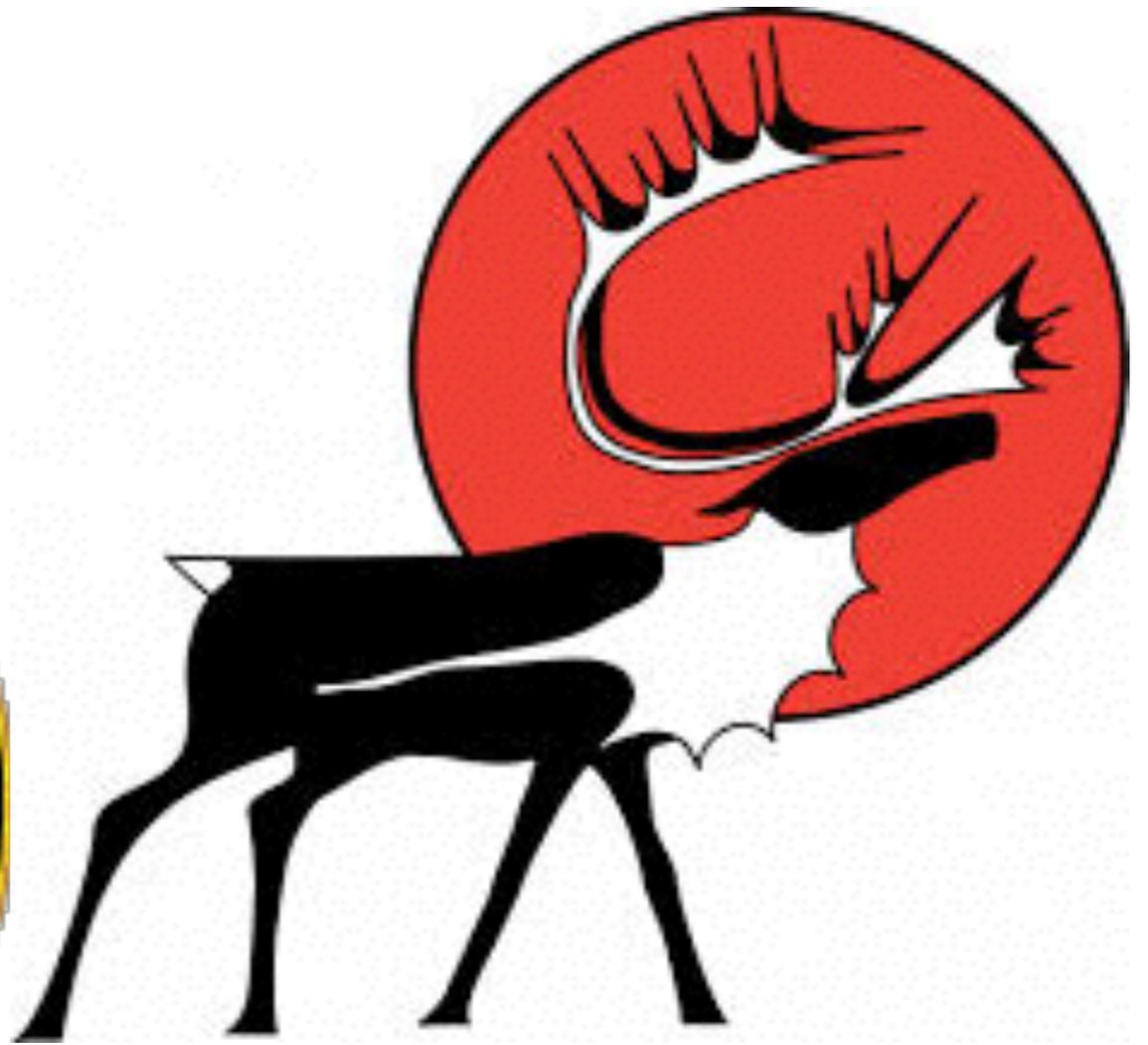
# WHO WE ARE

**GWICH'IN COUNCIL INTERNATIONAL (GCI) REPRESENTS 9,000 GWICH'IN IN THE NORTHWEST TERRITORIES (NWT), YUKON, AND ALASKA AS A PERMANENT PARTICIPANT IN THE ARCTIC COUNCIL; THE ONLY INTERNATIONAL ORGANIZATION TO GIVE INDIGENOUS PEOPLES A SEAT AT THE DECISION-MAKING TABLE ALONGSIDE NATIONAL GOVERNMENTS.**

**GCI SUPPORTS GWICH'IN BY AMPLIFYING OUR VOICE ON SUSTAINABLE DEVELOPMENT AND THE ENVIRONMENT AT THE INTERNATIONAL LEVEL TO SUPPORT RESILIENT AND HEALTHY COMMUNITIES.**

