



**ΔοΔϞ ϑβΔΓΗϞσϞ
βΠΛσϞϞϞϞ 2019-Γ
Inuit Studies Conference 2019
Congrès d'Études Inuit 2019**

**3-6 OCT. 2019
MONTRÉAL**



21st Inuit Studies Conference 21^e Congrès d'Études Inuit

October 3rd-6th, 2019 | du 3 au 6 octobre 2019
Université du Québec à Montréal
Montréal, Québec, Canada

Preliminary Programme | Programme préliminaire
(September 10, 2019 | 10 septembre 2019)

Important Notes

Preliminary Version

Please note also that this is not the final version of the schedule and that it is likely to change between now and the conference. Additional information about the venue, WiFi, getting around, sponsors, etc., will all be added to a more complete conference program.

Errors?

If you notice any important errors, please contact the organizers: inuitstudies2019@gmail.com

Exhibits, Arts & Crafts Vendors, Book Fair Publishers

We are still adding information about **exhibits, performances, artist vendors**, and the **book fair** as they become available. The deadline to request a booth at the Inuit Arts & Crafts sale or Book Fair is August 31, 2019.

Rooms

Most rooms will be added to the programme in mid-September. The conference is taking place in and around the Coeur des sciences on the Pierre-Dansereau Science Complex of the University of Quebec in Montreal. See the website for addresses and maps.

Conference Logo

Our conference logo was designed by graphic artist and designer Thomassie Mangiok.

Version française

L'horaire interactif sur le site web du congrès est disponible en français.

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Registration and Check-in

Registration

All those attending conference sessions and keynote presentations are expected to register for the conference. You can register online at the following website:

<https://sites.grenadine.uqam.ca/sites/inuitstudies2019/en/isc2019/register>

To avoid delays, please register online before arriving. Those who register last-minute cannot be guaranteed lunches for Friday, Saturday, and Sunday.

Check-in

Upon arriving at the conference, you must check-in at the registration desk to receive your name badge, meal tickets, and conference tote bag. Your name badge gives you access to the sessions. You'll need your meal tickets to get your lunches on Friday, Saturday, and Sunday.

The registration desk is located in the **Chaufferie** (CO-R700), in the Coeur des sciences and will be staffed during the following times:

- Thursday, October 3rd, 8am–3pm
- Friday, October 4th, 8am–5pm
- Saturday, October 5th, 8:30am–5pm
- Sunday, October 6th, 9am–12pm

WiFi Internet

Connect to the following network with the username and password below. You may need to accept a security certificate.

Network: Visiteurs UQAM

User: isc20191

Password: uZ5Px535

Keynote Speakers

Lisa Koperqualuk



Lisa Qiluqqi Koperqualuk was born in Puvirnituk. Raised by her grandparents Lydia and Aisa Koperqualuk, her elementary schooling was done in Nunavik. She earned a Bachelor of Arts in Political Science from Concordia University and a Master's in Anthropology from Laval University. She is the co-founder and former president of Saturviit Inuit Women's Association of Nunavik, past president of the Association of Montreal Inuit, member of the Kativik Environmental Quality Commission, and part of the Research Team of the National Inquiry into Missing and Murdered Indigenous Women and Girls. She is currently Vice-President, International Affairs, for Inuit Circumpolar Council Canada (ICC Canada).

Alethea Arnaquq-Baril



Alethea Arnaquq-Baril is an award-winning director, producer, and screenwriter of such films as *Angry Inuk* (2016), *Throat Song* (2011), *Tunniit: Retracing the Lines of Inuit Tattoos* (2010), and *Lumaqujuq: The Blind Boy and the Loon* (2009). Her most recently produced film, *The Grizzlies*, is based on the true story of a lacrosse team in Kugluktuk, Nunavut, created to combat youth suicide. Arnaquq-Baril was awarded the Canadian Meritorious Service Cross in 2017. She is also a published children's author, an Inuit traditional tattoo enthusiast, and Inuit seal hunting activist.

Dalee Sambo Dorough



Currently the Chair of the Inuit Circumpolar Council, Dr. Dalee Sambo Dorough was an Associate Professor in the Department of Political Science at the University of Alaska Anchorage, having received tenure in 2013. She has a Master of Arts in Law & Diplomacy from The Fletcher School at Tufts University (1991) and a Ph.D. from the Faculty of Law at the University of British Columbia (2002). She has a long history of advocating for human rights, including her involvement in the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).

Ruth Kaviok



Ruth Kaviok is the outgoing President of the National Inuit Youth Council (2017-19). She was the Inuktitut valedictorian of John Arnalukjuak High School in Arviat in 2016, is a graduate of Nunavut Sivuniksavut in Ottawa, was a Youth Leader for Youth Indigenize the Senate, and held an International Aboriginal Youth Internship with Canada World Youth. She won the Samara Centre for Democracy's Everyday Political Citizen Award for her work on Nunavut's climate change education.

Natan Obed



Natan Obed is the President of Inuit Tapiriit Kanatami. He is originally from Nain, the northernmost community in Labrador's Nunatsiavut region, and now lives in Ottawa. For 10 years he lived in Iqaluit, Nunavut, and worked as the Director of Social and Cultural Development for Nunavut Tunngavik Inc. He has devoted his career to working with Inuit representational organizations to improve the wellbeing of Inuit in Canada. (Source: www.itk.ca)

Aaju Peter



Aaju Peter is a lawyer, businesswoman, and activist. Member of the Order of Canada, recipient of the Queen Elizabeth II's Diamond Jubilee Medal, and activist on such topics as the Inuit seal harvest and climate change, she has been featured in such documentary films as "Angry Inuk", "Arctic Defenders", and "Tunniit: Retracing the lines of Inuit tattoos". She has performed drum dance and traditional singing across Greenland, Canada, and Europe and is also a designer of sealskin fashion. She was part of a Canadian delegation to the United Nations in The Hague to protest the European Union ban on sealskin.

Exhibits

Circumpolar Design

Patrick Evans, École de design, UQAM

Thu-Sun, Various Locations Showcasing a variety of northern design approaches from circumpolar regions, this exhibition presents a collection of 30 models made by students from UQAM's École de design in Montreal. The exhibition attempts to generate questions and discussion about northern design by comparing and contrasting both traditional and contemporary designs for northern objects, buildings and villages. The exhibition has previously travelled to Fermont, Schefferville and Kuujuaq thanks to the support of the Living in Northern Quebec research partnership as well as by UQAM's N360 Design Lab.

De la consultation à la co-création : les aérogares depuis 30 ans

Isabelle Laurier, EVOQ Architecture

Thu-Sun, Room TBA Depuis plus de trente ans, EVOQ cherche à créer une architecture à l'image des Inuit, en concevant des environnements bâtis culturellement pertinents. En identifiant les enjeux liés à la création d'une architecture significative pour les Inuit, nous avons contribué à la réappropriation de leur environnement bâti, une sorte de nordicité métissée contemporaine

Entre 1983 et 2019, s'est passée une évolution et une révolution étonnante au coeur de la réconciliation; nous avons conçu neuf aérogares au Nunavik et au Nunavut, les jalons importants d'une passionnante histoire de réappropriation culturelle par les Inuit.

Partir à la quête de leur vision afin que l'art et l'architecture conjuguent leurs efforts pour donner vie aux thèmes - souvent des symboles culturels puissants - choisis par les communautés. Les inspirations, sources de fierté, parlent de leur identité. À travers cette activité de co-création, l'architecture participe activement à ce processus où le narratif prend forme.

La trame narrative à laquelle nous donnons forme représente la vision du monde des Inuit. Chaque aérogare évoque une communauté. Nous explorons sa culture orale (histoires, légendes, protocoles, cérémonies, etc.) sa culture matérielle, sa flore, sa faune, la production de ses artistes et sa langue.

Voici une belle histoire de réconciliation.

Inuit Qaujimagatuqangit : art, architecture et savoirs ancestraux

Isabelle Laurier, EVOQ Architecture

Thu-Sun, Room TBA L'exposition est le résultat d'un concours qui a mis à contribution des artistes Inuit à la grandeur du territoire Inuit Nunangat (Nunatsiavut, Nunavik, Nunavut et Inuvialuit). Cette initiative est la première du genre dans l'histoire, somme toute récente, de l'art inuit canadien.

Appelés à soumettre une œuvre pour un projet d'intégration à l'architecture de la nouvelle Station Canadienne de Recherche dans l'Extrême-Arctique construite à Ikaluktutiak (Cambridge Bay), au Nunavut, les artistes ont créé des œuvres illustrant la contribution des savoirs ancestraux Inuit au développement des sciences et technologies de calibre mondial, toujours en utilisation, tout en mettant de l'avant la débrouillardise et l'ingéniosité (Qanuqturniq) des peuples inuit d'hier et d'aujourd'hui.

La cinquantaine de dessins et de sculptures présentés dans le cadre de cette exposition ont été réalisés par les participants du concours et se déclinent tous sous la même thématique : Honorer le génie créatif intemporel des Inuit.

En collaboration avec les artistes Inuit, les dessins à petite échelle et la sculpture soumis par les artistes ont été agrandis numériquement aux dimensions réelles de l'édifice.

Après avoir été à la Guilde pendant plus d'une année, l'exposition itinérante est présentée au Saguenay. Nous vous présenterons une partie de ce corpus.

Porter son identité : La collection Premiers Peuples

Musée McCord

Ongoing, Musée McCord (off site) L'exposition convie le public à comprendre l'importance du vêtement dans le développement, la préservation et la communication des identités sociale, culturelle, politique et spirituelle des Premières Nations, des Inuits et des Métis.

Pour les Premiers Peuples, la relation entre le vêtement et l'identité est extrêmement profonde. Au-delà de la fonction première de protection, il informe le spectateur de l'âge et du statut de l'individu, dévoile au simple coup d'oeil la nation à laquelle il appartient, rend hommage aux exploits remarquables d'une personne ou souligne le lien intime existant entre l'homme et la nature.

Réalisée en étroite collaboration avec un comité consultatif autochtone, *Porter son identité : La collection Premiers Peuples* est une invitation universelle à réfléchir sur la perception du vêtement dans sa propre affirmation identitaire. Des œuvres artistiques contemporaines, sélectionnées par la conservatrice autochtone Nadia Myre, qui explorent la notion d'identité, seront ajoutées deux fois par année à l'ensemble des pièces autochtones contenues dans la collection et présentées dans l'exposition.

Project CREATEs Circumpolar Resilience, Engagement and Action through Story: Digital stories from youth across the circumpolar north

Selma Ford, Joanna MacDonald, Sarah Cox, Jyoti Bhargava & Allison Crawford

Thu-Sun, CO-R700 Our exhibit showcases digital stories created by Arctic Indigenous youth as part of Project CREATEs, an initiative of the Sustainable Development Working Group (SDWG) under the Arctic Council. Project CREATEs - Circumpolar Resilience, Engagement and Action Through Story - engaged Arctic youth in circumpolar suicide prevention and the mental wellness efforts of the SDWG.

Between September 2018 and February 2019, Indigenous youth from across the Arctic came together during two regional workshops and one circumpolar workshop to create digital stories to share their lived experiences and ideas for action with respect to suicide and suicide prevention in their communities.

In total, 36 youth, recruited by Permanent Participant organizations of the Arctic Council, created 30 digital stories. The youths' stories revealed areas that they consider important for understanding resilience, risk factors for suicide, and for suicide prevention. Themes across stories include: Indigenous identity(ies); political and environmental risk factors; early-life adversity; and the importance of land, language, and cultural knowledge for wellness and healing.

In their stories, youth depicted anxieties and hopes for the future, demonstrating also that colonization and intergenerational trauma are not contained within the past, but also shape the future. They attested to the value of having a safe space to talk about suicide, suicide prevention, wellness and ideas for the future and valued the circumpolar network that was created, particularly their discovery of shared challenges and meaning.

SIKU.org and The Arctic Eider Society

Joel Heath, The Arctic Eider Society

Thu-Sun, CO-R700 This booth will showcase the SIKU.org online platform and mobile app so that conference participants can engage with the tools and services and learn more what the platform has to offer through a direct interactive approach. It will feature a touch screen computer connected to a flat screen TV and platform/stand all provided by the Arctic Eider Society. Additionally, we plan on showcasing eider down parkas created in support of community cottage down industry as well as artwork, copies of People of a Feather, Voices from the Bay and other items relevant to help let people know about the Arctic Eider Society and our programs.

Invitation-Only Workshops

Latitude: dialogue around a typographic press

Latitude : dialogue autour d'une presse typographique

Judith Poirier, École de design, UQAM

This workshop is **intended for Inuit** interested in letterpress printing, using Inuktitut vocabulary. Please contact Judith Poirier to request a place. Space is limited to six participants at each session and will be assigned on a first-come, first-served basis. Contact: poirier.judith@uqam.ca

Cet atelier est **destiné aux Inuits** intéressés par l'impression typographique, utilisant le vocabulaire inuktitut. Veuillez contacter Judith Poirier pour réserver. Les places sont limitées à six personnes par session et seront attribuées selon le principe du premier arrivé, premier servi. Contact : poirier.judith@uqam.ca

Labrador Inuit slipper making workshop

Vanessa and Veronica Flowers

For our workshop, approximately 12 individuals who would like to learn the art of Labrador Inuit slipper making will be selected to participate. We will show participants, step by step, how to sew their very own pair.

This workshop is closed, but the organizers will be participating in the Arts Sale. Check out their work there!

Performances

Nunavik Sivunitsavut Students

Nunavik Sivunitsavut Students

Thursday, 5:30-6:00pm, Hall Auditorium, Concordia University More details to come.

Into the Northwest Passage in Story and Song

Siqiniup Qilauta (Lynda Brown & Heidi Langille) with David Newland

Friday evening A collaborative presentation with songs and commentary to provide a different context to look at the Northwest passage. Siqiniup Qilauta does Inuit cultural performances that include: throat singing, drum dancing, games and singing traditional songs.

The name of the group, Siqiniup Qilauta roughly translates to The Sun's Drum. The name was influenced by an Inuit legend they heard about the sun. When the sun has a complete halo around it, it indicates good luck and the halo represents a drum. The group is located in Ottawa, Ontario, and has travelled nationally and internationally.

Arts Sale Vendors

The following artists and designs will be selling their creations during the Arts Sale on Thursday evening at the night market at Concordia and on Friday and Saturday at UQAM in the Chaufferie (CO-R700). This list will be updated as new information becomes available. See the Exhibitors section of the website to their Facebook pages and websites.

Peggy Andersen

Clothes and jewellery (sealskin) from Ommatikut Designs.

Karen Fleming

Sealskin jewelry, including earrings, pendants, bracelets, hair clips, and broaches.

Susan Onalik

Traditional beaded Inuit necklaces, beaded earrings, sealskin ornaments and well as framed caribou tufted art.

Vanessa Flowers

Moosehide slippers, earrings, keychains, pins, bracelets, and sealskin mitts.

Elizabeth Ujarak Appadoo

Amaaruti, spring/fall amaut, and winter amaut and potentially infant amauti.

Vickie Okpik

Parkas and accessories such as bags.

Allison Urqumia

Handmade jewellery and beadwork with sealskin.

Nicoletta Mesher

ainted crafts, seal skin, polymer clay items.

Jennifer Ullulaq

Nattilik region home made arts and crafts

Manitok Thompson

Inuit accent tops and seal skin hats

Book Fair Vendors

Nunavut Arctic College Media

<https://nacmedia.ca>

Inhabit Media

<https://inhabitmedia.com>

Nunavik Publications

<http://publicationsnunavik.com>

McGill-Queen's University Press

<https://www.mqup.ca>

Polar Horizons

<https://polarhorizons.com/en>

Fernwood Publishing

<https://fernwoodpublishing.ca>

ISER Books, Memorial University of Newfoundland

<https://www.hss.mun.ca/iserbooks/>

University of Manitoba Press

<https://uofmpress.ca>

Imaginaire du Nord

<https://www.nord.uqam.ca>

Coop UQAM

<https://www.coopuqam.com>

(The Coop table will only be open Friday 10:30AM-2:30PM and Saturday 10:30AM-2:30PM)

Session Overview

Thursday Overview

All Sessions

8:30–9:00	Continental Breakfast	SH-4800
10:30–10:45	Coffee break & Ice-breaker Activity 1: Home Sweet Home – organized by Ella Nathanael Alkiewicz	SH-4800
12:15–1:45	Lunch (on your own)	
3:15–4:00	Break – Make your way to the Opening Ceremony location	
4:00–4:30	Opening Ceremony <i>Location: DB Clarke Theatre, Pavillion Henry F. Hall Bldg, 1455 Boulevard de Maisonneuve</i>	
4:30–5:30	Keynote 1: Lisa Koperqualuk <i>Location: DB Clarke Theatre, Pavillion Henry F. Hall Bldg, 1455 Boulevard de Maisonneuve</i>	
5:30–6:00	Opening Performance: Nunavik Sivunitsavut Students <i>Location: DB Clarke Theatre, Pavillion Henry F. Hall Bldg, 1455 Boulevard de Maisonneuve</i>	
6:00–10:00	iNuit Blanche Gallery crawl, night market, and film screening. Locations and details to come!	

Parallel Sessions

	9:00–10:30	10:45–12:15	1:45–3:15
Session A	Workshop • Inuit specific strategy to end gender-based violence and promote gender equality – Maya Doyon-Hanson & Rebecca Jones	Panel • The MMIWG inquiry and its importance for Inuit across Canada – Qajaq Robinson, Violet Ford-Roy, Lisa Koperqualuk, & Looee Okalik	Panel • Inuktut as a Human Right – Aluki Kotierk & Louis Tapardjuk
Session B	Day-long Special Session • Living in Northern Quebec: issues and challenges of appropriate and meaningful living environments for Inuit communities – Geneviève Vachon & Myriam Blais		

- Session C **Panel •** Bilingual Education across the Inuit Homeland – Shelley Tulloch & Yasmine Charara
- Panel •** Profiles of Perseverance and Success in Inuit Education – Shelley Tulloch, Melanie O’Gorman, Holly Carpenter, Kevin Eetoolook, Kathy Snow, Kirk Anderson, Doris Boase, Sylvia Moore, Erin Morozoff, Alexander McAuley, Caitlyn Baikie
- Panel •** How to build a quality education-to-opportunity pipeline for youth in Nunavik – Vanessa Chaperlin & Minnie Annahatak
-
- Session D **Day-long Special Session •** Representations of Inuit people and issues in Canadian society, media and political institutions – Mathieu Landriault, Jean-François Savard & P. Whitney Lackenbauer
-
- Session E **Day-long Special Session & Workshop •** Bringing it Back: The Reclamation of Inuit Digital Collections, Archives and Knowledge – Brendan Griebel & Sean Guistini
-
- Session F **Day-long Special Session •** Gender & Development in Inuit Nunangat – Magalie Quintal-Marineau, Rebecca Kudloo, Lema Ijtemaye & Eleanor Stephenson
-
- Session G **Workshop •** Exploring Collaborative Visual Methods to Discuss Inuit Health – Jessica Penney
- Panel •** Project CREATEs - Circumpolar Resilience, Engagement and Action through Story: Digital stories from youth across the circumpolar north – Selma Ford, Joanna MacDonald, Sarah Cox, Jyoti Bhargava & Allison Crawford
- Panel •** Food Security from a Local Inuit Perspective: Program Implications – Stephan Schott, Clara Evalik, Jamie Desautels, Elizabeth Anavilok, Christine Porter & Chantal Langlois
-
- Session H **Workshop •** Building on Strengths in Naujaat: addressing communication gaps between youth and Elders – Polina Anang, Lydia Haqpi, Maria Bronson, Ellen Gordon & Nora Gottlieb
- Round Table •** Nunami Sukuijainiq “Science on the Land”: Building a community-based environmental monitoring and science education program in Nunavik – José Gérin-Lajoie
- Panel •** Inuit in POLAR Science – Crystal Qaumariaq, Bryan Vandenberg, Angulalik Pedersen & Mary Simon
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- Session I **Invitation-Only Workshop •** Labrador Inuit slipper making workshop – Vanessa Flowers & Veronica Flowers (continues each day of conference)
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- Session J **Walking Tour (10am start time) •** Pisulaurtaa! Let’s go for a walk! (2 hours; 4.5km walk) – Christopher Fletcher & Annie Pisuktie
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Friday Overview

10:45–11:45	Keynote 2: Dalee Sambo Dorough	SH-2800
11:45–1:15	Lunch (provided)	SH-4800
1:15–2:15	Keynote 3: Aaju Peter	SH-2800

