



Sámi allaskuvla
Sámi University College

**Biological Diversity in a Circumpolar Indigenous
Perspective
(Short title: 8j-100)**

Course description
10 credits (ESCT)

1. Course name:

Sámegilli: Biologalaš máŋggabealatvuohta dávviguovlluin álgoálbmot perspektiivas

English: Biological diversity in a circumpolar indigenous perspective

Russian: Биоразнообразии в перспективе коренных народов циркумполярного Севера

2. General facts:

Course code: 8j-100

Credits: 10 ECST

Organisation of the course: The course is organised as a combination of place-based teaching and online teaching.

3. Part of study programme

This course could be taken as part of bachelor degree programs at the Sami University College, and other universities (subject to approval).

4. Admission criteria

Applicants must fulfill the requirements for higher education entrance qualification in Norway (*nor: generell studiekompetanse*¹), and command one of the teaching languages (North Sámi, English or Russian). Knowledge of at least one indigenous language (North Sámi or any other) is an advantage.

In case of limited intake capacity, priority will be given to applicants who command an indigenous language (North Sámi or any other) *and/or* are currently enrolled in a study program leading to a degree, in Norway or abroad.

5. Teaching and examination languages

This course will be taught in English, Northern Sámi and Russian. Students may submit their coursework and examination report in any of these three languages.

6. Innhold

This course is an introductory-level course to indigenous peoples traditional knowledge and its use for conservation of biological diversity. The focus is on building a bridge between analytical and empirical approaches to traditional knowledge. The course will, on one hand, provide introduction to the academic debates on how traditional knowledge contributes to sustaining indigenous peoples societies and the role of traditional knowledge for conservation of biological diversity. On the other hand the course will provide students with practical experience in using methods to document traditional knowledge on biological diversity in a systematic and ethical manner.

7. Learning outcomes

By completion of this course the student will be able to:

Knowledge:

- *Demonstrate knowledge of the core academic approaches to traditional knowledge, indigenous knowledge and experience-based knowledge*

¹ See <http://www.samordnaopptak.no/info/english/general-requirements/> for an updated explanation of the requirements for higher education entrance qualification in Norway.

- *Demonstrate knowledge of the basic academic approaches to biological diversity.*
- *Identify the core legal and political frameworks concerning traditional knowledge and global biological diversity.*
- *Demonstrate knowledge of methodologies for documenting traditional knowledge.*

Skills:

- Use knowledge on traditional knowledge and biological diversity to document traditional knowledge in practice*
- Plan and conduct documentation of traditional knowledge through interviews and/or other methods in a systematic and ethical manner.*
- Reflect on his/her own work with documenting traditional knowledge and be able to adjust this following guidance and supervision.*

Competance:

- *have insight into ethical issues in connection with the documentation of traditional knowledge . relevant professional and ethical issues*
- *Have insight in the key professional issues surrounding documentation of traditional knowledge .*
- *can communicate the results of separate project on documentation of traditional knowledge in writing, verbally or through other relevant expressions ,*
- *Can exchange views and experiences around the documentation of traditional knowledge with others with backgrounds in the art and thereby contribute to the development of good practice.*

8. Teaching methods

The course consists of lectures, practical assignments, field-visits, seminars and independent written and oral reflections and project work.

The students will be assigned a mentor that will supervise the student though his/her independent project.

9. Course requirements

To qualify for the exam, attendance in all of the planned studie activities is a required.

This includes:

- Attendance at a two-week session in Guovdageidnu consisting of lectures, group work and on-field training sessions on documentation of traditional knowledge.
- Submission of two written assignments (500-1000 words, 1-2 pages)
- conduct an *independent project* documenting traditional knowledge relating to biodiversity. Supervision/guidance will be provided.

10. Examination

The assessment of this course is based on a oral (video) report of the student's course-project on documenting traditional knowledge (approx. 20 minutes).