**About GCI**

# MEMBER ORGANIZATIONS



**VUNTUT  
GWITCHIN**

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## BOARD OF DIRECTORS

- ▶ Ethel Blake (Chair)
- ▶ Ed Alexander (Co-Chair)
- ▶ Paul Josie (VGFN)
- ▶ Joe Linklater (VGFN)
- ▶ Jordan Peterson (GTC)
- ▶ Sam Alexander (CATG)
- ▶ Evon Peter (CATG)

## STAFF

- ▶ Grant Sullivan  
Executive Director  
[gsullivan@gwichin.nt.ca](mailto:gsullivan@gwichin.nt.ca)

## SUPPORT

- ▶ Sara French  
Advisor  
[French.nci@gmail.com](mailto:French.nci@gmail.com)

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# WHAT WE DO AT THE ARCTIC COUNCIL



**ARCTIC COUNCIL**

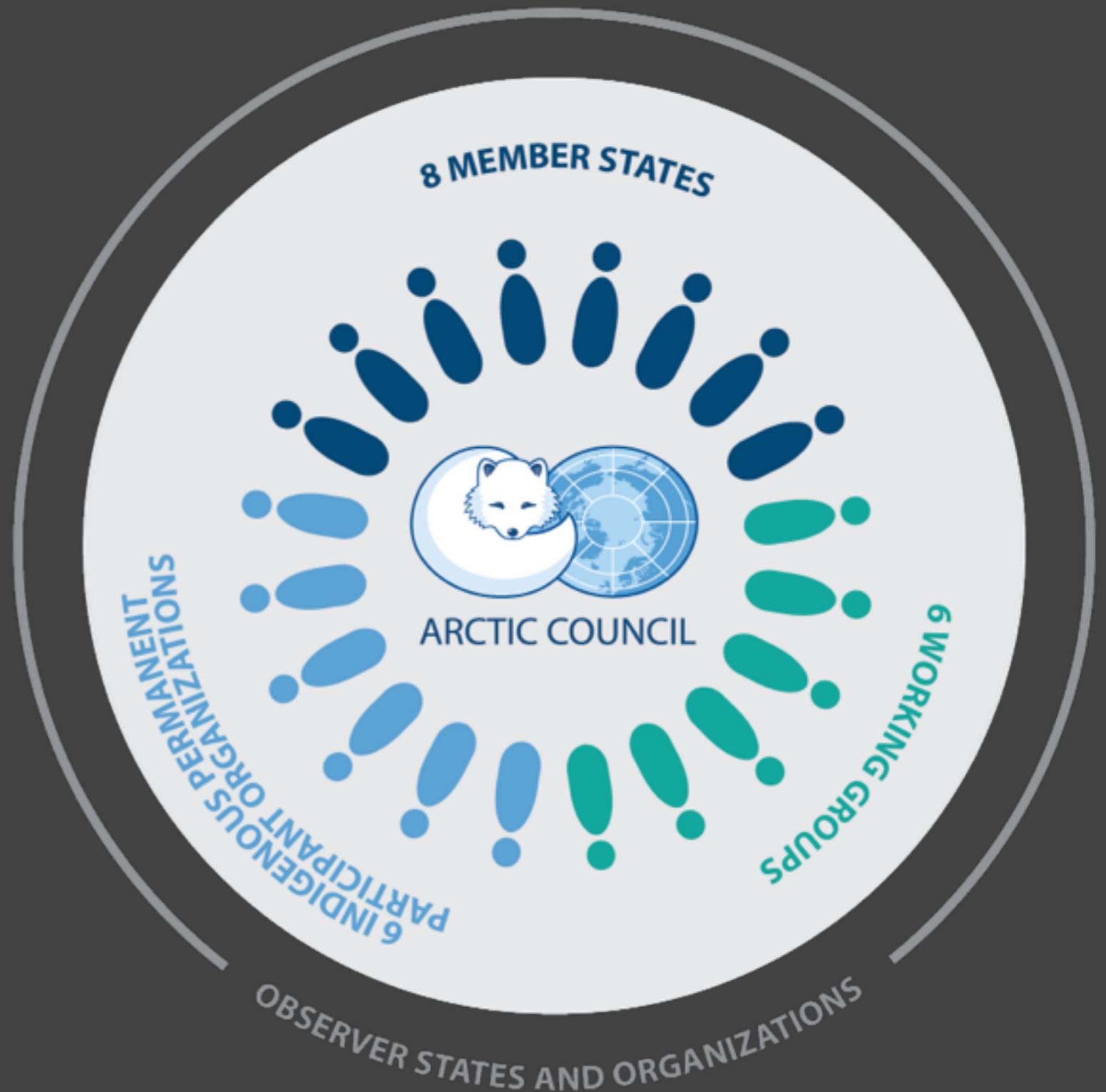
# WHAT IS THE ARCTIC COUNCIL?

- ▶ The Arctic Council is the leading intergovernmental forum promoting cooperation, coordination and interaction among the Arctic States, Arctic indigenous communities and other Arctic inhabitants on common Arctic issues, in particular on issues of sustainable development and environmental protection in the Arctic.
- ▶ To learn more about the Arctic Council go to: [www.arctic-council.org](http://www.arctic-council.org)
- ▶ Last year, the Arctic Council celebrated 20 years!