	9:00–10:30	2:30-4:00	4:15–5:45
Session A	Art 1	Art 2	Art 3
Session B	Education 1	Education 2	Education 3
Session C	Health 1	Health 2	Health 3
Session D	Identity 1	Youth 1	Youth 2
Session E	Linguistics 1	Linguistics 2	Linguistics 3
Session F	Literature 1	Literature 2	Literature 3
Session G	Anthropology 1	Anthropology 2	Religion
Session H	Sea Ice	Geography 1	Animals
Session I	Food 1	Food 2	Business/Economics
Session J	Law & Justice	Politics	Research 1
Session K	Ice-breaker 2	Urban Inuit 1	Literacy
Session L	Education 4	Education 5	Education 6
Session M	*Typography workshop	*Slipper-making workshop	*Slipper-making workshop

Saturday Overview

10:45–11:45	Keynote 4: Alethea Arnaquq-Baril	SH-2800
11:45–1:15	Lunch (provided)	SH-4800
11:45–1:15	Lunchtime Round Table in Education: Paul Berger - Excellence in Inuit Teacher Education	Room TBA
1:15–2:15	Keynote 5: Ruth Kaviok	SH-2800

	9:00–10:30	2:30-4:00	4:15–5:45
Session A	Design 1	Film 1	Archives 2
Session B	Education 7	Education 8	Education 9
Session C	Health 4	Health 5	Health 6
Session D	Identity 2	Urban Inuit 2	Urban Inuit 3
Session E	Linguistics 4	Linguistics 5	Linguistics 6
Session F	Greenland 1	Greenland 2	Religion & History
Session G	Climate 1	Animals 2	Climate 2
Session H	Knowledge 1	Knowledge 2	Social Justice
Session I	Dogs 1	Dogs 2	Dogs 3
Session J	Archeology 1	Archeology 2	Archeology 3
Session K	Archives 1	Literature 4	Youth 3
Session L		*Slipper-making workshop	*Slipper-making workshop

Sunday Overview

10:45–11:45	Keynote 6: Natan Obed	SH-2800
11:45–1:15	Lunch (provided)	SH-4800
11:45–1:15	Lunchtime Round Table in Education: Jennifer Williams - An exploration of the decolonization of education	Room TBA
3:00–4:00	Plenary Panel & Farewell: Proposed Inuit Research Network and Inuit Quajimajatuqangit (IRNIQ)	SH-2800

	9:00–10:30	1:15–2:45
Session A	Art 4	Film 2
Session B	Education 10	Education 11
Session C	Architecture	Design 2
Session D	Food 3	Food 4
Session E	Linguistics 7	Linguistics 8
Session F	Health 7	Linguistics 9
Session G	Governance	Youth 4
Session H	Geography 2	Geography 3
Session I	Dogs 4	Dogs 5
Session J	Research 2	Digital Technologies
Session K	Arctic	Archives 3
Session L	*Slipper-making workshop	*Slipper-making workshop

Detailed Session Breakdowns

Thursday, October 3, 2019

Thursday Session A: Workshop and Panels on Violence, the MMIWG inquiry and Language

Room: TBA

9:00–9:30	WORKSHOP: Maya Doyon-Hanson & Rebecca Jones - Inuit specific strategy to end gender-based violence and promote gender equality
9:30–10:00	(continued)
10:00–10:30	(continued)

10:30–10:45	Coffee break & Ice-breaker activity
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10:45–11:15	PANEL: Qajaq Robinson, Violet Ford-Roy, Lisa Koperqualuk & Looee Okalik - The MMIWG inquiry and its importance for Inuit across Canada
11:15–11:45	(continued)
11:45–12:15	(continued)

12:15–1:45	Lunch (on your own)
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1:45–2:15	PANEL: Aluki Kotierk & Louis Tapardjuk - Inuktut as a Human Right
2:15–2:45	(continued)
2:45–3:15	(continued)

Thursday Session B: Thematic Session in Urban Planning

Room: CO-R500

Living in Northern Quebec: issues and challenges of appropriate and meaningful living environments for Inuit communities – organized by Geneviève Vachon & Myriam Blais

	Living in Northern Quebec 1
9:00–9:15	Olivia Ikey, Geneviève Vachon & Myriam Blais - Introductory words
9:15–9:30	David Allard-Martin - Inuit material culture: the case of municipal infrastructure in Nunavik and Greenland
9:30–9:45	Marika Vachon - Living in Nunavik: considering the housing production system through complexity
9:45–10:00	Simon Proulx - The “living” within Inuit representations: Dwelling practices in Inuit iconography
10:00–10:15	Hilda Snowball & Marie-Pierre McDonald - Nunavik Cultural Landscape

10:15–10:30	Matthew Jull - Arctic Design Group: Mediating Environments
10:30–10:45	Coffee break
	Living in Northern Quebec 2
10:45–11:00	Lola Sheppard - Nunavut Urban Futures: Spatial Practices and Territorial Tactics
11:00–11:15	Caroline Desbiens - From beloved place to collective heritage: A portrait of Nitassinan by way of the Tshishipiminu project
11:15–11:30	Elisabeth Kaine - Is an indigenous governance of collaborative research truly possible?
11:30–12:15	Harriet Burdett-Moulton - Recreation Facilities in Northern Communities (Special Presentation)
12:15–1:15	Lunch (on your own, shorter in this session) & Exhibition "Imagining : 50 projects for the North"
	Living in Northern Quebec 3
1:15–1:45	Mathieu Avarello, Myrtille Bayle, Pierre-Olivier Demeule & Élisabeth Gouin - IMAGINING: A Living in Northern Quebec retrospective by its design-research students
	Living in Northern Quebec 4
1:45–2:45	Gérard Duhaime - TBA (Special Presentation)
2:45–3:15	PANEL - Ellen Avard, Vikram Bhatt, Harriet Burdett-Moulton, Paul Parsons, Robert Sauvé, Lola Sheppard & Hilda Snowball - Visions for the future : towards truly Northern living environments

Thursday Session C: Panels and Thematic Session in Education

Room: TBA

9:00–9:30	PANEL: Bilingual Education across the Inuit Homeland – organized by Shelley Tulloch & Yasmine Charara
9:30–10:00	(continued)
10:00–10:30	(continued)
10:30–10:45	Coffee break & Ice-breaker activity
10:45–11:15	PANEL: Profiles of Perseverance and Success in Inuit Education – Shelley Tulloch, Melanie O’Gorman, Holly Carpenter, Kevin Eetoolook, Kathy Snow, Kirk Anderson, Doris Boase, Sylvia Moore, Erin Morozoff, Alexander McAuley, Caitlyn Baikie
11:15–11:45	(continued)
11:45–12:15	(continued)
12:15–1:45	Lunch (on your own)
1:45–2:15	PANEL: How to build a quality education-to-opportunity pipeline for youth in Nunavik – organized by Vanessa Chaperlin & Minnie Annahatak
2:15–2:45	(continued)
2:45–3:15	(continued)

Thursday Session D: Thematic Session in Politics & Media

Room: TBA

Representations of Inuit people and issues in Canadian society, media and political institutions – organized by Mathieu Landriault, Jean-François Savard & P. Whitney Lackenbauer

9:00–9:30	Heather Exner-Pirot - The Inuit-Crown Partnership: Implications of Inuit Reputation and Influence
9:30–10:00	Mathieu Landriault - Inuit, elected representatives and social media: How do elected representatives represent Inuit people and issues?
10:00–10:30	Jean-François Savard - Who is habilitated to speak on Inuit issues? Evidence from Canadian parliamentary commissions under the Harper and Trudeau governments
10:30–10:45	Coffee break & Ice-breaker activity
10:45–11:15	Michael Delaunay - How Internet helps Canadian Inuit in the North to be heard by the South
11:15–11:45	Julien Hocine - Arctic issues and realities through the screen – A reflection upon Inuit uses of social media
11:45–12:15	Willow Scobie - Inuit Women, Social Media, and Activism: An Analysis of (Sexually Violent) Responses to Political Engagement
12:15–1:45	Lunch (on your own)
1:45–2:15	P. Whitney Lackenbauer - Media coverage of Canadian Rangers
2:15–2:45	Nadine Fabbi - First representations/Voice of Inuit Internationally: Inuit Art
2:45–3:15	Closing discussion

Thursday Session E: Thematic Session and Workshop on Archives

Room: TBA

Bringing it Back: The Reclamation of Inuit Digital Collections, Archives and Knowledge – organized by Brendan Griebel & Sean Guistini

9:00–9:30	Brittany Bergin, Brendan Griebel and Gerald McMaster - Inuit Collections and the Virtual Platform for Indigenous Art
9:30–10:00	Brendan Griebel - The Inuit Knowledge Bank: Conceptualizing a Collective Knowledge Repository for Nunavut
10:00–10:30	Sean Gustini - The Creative Possibilities from Digital Archives: Employing New Mediums for Research, Engagement, and Accessibility
10:30–10:45	Coffee break & Ice-breaker activity
10:45–11:15	Amos Hayes - Community-driven Developments of Nunaliit
11:15–11:45	Lisa Pottie, William Huffman, Richard Laurin and Sarah Milroy - Betas and Beyond: Challenging the Model of Community Engagement with Online Collections
11:45–12:15	Manitok Thompson - Preserving Inuit Culture and Language in Canada's Arctic: A Case Study of the Inuit Broadcasting Corporation
12:15–1:45	Lunch (on your own)

1:45–2:15	Mark David Turner and Kyle Crotty - The Practice of Digital Return in Nunatsiavut
2:15–2:45	WORKSHOP: Brendan Griebel & Sean Guistini - Bringing it Back: The Reclamation of Inuit Digital Collections, Archives and Knowledge
2:45–3:15	(continued)

Thursday Session F: Thematic Session on Gender

Room: TBA

Gender & Development in Inuit Nunangat – organized by Magalie Quintal-Marineau, Rebecca Kudloo, Lema Ijtemaye & Eleanor Stephenson

9:00–9:30	Exploring gender in contemporary Inuit Nunangat - Magalie Quintal-Marineau
9:30–10:00	Inuit Women's Role in Economic Development - Rebecca Kudloo and Lema Ijtemaye
10:00–10:30	(continued)
10:30–10:45	Coffee break & Ice-breaker activity
10:45–11:15	Socio-economic indicators in the Inuit Nunangat from 1996-2016: A gender perspective - Charles-Olivier Simard and Magalie Quintal-Marineau
11:15–11:45	Mobility/Migration in Nunavik: a gender perspective - Stephanie Kootoo-Chiarelo and Sylvie Godin
11:45–12:15	Panel discussion - Magalie Quintal-Marineau, Rebecca Kudloo, Lema Ijtemaye, Charles-Olivier Simard, Magalie Quintal-Marineau, Stephanie Kootoo-Chiarelo and Sylvie Godin
12:15–1:45	Lunch (on your own)
1:45–2:15	TBA
2:15–2:45	TBA
2:45–3:15	TBA

Thursday Session G: Workshop and Panels on Health

Room: TBA

9:00–9:30	WORKSHOP: Jessica Penney - Exploring Collaborative Visual Methods to Discuss Inuit Health
9:30–10:00	(continued)
10:00–10:30	(continued)
10:30–10:45	Coffee break & Ice-breaker activity
10:45–11:15	PANEL: Selma Ford, Joanna MacDonald, Sarah Cox, Jyoti Bhargava & Allison Crawford - Project CREATeS - Circumpolar Resilience, Engagement and Action through Story: Digital stories from youth across the circumpolar north
11:15–11:45	(continued)
11:45–12:15	(continued)

12:15–1:45	Lunch (on your own)
1:45–2:15	PANEL: Stephan Schott, Clara Evalik, Jamie Desautels, Elizabeth Anavilok, Christine Porter, Chantal Langlois - Food Security from a Local Inuit Perspective: Program Implications
2:15–2:45	(continued)
2:45–3:15	(continued)

Thursday Session H: Workshop and Panels on Youth and Science

Room: TBA

9:00–9:30	WORKSHOP: Polina Anang, Lydia Haapi, Maria Bronson, Ellen Gordon & Nora Gottlieb - Building on Strengths in Naujaat: addressing communication gaps between youth and Elders
9:30–10:00	(continued)
10:00–10:30	(continued)
10:30–10:45	Coffee break & Ice-breaker activity
10:45–11:15	ROUND TABLE: José Gérin-Lajoie - Nunami Sukuijainiq “Science on the Land”: Building a community-based environmental monitoring and science education program in Nunavik
11:15–11:45	(continued)
11:45–12:15	(continued)
12:15–1:45	Lunch (on your own)
1:45–2:15	PANEL: Angela Nuliyok Rudolph - Inuit in Arctic Science
2:15–2:45	(continued)
2:45–3:15	(continued)

Thursday Session I: Invitation-only Workshop

Room: TBA

10:45–11:15	Vanessa Flowers and Veronica Flowers - Labrador Inuit slipper making workshop
11:15–11:45	(continued)
11:45–12:15	(continued)
12:15–1:45	Lunch (on your own)
1:45–2:15	Vanessa Flowers and Veronica Flowers - Labrador Inuit slipper making workshop
2:15–2:45	(continued)
2:45–3:15	(continued)

Thursday Session J: Walking Tour in Montreal

Starting Location: TBA

10:00–12:00 Christopher Fletcher & Annie Pisuktie - Pisulaurtaa! Let's go for a walk!
(4.5km walking tour in downtown Montreal)

Friday, October 4, 2019

All sessions

8:00–9:00	Continental Breakfast	SH-4800
10:30–10:45	Coffee break	SH-4800
10:45–11:45	Keynote 2: Dalee Sambo Dorough	SH-2800
11:45–1:15	Lunch (provided)	SH-4800
1:15–2:15	Keynote 3: Aaju Peter	SH-2800
2:15–2:30	Coffee break	SH-4800
4:00–4:15	Break	SH-4800

Friday Session A

Room: TBA

	Art 1: Identity
9:00–9:30	Chris Gismondi - How the Arctic Became White: Qallunaat Misrepresentation of the Arctic Landscape
9:30–10:00	Ryan Rice - Inclusive Curating
10:00–10:30	Kathryn Florence - Storying identity and Survivance through depictions of Sedna
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
	Art 2
2:30–3:00	Susan A. Kaplan, Genevieve LeMoine & Katie Donlan - Tiny Records of Inuit Life: Nunatsiavut Embroideries
3:00–3:30	Hannes Edinger - The Indigenous Arts Economy in Canada.
3:30–4:00	Michael Foor-Pessin - Inuit Art Enthusiasts: Using Facebook to Foster Tukisiqat-tautiniq
4:00–4:15	Coffee break
	Art 3
4:15–4:45	Haidee Smith Lefebvre - Indigenous Sexuality: Annie Pootoogook's Images of Inuit Erotica
4:45–5:15	Richard D. Mohr - Baker Lake Artists Today
5:15–5:45	Rozanne Enerson Junker - Inuit and the Camera: From Subject to Creator

Friday Session B

Room: TBA

Education 1: Language

9:00–9:30	Mélanie Valcin & Krystyna Slawecki - Literacy and Essential Skills Development in Inuit Nunangat: creating successful community partnerships to maximize impact
9:30–10:00	Ellen A. Ahlness & Elizabeth Wessells - How Disciplines Speak: Communication Strategies Developed from Inuktitut Language Courses
10:00–10:30	Laura Thompson - Entre francophonie et autochtonie : « Choisir » l'école franco-nunavoise pour mes enfants inuits
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
	Education 2: Intergenerational
2:30–3:00	Benoit Ariane - Intergenerational transmission in Iqitauvik and Tumiapiit Child-care centers, Nunavik, Quebec Arctic.
3:00–3:30	Heather E. McGregor & Catherine McGregor - Inuit Elder Guidance of System-wide Educational Change in Nunavut, 2003-2013
3:30–4:00	Kaviq Kaluraq & Gloria Uluqsi - Inuit Ilinniarniliriningat: Success Stories of Inuit Education from Nunavut Communities
4:00–4:15	Coffee break
	Education 3: Language
4:15–4:45	Jackson Mitchell - Learning and Teaching Inuktitut: Best Practices and Methods
4:45–5:15	Jaypeetee Arnakak, Louis-Jacques Dorais & Alana Johns - Productive truth: On the importance of oral accuracy in Inuit culture
5:15–5:45	WORKSHOP: Charmaine Okatsiak & Elizabeth Saimanakuluk Kavik - Grade K-2 Inuktitut: How Inuit kids begin academic development
5:45–6:15	(continued)

Friday Session C

Room: TBA

	Health 1
9:00–9:30	Deborah Van Dyk & Linette McElroy - Ending tuberculosis in the Inuit Nunangat
9:30–10:00	Sipporah Enuaraq - Inuusinni Aqqusaqtara: An Inuit Cancer Project
10:00–10:30	Mengxue (Ada) Wang - A new addition to the multi-disciplinary team: registered dietitians and their roles in translating evidence-based practice into culturally sensitive diabetes care in the Kivalliq region of Nunavut
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3

2:15–2:30	Coffee break
Health 2	
2:30–3:00	Naja Dyrendom Graugaard - Decolonizing Inuit Midwifery
3:00–3:30	Fabien Pernet, Annie Baron & Amélie Breton - Le Plan Clinique Régional Nunavik : l'intégration de la perspective des usagers pour une sécurisation culturelle du développement des services de santé et des services sociaux au Nunavik
3:30–4:00	Mona Belleau, Kristeen McTavish - Building Inuit self-determination in research through the implementation of the Inuit Health Survey
4:00–4:15	Coffee break
Health 3: Mental Health	
4:15–4:45	Julie Bull & Jennifer Shea - Understanding People, Place, and Culture: A NunatuKavut Inuit Mental Wellness Initiative
4:45–5:15	Andréanne Robitaille & Sarah Fraser - Collaboration in child mental health care in Nunavik : what about boundaries?
5:15–5:45	Lucie Nadeau, Sarah Fraser, Janique Jonhson-Lafleur & Jason Annahatak - Imagining continuing education, interprofessional collaboration and support in a trilingual environment: the case of Atautsikut, a community of practice in youth mental health and wellness in Nunavik.