Grades are awarded on a scale from A to F, where A is the best grade and F is a fail.

11. Open for private candidates?

No.

12. Quality assurance

Student evaluations of the course are gathered through evaluation-meetings (with options for written feed-back) and by distribution and collection of an evaluation-questionnaire at the end of the course. At the institutional level, the course is evaluated through analysis of student-evaluations, exam reports, examiner reports and course reports.

Course literature consists of 500 pages chosen by the course teacher together with the student.

12. Litterature

Adams, M. (2005). Beyond Yellowstone? Conservation and Indigenous rights in Australia and Sweden. Pages 127–138 in G. Cant, A. Goodall, and J. Inns, editors. *Discourses and Silences: Indigenous peoples, Risks and Resistance*. Department of Geography, University of Canterbury, Christchurch, New Zealand.

Arctic Council Permanent Participants (2015). Ottawa Traditional Knowledge Principles. Online:http://www.saamicouncil.net/fileadmin/user_upload/Documents/Eara_doku/meanttat/Ottawa_TK_Principles.pdf (Engelsk 2 s.)

Dahlström, Å. N. (2009). The Two-Way Appropriation of Indigenous Knowledge: Environmental Management Policies and the Laponia Process. *Journal of Northern Studies*(2):39–57.

Degteva, A and Nellemann, C (2013): “Nenets migration in the landscape: impacts of industrial development in Yamal peninsula, Russia”. *Pastoralism: Research, Policy and Practice* 2013, 3:15 <http://www.pastoralismjournal.com/content/3/1/15> (Engelsk 21 s.)

Eira, I. M. G., and A. K. Hætta (2015). Tradisjonell kunnskap. s. 19-49 i *Árbediehto- Guovddáš: Forslag for opprettelse av et senter for samisk tradisjonell kunnskap*. Raporta 2-2015, Sámi allaskuvla/Samisk høgskole, Kautokeino.

Eira, I. M. G., O. H. Magga, and N. I. Eira. (2010). Muohtatearpmaid sisdoallu ja geavahus. *Sámi dieđalaš áigečála* 2:3–24. (Sámegilli 22 s.)

Eira, I. M. et al. (2013). Traditional Sámi snow terminology and physical snow classification – Two ways of Knowing. In *Cold Regions Science and Technology, Volume 85*, January 2013, Pages 117-130.

Eypórsson, E., and A. E. Thuestad. (2015). Incorporating Traditional Knowledge in Environmental Impact Assessment How Can It Be Done? *Arctic Review on Law and Politics* 6(2):132–150. (Engelsk 19 s.)

Johnsen K.I, B. Alfthan, P. Tsogetsaikan and S.D. Mathiesen, Eds. (2012). *Changing Taiga: Challenges for Mongolia's Reindeer Herders*. Portraits of Transition No. 1. United