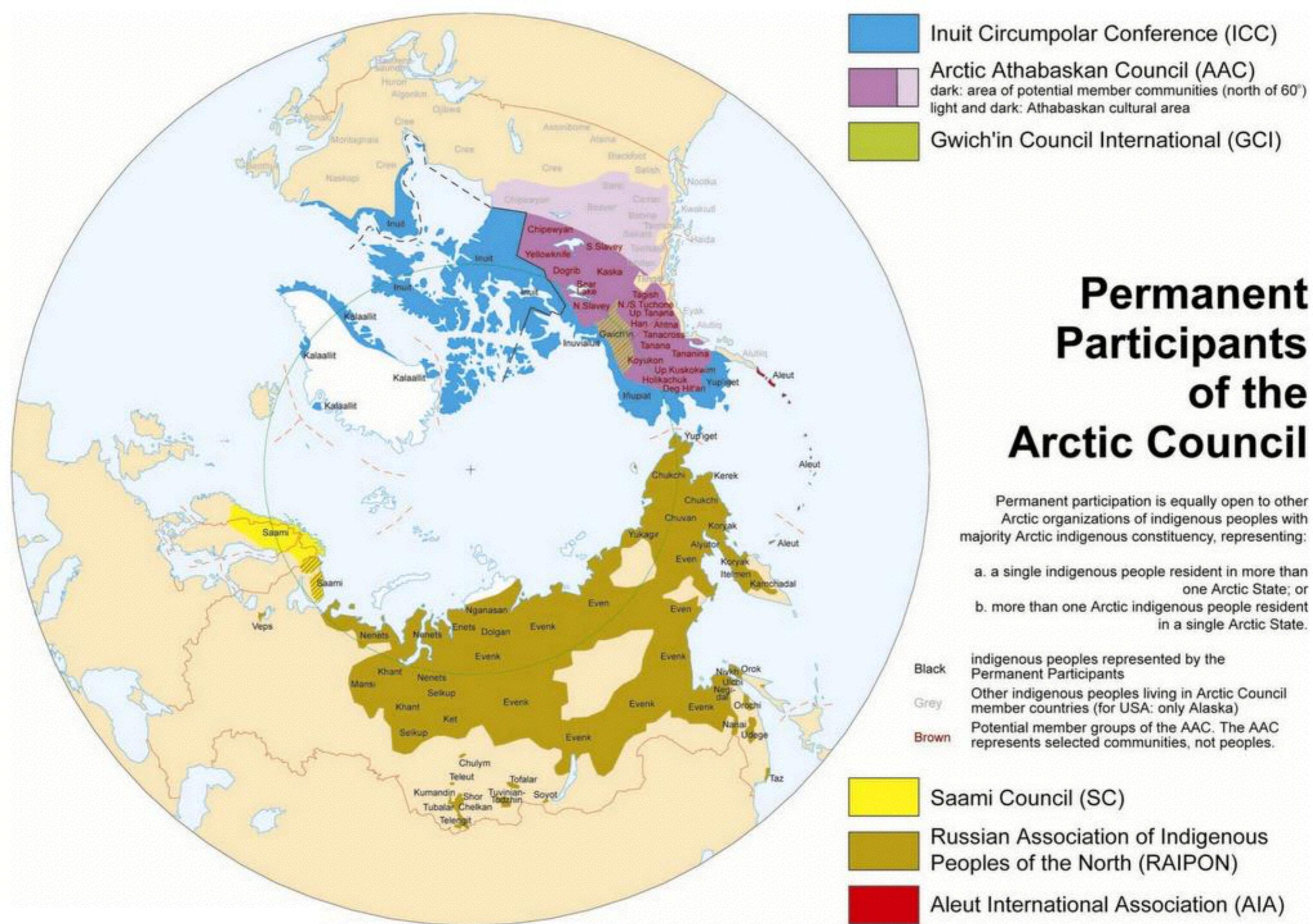
# MEMBERSHIP

- ▶ The Arctic Council is made up of 8 Member States.
- ▶ 6 Indigenous Organizations (“Permanent Participants”) participate alongside the Member States.
- ▶ Other states (like China and the UK) and NGOs (like WWF) are invited to observe.



**THE CATEGORY OF PERMANENT PARTICIPATION IS CREATED TO PROVIDE FOR ACTIVE PARTICIPATION AND FULL CONSULTATION WITH THE ARCTIC INDIGENOUS REPRESENTATIVES WITHIN THE ARCTIC COUNCIL.**

**Ottawa Declaration on the Establishment of the Arctic Council (1996)**



courtesy of Norwegian Polar Institute/W.K. Dallmann [4]

## BENEFITS OF BEING A PP

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- ▶ Participate directly in the work of the Arctic Council.
- ▶ Be a part of and have access to cutting edge research.
- ▶ Work collaboratively with other Indigenous organizations from across the Circumpolar Arctic.
- ▶ Gain access to national-level decision-makers.
- ▶ Access to the international media to raise awareness about our issues.
- ▶ Create better awareness about the Gwich'in nation internationally.
- ▶ Speak with one voice as a Gwich'in nation.