Friday Session D

Room: TBA

Identity 1	
9:00–9:30	Regan Burden - Looking white and being Indigenous, a complicated relationship with identity
9:30–10:00	Jobie Weetaluktuk - Tukisiniq Inuit Nunanganginit Understand Inuit homelands
10:00–10:30	Jeffrey van den Scott - Inuit Places in Urban Spaces: A Musical Quest for Inuit Identity in St. John's
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
Youth 1	
2:30–3:00	Olivia Ikey - Waking the giants: Hybrid Inuit Youth of the Next Generation
3:00–3:30	Peter Berliner - From nameless whisper to social transformation: expressions of social resilience by young people in Kalaallit Nunaat (Greenland)
3:30–4:00	Fabienne Joliet, Laine Chanteloup & Thora Herrmann - L'inuititude montante de la jeunesse nunavimmiut (Nunavik, Canada)
4:00–4:15	Coffee break
Youth 2	

4:15–4:45	Natasha Lyons, Lisa Hodgetts, Jason Lau, David Stewart, Mervin Joe and Ashley Piskor - Celebrating the Innuarvik Cultural Experience: An Inuvialuit Youth & Elders Camp
4:45–5:15	Jennifer Ullulaq & Mark Stoller - More Than Just Franklin Stories: Sharing Youth Perspectives and Stories from GjoaHaven/Uqshuqtuuq
5:15–5:45	Julie Dicker - Inuit Games at the Northern Labrador Sportsmeet Competitions

Friday Session E

Room: TBA

	Linguistics 1
9:00–9:30	Louis-Jacques Dorais - The Words of the Inuit: Underlying Significations under Current Meanings
9:30–10:00	Jaypeetee Arnakak - The Narrative Mood in North Baffin
10:00–10:30	Sylvia L.R. Schreiner - When translation fails: Pinpointing “past tense” meanings with speakers of St. Lawrence Island Yupik
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
	Linguistics 2: Revitalization 1
2:30–3:00	Tocassie Burke - Promotion of Inuktitut / Uqausirmut Quviasutiarniq (celebration of language)
3:00–3:30	Susan Enuaraq - Legislation Promoting and Protecting Inuktitut in Nunavut
3:30–4:00	Saa Annie Pitsiulak - Qilaut Songwriting Contest
4:00–4:15	Coffee break
	Linguistics 3
4:15–4:45	Raigelee Alorut - Ajjigiinninnatta (Because We Are Different): Linguistic Differences Between Inuktitut and Qallunaatit, and Why It Matters
4:45–5:15	Shanley Allen, Mary Elliot - Morphological simplification in Inuktitut child-directed speech
5:15–5:45	Julien Carrier - Century of changes

Friday Session F

Room: TBA

Special Thematic Session: Inuit Literatures – organized by Keavy Martin & Daniel Chartier

	Literature 1
9:00–9:30	Renee Hulan - Voices of the Elders: Indigenous Knowledge in Literary and Visual Culture

9:30–10:00	Daniel Chartier - <i>Sila, a Greenlandic Tale about Climate Change</i> by Lana Hansen: Greenlandic Ecological Perspectives from Sila, Sedna, and Nuna Traditional Inuit Concepts
10:00–10:30	Marianne Stenbaek - Aqqaluk Lynge's poetic work
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
	Literature 2
2:30–3:00	Valerie Henitiuk - <i>Untangling the Lines: Inuit Literature and Translation Studies</i>
3:00–3:30	Mini Aodla Freeman, Aliqa Illauq, Tiffany Larter, Keavy Martin, Pitseolak Pfeiffer, Julie Rak - Inuit Authors and "Literature Development" in the Late 20th Century
3:30–4:00	(continued)
4:00–4:15	Coffee break
	Literature 3
4:15–4:45	Nelly Duvicq - 50 years of Nunavik writings : literature, community and history
4:45–5:15	BOOK LAUNCH - <i>Histoire de la littérature inuite du Nunavik</i> par Nelly Duvicq / <i>Nunavik Inuit Literary History</i> by Nelly Duvicq
5:15–5:45	(continued)
TBA	Book launch

Friday Session G

Room: TBA

	Anthropology 1
9:00–9:30	Susan Vanek - <i>Between North America and Europe: Greenland as a Hub for International Air Traffic</i>
9:30–10:00	Rebecca Goodwin, Lisa Hodgetts, Natasha Lyons, and David Stewart - <i>Stories, Objects, Gender and Memories: Using digital media to share Inuvialuit knowledge</i>
10:00–10:30	Mark Watson - <i>Rethinking the value of ethnographic research through the Montreal Nipivut radio project</i>
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
	Anthropology 2
2:30–3:00	Bianca Romagnoli - <i>Protectors of the North: The Militarization of the Canadian Rangers and Inuit Land in the North</i>

3:00–3:30	Frédéric Laugrand - Filmer le qilaniq chez les Inuit du Nunavut. Ce que permettent les ateliers de transmission intergénérationnelle des savoirs
3:30–4:00	Andrea Procter - Labrador Inuit and residential schools: Leaders for educational change
4:00–4:15	Coffee break
Religion	
4:15–4:45	Terto Ngiviu & Cunera Buijs - Understanding human–non-human relationships
4:45–5:15	Joan Dicker - Traditional Moravian Inuit Festival Celebrations in Nain, Nunatsiavut
5:15–5:45	Sharon Angnakak - Using the Concept of Aitiit to Understand Religious Movements of the early Twentieth Century in Inuit Nunangat

Friday Session H

Room: TBA

Sea Ice	
9:00–9:30	Emmelie Paquette, Gita Ljubicic, Simon Okpakok, Cheryl Johnson, Melissa Weber & Jackie Dawson - Potential Impacts of Sea ice and Ship Traffic Changes on Caribou Migratory Routes Surrounding Qikiqtaq, Nunavut
9:30–10:00	Joel Heath & Lucassie Arragutainaq - The SIKU.org platform and mobile app: social media tools and services for sea ice safety and Inuit self-determination in research and stewardship.
10:00–10:30	(continued)
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
Geography 1	
2:30–3:00	Alain Cuerrier, Courtenay Clark & Frédéric Dwyer-Samuel - Nunatsiavut, 'Our beautiful land': Inuit landscape ethnoecology in Labrador, Canada
3:00–3:30	Sarah M. Wilson - Following Stones: Navigating the Landscape in Northern Labrador
3:30–4:00	Gita J. Ljubicic & David M. Atkinson - "Caribou do not follow these lines": Considering fuzzy representation and visualization of collective Inuit knowledge in participatory mapping
4:00–4:15	Coffee break
Animals	
4:15–4:45	Christiane Drieux - Nord-ouest du Groenland: Interaction entre les chasseurs Inughuit et leurs équipages de chiens
4:45–5:15	Dominique Henri, Frankie Jean-Gagnon, Shilo Weetaltuk, Salamiva Weetaltuk, Grant Gilchrist & Mark Mallory - Inuit Knowledge about Arctic terns in Kuujuaaraapik, Nunavik

5:15–5:45 Manumina Lund Jensen - Qimmeq: Greenlandic sled dogs

Friday Session I

Room: TBA

	Food 1
9:00–9:30	Annie Lamalice, Thora Martina Herrmann, Marie-Pierre Beauvais, Sylvie Blangy, Jean-Louis Martin & Sébastien Rioux - Food sovereignty in the circumpolar north: a multiscalar analysis of the obstacles, solutions and knowledge gaps.
9:30–10:00	Nathan Cohen-Fournier, Karin Kettler, Raygan Solotki - Inuvik and Pirursiivik Greenhouses: Creating food security, local jobs and increased social interaction in our northern communities
10:00–10:30	Jacqueline Chapman & Stephan Schott - Relationships between cost of hunting and fishing with sharing practices in the Arctic community of Gjoa Haven, Nunavut.
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
	Food 2
2:30–3:00	Cassandra Elliott - Inuvialuit Cultural Life Out On the Land
3:00–3:30	Nicole Gombay - "The government of Canada is telling Inuit what to eat": putting contemporary discourses of food security in historical context
3:30–4:00	Ranjan Datta - Food insecurity in Inuit Indigenous communities experiencing rapid climate change: Toward a framework for stakeholder-based evaluation of alternative food security and mitigation strategies.
4:00–4:15	Coffee break
	Business & Economics
4:15–4:45	Elizabeth Kavik - How do you translate Economics into Inuktitut? And Inuit into economics
4:45–5:15	Anna Kim & EunJoo Koo - Languages of Enterprises in Iqaluit: Challenges and Opportunities
5:15–5:45	Javier L. Arnaut - Historical and economic legacies in Greenland: new data and persistent issues

Friday Session J

Room: TBA

	Law & Justice
9:00–9:30	Gloria Song, Nalini Vaddapalli, Maya Doyon-Hanson & Rebecca Jones - Access to Justice for Family Violence in Nunavut

9:30–10:00	Pascale Laneuville & Laëtitia Marc - Inuit women's role and knowledge within the justice system in Nunavik: towards an Inuit and feminine perspective of justice
10:00–10:30	Marie-Odile Marcotte & Leslie Emingak-Frempong - Nunavut Therapeutic Justice Program
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
	Politics
2:30–3:00	Magali Vullierme - Canadian Rangers and Junior Canadian Rangers patrols, tools of understanding and dialogue between peoples and generations
3:00–3:30	Bruce Uviluq - The past, present and future of modern treaties: from negotiation to litigation with a focus on Nunavut
3:30–4:00	Sean Robertson, Katherina Qirngnuq & Tom Kayaitok - Piquhiit, ikpiginiq, Inuit ilikuhitugangi nunalikni: Governance and the feelings for place in an Inuit normative system
4:00–4:15	Coffee break
	Research 1
4:15–4:45	Jamal Shirley, Gita Ljubicic, & Alison Perrin - How can research better serve Nunavummiut?: Assessing research trends in Nunavut
4:45–5:15	Mari Kleist - Decolonizing Research at Avanersuaq: Local knowledge and Inughuit Partnership
5:15–5:45	Katherine Wilson, Andrew Arreak & Shelly Elverum - Changing the Role of Non-Inuit Research Partners to Mobilize Inuit Self-Determination in Arctic Research: The Sikumiut Model

Friday Session K

Room: TBA

	Ice-breaker 2
9:00–9:30	Cécile de Sérigny & Marion Macé - Let's grab a coffee and create solutions
9:30–10:00	(continued)
10:00–10:30	(continued)
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
	Urban Inuit 1

2:30–3:00	Mark Watson, Nally Weetaluktuk, Annie Pisuktie, Sara Breitzkreutz, Donna Patrick - Mobilizing the Inuit radio show 'Nipivut' (Our Voice) in Montreal and Ottawa
3:00–3:30	Christopher Fletcher, Tina Pisuktie, Linda Shipaluk, Marie-Claude Lyonnais - The Qanuikkat Siqinirmiut project: progress in the first year
3:30–4:00	Helle Møller and Siddhartha Baviskar - The Strategy for Socially Marginalized Greenlanders in Denmark: Project leaders and front-line workers perspectives on impacts and outcomes
4:00–4:15	Coffee break
Literacy	
Special Thematic Session: Inuit literacy in Labrador: roots, applications and transformations — organized by Tom Gordon	
4:15–4:45	Hans J. Rollmann - Literacy and Revival: The Role of the Written and Printed Passion Narrative in Inuktitut for the Conversion of the Labrador Inuit to Christianity
4:45–5:15	Tom Gordon - Reading by Ear: Labrador Inuit Musical Literacy and Aurality
5:15–5:45	Martha MacDonald - Oral Transmission of Literacy
5:45–6:15	Mark David Turner and Nainip Tittulautingit Nain Brass Band - Historical Approaches Towards Pedagogy in the Moravian Labrador Inuit Brass Bands

Friday Session L: Thematic Session in Education

Room: TBA

Partnership Research and development in Improvement of educational situations and Teacher training in Indigenous context Perspectives: Research problems, action possibilities, and theorization — organized by Glorya Pellerin

Education 4	
9:00–9:30	Glorya Pellerin, Véronique Paul, Virginie D. de la Chevrotière, Lucy Qalingo & Elisapi Uitangak - Puvirnituk-Ivujivik-UQAT Teacher training Program co-management since 1984: Continuity and change elements
9:30–10:00	Gisèle Maheux & Véronique Paul - Co-teaching practice developed within the framework of a partnership Ivujivik-Puvirnituk-UQAT at the service of the Inuit teacher training
10:00–10:30	Segu Héctor Torres Cuevas - Revoir le profil de l'enseignant sur le territoire mapuche
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
Education 5	
2:30–3:00	Sarah Angiyou - An Inuk point of view about the Deep impact that the Europeans have on Inuit lives

3:00–3:30	Jessica Godin - The transition from a native elementary school to a non-native secondary school: the lived experience of First Nations students
3:30–4:00	Segundo Enrique Quintriqueo Millán & Katerin Elizabeth Arias Ortega - Recherche en éducation en contexte autochtone: le sens du lieu en tant que contenu éducatif mapuche
4:00–4:15	Coffee break
Education 6	
4:15–4:45	Carlo Prével & Katerin Elizabeth Arias Ortega - Intégrer l'éducation à la nordicité dans les référentiels de la formation à l'écocitoyenneté : Exploration d'enjeux d'éducation au Québec
4:45–5:15	Siaja Mangiuk, Passa Mangiuk & Virginie D. de la Chevrotière - Material availability to teach Inuktitut languages: challenges and perspectives
5:15–5:45	Glorya Pellerin - Closing of the thematic session and perspectives

Friday Session M: Invitation-only workshops

Rooms: participants will be informed of locations

9:00–9:30	33: Judith Poirier - Latitude : dialogue autour d'une presse typographique
9:30–10:00	(continued)
10:00–10:30	(continued)
10:30–10:45	Coffee break
10:45–11:45	Keynote 2
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 3
2:15–2:30	Coffee break
2:30–3:00	Vanessa Flowers and Veronica Flowers - Labrador Inuit slipper making workshop
3:00–3:30	(continued)
3:30–4:00	(continued)
4:00–4:15	Coffee break
4:15–4:45	Vanessa Flowers and Veronica Flowers - Labrador Inuit slipper making workshop
4:45–5:15	(continued)
5:15–5:45	(continued)

Saturday, October 5, 2019

All sessions

8:00–9:00	Continental Breakfast	SH-4800
10:30–10:45	Coffee break	SH-4800
10:45–11:45	Keynote 4: Alethea Arnaquq-Baril	SH-2800
11:45–1:15	Lunch (provided)	SH-4800
11:45–1:15	ROUND TABLE (over lunch): Paul Berger - Excellence in Inuit Teacher Education	Room: TBA
1:15–2:15	Keynote 5: Ruth Kaviok	SH-2800
2:15–2:30	Coffee break	SH-4800
4:00–4:15	Break	SH-4800

Saturday Session A

Room: TBA

	Design 1
9:00–9:30	Elizabeth Wessells - Re-describing Umiat in Museum Collections
9:30–10:00	ROUND TABLE: Dawn Bazely & Lisa Rankin - "Findings" as a way of connecting jewellery designers across Inuit Nunangat with each other, and the wider community with an interest in wearable art
10:00–10:30	(continued)
10:30–10:45	Coffee break
10:45–11:45	Keynote 4
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 5
2:15–2:30	Coffee break
	Film 1
2:30–3:00	Caroline Forcier Holloway - Library and Archives Canada's Northern Content Film Collection: Understanding Faces, Places and Spaces through Moving Images
3:00–3:30	Stephen Agluyak Puskas - Writing Inuit Cinema
3:30–4:00	Natalie Baird, David Poisey & Ian Mauro - Shifting our lens: Engaging youth in oceans and climate change research through participatory video
4:00–4:15	Coffee break
	Archives 2
4:15–4:45	Heather Campbell - We are Here, sharing stories through archival material
4:45–5:15	Sharon Farnel - "Promoting Understanding Between Peoples and Generations": Collaborative Development of the Inuvialuit Digital Library
5:15–5:45	Jocelyn Piirainen, Georgiana Uhlyarik & Taqralik Partridge - Collaboration is Key: A look at the Tunirrusiangit Kenojuak Ashevak and Tim Pitsiulak Exhibition

Saturday Session B

Room: TBA

	Education 7: Postsecondary
9:00–9:30	Thierry Rodon & Jean-Luc Ratel - Nunavut Postsecondary Students Pathways
9:30–10:00	PANEL: James Vandenberg & Nunavik Sivunitsavut alumni - Nunavik Sivunitsavut: Alumni perspectives
10:00–10:30	(continued)
10:30–10:45	Coffee break
10:45–11:45	Keynote 4
11:45–1:15	Lunch (provided) & ROUND TABLE: Paul Berger - Excellence in Inuit Teacher Education
1:15–2:15	Keynote 5
2:15–2:30	Coffee break
	Education 8: Primary
2:30–3:00	Nancy Henry, Hazel Ootoowak & Pam Stellick - Bridging the Gap: the Work of the Ottawa Inuit Children's Centre with school boards in Ottawa
3:00–3:30	Louise Andersen - Schoolchildren's classroom experiences in the Greenlandic primary school system
3:30–4:00	Bruce (Jane) Kiguttaq, Colette Wright & Michelle Caesar - Collaboration to improve transition of Inuit students into schools of the Ottawa-Carleton District School Board
4:00–4:15	Coffee break
	Education 9
4:15–4:45	Peesee Stephens - TBA
4:45–5:15	Kaviq Kaluraq - Inuit Qaujimajatuqangit in Elementary Life Science Education: Stories from the Kivalliq
5:15–5:45	Marika Morris - Educating Qallunaat/Kablunaat about Inuit

Saturday Session C

Room: TBA

	Health 4
9:00–9:30	Lena Egotak, Jenny Lyall, Julie-Ann Berthe, Maria Storr and Karen Bédard - Inuit Early Childhood Development in Inuit Nunangat: A Changing Landscape
9:30–10:00	Léa Plourde-Léveillé, Shirley Tagalik & Sarah Fraser - Building Relationships: The Cornerstone of Community-Academic Partnership Research with Inuit Communities
10:00–10:30	Julie Lauzière - Insights into the experience of Inuit residents in an addiction rehabilitation centre located in Southern Quebec: Preliminary results
10:30–10:45	Coffee break
10:45–11:45	Keynote 4

11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 5
2:15–2:30	Coffee break
	Health 5: Social Services
2:30–3:00	Patricia Johnston - Inuit mothers' recommendations for culturally relevant child welfare: Countering qallunaat misunderstandings
3:00–3:30	Olivia Christie Ikey Duncan & Sami Tannoury - Vers une approche plus humaniste du développement du logement social au Nunavik
3:30–4:00	Bettina Koschade - Inuit housing: Considering the idea of "home," housing rights, and wellbeing in Nunavik
4:00–4:15	Coffee break
	Health 6: Grief
4:15–4:45	Shawna Hordyk, Eva Quananack, Annie Ittoshat - The development of community-based grief support services for Inuit in Montreal and Salluit
4:45–5:15	Looee Okalik & Shawna Hordyk - Grief support for women testifying for the MMIWG commission
5:15–5:45	(continued)

Saturday Session D

Room: TBA

	Identity 2
9:00–9:30	Patricia Johnson-Castle - White As Snow: An Ethnographic Account of White Privilege and Indigeneity
9:30–10:00	Piers Kreps - Kiviuq Moves South: Social policy provision for Inuit in Southern Ontario
10:00–10:30	Jeffrey van den Scott - Inuk in the City: Musical Identity Among Nunatsiavut's Urban Inuit
10:30–10:45	Coffee break
10:45–11:45	Keynote 4
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 5
2:15–2:30	Coffee break
	Urban Inuit 2
2:30–3:00	PANEL: Stephen Puskas, Jason LeBlanc, Joshua Stribbell, Nikita Larter, Maxine Angoo, Lisa Watt, Annie Pisutkie, Tina Pisutkie, Jenna Joyce Broomfield, Amanda Kilabuk, Nicole Parsons, Jessie Kangok, Janet Evvik - Urban Inuit Realities
3:00–3:30	(continued)
3:30–4:00	(continued)
4:00–4:15	Coffee break
	Urban Inuit 3
4:15–4:45	PANEL - Urban Inuit Realities (continued)

4:45–5:15 (continued)
 5:15–5:45 (continued)

Saturday Session E

Room: TBA

	Linguistics 4
9:00–9:30	Natacha Roudeix - Biographie langagière d'une locutrice plurilingue Inuk
9:30–10:00	Pia Bailleul - Inégalités sociales et hiérarchies linguistiques au Groenland : vers une approche politique de la langue?
10:00–10:30	Jean-François Lepage - Évolution de la situation linguistique au Nunavut, 2001-2016
10:30–10:45	Coffee break
10:45–11:45	Keynote 4
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 5
2:15–2:30	Coffee break
	Linguistics 5: Standardization
2:30–3:00	Jeela Palluq-Cloutier - Inuktit Language Assessments of Nunavut Government Employees
3:00–3:30	Amie Hay - How standard is standard? Examining the standard scores of the CELF-P2 in Northern Populations of the Beaufort Delta
3:30–4:00	Taylor Ellis - Language standardisation and hegemony: linguistic norms and national politics
4:00–4:15	Coffee break
	Linguistics 6: Revitalization
4:15–4:45	Anna Berge - How language documentation and revitalization help in understanding language history, and vice versa: A case study from Unangam Tunuu (Aleut) and Sugt'stun (Pacific Coast Yupik)
4:45–5:15	Martha Arnarayak, Amie Hay & Bettina Spreng - A description of Paallirmitut for Speech Language Pathology: the beginnings
5:15–5:45	Shirley Jararuse, Alana Johns & Amos Suarak - Inuttut Ilivallianik Café: Adult Intermediate Inuttut Group

Saturday Session F

Room: TBA

	Greenland 1: Thematic Session: Understanding contemporary Greenland: Language — organized by Birgit Kleist Pederson & Rosannguaq Rossen
9:00–9:30	Naja Blytman Trondhjem - Antipassive in West Greenlandic

9:30–10:00	Kevin Rafiie - The Greenlandic school system in relation with helping children whose families are struggling with social issues
10:00–10:30	Kirsten Thisted - Mis-Communication: Developments in Danish-Greenlandic relations after the Act on Greenland Self-Government
10:30–10:45	Coffee break
10:45–11:45	Keynote 4
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 5
2:15–2:30	Coffee break
	Greenland 2: Thematic Session: Understanding contemporary Greenland: Media & Literature
2:30–3:00	Jette Rygaard - Young people as storytellers - societies in their eyes
3:00–3:30	Rosanguag Rossen - The West Greenlandic National costume on the fashion runway
3:30–4:00	Birgit Kleist Pedersen - Transcultural transgression & transformation, with focus on Greenlandic avantgarde performance
4:00–4:15	Coffee break
	Religion & History
4:15–4:45	France Rivet - John Shiwak's last resting place in Masnières, France
4:45–5:15	Kennet Pedersen & Helga Rosing - Ambivalent ambiguities: recollections of shamanism (angakkuersaarneq) in East Greenland
5:15–5:45	Greg Mitchell - Inuit-European Treaty Making in 18th Century Labrador: The Nature of the Colonizer