- Nations Environmental Programme (UNEP), GRID-Arendal, Norway, 2012. (translated to Mongolian.) http://www.unep.org/pdf/ChangingTaiga_scr.pdf
- Johnsen, K. I., Benjaminsen, T. A., & Eira, I. M. G. (2015). Seeing like the state or like pastoralists? Conflicting narratives on the governance of Sámi reindeer husbandry in Finnmark, Norway. *Norsk Geografisk Tidsskrift/Norwegian Journal of Geography*, 2015 <http://dx.doi.org/10.1080/00291951.2015.1033747> (Engelsk 11 s.)
- Mackenzie Valley Environmental Impact Review Board (2005). Guidelines for incorporating traditional knowledge in Environmental Impact Assessment. Online: http://www.reviewboard.ca/upload/ref_library/1247177561_MVReviewBoard_Traditional_Knowledge_Guidelines.pdf (Engelsk 42 s.)
- Magga, O. H. et al. (2011). *Reindeer herding, traditional knowledge and adaptation to climate change and loss of grazing land*. Report, International Centre for Reindeer Husbandry, Guovdageidnu. Online: <http://reindeerherding.org/wp-content/uploads/2013/06/EALAT-Final-Report.pdf> (Engelsk 76 s.)
- Mathiesen, S.D. et al. (2013). "Strategies to Enhance the Resilience of Sámi Reindeer Husbandry to Rapid Changes in the Arctic". In *Arctic Council Arctic Resilience Report (ARR), Interim report to the Arctic Council Ministerial Meeting in Kiruna, 2013*. pp 100-112. Stockholm Resilience Centre and Stockholm Environmental Institute, Sweden.
- McCarthy, J. J. et al. (2005). Climate change in the context of multiple stressors and resilience. Pages 945–988 *Arctic Climate Impact Assessment*. Cambridge University Press, Cambridge.
- Metsähallituksen luontopalvelut | Meahciráđđehusa luonddubálvalusat | Metsähallitus Natural Heritage Services Akwé: Kon -rávvagiid heiveheapmi Bátneuođđara meahcceguovllu dikšun- ja geavahanplánas / Application of Akwé: Kon Guidelines in the Management and Land Use Plan for the Hammastunturi Wilderness Area. Final Report. Online: <https://julkaisut.metsa.fi/assets/pdf/lp/Muut/AkweKonraportti2013.pdf> (English & Sámegeilli 76 s.)
- Naikanchina, A., et al. (2012): "Study on loss of grazing land in circumpolar reindeer husbandry". UNPFII Special Report submitted by Special Rapporteur Anna Naikanchina. United Nations Permanent Forum on Indigenous Issues (UNPFII), Tenth Session, New York. http://reindeerherding.org/wp-content/uploads/2013/01/UNPFII-2012-Reindeer-Husbandry_Final23Nov.pdf
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- Nordin-Jonsson, Å. 2011. Ethical guidelines for the documentation of árbediehtu, Sami traditional knowledge. Pages 97–125 *Working with Traditional Knowledge: Communities, Institutions, Information Systems, Law and Ethics*. Dieđut 1/2011. Sámi allaskuvla / Sámi University College. (Engelsk 29 s.)
- Oskal, A., Turi, J.M., Mathiesen, S.D., Burgess, P., (eds.): EALÁT reindeer herders' voice: Reindeer herding, traditional knowledge and adaptation to climate change and loss of grazing land. Report 2:2009. International Centre for Reindeer Husbandry. Fagtrykk idé as, Alta. Pages 21-25 Online: <http://reindeerherding.org/wp-content/uploads/2013/06/EALAT-Final-Report.pdf> (Engelsk 4s.)
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- Secretariat of the Convention on Biological Diversity. (2004). Akwé:Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities. Online: <https://www.cbd.int/doc/publications/akwe-brochure-en.pdf> (English 29 p.). Oversatt til Russisk: Секретариат Конвенции о биологическом разнообразии (2004 г.). Добровольные руководящие принципы Агуэй-гу проведения оценок культурных, экологических и социальных последствий предлагаемой реализации или возможного влияния проектов в местах расположения святынь, а также на землях и в акваториях, традиционно занимаемых или используемых коренными и местными общинами, <https://www.cbd.int/doc/publications/akwe-brochure-ru.pdf> (Russian 33 p.)
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Sociological, and Global Perspectives. Nordic Academic Press. Online: https://www.academia.edu/5049814/Diversifying_hegemonic_social_science_Traditional_knowledge_and_indigenous_epistemologies_in_social_research_on_Sámi_reindeer_herding (Engelsk 17 s).

Turi, E. I. & Eira, I. M. G. (2016). Bruk av tradisjonell kunnskap i miljø og areal forvaltning i Norge. Rapport. Árbodiehtu/ Sámi állaskuvla

Turi, E.I. and Keskitalo, E.C.H. (2014). Governing reindeer husbandry in western Finnmark: barriers for using traditional knowledge in local-level policy implementation. *Polar Geography* 37(3): 234-251.

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