**DIRECT INVOLVEMENT IN ARCTIC COUNCIL  
ACTIVITIES THROUGH GUARANTEED  
PARTICIPATION**



# ACCESS TO DECISION-MAKERS: MEETING WITH FOREIGN MINISTERS OF THE EIGHT ARCTIC STATES





# GCI (ALASKA) REPRESENTATIVES MEET WITH U.S. SECRETARY OF STATE AND SENATOR MURKOWSKI



10th MINISTERIAL  
FAIRBANKS 2017

# GCI (CANADA) MEETING WITH MINISTER OF GLOBAL AFFAIRS CHRYSTIA FREELAND WITH ICC AND AAC

**ONE ARCTIC**  
Shared Opportunities,  
Challenges, and  
Responsibilities



# ENGAGING WITH THE INTERNATIONAL MEDIA TO RAISE AWARENESS ABOUT OUR ISSUES



# Tillerson gets earful on climate change from Arctic governments



By Rachel Waldholz, Alaska's Energy Desk | May 11, 2017

That point was made over and over again. Each Arctic nation and indigenous group had three minutes to speak and hardly any let the chance pass without mentioning climate change.

The Gwich'in Council International declared, without coordinated action, "our culture cannot survive." Finland, the incoming chair, called global warming "the main engine of change" in the region.

## US signs Arctic Council accord

Matt Buxton, mbuxton@newsminer.com May 12, 2017 Updated May 13, 2017

Groups representing the indigenous peoples of the circumpolar north, known as permanent participants on the Arctic Council, were nearly universally unified on the need to address climate change.

Ethel Blake, the chair of the Gwich'in Council International who is from the Northwest Territories, Canada, joined the other representatives in calling on the nations to seriously address the causes of climate change.

"We strongly believe that without significant, sustained and coordinated approaches to addressing the causes of the warming Arctic, our culture — linked so closely to the Porcupine caribou herd — cannot survive," Blake said.



**BRINGING GWICH'IN CULTURE TO THE ARCTIC COUNCIL  
GCI (ALASKA) BOARD MEMBER, EVON PETER  
ORGANIZED AND PARTICIPATED IN THE OPENING OF THE  
MAY 2017 FAIRBANKS MINISTERIAL MEETING**

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# THE WORK OF THE ARCTIC COUNCIL

# WORKING GROUPS

- ▶ The Arctic Council has six working groups, where the majority of the Council's work takes place.
- ▶ In the Working Groups, the Arctic Council undertakes projects and studies on common Arctic issues.
- ▶ GCI primarily participates in the:
  - ▶ Sustainable Development Working Group (SDWG), which looks at the human elements of the Arctic; and the
  - ▶ Conservation of Arctic Flora and Fauna Working Group (CAFF), which focuses on biodiversity.



Conservation of Arctic Flora and Fauna



Sustainable Development  
Working Group

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# SAMPLE OF RECENTLY COMPLETED ARCTIC COUNCIL PROJECTS

# OTTAWA TRADITIONAL KNOWLEDGE PRINCIPLES

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- ▶ The *Ottawa Declaration*, that created the Council recognizes:
  - ▶ the traditional knowledge of the indigenous people of the Arctic and their communities and tak[es] note of its importance and that of Arctic science and research to the collective understanding of the circumpolar Arctic.
- ▶ Worked collectively with the other Indigenous organizations in the Council to define how traditional knowledge should be used in its work.

**WORKING DEFINITION – TRADITIONAL KNOWLEDGE:** <sup>1</sup>

Traditional Knowledge is a systematic way of thinking and knowing that is elaborated and applied to phenomena across biological, physical, cultural and linguistic systems. Traditional Knowledge is owned by the holders of that knowledge, often collectively, and is uniquely expressed and transmitted through indigenous languages. It is a body of knowledge generated through cultural practices, lived experiences including extensive and multigenerational observations, lessons and skills. It has been developed and verified over millennia and is still developing in a living process, including knowledge acquired today and in the future, and it is passed on from generation to generation.

**PREAMBLE**

These fundamental principles on Traditional Knowledge will strengthen the Arctic Council and advance its objectives by supporting the active participation of Permanent Participants. Traditional Knowledge has been formally recognized by the Arctic Council as important to understanding the Arctic in numerous Ministerial Declarations, including the 1996 Ottawa Declaration on the establishment of the Arctic Council. The “...role of Arctic indigenous peoples and their Traditional Knowledge in the conservation and sustainable use of Arctic biological resources” was also emphasized in the Tromsø Declaration (2009). Furthermore, in 2013 the Kiruna Declaration called for the Arctic Council to “**recognize** that the use of traditional and local knowledge is essential to a sustainable future in the Arctic, and **decide** to develop recommendations to integrate traditional and local knowledge in the work of Arctic Council.” Permanent Participants represent Traditional Knowledge holders and are integral to the inclusion and use of Traditional Knowledge in the work of the Arctic Council. These fundamental principles represent the foundation for the long term vision and framework for incorporating Traditional Knowledge in Arctic Council activities.