Saturday Session G

Room: TBA

	Climate 1
9:00–9:30	Natasha Simonee, Jayko Alooooloo, Natalie Carter, Jackie Dawson & Gita Ljubicic - Combining Inuit and Local Knowledge with Weather and Ice Forecasts for Safe Local Travel in Arctic Canada
9:30–10:00	Charlene Kippenhuck, Stanley Oliver & George Russell Jr. - Community-Based Climate Monitoring Program in NunatuKavut
10:00–10:30	Lucassie Arragutainaq & Megan Sheremata - Inuit knowledge of Indicators of Salinity Change in eastern Hudson Bay
10:30–10:45	Coffee break
10:45–11:45	Keynote 4
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 5
2:15–2:30	Coffee break
	Animals 2

2:30–3:00	Billy Archie & Chanda Turner - 34 years of learning from one another through the implementation of co-management under the Inuvialuit Final Agreement
3:00–3:30	Jason Dicker - Examining the impacts of the George River Caribou Herd hunting ban on northern Labrador Inuit: an integrated resource management perspective.
3:30–4:00	Sylvie Blangy, Niklas Labba & Mikael Pirak - A Sameby-driven research project investigating the cumulative impacts of environmental and social change on reindeer herding and the future for Saami youth
4:00–4:15	Coffee break
Climate 2	
4:15–4:45	Sheena Adams - Inuvialuktun Words for a Changing Climate
4:45–5:15	Frederic Dwyer-Samuel, Alain Cuerrier & Luise Hermanutz - Forest fires in coastal Nunatsiavut: Inuit knowledge and land use
5:15–5:45	Frankie Jean-Gagnon, Pauloosie Kasudluak, Mark Basterfield, Johnny Arnaituk, Kaitlin Breton-Honeyman & Ellen Avard - Natsiq: Ringed seal monitoring program in Nunavik

Saturday Session H

Room: TBA

Knowledge 1	
9:00–9:30	Priscilla Ferrazzi, Shirley Tagalik, Peter Christie, Joe Karetak, Kukik Baker and Louis Angalik - Using discourse analysis to identify key elements of a consensus process grounded in Inuit traditional knowledge in Canada's Arctic
9:30–10:00	Shuvinai Mike - Iviqtippalliajut: In the Process of Falling Into Place
10:00–10:30	(continued)
10:30–10:45	Coffee break
10:45–11:45	Keynote 4
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 5
2:15–2:30	Coffee break
Knowledge 2: Research	
2:30–3:00	Léa Plourde-Léveillé & Sarah Fraser - Un processus de réflexion autour du partage des savoirs
3:00–3:30	Amy Hudson & Julie Bull - Reclaiming Inuit knowledge in pursuit of self-governance: Regulating research through relationships
3:30–4:00	Marianne Stenbaek - The Importance of the Humanities for Arctic Science Research
4:00–4:15	Coffee break
Social Justice	
4:15–4:45	Hagar Idlout-Sudlovenick & Inukshuk Aksalnik - Action on the Qikiqtani Truth Commission

4:45–5:15	Jasmiini Pylkkäen - Mining, social justice, culture and environmental risk in the Kivalliq region, Nunavut: women's approaches and perspectives to fairness
5:15–5:45	Andrea Procter, Beverly Hunter, Peggy Andersen & Tracy Ann Evans-Rice - Stories of Strength and Connection: Celebrating Inuit Women's Leadership in Nunatsiavut

Saturday Session I

Room: TBA

Special Thematic Session: Relations between humans and dogs in Northern Canada: an interdisciplinary outlook (Day 1 of 2) – organized by Francis Lévesque

	Dogs 1
9:00–9:30	Robert Losey - Early Dog Sledding in the Siberian Arctic and Connections to Practices and Peoples in North America
9:30–10:00	Katherine Latham - Tracing the Origins of Dogsledding in North America: a critical review of key archaeological sites in Alaska and Western Canada
10:00–10:30	François Lévesque & Danny Baril - "They are very shy and wild": Encounters between British Royal Navy explorers and Inuit dogs, 1818-1844
10:30–10:45	Coffee break
10:45–11:45	Keynote 4
11:45–1:15	Lunch (provided)
1:15–2:15	Keynote 5
2:15–2:30	Coffee break
	Dogs 2
2:30–3:00	Danny Baril - Relations Between Royal Canadian Mounted Police Officers and Eastern Arctic Inuit During Dog Patrols, 1920-1940
3:00–3:30	Francis Lévesque - Inuit and dogs in a multicultural and (post)colonial Arctic city: an examination of dogs in Iqaluit, Nunavut (Canada)
3:30–4:00	Roxanne Blanchard-Gagné & Pamela Gross - Elders, Inuinait Knowledge Keepers, and Community Sharing: A Dog's Tale
4:00–4:15	Coffee break
	Dogs 3
4:15–4:45	Laine Chanteloup & Thora M. Herrmann - "Neither pet, nor wild": contemporary socio-cultural relationships between Inuit, Cree and dogs in Whapmagoostui-Kuujuaraapik (Nunavik, Canada)
4:45–5:15	Sarah Mediouni, Mario Brisson, Marie Rochette & André Ravel Epidemiological situation of dog bites in Nunavik-Québec (2008-2017)
5:15–5:45	(End of day discussion)

Saturday Session J

Room: TBA

Archeology 1

- 9:00–9:30 Jacinda Sinclair - Change and Persistence in Lifeways at Avertok/Hopedale, Labrador
- 9:30–10:00 Patrick C. Jolicoeur - Understanding the Material: Comparing the Ways Tuniit Used Metal (AD 500-1300)
- 10:00–10:30 Deirdre Elliott, Reuben Flowers & Nicholas Flowers - Winter Archaeology for Winter House Sites: A comparison of summer and winter archaeological site revisits

10:30–10:45 Coffee break

- 10:45–11:45 Keynote 4
- 11:45–1:15 Lunch (provided)
- 1:15–2:15 Keynote 5

2:15–2:30 Coffee break

Archeology 2

- 2:30–3:00 Ivan Carlson - Echoes of the Past: Examining Environment Change Induced by Inuit Activity in Labrador
- 3:00–3:30 Lisa K. Rankin, Laura Kelvin, Marjorie Flowers & Charlotte Wolfrey - Applying a Community-Archaeology Approach in Nunatsiavut
- 3:30–4:00 Michelle Davies, Beverly Hunter & Harriet E (Rutie) Lampe - Family History and Healing with the Hebron Family Archaeology Project

4:00–4:15 Coffee break

Archeology 3

- 4:15–4:45 Maria Lear - GPR survey of Moravian cemetery, Hopedale, Nunatsiavut
- 4:45–5:15 Pauline Knudsen - Past Climate change in the Pikialasorsuaq region, Northwest Greenland
- 5:15–5:45 William Fitzhugh & Jamie Brake - Survey Archaeology in Rigolet: New Findings

Saturday Session K

Room: TBA

Archives 1

- 9:00–9:30 PANEL: Bernadette Engelstad - Repatriating Cultural Knowledge: Museums and Communities
- 9:30–10:00 (continued)
- 10:00–10:30 (continued)

10:30–10:45 Coffee break

- 10:45–11:45 Keynote 4
- 11:45–1:15 Lunch (provided)
- 1:15–2:15 Keynote 5

2:15–2:30 Coffee break

Literature 4

2:30–3:00	WORKSHOP: Johnny Issaluk & Kelly Bushnell - Tukisiqattautiniq Through Making Literature Together
3:00–3:30	(continued)
3:30–4:00	(continued)
4:00–4:15	Coffee break
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	Youth 3
4:15–4:45	WORKSHOP: Magalie Quintal-Marineau & Natasha Blanchet-Cohen - Bridging northern and southern perspectives on Inuit youth priorities in Nunavik
4:45–5:15	(continued)
5:15–5:45	(continued)
5:45–6:15	(continued)
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Saturday Session L

Room: TBA

Invitation-only Labrador Inuit slipper making workshop

2:30–3:00	Vanessa Flowers and Veronica Flowers - Labrador Inuit slipper making workshop
3:00–3:30	(continued)
3:30–4:00	(continued)
4:00–4:15	Coffee break
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4:15–4:45	Vanessa Flowers and Veronica Flowers - Labrador Inuit slipper making workshop
4:45–5:15	(continued)
5:15–5:45	(continued)
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Sunday, October 6, 2019

All sessions

8:00–9:00	Continental Breakfast	SH-4800
10:30–10:45	Coffee break	SH-4800
10:45–11:45	Keynote 6: Natan Obed	SH-2800
11:45–1:15	Lunch (provided)	SH-4800
11:45–1:15	ROUND TABLE (over lunch): Jennifer Williams - An exploration of the decolonization of education	Room: TBA
3:00–4:00	PLENARY PANEL & FAREWELL: Heather Campbell - Proposed Inuit Research Network and Inuit Quajimajatuqangit (IRNIQ)	SH-2800

Sunday Session A

Room: TBA

	Art 4	
9:00–9:30	PANEL: Alysa Procida, Britt Gallpen, Heather Igloliorte, Blandina Makkik, Taqralik Partridge, Emily Henderson & Napatsi Folger - Supporting Inuit Leadership in the Arts at the Inuit Art Foundation	
9:30–10:00	(continued)	
10:00–10:30	(continued)	
10:30–10:45	Coffee break	
10:45–11:45	Keynote 6	
11:45–1:15	Lunch (provided)	
	Film 2	
1:15–1:45	SCREENING: Inga Hansen - In the wake of modern life, women are becoming leaders	
1:45–2:15	SCREENING: Laine Chanteloup, Thora M. Herrmann & Fabienne Joliet - Quand la jeunesse nunavimmiut prend la camera	
2:15–2:45	(continued)	

Sunday Session B

Room: TBA

	Education 10: Land-based	
9:00–9:30	Kaviq Kaluraq - Nunami Ilinniarniq: Inuit Community Control of Education through Land-based Education	
9:30–10:00	Dawn Ottereyes-Lacasse & Cynthia Lapierre - Reclaiming the way they learn: A Forest Learning project	

10:00–10:30	Heather E. McGregor - Community Building as Crucial to Northern Student Success in the 2016 Students on Ice Expedition
10:30–10:45	Coffee break
10:45–11:45	Keynote 6
11:45–1:15	Lunch (provided) & ROUND TABLE: Jennifer Williams - An exploration of the decolonization of education
Education 11: Cross-cultural	
1:15–1:45	Carol Rowan, Maaji Puutilik & Elsie Kasudluak - Nunangat Pedagogies: A strategy for encouraging understanding and dialogue between peoples, materials and environments
1:45–2:15	Ingrid Murphy - L'intégration et l'adaptation des Qallunaat en milieu scolaire au Nunavik
2:15–2:45	Emanuel Lowi - From Bystander to Ally: let's have a talk

Sunday Session C

Room: TBA

Architecture	
9:00–9:30	Carolyne Fontaine & Alicia Aragutak - Isuarsivik: Architecture for Healing
9:30–10:00	Roxanne Gauthier & Jusipi Kulula - From consultation to co-creation: the new Passenger Terminal Buildings in Nunavik
10:00–10:30	Alain Fournier, Isabelle Laurier, & Pamela Gross - Inuit Qaujimaqatuqangit: Art, Architecture and Traditional knowledge
10:30–10:45	Coffee break
10:45–11:45	Keynote 6
11:45–1:15	Lunch (provided)
Design 2	
1:15–1:45	Jamie Brake & Noah Nochasak - The Labrador Kajak: a History and a Revival
1:45–2:15	Judith Poirier & Thomassie Mangiok - Latitude : dialogue autour d'un atlas de mots dans l'espace linguistique nord-sud
2:15–2:45	(continued)

Sunday Session D

Room: TBA

Food 3	
9:00–9:30	Annie Lamalice, Alexandre Granger, Thora Martina Herrmann, Sébastien Rioux, Véronique Coxam, Marion Macé & Sylvie Blangy - Social representations of the food system in Nunavik: a glimpse into procurement strategies and human-environment relationships

9:30–10:00	James Qitsualik, Abel Tavalok, John Casselman, Bronte McPhedran, Kristy Moniz, Pranab Das, Peter van Coeverden de Groot, Iris Koch, Derek Muir, Stephan Schott & Virginia K. Walker - Nutritious and Delicious: Healthy Arctic Char as a basis for a Commercial Fishery for Gjoa Haven?
10:00–10:30	Alasie Qumaaluk, Marion Macé, Annie Lamalice, Thora Herrmann, Véronique Coxam, Géraldine Laurendeau, & Camille Lamontagne - Niqitsianit Pirursiiniq Kangirsujuaqmit (Growing healthy food in Kangirsujuaq)
10:30–10:45	Coffee break
10:45–11:45	Keynote 6
11:45–1:15	Lunch (provided)
	Food 4
1:15–1:45	Merissa Daborn, Katherina Qirngnuq & Tom Kayaitok - Accounting for Community Capacities: Food (In)Security in Kugaaruk, Nunavut
1:45–2:15	Stephan Schott, Jacqueline Chapman, Leigha McCarroll, James Qitsualik, Brent Puqiqnak, Jordon Takkiruaq - Costs and Benefits of Hunting and Fishing in Gjoa Haven, Nunavut
2:15–2:45	Valentina De Gregorio - Inuit people: from climate change challenges to food security resilience

Sunday Session E

Room: TBA

	Linguistics 7: Revitalization
9:00–9:30	Paige MacDougall, Sandy Kownak, James MacDougall and Clayton Ungun-gai - Preservation and Revitalization of Inuit Sign Language
9:30–10:00	Kumiko Murasugi and Robyn Martin - An Inuktut Language Revitalization Survey
10:00–10:30	Derek Rasmussen - Grand Theft Anglo: the English take-over of Iqaluit and the decline of Inuktut
10:30–10:45	Coffee break
10:45–11:45	Keynote 6
11:45–1:15	Lunch (provided)
	Linguistics 8: Writing
1:15–1:45	Brenda Amak&ak Putulik - In order to know where you are going, you have to know where you have been.
1:45–2:15	Chieu Nguyen, Theresa Breiner, Evan Crew & Manasa Prasad - Typing in Inuit Languages on Mobile Devices
2:15–2:45	Fatiha Sadat - Traitement Automatique du Langage Naturel et langues autochtones : enjeux et défis

Sunday Session F

Room: TBA

Health 7

- 9:00–9:30 Laury-Ann Bouchard & Sarah Fraser - Confidentialité, Communication et Pratique : une rencontre entre les Lois de la DPJ et l'adaptation culturelle
- 9:30–10:00 Tim Borlase & Martha MacDonald - The IkKaumajammik Project: Adult Drama Groups in Nunatsiavut
- 10:00–10:30 Gail Baikie - Indigenous-social-work: (De)colonizing praxis in-between world-views

10:30–10:45 Coffee break

10:45–11:45 Keynote 6

11:45–1:15 Lunch (provided)

Linguistics 9

1:15–1:45 Nora Villeneuve - TBA

1:45–2:15 Alex Stefanelli - Consonant gemination in West Greenlandic

2:15–2:45 Matthew Schuurman - Ammalu and -lu: A split-structure analysis of conjunction in Inuktitut

Sunday Session G

Room: TBA

Governance

9:00–9:30 Willow Scobie - Discursive Interventions: Consultation, Proponent Interventions and the Governance of Mining in Nunavut

9:30–10:00 Graham White & Christopher Alcantara - 'We the Labrador Inuit': Self-Government, Inuit Identity and Women's Rights in the Nunatsiavut Constitution

10:00–10:30

10:30–10:45 Coffee break

10:45–11:45 Keynote 6

11:45–1:15 Lunch (provided)

Youth 4

Recreating a place of honour and respect for young people: Insights from community driven and Inuit led environmental stewardship and curriculum development projects — organized by Jrène Rahm, Tim Anaviapik-Soucie, Kativik Ilisarniliriniq, Jackie Kidd, Vincent L'Hérault, Jonathan Pitseolak & Shirley Tagalik

1:15–1:45 Shirley Tagalik - Ujjiqsuiniq: Youth becoming skilled and capable as environmental stewards

1:45–2:15 Tim Anaviapik Soucie & Jonathan Pitseolak - Community Based Stewardship
 2:15–2:45 Kativik Ilisarniliriniq - Kativik Ilisarniliriniq's Inuit Science Education : An Inuit knowledge driven curriculum

2:45–3:15 Jackie Kidd - Building Youth Stewardship through Community-Driven Research Projects and Learning Resources

Sunday Session H

Room: TBA

	Geography 2
9:00–9:30	Kaitlin Breton-Honeyman, Mark Basterfield, Frankie Jean-Gagnon, Tommy Palliser, James May, Filip Rakic & Chris Furgal - Inuit knowledge of polar bear and co-management in Nunavik
9:30–10:00	Dominique Henri, Aupaa Irvok, Natalie A. Carter, Vicky Johnston, Paul A. Smith, Arviat Project Management Committee, Coral Harbour Project Management Committee - The Kangut Project: knowledge mobilization to support light goose co-management and Inuit self-determination
10:00–10:30	Daniel Dumas - Problematic Postage: Canada's Claim to the North through a Stamp
10:30–10:45	Coffee break
10:45–11:45	Keynote 6
11:45–1:15	Lunch (provided)
	Geography 3: Mapping
1:15–1:45	Amos Hayes - Community-driven Developments of Nunaliit
1:45–2:15	Kurt Moller Pedersen - Mapping Greenland from Air Planes in 1925.
2:15–2:45	Natalie Carter, Jackie Dawson, Natasha Simonee, Shirley Tagalik & Gita Ljubicic - Benefits and lessons learned from conducting community-based mapping research in Inuit Nunangat

Sunday Session I

Room: TBA

Special Thematic Session: Relations between humans and dogs in Northern Canada: an interdisciplinary outlook (Day 2 of 2)

	Dogs 4
9:00–9:30	Géraldine-G. Gouin, Cécile Aenishaenslin, Francis Lévesque & André Ravel - At-risk interaction of children and dogs in Kuujjuaq (Nunavik)
9:30–10:00	Johanne Saint-Charles, Cécile Aenishaenslin, Audrey Simon, Francis Lévesque & André Ravel - Tackling the complexity of the "dog situation" in the North: challenges and pathways to success
10:00–10:30	Patricia Brunet - Cultural dynamics and social representations of dogs in the Nordic village of Kuujjuaq (Nunavik)
10:30–10:45	Coffee break
10:45–11:45	Keynote 6
11:45–1:15	Lunch (provided)
	Dogs 5
1:15–1:45	ROUND TABLE: Cécile Aenishaenslin & Audrey Simon - One Health / Eco-health approaches in research on the dog-Inuit interface: Unmet challenges and ways forward
1:45–2:15	(continued)

2:15–2:45 (continued)
 2:45–3:15 (continued)

Sunday Session J

Room: TBA

9:00–9:30	Research 2 ROUND TABLE: Nunatsiavut Government, Makivik Corporation, Nunavut Tunngavik Inc., the Inuvialuit Regional Corporation, Inuit Circumpolar Council – Canada, Pauktuutit Inuit Women of Canada, the National Inuit Youth Council, and Inuit Tapiriit Kanatami - Inuit self-determined research: roundtable on the national Inuit strategy on research (NISR) in action
9:30–10:00	(continued)
10:00–10:30	(continued)
10:30–10:45	Coffee break
10:45–11:45	Keynote 6
11:45–1:15	Lunch (provided)
	Digital Technology Special Thematic Session: Alexander Castleton - Inuit & digital technology: Building Community Identity & Pride
1:15–1:45	Michael Delaunay - How and why has the Internet become central to the daily lives of Inuit people?
1:45–2:15	Pitseolak Pfeifer - Inuit Resurgence and Resistance thru Social Media
2:15–2:45	Laura Dunn - It in moderation? Examining the role of group administrators in the Facebook group Cambridge Bay News
2:45–3:15	Alexander Castleton - Inuit, Facebook and Identity: challenges and opportunities

Sunday Session K

Room: TBA

9:00–9:30	Arctic Daniela Tommasini - The Arctic as emotional space. Representations, images and expectations from the tourists and from the local population.
9:30–10:00	Daniela Tommasini - Chinese tourists visiting the Arctic: places, peoples and traditions
10:00–10:30	Michael Knüppel - H. Megiser's "Septentrio Novantiquus" and its meaning for early Arctic ethnography
10:30–10:45	Coffee break
10:45–11:45	Keynote 6
11:45–1:15	Lunch (provided)
	Archives 3

1:15–1:45	WORKSHOP: Anita Kora & Mark David Turner - Starting the big conversation: a gathering about Inuit archives
1:45–2:15	(continued)
2:15–2:45	(continued)
2:45–3:15	(continued)

Sunday Session L

Room: TBA

Invitation-only Labrador Inuit slipper making workshop

9:00–9:30	Vanessa Flowers and Veronica Flowers - Labrador Inuit slipper making workshop
9:30–10:00	(continued)
10:00–10:30	(continued)
10:30–10:45	Coffee break
10:45–11:45	Keynote 6
11:45–1:15	Lunch (provided)
1:15–1:45	Vanessa Flowers and Veronica Flowers - Labrador Inuit slipper making workshop
1:45–2:15	(continued)
2:15–2:45	(continued)

Abstracts | Résumés

Below are the conference abstracts organized alphabetically by title. | Vous trouverez ci-dessous les résumés par ordre alphabétique des titres.

34 years of learning from one another through the implementation of co-management under the Inuvialuit Final Agreement **Billy Archie & Chanda Turner**

The Inuvialuit Final Agreement (IFA) established a robust and adaptive co-management framework for wildlife management and research that has been in practice for over 35 years. The Inuvialuit Game Council, which represents the collective Inuvialuit interest in wildlife, has been working with government and academic institutions over this time to ensure that communities and Inuvialuit boards are meaningfully engaged in research and management in the region. The IFA explicitly calls for 'the relevant knowledge and experience of both the Inuvialuit and the scientific communities [to] be employed in order to achieve conservation,' which requires harvesters, Inuvialuit traditional and local knowledge holders, co-management boards, regional organizations, academic and other research institutions, and governments all be at decision-making tables. Community involvement is pivotal in ensuring the success of wildlife research projects, especially around highly valued and respected wildlife resources. We will review case studies to explore the range of strategies used by the co-management system for Inuvialuit to provide direction and their traditional knowledge in a respectful and culturally empowered manner. We will also discuss strategies the Inuvialuit employ to address threats to their opportunity to harvest and manage the wildlife in the ISR, often due to external pressures, such as animal rights interests, and climate change. The Inuvialuit have acquired a rich perspective on the challenges and successes of knowledge and power sharing among different ways of knowing through the processes of co-management. We will share best practices and lessons learned over the last 35 years.

50 years of Nunavik writings : literature, community and history **Nelly Duvicq**

The literary field is a structured, relatively autonomous space in which forces form a network. Written literature in Nunavik poses a challenge to literary studies for a number of reasons: first, because it was written in three languages (Inuktitut, English and French), and then because it developed on the margins of Canadian and Quebec literatures while being intimately linked to other Inuit literatures. Also, a large majority the texts are difficult to access, scattered in dozens of magazines or published in monographs, but out of print. In these conditions, to fulfill the purpose of a literary history, several questions of methodology arise. The first is who? Who writes Nunavik literature? The figure of the writer is at the center of this story, the questions what and how become subsidiary questions although significant. But when it comes to tell the history

of this literature, the essential question is how to build the narration of the forces that support this cultural and literary field in an ethical and responsible way.

A European Marriage Pattern in the Arctic? Historical Marriage Trends in Colonial Greenland

Javier L. Arnaut

During the early-modern period, women in Western European countries began to marry at an older age. This historical observation is known as the (Western) European Marriage Pattern (EMP). As a result, the position and agency of women arose by enhancing human capital formation and by encouraging women and girls access to wage labor. These developments coincided with the arrival of Christian missionaries to colonized areas and the diffusion of European cultural traits. Only a few historical studies have found whether the characteristics of the EMP 'traveled' outside of North-Western Europe. While existing literature on this phenomenon has typically focused on European countries and peripheries, regions in the Arctic have been neglected. This paper uses Protestant church's historical records of marriages of various Greenlandic towns (Nuuk, Qaqortoq, Qeqertasuaq and Aasiaat) to explore whether the marriage patterns in colonial Greenland exhibited characteristics of the EMP. It discusses how the gender division of society changed with the creation of the Danish trade monopoly and how the subsequent development of colonial labor markets may have affected marriage decisions of Greenlandic women. It concludes analyzing the potential underlying mechanisms and causes of the existence (or absence) of the EMP in colonial Greenland.

A Sameby-driven research project investigating the cumulative impacts of environmental and social change on reindeer herding and the future for Saami youth

Sylvie Blangy, Niklas Labba & Mikael Pirak

Reindeer herders today face many challenges, including climate change (resulting in later springs and colder summers), high rates of predation on young calves, and restricted access to land due to increased encroachment (by mining, wind farms, hydroelectric dams and tourism). Given these concerns about their future, they wish to better understand how the cumulative effects of these changes are currently affecting the reindeer-herding economy and lifestyle, the land, as well as their future impact on Saami reindeer-herder culture and language. When they finish school, young Saami students have to make choices based on what they believe the future holds. Would their best prospects be in mining, tourism, or other jobs combined with reindeer herding? To address these issues, an initial research project was drafted in July 2017 with the Jåkkåkaska Sameby at the reindeer-marking camp. The project aiming at exploring options and possible future scenarios, isled by Sameby members and students at the Saami School in Jokkmok, working with a team of researchers from universities in Scandinavia and France. In this way, Saami schools, Sameby members and academics are joining forces to develop an integrated, interdisciplinary, collaborative participatory-action research program to explore the issues and priorities and develop an action plan. This approach is bringing together local expertise and scientific knowledge in order to better understand the magnitude of changes, to analyze their impacts, and to envision the scenarios for the future. The Saami of Sapmi seek an overall view of the changes taking place rather than dealing with one question at a time.

A description of Paallirmiutut for Speech Language Pathology: the beginnings **Martha Arnarauyak, Amie Hay & Bettina Spreng**

This presentation reports on the beginning stages of a three-part project for Paallirmiutut, spoken in Arviat, Nunavut. Paallirmiutut is actively spoken as a first language and is the primary language of instruction between grades k-5. There is little description (Dorais (2003)). Speech Language Pathology (SLP) is an allied health profession specializing in the analysis and diagnosis of speech, language, pragmatics, and swallowing. For language assessment, it is important to understand the phonetics and grammar of the adult language and the developmental milestones in child language. However, there are no comprehensive linguistic descriptions of adult nor child language for Paallirmiutut. Assessment is currently being completed with the adaptation of English language assessments which have normative data based on American data sets. Providing SLP services to Northern populations however requires culturally appropriate normative language data for assessment tools. The absence of normative data is causing clinicians to question the validity of their data versus regional dialectal differences. This project aims to address this situation. A) A basic grammatical and phonological description of Paallirmiutut. B) Audio and video recording of child language in Arviat to provide insight into the typical process of child language acquisition with focus on the ages 2-5. Analysis will focus on the mean length of utterance (MLU), their use of grammatical morphemes, and development in pronunciation. C) Archived and analysed material will be used to develop a descriptive grammar and dictionary of derivational morphemes to be used in the development of assessment material

A journalist's perspective on media coverage of Inuit issues and people **Eilis Quinn**

The presentation would provide a practitioner's perspective on covering Northern issues in general and Inuit people and issues in particular. Journalistic practices and rigour pose certain limitations on covering issues in remote locations and/or isolated communities. At the same time, new media platforms are offering new opportunities to document Northern and Inuit realities, while diffusing news reports for a broader audience. The selection of stories and format limitations are inherent difficulties in providing quality coverage of Inuit people and issues

A new addition to the multi-disciplinary team: registered dietitians and their roles in translating evidence-based practice into culturally sensitive diabetes care in the Kivalliq region of Nunavut **Mengxue (Ada) Wang**

Diabetes Mellitus Type 2 (DMT2) has become an alarming social issue in Nunavut as its prevalence in the Inuit population exceeded the one in the total population of Canada (after age standardization) (Statistics Canada, 2015). Living in Nunavut, Inuit are at increased risk of developing DMT2 at a younger age, with poorer adherence, as well as, developing diabetes complications sooner after diagnosis (Crowshoe, et al., 2018). The Clinical Dietitian position has been created by the Government of Nunavut (GN) as a way to proactively increase health outcomes focused on indicators such as diabetes, and increasing quality and accessibility of health care specific to the needs its Northern communities (Truth and Reconciliation Commission of Canada, 2012). The environment and healthcare system in Nunavut makes it challenging to carry out most clinical practice guidelines particularly because they were developed based on research and medical models from a "Southern" context. The aim of this presentation is,

therefore, to introduce (1) challenges faced in developing and delivering efficient, collaborative and culturally-appropriate diabetes care; (2) cultural adaptations of evidence-based practice to the Inuit Societal Values (Government of Nunavut, 1999) ; (3) the impact on communities as a whole in : preventing and managing diabetes ; in promoting healthy relationship with traditional and southern foods ; in increasing health literacy, while adapting the recommendations under the Truth & Reconciliation Commission.

Access to Justice for Family Violence in Nunavut

Gloria Song, Nalini Vaddapalli, Maya Doyon-Hanson & Rebecca Jones

This presentation will provide preliminary updates on a joint partnership project by Pauktutit Inuit Women of Canada and the Law Society of Nunavut. This two-year participatory action research project funded by the Law Foundation of Ontario will study how Nunavut's Family Abuse Intervention Act is meeting the needs of survivors of intimate partner violence in Nunavut to identify barriers in accessing justice and unmet legal needs. The results of this research component will then be used to develop key messages for a comprehensive public awareness campaign to break the silence on family violence in Nunavut, by strengthening the public's capacity to recognize abusive situations and to increase the public's awareness of available legal options to deal with it.

Accounting for Community Capacities: Food (In)Security in Kugaaruk, Nunavut

Merissa Daborn, Katherina Qirngnuq & Marie Anguti

Food sharing, a long-standing practice and an Inuit law, importantly informs food programming in Kugaaruk, Nunavut. Despite realities that make food sharing a hard practice to maintain, such as high costs and ineffective policies, community members have sought to continue food sharing in a multitude of ways. Our research with the community of Kugaaruk utilizes frameworks of community economy to understand how Inuit practices of sharing need to be reflected in federal food policies that seek to remedy high rates of food insecurity. This research demonstrates how community economic capacities in Kugaaruk are informed by and thrive through the practice of food sharing. A range of community members in Kugaaruk were interviewed including Elders, hunters, and people who run and use community food programs. If the federal government is serious about helping reduce rates of food insecurity in Nunavut, they need to support existing community capacities that are based on Inuit values of sharing to ensure people are able to meet their food needs. Recent changes to the Nutrition North program that will provide funding for hunters are a step in this direction, but leave much to be desired in terms of Inuit community priorities for food security programming based on their community capacities. In this presentation we will outline the abundance of strategies and theorizations community members in Kugaaruk have identified for appropriate approaches to attaining food security.

Action on the Qikiqtani Truth Commission

Hagar Idlout-Sudlovenick & Inukshuk Aksalnik

Coming upon the 10-year anniversary of the Qikiqtani Truth Commission (QTC) Final Report (2010), the Government of Canada has not officially responded to the QTC and its findings. Qikiqtani Inuit Association (QIA) believes that it is critical to come together through formal dialogue. Qikiqtani Inuit are seeking an apology for past wrongs, an acknowledgement of the QTC findings, and concrete measures that help build a hopeful future for generations to

come. This forward-looking approach is central QIA's vision for action on the Qikiqtani Truth Commission

Ajigiinninnatta (Because We Are Different): Linguistic Differences Between Inuktitut and Qallunaatitut, and Why It Matters **Raigelee Alorut**

As noted by the United Nations in declaring 2019 the International Year of Indigenous Languages, languages play a crucial role in people's daily lives. Although non-Inuit in Canada are increasingly aware of cultural differences between Inuit and non-Inuit, they are often unaware of the extent of linguistic differences. Furthermore, although it is often stated that Inuktitut is integral to Inuit worldview, it is not always explained why that is the case. This presentation will enhance understanding about the linguistic differences between Inuktitut (literally "in the way of the Inuit") and Qallunaatitut (literally "in the way of the white people", i.e. English).

The presentation will discuss ways in which Inuktitut uniquely reflects Inuit conceptions of respectful relationships with (1) adults, (2) children, and (3) the natural world. The presenters will explain how the Inuit worldview ties in with linguistic phenomena such as polysynthesis, word order, specific verbs, metaphors, and details (or lack of details) for certain categories and nouns. Drawing on examples such as Inuktitut stories, naming traditions, humour and place names, presenters will reflect on the ways in which relationships with adults, children, and the natural world are conceptualized differently when Inuktitut concepts are translated into Qallunaatitut.

As well, the presenters will explore how learning Inuktitut can impact relationships between peoples, generations, and the natural world, including in Ottawa and Montreal, where Inuktitut has become the most spoken Indigenous mother tongue. Presenters will conclude that learning and fostering Inuktitut, including in urban settings, is an important part of tukisiqattautiniq.

Ambivalent ambiguities: recollections of shamanism (angakkuersaarneq) in East Greenland **Kennet Pedersen & Helga Rosing**

Based on a recent fieldwork in Tasiilaq and Kulusuk, this paper presents, and discusses, some of our findings, the theme being memories of shamans and shamanism among tunumiut today. The descriptive history of shamanism is, in a Greenlandic context, one the one hand relatively young (1894-), and on the other hand characterized by a fervent missionary politics of exterminating "paganism" before 1921 (bicentenary of the Danish-Norwegian colonialism in Greenland). Unsurprisingly, the missionaries were met with different kinds of resistance: clandestine seances in remotely places, permanent withdrawal from the church town, and evasion behind a mask of conversion. Among people today it is vividly kept in mind that some of the old angakut responded to the persecution by turning into witches (ilisiitsut). Such descriptions are, off course, framed by the new religious regime, but often it is accompanied by an, perhaps, exaggerated awe – a recognition of the power of the "old" spirituality. Many of our "informants" display an emotionally complex evaluation their "pagan" relatives, ranging from nostalgic appreciation to bewildered fear and disgust, from a conviction that some of these hidden powers still can be, and are, used today to a downright rejection of non-modern superstition. To complicate matters even more, East Greenland has become a target of the tourist business which has put the exoticism of the old ways in strong demand. The paper tries to disentangle some of these threads.

Ammalu and -lu: A split-structure analysis of conjunction in Inuktitut.

Matthew Schuurman

Abstract to come | Résumé à venir.

An Inuk point of view about the Deep impact that the Europeans have on Inuit lives

Sarah Angiyou

Europeans have had and still have a deep impact on Inuit lives. Every part of their lives have been impacted by the colonisation: their language, their education, their family, their food, their dogs, etc. Some changes are irrevocable today, but some are not. This communication arise from a reflection after taking a course on Inuit Identity in the UQAT Teacher training program in Puvirnituaq and Ivujjivik. Through history facts, examples of lived past and present experiences, comparison of life modes, and suggestions of actions to consider for the future, the main goal of this presentation is to share an Inuk point of view and a reflection about the deep impact Europeans have on Inuit lives.

An Inuktit Language Revitalization Survey

Kumiko Murasugi

Central to Inuktit language maintenance and revitalization is promoting the use of Inuktit among fluent speakers, and providing language learning resources for those who are not fluent. While the availability of language learning programs and resources is crucial, the success of revitalization efforts depends greatly on whether or not they fit with the needs and desires of language learners. We are developing a survey whose purpose is to determine the level of interest in using and learning Inuktit, and the reasons for the range in motivation for learning the language. It differs from previous surveys that have focused more on language attitudes, use, and vitality (e.g. Statistics Canada, Nunavut Language Survey, Tulloch 2004, Andersen 2009). A key question in our survey is "Are you currently working to improve your ability in Inuktit?" Based on the participants' answer choice, we explore further what they are doing or would like to do to improve their Inuktit, or their reasons for their lack of interest. The results of the survey will help determine the types of programs and materials that would be most beneficial in promoting and revitalizing Inuktit in different communities. The online version of the survey will be accessible on a mobile phone, tablet or computer; a paper version will also be available. An analysis of survey format will shed light on the benefits and challenges of using technology for survey work. The survey will be conducted in the spring of 2019.

An exploration of the decolonization of education

Jennifer Williams

This session is a co-hosted roundtable exploring the practice of decolonizing education. Students on Ice has been running youth expeditions to the Arctic for 19 years and brings together a cross-cultural cohort of learners, from the North, the South, and around the globe. Through an interdisciplinary and intergenerational approach programming aims to question the politics of knowledge production and create space for multiple ways of knowing. Through this process there have been many strides towards decolonizing our approach but also many challenges and continued questions. Students on Ice will use their experiences as a foundation for a conversation

between session attendees. The goal of the session is to learn from each other in order to take strides forward in this important work. Several questions will be used to frame this session including: What are the barriers to the decolonization of education? What do/can/should successful decolonized education programs look like? Where can educators find support when taking these steps?

Antipassive in West Greenlandic **Naja Blytmann Trondhjem**

Antipassive constructions are used when there is a focus on the agent, the subject case being changed from relative to absolutive, while the patient is degraded and receives an instrumental case or deleted. WG has about five antipassive affixes which are -ti, -si, -i, , and -nig and -ller. The first three originates from one morpheme * \bar{i} 'half transitive', and are usually attached according to the final sound on verb stems: the first one on t-stems, the second on vowel stems and the last on r-stems. These affixes are highly productive and today they seem to be used more randomly to distinguish different 'modern' terms with the same stem, for example errorsi- 'wash clothes' vs. errui- 'wash dishes'. -nig are often used with emotion verbs i.e. asannippoq 'he/she is in love', while -ller is used in dynamic and activity verbs i.e. ujarlerpoq 'he/she is searching for something. Maybe because of influence from the Danish language, it seems that the terms including an antipassive are increasing in use in the WG. Moreover, the (in)transitivizing morphemes in WG are recursive and the shift from transitive to intransitive and vica versa occurs several times within the same verb stem. The aim of this presentation will be to see if there is a 'system' in the 'new' terms formed with an antipassive morpheme, and to look at the recursive (in)transitivizing shifts within a verb, to see which of the antipassive morphemes are preferred after causative or applicative morphemes.

Applying a Community-Archaeology Approach in Nunatsiavut **Lisa K. Rankin, Laura Kelvin, Marjorie Flowers & Charlotte Wolfrey**

The SSHRC funded Tradition and Transition Research Partnership between Memorial University and the Nunatsiavut Government aims to conduct research requested by Nunatsiavummiut, while also creating academic content and training a new generation of community-minded scholars who will work to support Inuit -driven research throughout the north. Archaeology has played a central role in the partnership. Two of the primary initiatives include the excavation of the Double Mer Point site near Rigolet and the Avigtok site located in Hopedale. However, conducting community archaeology requires much more than simply excavating sites. The goal is to assist communities to undertake research they find particularly significant and disseminate the research in a meaningful, culturally- appropriate manner. As a result, each community-archaeology project is essentially unique. This paper compares and contrasts our experiences working in collaboration with the communities of Rigolet and Hopedale, demonstrating that no single approach or strategy could have maximized our research potential in either situation. Nevertheless, we believe that there are benefits in comparing these strategies in order to identify best practices.

Aqqaluk Lynge's poetic work **Marianne Stenbaek**

Greenland is ground zero for climate change but it has also been a center for change in an indigenous society ... from a hunting culture to a sophisticated Scandinavian style society but still with much of its traditional Inuit culture intact. Huge changes took place in Greenland in the 60s and 70s but young Greenlanders who were studying in Copenhagen responded by organising and giving birth to a new poetic and artistic movement as well as a political one. Aqqaluk Lynge was one of those students; his poetry and speeches were a fight to win back their self-respect and identity which many felt the Danes had taken in the colonial times. This artistic outpouring became the basis for an increasing political consciousness which changed Greenland and continues to do so. Through international outreach, this artistic and poetic revolution has also influenced other indigenous peoples in the world. Lynge's poetry upholds traditional Inuit values and culture and denigrates the Danish colonialists who often act as if all of Greenland is theirs to reign over. The collection of his poems, entitled: *Taqqat uummammut aqqutaannut takorluukkat apuuffiannut*, there are poems with titles such as *They took part of ourselves* and *God save Denmark and Greenland... separately*. These poems speak to the impact of colonialism and though they are Greenland-centric; the conditions they describe may be seen as universal and applicable to all colonised people.