The inclusion, promotion and use of Traditional Knowledge in the work of the Arctic Council is a collective expression of Arctic Council States in supporting the domestic and international rights, roles, and place of indigenous peoples in the circumpolar Arctic; and will address a collective need to produce information that are of use to Arctic indigenous peoples, decision makers and scientists of all cultures from a community level to international governments.

# Fundamental Principles for the Use of Traditional Knowledge in Strengthening the Work of the Arctic Council

1. The use of Traditional Knowledge is an overarching mandate of the Arctic Council and is a central commitment for implementation by the Senior Arctic Officials, Permanent Participants, and all Arctic Council Working Groups.
2. Traditional Knowledge enhances and illuminates the holistic and shared understanding of the Arctic environment which promotes and provides a more complete knowledge base for the work of the Arctic Council.
3. Recognition, respect, trust, and increased understanding between Traditional Knowledge holders, scientists, and representatives of the Arctic States are essential elements in the meaningful and effective inclusion of Traditional Knowledge in the work of the Arctic Council.
4. The inclusion, use, review, and verification of Traditional Knowledge in the work of the Arctic Council will occur at all stages of every agreed-to initiative and will be led and facilitated by the Permanent Participants. Recognizing that Permanent Participants will determine the appropriate use of Traditional Knowledge in work of Arctic Council.
5. Traditional Knowledge is the intellectual property of the indigenous knowledge holders, therefore policies and procedures for accessing data and information gathered from Traditional Knowledge holders should be developed at the appropriate ownership level, recognizing and adhering to each Permanent Participants' protocols.
6. In order to maintain the integrity of specialized information and avoid misinterpretation of Traditional Knowledge, it is crucial that evaluation, verification and communication of analyzed information be conducted by Traditional Knowledge holders with appropriate expertise, to be identified by Permanent Participants.
7. Each of the Permanent Participants represent their respective cultures, communities, peoples and Traditional Knowledge systems and holders; processes of including Traditional Knowledge in the work of the Arctic Council will respect and reflect this diversity.
8. The inclusion of Traditional Knowledge in the work of the Arctic Council requires adequate capacity and resources to address the unique needs and circumstances of the cultures, languages, communities, governance processes, and knowledge systems of Arctic indigenous peoples represented by the Permanent Participants.
9. Traditional Knowledge and science are different yet complementary systems and sources of knowledge, and when appropriately used together may generate new knowledge and may inform decision making, policy development and the work of the Arctic Council.
10. The use of Traditional Knowledge within the Arctic Council must benefit the knowledge providers and appropriately credit indigenous contributions.
11. The co-production of knowledge requires creative and culturally appropriate methodologies and technologies that use both Traditional Knowledge and science applied across all processes of knowledge creation.
12. Communication, transmission and mutual exchange of knowledge using appropriate language conveying common understanding, including strategies to communicate through indigenous languages, is critical to work of Arctic Council.
13. Recognize the need to bridge knowledge systems, including leveraging existing indigenous knowledge networks, institutions and organizations, as well as developing education strategies to broaden mutual understanding.

DOWNLOAD THE  
FULL

DOCUMENT AT:

[GWICHINCOUNCIL.  
COM/RESEARCH](http://GWICHINCOUNCIL.COM/RESEARCH)

# EALLU COOKBOOK

- ▶ This is a book about the fabulous abundance and diversity of food in the Arctic. While many think of the Arctic as a place of harsh climate and scarcity, in fact the Arctic hosts an extraordinary food culture, built on 10,000 years of knowledge, and intergenerational knowledge transfer.
- ▶ Food culture and recipes from across the Circumpolar Arctic.
- ▶ For an online copy go to: <https://oaarchive.arctic-council.org/handle/11374/1926>.

INDIGENOUS YOUTH, ARCTIC CHANGE & FOOD CULTURE  
FOOD, KNOWLEDGE AND HOW WE HAVE  
**THRIVED ON THE MARGINS**

# EALLU



AN ARCTIC COUNCIL SUSTAINABLE DEVELOPMENT WORKING GROUP  
REPORT FROM THE EALLU PROJECT





**GWICH'IN:  
CARIBOU ARE  
HALF OUR HEART**

**BY JACEY FIRTH-HAGEN**

Gwich'in are Indigenous Athabaskan Dene peoples who have inhabited the areas of the interior region of Alaska in the U.S.A, and the Northern Yukon, and Inuvik Region of the Northwest Territories, Canada; since time immemorial. Gwich'in are commonly referred to as just Gwich'in» due to the English translation being «The people of a certain area», so saying, «the Gwich'in people» would be similar to saying «the people» twice. Gwich'in are also known as *Dinjii Zhuh*, which refers to a person as a whole, rather than the area in which they inhabit. Gwich'in are known by many different names including 'the caribou people'. Today, Gwich'in are settled in 11 different communities and ten different bands across northern Alaska and Canada, still to this day practicing ancestral traditions such as hunting, fishing, trapping, moose hide tanning, and sewing. The land, animals, language, and culture are very important to us with many different organizations and initiatives aimed towards autonomy.