Arctic issues and realities through the screen – A reflection upon Inuit uses of social media **Julien Hociner**

Reflecting upon empirical studies from recent literature discussing "ordinary" uses of social media - such as the "#sealfie" campaign (Rodgers and Scobie, 2015) and Facebook (Castleton, 2016) - as social practices, this presentation attempts to explore issues addressed in the documentary *Angry Inuk* (2016) written and directed by Alethea Arnaquq-Baril in the context of the anti-sealing ongoing debates, and related uses of social media by Inuit users. Media production and the appropriation of communication technologies by Inuit people have been framed as, among others, a potential to strengthen Inuit culture and language and the emergence of a counter-discourse in response to dominant representations of Arctic issues. Since internet is socially "propelled" by people and their uses (Christensen, 2003; Coelho, 2018), this contribution will discuss the potential and the limitations of social media to address Inuit issues to a broader audience.

At-risk interaction of children and dogs in Kuujuaq (Nunavik) **Géraldine-G. Gouin, Cécile Aenishaenslin, Francis Lévesque & André Ravel**

Dogs in Inuit villages present a public health risk regarding dog bites and zoonotic diseases such as rabies, with children being the most at risk. The unique nature of dogs and children interactions in this context asks for a better understanding of their relationship before creating a dog bite prevention program. The aim of this work was to better understand interactions between children and dogs and why they were taking place. A mixed-method study, based on some principles of the ecohealth approach, was used. The results showed that children fleeing, intervening during a fight, aggressing dogs and letting tied dogs roam free were the most perceived at-risk interactions. Regarding behaviors' motivations, perceptions were complex and diverse: lack of care and education of dogs, form of activities for children, dogs' trauma from

past attacks, poor perception of dogs value, dog's dynamic (formations of packs, territoriality, breed...), children's fear of dogs and lack of knowledge about dogs. Therefore, this study offers unique guidelines and novel data to create a socio-culturally-tailored education program to improve the relationship between children and dogs and thus, reduce dog-bites' incidence in Northern villages.

Baker Lake Artists Today **Richard D. Mohr**

This fast-paced 20-minute English-language PowerPoint presentation offers an ethnographic, aesthetic, and cultural analysis of the current art scene in Baker Lake. At the end of August 2018, I visited the hamlet for a week, during which I variously hung out with and formally interviewed a dozen artists, spanning three generations. The stars of the presentation are Tony Anguhalluq, Fanny Avitituq, Abraham Iksiraq, Phillipa Iksiraq, and William Noah. The presentation wears its theory lightly, but on the aesthetic front, it offers support for formal and cultural studies approaches to Inuit art criticism over the prevailing biographical and story-telling based ones. On the ethnographic front, it turns out that current artistic practices in Baker Lake reflect and are hampered by an unease marbled through the local culture. Here joy and glory float shakily on a sea of discontent and dysfunction. But the presentation ends on a rising arc by suggesting that Jessie Oonark's life offers a model for navigating the shoals of modern hybrid culture.

Benefits and lessons learned from conducting community-based mapping research in Inuit Nunangat **Natalie Carter, Jackie Dawson, Natasha Simonee, Shirley Tagalik & Gita Ljubicic**

Conducting research in and with remote, predominantly Inuit communities in Inuit Nunangat (Inuit homelands) presents learning opportunities and challenges for southern-based visiting non-Inuit researchers, as well as for community members. The Arctic Corridors and Northern Voices (AC-NV) project involved participatory mapping workshops in and with 14 Inuvialuit, Nunavut, and Nunavik communities (www.arcticcorridors.ca). This multi-community study focused on mapping and understanding Inuit and Northern perspectives about the impact and potential management options for increased marine shipping in the region. Our research approach prioritized partnerships with local organizations, and training and hiring youth cultural liaisons as workshop co-facilitators. Strong north-south research relationships were developed as we strived for a model of co-leadership. Insights from Inuit, Northern, and southern-based visiting non-Inuit researchers involved in the AC-NV project will be shared. These include a number of benefits, challenges and lessons learned through our co-leadership approach. The insights we identified together will be the framework for this presentation about north-south research relations. Some challenges that will be discussed include: balancing local and external research interests, and ensuring youth are supported and cultural norms are adhered to. We will also share lessons learned, including the importance of: 1) conducting research that is relevant to local needs and interests; 2) partnering with local organizations; 3) including youth as cultural liaisons; 4) co-creation and refinement of research tools; 5) conducting results validation and sharing exercises; and 6) being open to forming friendships.

Betas and Beyond: Challenging the Model of Community Engagement with Online Collections

Lisa Pottie, William Huffman, Richard Laurin & Sarah Milroy

Museums are digitizing their collections to make their objects accessible to audiences near and far. However, the digital presence of these collections remains almost entirely under the control of the institution. As the custodians of 100,000 artworks from the Cape Dorset Archive, the McMichael's Iningat Ilagiit (rough translation: a place for family) project is a collection digitization project that incorporates community voices in framing the collection and innovative features allowing site users to create their own virtual exhibitions. By partnering with the West Baffin Eskimo Coop, Dorset Fine Arts, Kenojuak Cultural Centre and the students of Peter Pitseolak High School in Cape Dorset, Iningat Ilagiit represents a project where various levels of digital interpretation of the collection creates a platform to showcase Indigenous insight into a community's artistic heritage through virtual exhibitions. This presentation will discuss how such partnerships have shaped the project's goals, website development and how we envision the creation of virtual exhibitions in the coming years and how your institution could explore similar partnerships.

Between North America and Europe: Greenland as a Hub for International Air Traffic

Susan Vanek

Air traffic infrastructure is an essential component of many Arctic communities, connecting not only towns and villages but also providing links to the globe and enabling avenues for economic development, such as tourism. Greenland is currently preparing to expand its airport system through the enlargement of several of its domestic airports to accommodate international traffic. However, the country has long been viewed as a potential hub for global air travel between North America and Europe with the United States and the United Kingdom, among others, commissioning exploratory flights and research into potential international flight routes utilizing the island beginning in the 1930s. This paper examines some of the ways Greenland has been envisioned as a hub for international air traffic historically and how some of these notions continue to resonate today as the country continues to move toward independence. It will also touch on some of the political debates surrounding the current airport expansion project.

Bilingual Education across the Inuit Homeland

Shelley Tulloch, Jodie Lane, Sylvia Moore, Sarah Townley, Vanessa Chaperlin, Etua Snowball, Yasmine Charara

Inuit across the Arctic have been working for fifty or more years to implement an effective bilingual curriculum. Goals of the bilingual programs include revitalizing Inuktitut in regions where it is no longer used in most homes; providing quality first language education in regions where Inuktitut is strong; and equipping students as thriving members of their communities. Models of bilingual education are well-established. However, policy makers and curriculum developers have enduring questions about how to best reach their goals. This session provides an opportunity for policy makers, curriculum developers, and others to come together to share what is working in each region, and explore what each can learn from the other's efforts, successes and challenges. Questions to be explored include:

1. Which programs and models have been tried in each region, and what were the outcomes?

2. What are the most impactful first steps to improving proficiency in Inuktitut and national languages?
3. How can multiple languages be taught in ways that support competency in each language?
4. What is the relative place of literacy and orality in Inuktitut curricula?
5. How have land programs enhanced language learning?
6. How do different regions work with multiple dialects within a single educational system?
7. How are different regions creating Inuktitut literature for use in schools? For example, are translations of classic literature desired, created, and used? What are examples of Inuit-authored literature, and how can it be supported?
8. How is Inuktitut language learning being assessed?

Biographie langagière d'une locutrice plurilingue Inuk Natacha Roudeix

Lors de cette présentation, il sera question de la biographie langagière et du retour introspectif d'une locutrice Inuk plurilingue du Nunavik. Ce récit de vie témoignera des représentations des langues d'une Inuk à travers les facteurs favorisant son plurilinguisme : famille, école, réseaux et migration. Cette étude vise à mieux comprendre le fonctionnement, les particularités et les procédés du plurilinguisme d'un point de vue autochtone.

Bridging northern and southern perspectives on Inuit youth priorities in Nunavik Magalie Quintal-Marineau & Natasha Blanchet-Cohen

This interactive workshop brings together researchers, community partners and Inuit youth from Nunavik and urban areas in a conversation on research relevant to Inuit youth. We will reflect on promising practices and knowledge sharing in various topics: educational contexts in Nunavik communities, strategies to engage youth in schools and communities, land-based work and waged-employment, and interactive activity design. In addition, time will be provided for knowledge exchange and cross-cultural discussion.

Bridging the Gap: the Work of the Ottawa Inuit Children's Centre with school boards in Ottawa Nancy Henry, Hazel Ootoowak & Pam Stellick

We will be delighted to present our groundbreaking work in building relationships between school boards and an Inuit community agency. Our relationships are grounded in time, respect, and listening. All of our work is for the benefit of the Inuit students in grades JK - 12 in the Ottawa area. Using engaging photos, we will describe the variety of connections made by the Ottawa Inuit Children's Centre with school boards in Ottawa. These include cultural presentations for all grades, staff cultural sensitivity training, and cultural supports for Inuit students. We will show the impact on all students, the impact on Inuit students and families, and the impact on staff. We will consider the impact of the relationship building between the Centre and the school board over time. From our personal experiences, we will share best practices for agencies for working with school boards, and vice versa.

Bringing it Back: The Reclamation of Inuit Digital Collections, Archives and Knowledge

Brendan Griebel & Sean Guistini

Across the Inuit Nunangat, there is a growing movement towards the reclamation of Inuit cultural collections. It is widely understood that the Inuit objects, photos, stories, names and songs housed in remote institutions retain important connections and meaning for their source communities. As products and purveyors of Inuit knowledge, these collections critically enhance ongoing Inuit initiatives to research Arctic history and art, revive language and culture, and pass important traditions on to future generations. The recent trend towards digital return shows promise for increasing Inuit access to cultural materials and knowledge, without the logistical challenges of storage, staffing and preservation that have long-hindered physical repatriation. This session will bring Inuit scholars and heritage workers together with representatives from museum, archives, and research communities, with a common focus on developing digital platforms to document, database and mobilize Inuit collections. This session is designed to bridge an existing communications gap between digital initiatives across the North by increasing awareness of new and ongoing projects, giving voice to common experiences and challenges, and building new partnerships for moving forward. It will also explore the potential for more culturally-informed approaches to digital content management, addressing themes of ownership (How are Inuit driving new frameworks for database design, digital licensing, and the fundamental relationships that underlie digital and physical collections?); collection priorities (What forms of digitized content are Inuit seeking to reclaim, and how is their return being negotiated alongside institutional priorities?); and real world applications for digitized collections (How is the digitization increasing organizational and community-level access and use of Inuit knowledge?). We look forward to presentations relating to digital projects at all phases of development— from the conceptual to the completed.

Bringing it Back: The Reclamation of Inuit Digital Collections, Archives and Knowledge

Brendan Griebel & Sean Guistini

Following the morning thematic paper session, we will host an open door 2 hour workshop for session participants to more intensively explore technical details relating to database design, collections licensing, and Inuit-driven strategies for accessing and mobilizing collections knowledge. The goal of this workshop is to allow more in-depth showcasing of digital platforms, and to begin developing consensus as to desired protocols, best practices and frameworks for moving forward with digitization of Inuit collections across the Inuit Nunangat.

Building Relationships: The Cornerstone of Community-Academic Partnership Research with Inuit Communities.

Léa Plourde-Léveillé, Shirley Tagalik & Sarah Fraser

Abstract to come | Résumé à venir.

Building Inuit self-determination in research through the implementation of the Inuit Health Survey

Mona Belleau & Kristeen McTavish

In recent years, Inuit have become increasingly involved in health research activities taking place in Inuit Nunangat (the Inuit Homeland); however, colonial approaches to research endure, particularly in the realm of health research. Inuit are still not consistently involved in setting the research agenda, establishing and monitoring compliance with ethical guidelines, and determining how data and information are collected, analyzed, stored, used, and shared. Advancing Inuit governance in health research is imperative for ensuring Inuit are engaged in all steps of the research process. It will also greatly enhance the efficacy, impact, and cultural relevance of research relating to Inuit and Inuit Nunangat and ensure that research result in the improvement of health and wellbeing for Inuit.

The National Inuit Strategy on Research (NISR) advocates for research that empowers Inuit and meets the needs of Inuit families and communities. It describes five priority areas for Inuit research, including advancing Inuit governance in research, enhancing the ethical conduct of research, aligning funding with Inuit research priorities, ensuring Inuit access, ownership and control over data and information, and building capacity in Inuit Nunangat research.

The presentation will focus on describing the upcoming National Inuit Health Survey, which is being led by the 4 Inuit Regions and Inuit Tapiriit Kanatami, and is projected to take place in all 4 Inuit regions in Canada in 2021. This health survey is the first national health research program of its kind to be led by Inuit, and the presentation aims to highlight the unique elements of the project itself as well as how every element of the Inuit Health Survey development – from planning to implementation – is working to support and enhance Inuit self-determination in research and advance all five priority areas of the NISR.

Building Youth Stewardship through Community-Driven Research Projects and Learning Resources

Jackie Kidd

Abstract to come | Résumé à venir.

Building a qajaq: Engaging with tradition through continuous innovation

Robert Comeau

The knowledge required to build an authentic skin on frame qajaq (kayak) can come from a few different places. This proposed presentation will centre around the tangible building techniques and how they are being developed. These techniques are practiced by a group of young men that depend upon their elders, written academic literature, social media, and innovation. These different sources of information and knowledge contribute to better understanding the best. Each sub-region of Inuit Nunaat has specific challenges that Inuit have overcome by adapting their qajaq building techniques which resulted in regional stylistics. From the choice in what wood to use, to the final stitches, the process is guided by a mixture of Inuit knowledge and Western science. Notions of tradition and authenticity are inherently challenged. What is learnt from building a qajaq is that the concept of “traditional” is not the content of the knowledge that is passed on from our ancestors but the practice of passing this knowledge on to those that come after us. It is the practice of engaging with knowledge sets that come from before our time in order to be able to interpret our current situation in the best of our abilities to then pass that

on to the generations that will come after us. This presentation will use the technical aspects of the building process to highlight the challenges and rewards of collecting, managing, and transmitting integral intergenerational knowledge to our tangible social and cultural history.

Building on Strengths in Naujaat: addressing communication gaps between youth and Elders.

Polina Anang, Lydia Haqpi, Maria Bronson, Ellen Gordon & Nora Gottlieb

Building on Strengths in Naujaat is a youth initiative that incorporates Community Based Participatory Research with a dynamic youth group active in Naujaat, Nunavut, with the ultimate goal of suicide prevention. For the past three years Naujaat youth collaborated with University of Manitoba based researchers to formulate future visions and to delineate sources of resilience for their community. A Naujaat Elder has been part of the collaborative process. In this process multiple complex dilemmas have surfaced. On the one hand, it was crucial to engage Elders in teaching Youth, and on the other hand it was important to acknowledge that Youth empowerment, increasing young peoples' capacities to make decisions and own their future, may be at odds with the expectations of Elders. Exploration of these dilemmas and the potential risks and resolutions will be the central theme of this workshop. Youth expressed feelings of rejection by Elders while at the same time denying their own voices in the face of differences of opinion. In a respectful environment, participants will be invited to bring their own experiences with the goal of a deeper understanding of the forces underlying this dilemma. Navigating the wish to repair intergenerational communication, we will draw on the literature to provide examples of successful intergenerational dialogue. The complexity of colonization, multigenerational trauma, and scarce postsecondary educational opportunities will be utilized as points of reference to reflect on future perspectives of strengthening the understanding and sense of mutual support between youth and Elders in Inuit communities.

Canadian Rangers and Junior Canadian Rangers patrols, tools of understanding and dialogue between peoples and generations

Magali Vullierme

For 21st Inuit Studies Conference, I would like to present an overview of my PhD research. This research analyses relational dynamics within Canadian Rangers and Junior Canadian Rangers patrols. This research focuses on Nunavik and results of interviews and field observations conducted in 2016 and 2017. Data interpretation revealed three results. (i) First, balanced relationships exist between Indigenous and instructors of a same patrol. This balance results from endogenous elements (instructors' personalities) and exogenous elements (adaptation of Canadian Armed Forces). (ii) Then, this balance is not detrimental to Indigenous culture. On the contrary, elements of instructors' assimilation – albeit limited – were identified. In addition, Inuit communities strongly support these patrols which train them for Search and Rescue operations. (iii) Finally, these patrols help strengthening several dimensions of human security in Arctic communities. For instance, by working on personal development and prevention with the youths, the program impacts on personal security – fight against suicide; by giving structure and funding to communities, patrols help the intergenerational transmission of Inuit knowledge and culture – and strengthen community security. To conclude, I strongly believe that this research would be a perfect fit for this year's conference theme *Tukisiqattautiniq* (Understanding Each Other). Indeed, results show how those patrols help understanding and dialogue between Inuit and non-Inuit, but also between generations. In addition, it would be a great opportunity to present my

results to Inuit from all around Canada and to get their feedback.

“Caribou do not follow these lines”: Considering fuzzy representation and visualization of collective Inuit knowledge in participatory mapping
Gita J. Ljubicic & David M. Atkinson

Participatory approaches to mapping emerged as an important means of documenting long-term Inuit land use and occupancy in early research to establish land claims. Map biographies, and later a range of participatory mapping exercises, were used as a means of sparking memories and discussions and helping to render the spatial extent of travel, occupancy, and subsistence harvesting visible to people from outside the cultural and geographic context of Inuit communities. Using participatory mapping is now a commonly employed method to complement interviews, workshops, oral histories, or on-the-land learning in Inuit knowledge research on a range of topics. In a project driven by Uqsuqtuurmiut (people of Gjoa Haven, Nunavut) priorities around caribou and community-well being (2011-2018), participatory mapping was an important method used to document and visualize collective knowledge of seasonal caribou hunting and movements on/near Qikiqtaq (King William Island). Based on hesitations expressed by Elders and hunters around drawing on maps, and qualifying commentary made while drawing, we began to question our tendency to portray the points, lines, and polygons exactly as drawn when creating thematic compilations. In this presentation, we will discuss some of the feedback provided in interviews and verification workshops that is critical interpretive context to accompany the spatial representations. In response, we developed caribou movement and hunting maps that use buffers and a fuzzy representation to more accurately portray the fluidity of caribou movements and areas where collective knowledge is shared to a greater or lesser extent. We will also discuss the rationale for these approaches to visualization and the preference expressed by Uqsuqtuurmiut for more generalized maps that go beyond points, lines, and polygons.

Celebrating the Imniarvik Cultural Experience: An Inuvialuit Youth & Elders Camp
Natasha Lyons, Lisa Hodgetts, Jason Lau, David Stewart, Mervin Joe & Ashley Piskor

In July 2019, Inuvialuit Youth and Elders spent five days at Imniarvik (Sheep Creek), located in Ivavik National Park, in the heart of the Richardson Range of the Canadian Western Arctic. The camp, co-hosted by Parks Canada and the Inuvialuit Living History Project, sought to create an intergenerational land-based experience. We spent time hiking in the mountains, learning the plants and animals of the region, handling and making ancestral artifacts, and discovering local archaeological sites and cultural places. Youth used art, story, and video to document the summer high season, when the berries are ripe, the game are active, and the sun never sets. They recorded their Elders telling stories about subsisting, gold-panning, and tool-making on the Firth River and Beaufort Sea coast a half century earlier. This presentation is a mixed media celebration of the work and play of the Imniarvik cultural experience co-curated by Inuvialuit youth, Elders, and project team members.

Century of changes

Julien Carrier

The Inuit faced numerous and important socio-cultural changes during the 20th century, such as the transition from a nomadic lifestyle to the settlement in different communities and the rapid increase of Inuktitut-English bilingualism across the majority of the population. Did the Inuit language also undergo any changes? If yes, can any of these language changes be correlated to socio-cultural ones? Based on the analysis of a corpus entirely collected in the Inuit community of Mittimatalik in Nunavut and from speakers born between 1902 and 1998, I will discuss about different changes observed in the data and their evolution over time.

Change and Persistence in Lifeways at Avertok/Hopedale, Labrador

Jacinda Sinclair

At the request of community partners in the Nunatsiavut and Hopedale Inuit Community governments, the Avertok Archaeology Project (Memorial University of Newfoundland, Archaeology Department) sought to perform an archaeological reassessment of Avertok, Hopedale's original Inuit settlement. "The place of whales," Avertok was once an important centre of whaling and coastal trade networks in the 17th-18th centuries. This settlement also became particularly important to the Moravians, who established a nearby mission in 1782. Yet despite Avertok's cultural importance and its place as the primary focus of Junius Bird's 1934 survey of the Hopedale area, many questions about lifeways at Avertok persist. These questions have only been complicated further by the limits of early archaeology and the possibility that 1930s thinking may have led Bird to poor methodological choices and inaccurate conclusions. In order to achieve the project's dual goals of reassessing the accuracy of Bird's original conclusions and gaining new insight about lifeways at Avertok, it was necessary to conduct field work at not only Avertok, but also two additional sites – Karmakulluk and Old Hopedale. This presentation will discuss the methodologies employed over two years (2017-2018) and how multiple sources of field and museum-based data were combined to piece together a picture of Inuit lifeways, revealing practices of change and persistence such as the progressive adoption of European-derived material culture and the continued hunting of marine mammals.