The Gwich'in language is considered critically endangered as approximately out of 9,000 or so Gwich'in, only 500 people still speak the language. Although the Gwich'in language is taught in the primary and secondary school system, the number of language speakers continues to decline. Organizations that exist to combat language decline include the Gwich'in Social and Cultural Institute, the Gwich'in Language Revival Campaign #SpeakGwichinToMe, and the Yukon and Alaska Native Language Centers.

As a young girl I travelled throughout the land with my father learning about the importance of the caribou (*vadzaih*), being taught how to identify animal tracks and different food sources of the caribou and being taught stories and proverbs. One such is a rite of passage for manhood in Gwich'in culture, which is when a

boy hunts his first caribou, which then must be given away and shared with community members, specifically elders. Another is that half of our Gwich'in heart is that of a caribou, as our reliance on the animal is so large, that we cannot exist without them. Gwich'in were originally a semi-nomadic people, following the caribou, which we depended on for food, shelter, clothing, tools, and weapons. My aunty vividly remembers living on the land with her grandparents for months at a time and all of her clothing being made out of caribou hides, from her shirt to her jacket to her pants, and even her toboggan, and watching her grandfather make snowshoes from caribou sinew and willows.

Other animals and plants harvested for Gwich'in sustenance were and still are big game such as moose, waterfowl such as ducks, geese and swans, as well as small game like ptarmigans, rabbits, and grouse, including an abundance of beloved berries such as cranberries, blueberries, and cloudberries. No part of an animal is ever to be wasted and there is to be no disrespect when it comes to harvesting and handling an animal, including when it comes to the care of the land.

The decline of the caribou due to over-hunting, climate change, mining exploration and development, inefficiency and or absence of harvest management and land-use planning, are all grave threats to the survival of the caribou, and therefore also us Gwich'in. Critical calving grounds inside the Arctic National Wildlife Refuge are threatened by development in Alaska.

Different caribou dishes loved and enjoyed include caribou marrow, ribs, heart, intestines, soup, stew, and dry meat (*nili gaih*). Two different recipes that I would like to share are *itsuu* (pemmican) and *nili gaih* (dry meat).

I have chosen these two dishes for their cultural and personal significance. *Itsuu* is traditionally a ceremonial dish, gifted during a period of mourning and *nili gaih* is a personal favorite of mine, prized for its taste and unique flavor. Both dishes are prepared seasonally by either men or women, and predate flour. They are also favored due to their convenience when travelling long distances.

*Itsuu* is more commonly known by the Cree word ‘pemmican’ and is a traditional Gwich’in ceremonial dish. *Itsuu* is a sweet tasting and filling comfort food and the animal fat in the dish is very sustaining. Traditionally, *Itsuu* is made with frozen caribou fat mixed with left

over caribou dry meat with local berries. A contemporary way to make *itsuu* is with boiled caribou meat, grounded up with added sugar and berries with melted margarine then formed into meatballs and frozen.

A story that I have about *itsuu* is when my uncle’s common-law partner passed away, my father gifted him *itsuu* and this was one of my first traditional Gwich’in teachings.

*Nili gaih*, or dry meat is another beloved delicacy made by slicing any wild meat (specifically caribou meat) very thinly and then drying it on a rack, turning it over periodically. Some people prefer to pound the meat to make it softer.



Dene (neighbors to the Gwich'in) people from Tulit'a hunt shúhta ɾepɛ́ (mountain caribou) during a fall hunt along the Begádeé (Keele River) in the Shúhtagot'iné Nɛ́ nɛ́ (Mackenzie Mountains) of the Northwest Territories, Canada. Shúhta ɾepɛ́ meat is cut into thin strips and air dried to create «dry meat» that can be saved and eaten later. Other parts of the caribou, including hides are also prepared for multiple uses. All photos by Jean Polfus



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# CURRENT ARCTIC COUNCIL PROJECTS

# BEST PRACTISES IN ARCTIC ENVIRONMENTAL IMPACT ASSESSMENTS

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- ▶ The objectives of the project are to:
  - ▶ Ensure that environmental considerations specific to the Arctic including social and health aspects, are explicitly addressed and incorporated into the planning, design and decision making of large-scale economic projects.
  - ▶ Identify existing good practices through sharing and learning with the aim of developing good practice recommendations for EIA in the Arctic.
  - ▶ Promote meaningful practices of public participation, especially the participation of indigenous peoples, and the integration of traditional and local knowledge in EIA within the Arctic.
  - ▶ Build a viable network of Arctic EIA actors.