Chinese tourists visiting the Arctic: places, peoples and traditions

Daniela Tommasini

During the past few years the Chinese tourists became more attracted by Arctic places, thanks to the impressive nature and natural phenomena (aurora, icebergs, fjords). The growing trend will result in important flows of Chinese tourists visiting the Arctic. Field work research made in 2015 and 2016 (Tommasini, Zhou) revealed that besides the beauty of the nature and landscape, Chinese tourists seek also to have contact with the local peoples, to taste traditional food, to have a touch of culture aiming at a more comprehensive understanding of each other. Tourists generally wish to get in contact with local populations and this usually happens when individual travelers or very small groups of tourist can handle directly with the local population for dog sledge rides or boat excursions. In remote villages of Greenland it has been repeatedly reported (Tommasini, 2012) that after an excursion day with Inuit, tourists were often invited to have food together at the hosts homes. This paper will especially deal with:

- The myth of the Arctic in the eyes of the Chinese visitors, perceptions, expectations and experiences

- Local communities involvement and expectations about tourism

Circumpolar Design **Patrick Evans**

Showcasing a variety of northern design approaches from circumpolar regions, this exhibition presents a collection of 30 models made by students from UQAM's École de design in Montreal. The exhibition attempts to generate questions and discussion about northern design by comparing and contrasting both traditional and contemporary designs for northern objects, buildings and villages. The exhibition has previously travelled to Fermont, Schefferville and Kuujuaq thanks to the support of the Living in Northern Quebec research partnership as well as by UQAM's N360 Design Lab.

Closing of the thematic session and perspectives **Glorya Pellerin**

Abstract to come | Résumé à venir.

Co-teaching practice developed within the framework of a partnership Ivujivik-Puvirnituk-UQAT at the service of **Gisèle Maheux, Véronique Paul & Elisapi Uitangak**

In the communities of Ivujivik and Puvirnituk in Nunavik, Inuit undertook the implementation of a community school project in their united desire to take charge of the education of the youth . Fundamental orientations have been identified for the school: to develop children knowledge, abilities and attitudes required in order to be able to function in the community and in a broader society and to contribute to develop and protect Inuktitut language and cultural identity in a changing world. They focused their projects on the training of Inuit teachers and other human resources, so in 1984, the school committees of the communities requested the support of the Université du Québec en Abitibi-Témiscamingue (UQAT) to assist them in their efforts. In order to respect the will of the communities to control the orientation of the school and to make sure that the development of education is based on the communities needs, a collaboration process was created through the co-management group and the co-teaching practice. The aim of this communication is to present the co-teaching practice, which involves a team formed by university human resources and Inuit educational resources. The process takes into account the representations and particularities of the northern context in the dispensation of the training activities. It requires Inuit teachers' ownership of the course content and meaning. This formula makes possible a training based on the needs of the pupils and the teachers and fully consider the linguistic, cultural and geographical particularities inherent to the territories and the way of life of the population.

Collaboration in child mental health care in Nunavik : what about boundaries? **Andréanne Robitaille & Sarah Fraser**

Ilagiitut: collaborative child mental health care is a project developed by the Regional Partnership Committee of Nunavik with a research team based at University of Montreal to increase

interorganisational collaboration towards child mental health care in Nunavik. One of the concerns expressed is “how to bridge the gap between, on the one hand, community conceptualisations of needs and appropriate care and on the other, bestpractice interventions and services offered under formal organisations and institutions?”. This participatory research project team met with 58 participants. Participants interviewed included psychiatrists, general practitioners, nurses, social workers, school principals, teachers, student counsellors, representatives of local committees (education committee, health committee), and police officers. Of the 58 participants, 39 were nonInuit and 19 were Inuit. In order to reflect on the process, the “how to bridge the gap”, this talk will share the analysis of the participants’ narratives and perceptions of reality following two key concepts : temporality and social boundaries. Temporality will be considered as the perception of time within child development and trajectory of care (prevention, crisis management and follow-up). Social boundaries are “objectified forms of social differences manifested in unequal access to and unequal distribution of resources (material and nonmaterial) and social opportunities” (Lamont and Molnar, 2002). These concepts will help us reflect upon the ways in which collaboration can be improved to support the wellbeing of children and families.

Collaboration is Key: A look at the Tunirrusiangit Kenojuak Ashevak and Tim Pitsiulak Exhibition

Jocelyn Piirainen, Georgiana Uhlyarik & Taqralik Partridge

The Art Gallery of Ontario (AGO) opened the exhibition Tunirrusiangit: Kenojuak Ashevak and Tim Pitsiulak in June 2018. It was a collaborative exhibition, curated primarily by four Inuit artists as curators: Laakkuluk Williamson Bathory, Taqralik Partridge, Koomuatuk (Kuzy) Curley, and Jocelyn Piirainen. The process from start to end was entirely led by this team, along with AGO curatorial team. Working with the AGO, as a large institution situated in the south, it was an opportunity to highlight Inuit culture - and one of the most important decisions made was to offer a seal feast at the public opening. A seal was hunted by the family of Kenojuak Ashevak in Nunavut, brought down to the south - whole - and carved by the Toronto Inuit community members who attended the opening. Sharing the meat with the public was an important moment as sharing food is seen as bringing community together. : This discussion, as a panel or presentation would highlight this importance of working collaboratively with institutions, and with creating safe spaces for Inuit within these institutions. It would be presented by Jocelyn Piirainen (Winnipeg Art Gallery), Taqralik Partridge (Inuit Art Quarterly), and Georgiana Uhlyarik (AGO).

Collaboration to improve transition of Inuit students into schools of the Ottawa-Carleton District School Board.

Bruce (Jane) Kiguttag, Colette Wright & Michelle Caesar

We want to share the powerful results of a collaborative inquiry into how to best improve the transition of students into the OCDSB schools. The staff of the OCDSB kindergarten, which is located at the Ottawa Inuit Children’s Centre, worked with the teachers at RE Wilson Public School in Ottawa, facilitated by some of the agency’s managers, and OCDSB instructional coaches. The educators involved decided to see what the impact for students would be if they intentionally included Inuit culture in their curriculum. First, they had to seek support of Inuit cultural teachers. Then they collaboratively created lessons that respectfully included those perspectives. Then we measured the impact, and were blown away. The impacts were positive for Inuit students, for their families, and for all students in the school, including new Canadians.

We are continuing this work and beginning to spread it to other schools. The work also continues to deepen the relationships and connections between the Ottawa Inuit Children's Centre and the Ottawa-Carleton District School board.

Combining Inuit and Local Knowledge with Weather and Ice Forecasts for Safe Local Travel in Arctic Canada

Natasha Simonee, Jayko Aloo, Natalie Carter, Jackie Dawson & Gita Ljubicic

Environmental change is increasing risks for local travel in communities across Inuit Nunangat (Inuit homelands) considering the rapid changes to weather, water, ice, and climatic (WWIC) conditions. Historically, Inuit have relied on traditional knowledge to reliably interpret and predict patterns of weather, wind, currents, ice, and waves for decision-making to ensure safe travel. This knowledge continues to be used today, but with changes in climate and related increases in travel-related risks, Inuit are adapting and combining their knowledge with available WWIC data and forecast products in novel and innovative ways. This presentation outlines how community members in Pond Inlet are combining traditional knowledge with modern WWIC forecasting technologies (e.g. Windy.com, marine forecasts, sea ice satellite imagery) for decision-making around safe travel. They are engaging in a novel and adapted form of WWIC forecasting and are then publicly sharing this information with other community members. Their methods rely on a combination of traditional understandings of local weather conditions and numerous online products that are available; each with strengths and limitations as it pertains to local use. This approach is enabling local hunters to make better and informed travel decisions. In the presentation, we will further discuss the disconnect between available WWIC technologies and community members' needs considering changing levels of environmental risks. This information may be helpful to members of other communities with shared experiences, as well as for WWIC operations so that providers can consider what technological adaptations may also be necessary to better suit the local needs of communities across Inuit Nunangat.

Community Based Stewardship

Tim Anaviapik Soucie & Jonathan Pitseolak

Abstract to come | Résumé à venir.

Community Building as Crucial to Northern Student Success in the 2016 Students on Ice Expedition

Heather E. McGregor

This presentation outlines the role of community building in supporting student engagement and success during expedition-based learning in the Students on Ice (SOI) program. It results from an evaluation research project conducted in 2016 in partnership with SOI, a non-profit educational foundation that takes youth to the Polar Regions. The research identifies aspects of SOI's education program significantly impacting northern youth participants, most of whom are Indigenous (Inuit), in terms of: supporting personal growth, education and leadership skills, and encouraging ongoing dialogue regarding important Arctic issues. Drawing from participant observation, document analysis, small group student interviews, staff interviews, student worksheets and follow up interviews, two aspects of the program were found to be particularly meaningful: 1) a pre-program tailored specifically for northern youth before the expedition, and 2) open

discussion of “truth and reconciliation” issues, including government-enforced Indigenous community relocations; youth suicide and intergenerational trauma; and, contemporary resurgence of Indigenous culture, language and traditional practices (i.e. art). These aspects were meaningful, I argue, because of the extent to which they facilitate community building among the Northern youth, and by extension, create connections with youth from elsewhere. This research contributes to sustaining and further developing educational program models that grow and nurture northern leaders, educators and advocates who can continuously participate in dialogue and action regarding Arctic challenges.

Community-Based Climate Monitoring Program in NunatuKavut Charlene Kippenhuck, Stanley Oliver & George Russell Jr.

Oriented around the seven key climate indicators mentioned below, NunatuKavut Community Council Inc. (NCC), the governing body for the people in NunatuKavut, the territory of the southern Inuit people of Labrador (population is over 6,000), has designed a climate monitoring program that will be community-led, community-driven, and will engage community youth, elders as well as adults who currently spend significant time out on the land for activities such as hunting, fishing, trapping and the gathering of berries and plants. At the same time, the program’s multi-track design will facilitate intergenerational transfer of knowledge and help build youth skills. The program aims to gather and increase both Indigenous Knowledge and “mainstream” scientific data on our chosen climate indicators, primarily in NunatuKavut communities in southern Labrador. The key climate indicators to be monitored will include, at a minimum, the following: 1) sea ice; 2) freshwater ice; 3) water temperature (freshwater); 4) sea level; 5) freshwater level; 6) invasive species (primarily aquatic); and 7) health and seasonal timing of plants. Knowledge and data will be collected via three tracks: the Youth Direct Ice and Water Monitoring Track, the Elder Climate Knowledge Track, and the “Out on the Land” Track, for collecting observations from active Community adults. While the first track is specifically designed to provide youth with skills and climate knowledge, youth will also be involved in the other two tracks as observers and assistants to NCC staff, in ways that will increase opportunities for intergenerational transfer of knowledge as well as build skills.

Community-driven Developments of Nunaliit Amos Hayes

Nunaliit (<http://nunaliit.org>) is a tool for interactively collecting, connecting, presenting, and preserving knowledge with a special focus on highlighting the connection of knowledge to the land. It has been co-designed over the past 15 years with a global group of community knowledge holders and researchers, academic researchers, and organizations at all scales. It is specifically used by Inuit community organizations and Inuit-guided research projects for mapping traditional knowledge of the land, documenting languages, exploring digital collections of artworks and cultural heritage objects, preserving important cultural stories, and planning for community growth. This talk will focus on new developments by the Nunaliit community and their significance to Inuit data sovereignty, digital capacity building, and Inuit-led knowledge mobilization. Examples include: - A Community Knowledge Bank to combine mapped knowledge of the land, museum digital collections, language, and archaeology knowledge into a system owned by and residing in the community and accessible via a large touch display while simultaneously being synchronized with a system at a data centre in the south for wider internet access and backup. - Community preservation of traditional hunting and fishing knowledge and the implementation

of live collection and community display of harvest and safety data by hunters while they are out on the land. - Knowledge and skill mobilization through cross-community workshops and collaborations. - Inuit-centred approach to collections management and reunification of digital collections from museums. - Multi-party management and synchronization of data collections. - Building the best available systems to ensure Inuit authoritative source and licensing data to others.

Confidentialité, Communication et Pratique : une rencontre entre les Lois de la DPJ et l'adaptation culturelle

Laury-Ann Bouchard & Sarah Fraser

Introduction : La confidentialité est centrale dans la pratique clinique en santé et en services sociaux. Elle permet d'améliorer l'acceptabilité des services, surtout pour les familles difficilement joignables. Dans un contexte de refonte des services au Nunavik et où l'on souhaite augmenter la collaboration interprofessionnelle et interorganisationnelle, nous nous demandons quels sont les principaux défis et avantages soulevés par les intervenants et les membres de la communauté par rapport à la confidentialité.

Méthode : Deux recherches qualitatives ont été menées pour explorer la collaboration entre les services sociaux, communautaires et de la DPJ au Nunavik. 60 intervenants des différents services, ainsi que des familles (N=15), ont été interviewés. Les extraits touchant la communication et la confidentialité ont été retirés. Une analyse des thèmes a été effectuée afin d'explorer les avantages et les défis entourant la confidentialité.

Résultat : Les résultats suggèrent que la confidentialité, la communication et la pratique sont inter-reliées. D'un côté, les familles craignent d'utiliser les services et de partager des informations personnelles. En revanche, la demande de consentement de partage d'information est lourde pour les intervenants et devient un défi d'engagement pour les parents. De plus la confidentialité telle qu'appliquée actuellement affecterait la collaboration et l'offre de services adaptés contribuant à la frustration des professionnels et des familles.

Discussion: La confidentialité représente un défi pour les intervenants et les familles. Pour la repenser, nous avançons des recommandations dans des principes Inuits d'intervention adaptées, et les principes de 'care' de Stevenson (2014) et de 'needs' de Ignatieff (2011).

Consonant gemination in West Greenlandic

Alex Stefanelli

There is a notable divergence across the Inuit dialect continuum regarding possible types of consonant clusters. Moving eastward, increasing restrictions on consonant cluster configurations culminate with West Greenlandic, which forbids them entirely and employs geminate consonants instead. To illustrate, compare Alaskan Iñupiaq *qavlu* 'eyebrow' and *ikniq* 'fire' with West Greenlandic *qallu* and *inneq*. The goal of this presentation is to propose a unified description of consonant gemination in West Greenlandic. There are three main facets to consider: 1. Weight-based restrictions on consonant features 2. Synchronic consonant gemination processes 3. Stem- and affix-conditioned allomorphy affecting these processes To begin, all geminate consonants excepting nasals must be voiceless. Additionally, alternation patterns between singleton fricatives and geminate stops emerge from the two processes under consideration: regressive assimilation and stem-internal gemination. Regressive assimilation occurs when two consonants come into contact across a morpheme boundary, resulting in a geminate with the features of

only the second consonant. Consider *kamik* 'boot' combined with the affix *-taaqa* 'new': *kamit-taaqa*. Stem-internal gemination affects a large class of nouns where a non-final consonant is geminated to compensate for the deletion of stem material following affixation. For example, *imaqa* 'sea' undergoes deletion of stem-final *q* when pluralized with *-t*: *immat* 'seas'. Stem and affix allomorphy influence whether this process occurs. I assume a moraic analysis of compensatory lengthening and draw from work on the typology of gemination processes to explain the facts described here. Finally, I outline an Optimality Theoretic interpretation of the interaction and relative importance of these phenomena.

Costs and Benefits of Hunting and Fishing in Gjoa Haven, Nunavut
Stephan Schott, Jacqueline Chapman, Leigha McCarroll, James Qitsualik, Brent Puqiqnak & Jamie Takkiruaq

This presentation will illuminate the results of a four-year research project in the Kitikmeot region of Nunavut that was conducted in collaboration with the Hunter Trapper Association of Gjoa Haven and the community at large. In leveraging data from community hunters' harvesting trips including the cost per trip and mode of transportation, along with registration details related to their employment status and income, we draw conclusions about the average cost of hunting and fishing in this community by mode of transport and season. We also investigate the opportunity cost of time for hunters as well as the maintenance and repair cost of equipment. This presentation will offer a cost-benefit breakdown of hunting and fishing efforts and the relationship between employment and harvest practices among community hunters, putting forth insights about the cost of subsistence harvesting to inform the assessment of hunter support and food security support programmes in Canada.

Cultural dynamics and social representations of dogs in the Nordic village of Kuujjuaq (Nunavik)
Patricia Brunet

This talk highlights a field research carried out in Kuujjuaq (Nunavik) in September 2016. Its main objective was to draw a general portrait of the place dogs occupy in this community among Inuit and non-Inuit. If its place in traditional Inuit culture is well known and documented, the place the dog has since the Inuit have settled, are using snowmobiles and shares their living environment with non-Inuit remains poorly understood. By questioning the dog's cultural and social place in a village where Inuit and non-Inuit are living together, this research tries to highlight the different dynamics related to dogs, to gain a better understanding of what dog is for Kuujjuamiut. This presentation concludes that resources for dogs and their management are limited and are still focused on the perspective of health and human security, and that dogs in the community occupy an oscillating position between appreciation and repulsion; a position that is defined by the context in which we found them and the functions they occupy.

From consultation to co-creation: the new Passenger Terminal Buildings in Nunavik
Roxanne Gauthier & M. Jusipi Kulula

Depuis plus de trente ans, EVOQ a progressivement décolonisé et autochtonisé l'architecture en concevant des environnements bâtis culturellement pertinents. En identifiant les enjeux liés à la création d'une architecture significative pour les autochtones, nous avons comblé le fossé culturel et créé une nordicité métissée afin qu'ils se réapproprient leur environnement bâti. Depuis 1983,

EVOQ pilote la construction et la rénovation d'aérogares à travers le Nunavik. Ces projets se sont avérés des occasions uniques de réappropriation culturelle pour les communautés Inuit. L'équipe d'architectes d'EVOQ a mis en place divers processus afin que l'art et l'architecture donnent vie aux thèmes différents choisis par chacune des communautés, souvent des symboles culturels distinctifs et puissants. Ces inspirations, sources de fertilité, parlent de leur identité. À travers cette co-création, l'architecture participe activement à ce processus où le narratif identitaire prend forme. La trame narrative à laquelle nous donnons forme, à travers l'architecture des aérogares, représente la vision du monde des Inuit. Chaque aérogare évoque la culture locale de la communauté et souligne des éléments distinctifs choisis par ses membres. Ainsi, les bâtiments et leurs œuvres d'art évoquent sa culture orale, sa culture matérielle, sa flore, sa faune, la production de ses artistes et sa langue. Voici une belle histoire de réconciliation portée par des élus, des artistes, des gestionnaires, des architectes et des artisans engagés. Une porte ouverte sur le futur.

De la consultation à la co-création : les aérogares depuis 30 ans **Isabelle Laurier**

Depuis plus de trente ans, EVOQ cherche à créer une architecture à l'image des Inuit, en concevant des environnements bâtis culturellement pertinents. En identifiant les enjeux liés à la création d'une architecture significative pour les Inuit, nous avons contribué à la réappropriation de leur environnement bâti, une sorte de nordicité métissée contemporaine. Entre 1983 et 2019, s'est passée une évolution et une révolution étonnante au cœur de la réconciliation; nous avons conçu neuf aérogares au Nunavik et au Nunavut, les jalons importants d'une passionnante histoire de réappropriation culturelle par les Inuit. Partir à la quête de leur vision afin que l'art et l'architecture conjuguent leurs efforts pour donner vie aux thèmes - souvent des symboles culturels puissants - choisis par les communautés. Les inspirations, sources de fertilité, parlent de leur identité. À travers cette activité de co-création, l'architecture participe activement à ce processus où le narratif prend forme. La trame narrative à laquelle nous donnons forme représente la vision du monde des Inuit. Chaque aérogare évoque une communauté. Nous explorons sa culture orale (histoires, légendes, protocoles, cérémonies, etc.) sa culture matérielle, sa flore, sa faune, la production de ses artistes et sa langue. Voici une belle histoire de réconciliation.