# GCI CONTRIBUTIONS

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## ▶ Editorial Committee

- ▶ Adam Chamberlain is National Leader of the Team North, Aboriginal Law and Climate Change Groups and Toronto Regional Leader of the Forestry Law Group at Borden Ladner Gervais (BLG).

## ▶ Discussion Paper

- ▶ Review of Indigenous-led or driven Environmental Assessment processes according in Canada, according to a spectrum of EA frameworks (collaborative, co-managed, independent).
- ▶ Dr. Ginger Gibson at Firelight Group ([www.thefirelightgroup.com](http://www.thefirelightgroup.com))

## ARCTIC REMOTE ENERGY NETWORK ACADEMY

- ▶ Focuses on sharing knowledge and establishing professional networks related to microgrids and integration of renewable energy resources for remote Arctic communities.
- ▶ Webinars on renewable energy available free of charge at: [arena.alaska.edu](https://arena.alaska.edu).





A NEW MILESTONE:  
THE FIRST GCI-PROPOSED  
PROJECT AT THE ARCTIC  
COUNCIL!

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**ARCTIC SUSTAINABLE  
ENERGY FUTURES  
TOOLKIT**

## ABOUT THE TOOLKIT

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- ▶ The Arctic Sustainable Energy Futures Toolkit will be a print and web-based guide for communities to follow when developing their comprehensive community energy plans.
- ▶ This step-by-step toolkit will transfer knowledge using best practices, resource guides, case studies, videos, worksheets, and templated pathways to help communities create and implement their energy visions.
- ▶ Find out more at: <https://gwichincouncil.com/arctic-sustainable-energy-toolkit>

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**CONNECT WITH US**

FOLLOW US ON  
FACEBOOK  
TO STAY UP  
TO DATE WITH  
THE LATEST  
NEWS, EVENTS,  
AND  
RESEARCH



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Posts



**Gwich'in Council International**

Published by Sara French Rooke [?] · Yesterday at 09:47 ·

The [Arctic Council Working Group - Arctic Monitoring and Assessment Program \(AMAP\)](#) is looking for a new Executive Director. Check out the full posting here: <https://www.jobbnorge.no/.../executive-secretary-of-the-arcti...>

AMAP is mandated:

1. To monitor and assess the status of the Arctic region with respect to pollution and climate change issues.... [See more](#)

	<p>Executive Secretary of the Arctic Monitoring and Assessment Programme (AMAP) (139714)   AMAP – Arctic Monitoring and Assessment Programme</p> <p>JOBBNORGE.NO</p>
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**Gwich'in Council International**

Published by Sara French Rooke [?] · 15 June at 12:13 ·

Thanks to everyone for your follows, likes, and shares! Lots more information about what we are working on is available on the new and improved GCI website: <https://gwichincouncil.com>



**NEW WEBSITE: [WWW.GWICHINCOUNCIL.COM](http://WWW.GWICHINCOUNCIL.COM)**



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## OTHER ARCTIC COUNCIL-RELATED SOCIAL MEDIA ACCOUNTS TO FOLLOW

### ▶ Facebook

- ▶ @arcticcouncil
- ▶ @IndigenousPeoplesSecretariat
- ▶ @CAFFS
- ▶ @TheSaamiCouncil
- ▶ @inuitcircumpolarcouncilalaska

### ▶ Twitter

- ▶ @ArcticCouncil



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# OTHER INITIATIVES

# ORIGINAL RESEARCH ON ISSUES RELEVANT TO OUR COMMUNITIES AND THE ARCTIC COUNCIL, SUCH AS RENEWABLE ENERGY

## Diverging from DIESEL

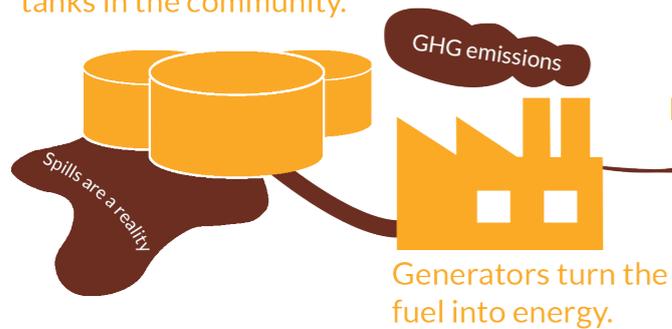
Reducing diesel reliance in Canada's off-grid communities is well within reach. A key to getting there is a fair price for energy produced by projects that reduce fuel use. *Diverging from Diesel*, a report from Gwich'in Council International, establishes the full cost of using diesel to power communities, so that a discussion on fair price can begin. The findings are illustrated here.



Fuel is shipped in by...

- Ice Road**  
Which are increasingly unreliable due to climate change.
- Airplane**  
One of the most expensive ways to get fuel.
- Boat**  
Available to coastal communities.

Fuel is stored in large tanks in the community.



Electricity is distributed to the community.

Fuel systems are:

**Expensive**  
Shipping, storage, maintenance, machine replacement and more, make fuels so expensive that utilities or governments must subsidize the cost.

**Polluting**  
Emissions from generation and transportation, fuel spills, and machine noise have environmental and community health impacts.



Communities are ready for clean energy.  
**They need a fair price**  
to make projects go.



### National Dialogue

Start a discussion on the full costing of diesel energy in Northern and remote communities to promote sustainable energy alternatives.



### Avoided Costs Formula

Establish a method of valuing the full costs of avoided diesel. The formula should be specific to each jurisdiction.

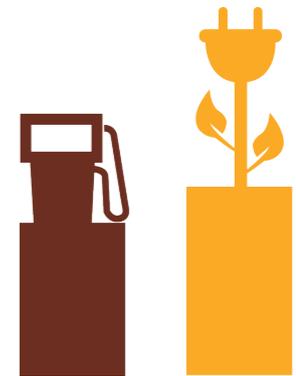
If a fair price for clean energy can make projects take off...

## What do we need to do to make it happen?



### Collaboration on Innovations

Introduce a national platform that would profile the experiences and impact of diesel alternatives.



### Proactive Procurement

Implement policies that promote the development of clean energy projects that are funded at a fair price relative to the full cost of diesel power.

With these pieces in place, a

**dramatic reduction** in diesel dependence is **POSSIBLE.**

Read the full report on [gwichin.org](http://gwichin.org)

Report commissioned by



Report prepared by



With contributions from



#### About Gwich'in Council International

Gwich'in Council International (GCI) represents 9,000 Gwich'in in the Northwest Territories, Yukon, and Alaska as a Permanent Participant in the Arctic Council; the only international organization to give Indigenous peoples a seat at the decision-making table alongside national governments. GCI supports Gwich'in by amplifying our voice on sustainable development and the environment at the international level to support resilient and healthy communities

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## THE ALGU FUND

- ▶ The Álgú Fund is a charitable foundation established under Swedish law.
- ▶ It has two components: an endowment and a project support mechanism.
- ▶ The endowment's interest will provide stable, reliable, and predictable funding on an annual basis to participating organizations to facilitate their work in support of the Arctic Council.
- ▶ The Fund launched in May 2017 and fundraising is ongoing.
- ▶ GCI acted as the Project Lead during the development stage.
- ▶ For more information see: [www.algufund.org](http://www.algufund.org).

The logo for The Álgú Fund. It features the word "The" in a blue script font, followed by "Álgú" in a large, bold, blue sans-serif font, and "FUND" in a smaller, bold, blue sans-serif font to the right. The entire logo is set against a white background within a dark grey rectangular border.

The **Álgú** FUND

# GCI BOARD MEMBER, SAM ALEXANDER WAS THE MAIN SPOKESPERSON FOR THE LAUNCH



# Blog: Arctic Council continues to defy pessimism

📅 16 May 2017   👤 Heather Exner-Pirot   💬 0 Comments   📌 Arctic Council, climate change, diplomacy, Fairbanks Declaration, INDIGENOUS PEOPLES, Rex Tillerson, Russia

It was easy to get distracted by the presence of Rex Tillerson and Sergey Lavrov in town, but the Permanent Participants also had a breakthrough last week. After two decades of struggling to more effectively contribute to the work of the Arctic Council, five of the six Permanent Participants established a capacity-building endowment to ensure more stable, predictable and reliable financial support – the [Àlgu Fund](#). Fundraising efforts are in their infancy, but an ambitious goal of securing \$30 million has been set.

For followers of Indigenous diplomacy and international relations, this is a big, and potentially precedent setting move. As appreciation grows for the legitimacy and appropriateness of including Indigenous nations in global affairs, innovative mechanisms such as the Àlgu Fund, which seeks to adequately support Indigenous participation, will become necessary.



**AECC**

ARCTIC ECONOMIC COUNCIL

**THE ARCTIC ECONOMIC COUNCIL (AEC) IS AN INDEPENDENT ORGANIZATION THAT FACILITATES ARCTIC BUSINESS-TO-BUSINESS ACTIVITIES AND RESPONSIBLE ECONOMIC DEVELOPMENT THROUGH THE SHARING OF BEST PRACTICES, TECHNOLOGICAL SOLUTIONS, STANDARDS, AND OTHER INFORMATION.**

**About the Arctic Economic Council  
For more information see:**

**[www.arcticeconomiccouncil.com](http://www.arcticeconomiccouncil.com)**



**ARCTIC ECONOMIC COUNCIL MEETING (FAIRBANKS – MAY, 2017)**

**ATTENDED BY GCI BOARD MEMBER SAM ALEXANDER AND GCI REP FROM THE GWICH'IN DEVELOPMENT CORPORATION, GEORDIE HUNGERFORD**



# **CONTACT**

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**[www.gwichincouncil.com](http://www.gwichincouncil.com)**