Decolonizing Inuit Midwifery **Naja Dyrendom Graugaard**

In this presentation, I will discuss some of the relations between Inuit practices of midwifery and processes of decolonization in the Arctic. The presentation sheds light on ways in which transformations of Indigenous birthing traditions have been part of colonizing agendas and colonial mechanisms. By the example of the development of hospitalization of childbirth in Greenland, I seek to examine the particular relations between Indigenous practices, western health care systems, and colonization. As is currently being discussed in feminist scholarship, extensive medicalization of child birth (and pre- and post-natal care) are often associated with processes of women disempowerment. By relating these arguments to Indigenous feminist scholarship, the paper seeks to explore the ways in which decolonization in Inuit communities 'begins in the womb' (2012), as is suggested by Mississauga Nishnaabeg scholar, Leanne Simpson. In the light of the worldwide movements to decolonizing birth in Indigenous communities, the paper aims to meditate on the (possible) role of birth in current processes of decolonization in the Arctic.

Decolonizing Research at Avanersuaq: Local knowledge and Inughuit Partnership

Mari Kleist

Avanersuaq (Thule area, Smith Sound) in Greenland is among the most extraordinary places located alongside the largest polynya in the Arctic. The region has been occupied by pre-Inuit and Inuit for thousands of years and is currently home to Inughuit, whose ancestors subsisted in this region for many centuries. Today, the region is under increasing threat from the impacts of climate change including landslides and coastal erosion, which are negatively impacting the preservation of archaeological sites as well as Inughuit livelihoods. These changes have also affected the availability and abundance of local animal resources, which the communities in Avanersuaq largely depend on for food. To mitigate the impacts of climate change, the Government of Greenland has imposed hunting regulations largely based on the advice of western scientists and research. Inughuit, however, are experts and specialists in various aspects of their homeland, including the local ecology. As local knowledge holders they not only enrich our understanding of the past, but their insight can strengthen current mitigative and adaptive strategies to the changing environment. In this paper we present the framework of our current research project undertaken in partnership with Inughuit, highlighting how this partnership has generated interesting research directions and questions in regards to Inughuit livelihood and heritage. We will present the importance of partnering with local communities and the need of rethinking academic research practices.

Discursive Interventions: Consultation, Proponent Interventions and the Governance of Mining in Nunavut

Willow Scobie

The literature on resource extraction governance points to the development of complex arrangements, once dominated by central governments, of “state, quasi-state, and non-state actors operating across a diversity of spatial scales” (Perreault, 2006: 152). Frequently, this “decentering” involves corporations as central actors in the design and implementation of decision-making processes (Himley, 2013). The emerging and evolving institutions of resource governance therefore become the nexus of interactions between multinational corporations and indigenous communities wherein new governing practices take shape and new and existing relations of power are embedded. Examining the NIRB consultation processes as one such nexus, we analyze the interventions of the Proponent (mining corporations) in the Mary River and the Back River mining projects.

Early Dog Sledding in the Siberian Arctic and Connections to Practices and Peoples in North America

Robert Losey

Genetic evidence indicates that dogs in Northeast Siberia are the direct ancestors of Inuit dogs in North America, and many scholars have suggested that the origins of dog sledding can be found in this same region. Dogs and people have been living and working together in the Siberian Arctic for at least 9000 years. At some point, this relationship turned to dogs pulling a variety of types of sleds for rapid and sometimes long-distance travel. In parts of this region, this way of being with dogs is well evidenced by 2000 years ago. Complex sleds are present by this period, as is harnessing equipment such as swivels and buckles. Also by this time, Arctic people had

developed specific strategies for feeding their dogs, which often involved providing them with fish or marine mammals. These feeding practices persist throughout many regions of Siberia to this day. Reindeer transport eventually replaces dog sledding in many areas, particularly on the tundra. Some believe that many reindeer sleds are in essence large scale versions of sleds previously used with dogs. Regardless, dog sledding continues in some regions of Siberia, particularly along the major rivers and portions of the marine coastline. Dogs also now have important roles in herding reindeer and continue to be widely involved in hunting.

Echoes of the Past: Examining Environment Change Induced by Inuit Activity in Labrador

Ivan Carlson

In the last few decades, environmental archaeologists have begun to challenge traditional views of hunter-gatherers as living in harmony with the natural world. Humans exist as dynamic agents within environmental systems, whose lifeways have influenced landscape change throughout time in ways that are observable in the paleoecological record. This is particularly true in Arctic and sub-Arctic regions where ecosystems have been shown to recover slowly, if at all, from anthropogenic disturbance. My thesis proposes to illustrate the effectiveness of archaeoentomological methods in observing the impacts Inuit had in these environments through examining settlements as sites of significant ecological disturbance. Through the examination of beetle remains from peat profiles in the vicinity of archaeological sites, I will test whether an ecological "footprint" for Inuit activities can be recognized in the archaeoentomological record, while also documenting ecological changes associated with specific resources and activities. Additionally, I plan to integrate insect subfossil data with other high-resolution archaeo-environmental analyses and radiocarbon dating, with the overall goal of contributing towards the establishment of a chronology for the Inuit occupation of specific sites in the area of Okak in Northern Labrador.

Educating Qallunaat/Kablunaat about Inuit

Marika Morris

This presentation describes challenges encountered while developing an Inuit-specific history curriculum covering 3,000 BCE to the present aimed primarily at non-Inuit students in Ontario schools. Although an Inuit organization spearheaded the process, Ontario Ministry of Education parameters had to be followed, and Inuit history squeezed into ways of learning that Inuit did not develop. Challenges included: approaching history by time period when Inuit history does not fit easily into this, contradictory source materials, discovery learning methods that draw on colonial approaches, Inuit dialect issues, and the tendency toward cultural appropriation, e.g. non-Inuit teachers making *inuksuit* ("inukshuks") in class.

Elders, Inuinait Knowledge Keepers, and Community Sharing: A Dog's Tale

Roxanne Blanchard-Gagné & Pamela Gross

In the mid-20th century, the dog's relationship with Inuit radically changed in the Canadian Arctic and was shaped by contact with non-Inuit - especially since the settlement of non-indigenous people - and the impact of the new Inuit lifestyle in permanent villages. The imposition of euro-centric dog management policies by the federal, territorial and local governments, has also participated in the redefinition of dogs' status. Consequently, dogs' roles and social positions have change. Nowadays, the different expectations regarding the human dog bond and dog

care may lead to social tension in Cambridge Bay. This talk presents an Inuk and an non-Inuk points of view about the forms of governance and the way to manage dogs in Cambridge Bay (Ikaluktutiak, Nunavut); moreover, it discusses how to improve dog management practices and keep the Inuinait knowledge alive and readily available for future generations.

Ending tuberculosis in the Inuit Nunangat Deborah Van Dyk & Linette McElroy

Tuberculosis (TB) was among many infectious diseases brought to Inuit communities in the 1800s by Europeans with particularly lethal consequences. By the 1950s, approximately one in seven Inuit had been forcibly evacuated to southern TB sanatoriums. Families were often not informed where their loved ones were taken. Many did not return. Those who did return faced the loss of language and culture. TB among Inuit continues to be a public health crisis. In 2016, the rate of active TB reported among Inuit living within Inuit Nunangat was more than 300 times the rate for Canadian-born non-Indigenous people. With the establishment of the Inuit-Crown Partnership Committee (ICPC) in February 2017, TB among Inuit has become a federal priority. In March 2018, Inuit Tapiriit Kanatami (ITK) and the Government of Canada committed to reduce the rate of TB across Inuit Nunangat by 50 percent by 2025, and to eliminate TB by 2030. The Nanilavut, "let's find them", project announced in March 2019 will aid Inuit in finding lost loved ones from the past TB epidemic. These ambitious and challenging targets have been set by Inuit. The work to achieve them will be coordinated by Inuit. The Inuit Tuberculosis Elimination Framework and the Nanilavut project demonstrate how dialogue between the Government of Canada and Inuit has led to shared understandings and collaborative action to redress an historic wrong that continues to have significant impact on Inuit communities today.

Entre francophonie et autochtonie : « Choisir » l'école franco-nunavoise pour mes enfants inuits Laura Thompson

Cette communication propose d'aborder la question suivante : Quand les parents francophones et francophiles choisissent l'école franco-minoritaire dans un contexte autochtone majoritaire pour leurs enfants inuits, quelles sont les conséquences de ces choix? Je suis francophone, née et élevée par un couple exogame à Sudbury en Ontario, en milieu majoritaire anglophone. Je suis *anaana* de deux enfants inuits, nés et élevés par un couple exogame à Iqaluit au Nunavut, en milieu majoritaire autochtone. Comme ancienne élève de l'école Saint-Pierre, à Sudbury, je suis ayant droit. Comme ancienne enseignante de conseils scolaires francophones en Colombie-Britannique et en Alberta, je suis fière de mes réalisations en éducation francophone en milieu minoritaire. Toutefois, les réalités vécues comme *anaana* d'enfants inuits inscrits à l'école des Trois-Soleils à Iqaluit me font remettre en question d'une part le mandat de l'école francophone (surtout en pays inuit) et d'autre part le « choix » d'*anaana* et d'*ataata* d'y envoyer leurs enfants. Depuis quelque temps, mon mari et moi soulevons des questions citoyennes et identitaires importantes auprès de l'école, de la Commission scolaire francophone du Nunavut et du ministère de l'Éducation du gouvernement du Nunavut – des questions reposant sur une reconnaissance sincère du contexte pluraliste, nordique et inuit qu'est le Nunavut. Cette communication se veut une porte d'entrée sur les perspectives de parents d'enfants inuits de la seule école francophone du Nunavut afin de discuter et d'analyser ce qui s'y passe concrètement. En partageant quelques exemples concrets d'enseignement et d'apprentissage, j'espère ouvrir le

discours sur le pluralisme francophone en contexte autochtone et ouvrir la voie à la réconciliation afin d'établir de relations saines et respectueuses entre *Nunavummiuts* .

Epidemiological situation of dog bites in Nunavik-Québec (2008-2017) **Sarah Mediouni, Mario Brisson, Marie Rochette & André Ravel**

Dog bites are considered as a public health issue in Canada and around the world. In northern Québec, arctic rabies is still endemic with cases being identified, in different animal species, almost every year. With regards to the important role they play in Inuit communities, dogs represent a meaningful source of exposure for humans. The purpose of the present study was to investigate dog bite occurrence in Nunavik through the analysis of the public health board database for reported bites. 320 cases of animal-to-human bites were recorded from 2008 to 2017, of which 293 were dog bites (92%). Bite occurrence increased significantly during the study period, especially since 2013. 45% of all bites were seen in children under 15 years old. Males were generally over-represented compared to females (Sex ratio = 1.63) and the age distribution in victims were different between the two (median age for males= 22 y.o/ median age for females= 12 y.o). 15 rabid animals were identified in this study, of which 9 were dogs. The multivariate analysis conducted revealed that children (< 15 y.o) are more likely to be bitten by dogs (OR= 2.32, $p < 0.05$) and more often injured in the head and/ or the neck ((OR= 3.67, $p = 0.05$). Our study confirms Nunavimut's actual exposure to the rabies virus and further explores the associations between age, gender, bite, and follow-up of bitten individuals and biting animal. Results reflect the necessity for an integrated, multidisciplinary approach to reduce risk for human and public health at the human-dog interface.

Évolution de la situation linguistique au Nunavut, 2001-2016 **Jean-François Lepage**

La communication a pour but de présenter les faits saillants du rapport *Évolution de la situation linguistique au Nunavut, 2001-2016* (à paraître), qui sera diffusé par Statistique Canada à l'été 2019. Il s'agit d'exposer, à partir des données de recensement, les tendances en ce qui a trait à la langue maternelle, la langue parlée à la maison, la connaissance des langues et la langue de travail de la population du Nunavut, et de la population inuite plus particulièrement. Sur cette période, la plupart des indicateurs linguistiques ont révélé d'importantes disparités régionales au sein même du Nunavut. On observe néanmoins qu'il y a eu un certain regain de l'inuktitut entre 2011 et 2016, particulièrement dans l'espace public. La présentation portera une attention particulière à la vitalité de l'inuktitut au Nunavut. Une approche originale pour mesurer la vitalité linguistique développée dans le rapport sera présentée à cette fin. Celle-ci vise à pondérer, toujours à partir des données de recensement, les principaux facteurs démolinquistiques qui peuvent affecter, positivement ou négativement, la vitalité de l'inuktitut au Nunavut, et à comparer l'évolution de l'importance relative de ces différents facteurs dans le temps. Cette approche permet entre autres de constater que la non-transmission de la langue maternelle apparaît comme le facteur le plus important affectant négativement la vitalité de l'inuktitut au Nunavut.

Examining the impacts of the George River Caribou Herd hunting ban on northern Labrador Inuit: an integrated resource management perspective.

Jason Dicker

Integrated resource management is the process that identifies and considers all resource use and management emphasis based on present uses, the mix of benefits produced, the ongoing capability of the land to produce benefits, and social preference. The organizational theory behind this management is that, it requires numerous types of complex information for sound, effective decision-making. Such questions can be asked like “How much wildlife habitat is protected from future development and how will such a development will unfold?” Taking this approach with respect to the George River Caribou Herd (GRCH) hunting ban that is currently in place in northern Labrador would be beneficial as it has the opportunity to provide scholarly information on how this affects Inuit within this region. The provincial government of Newfoundland and Labrador initiated the hunting ban in early 2013 as an action to help increase the population size for 5 years, in which the herd dropped to less than 9000 from an 800,000 size (resulted in a 99% decrease). In particular, the Labrador Inuit depended upon the GRCH, once one of the largest caribou herds in the world, to fulfill their utilitarian, spiritual, and cultural needs. For generations, the hunting of the GRCH by the Inuit people provided them with a staple food supply, nourishment, and materials and facilitated the intergenerational sharing of knowledge and important social norms, all of which are critical to life in Arctic and subarctic environments. Research has been done within all 5 Nunatsiavut communities (Nain, Hopedale, Makkovik, Postville, and Rigolet) and the results have been documented by the researcher. Preliminary results will be provided in writing or by verbal communication to inform interested persons—specifically to Nunatsiavut Inuit who are affected by this hunting ban. This research will explore whether best practice examples can be identified where wildlife management polices better reflect the needs of resource users.

Excellence in Inuit Teacher Education

Paul Berger

There is a critical shortage of Inuit teachers in all Inuit regions. To implement bilingual, bicultural education, large numbers of Inuit must become teachers. In this rountable, we will discuss what is currently working well in Inuit teacher education and what needs to be done to rapidly and radically increase the number of Inuit teachers in Inuit Nunangat. What do you know of that works well? What do you dream of that might lead to a majority Inuit faculty in every school?

Exploring Collaborative Visual Methods to Discuss Inuit Health

Jessica Penney

Culturally responsive methods and Indigenous research methods encourage respectful and reciprocal relationships and relational discourses, as well as incorporating different ways of knowing into research. For Inuit, health and society are highly relational with other people, the land, water, and animals. Based on the above approaches to research and health, this workshop explores craft-making, an integral part of Inuit culture, as a visual method to discuss health and wellbeing in a group setting. A small group of participants (6-10 people) will bead sealskin pins using the shared space and materials to discuss relationality, colonialism, food systems and their relationship to health for Inuit. Prompts will be provided to stimulate dialogue, but participants are also welcome to prepare their own ideas in advance and bring them to the session.

Family History and Healing with the Hebron Family Archaeology Project Michelle Davies, Beverly Hunter & Harriet E (Rutie) Lampe

Hebron is a highly significant place for Labrador Inuit. Formerly the most northern community in Labrador, it was home to over 60 families before the community was closed in 1959 by the provincial government, and its' residents forced to relocate further south. Decades later, people from Hebron and their descendants still feel the traumatic effects of relocation. Families and communities in Nunatsiavut have expressed interest in seeing research conducted at Hebron, including recording the locations of family houses and fishing camps, as well as capturing stories and memories of Hebron elders. Since 2016, research into family histories has taken place through the Hebron Family Archaeology Project, which has been funded by the joint research project between the Nunatsiavut Government and Memorial University called Tradition and Transition among the Labrador Inuit. While much of the research has taken place through an archaeological lens, it has also provided an opportunity for land-based healing as Mental Health workers have joined families on research trips to Hebron. This paper will present the process of conducting research into family histories at Hebron, the opportunities it has provided for personal healing, and the results and future plans for the project.

Filmer le qilaniq chez les Inuit du Nunavut. Ce que permettent les ateliers de transmission intergénérationnelle des savoirs Frédéric Laugrand

Dans cette communication, je présente l'approche des ateliers de transmission intergénérationnelle des savoirs (ATIS), mise au point avec Jarich Oosten et le Nunavut Arctic College au début des années 2000. À travers l'exemple du qilaniq, un rituel divinatoire que les Inuit pratiquent depuis le XVI^e siècle, j'avance que le format des ATIS permet de répondre à deux grandes critiques classiques adressées aux anthropologues. La première, formulée par J. Fabian, porte sur un problème de temporalité, le temps partagé lors de la rencontre entre l'ethnologue et son participant n'étant pas celui du récit anthropologique. La seconde concerne la fabrique du savoir anthropologique largement attaqué par les postmodernes. Or, en rendant le contexte d'énonciation plus transparent et en privilégiant une anthropologie expérientielle proche de celle que prône Jean-Guy Goulet, les ATIS permettent de faire de l'anthropologue un participant, et pas seulement un facilitateur. Dans le contexte de performances filmées, « faire comme si » ouvre des possibilités d'expérimentation inédites, en même temps qu'il permet aux aînés inuit de mettre en valeur leurs traditions à une époque marquée par d'urgents besoins dans le domaine de l'éducation et de la transmission des savoirs.

"Findings" as a way of connecting jewellery designers across Inuit Nunangat with each other, and the wider community with an interest in wearable art Dawn Bazely & Lisa Rankin

Inuit carvers and printmakers are world famous. The sale of their art provides important income in many communities across Inuit Nunangat. Various mechanisms aimed at protecting artists' intellectual property, such as certificates of authenticity, have been developed. Regardless of the scale of the art, Inuit artists and artisans deserve fair remuneration for their labour, talent and expertise. Purchasing smaller items of "wearable art" (jewellery), is one way for non-indigenous visitors to Inuit Nunangat, including ecotourists, who are interested in learning about Inuit culture, history, politics, economy and environment, to connect with local artisans, while at

the same time, generating income for the latter. Some Inuit jewellers are internationally known, commanding high prices for their designs. They are using their platforms to support emerging indigenous artists. There are many more, unsung, under-appreciated, talented Inuit designers. Many Inuit are skilled at creating wearable art using fur, bone, baleen, beads etc. They often have limited access to *findings* (small tools and supplies used by an artisan). This roundtable brings together (a) Inuit jewellery designers, (b) goldsmiths and fabrication instructors (indigenous and non-indigenous), (c) Inuit capacity-building groups, and (d) southernbased academics who participate in arctic Ecotourism activities, to reflect on: 1) The experiences of Inuit jewellery designers with being paid appropriately for creating wearable art. 2) The possibilities for fabricating custom “*findings*” locally, to enhance the value of these creations. 3) Education for visitors who acquire wearable art. Since much Inuit jewellery uses natural materials, it often needs special maintenance outside of the arctic.

First Voice of Inuit on the International Stage: Inuit Art **Nadine Fabbi**

The first representation of Inuit internationally was Robert Flaherty’s *Nanook of the North*, a film made by Flaherty under the direction of Allakariallak who also played the key role of Nanook. *Nanook of the North*, made in 1922, would bring significant global attention to Inuit in Canada. The film was played in theatres around the world and, as far away as China, audiences were intrigued with Nanook and life in the Arctic. Twenty-five years later, Inuit carvings became an international sensation at the Montréal Exhibition of 1949; and, in 1960, the first catalogued collection of Inuit prints (1959)—an artistic tradition completely foreign to the Arctic—would capture the imagination of the world. Inuit art has become a key part of the economy in Inuit Nunangat and is exhibited and purchased around the world. What is less understood is how Inuit art was the first voice of the Inuit on the world stage communicating Inuit history, culture and relations to outside world. The first exhibition of Inuit carvings was held over 20 years before the founding of the Inuit Tapirisat of Canada (1971), the national organization that provided Inuit with political representation domestically and internationally; and the first exhibition of Inuit printmaking occurred over 10 years before the founding of the national political organization. Arguably, Inuit art paved the way for the political mobilization that followed. And, if this is the case, then understanding Inuit art as Inuit knowledge, the voice of Inuit, and even art as policy is critical to understanding the foundations of the history of Inuit internationalism. This paper will explore these ideas and ask how it was that Inuit developed this unique art form; it will explore the confluence of influences and individuals that helped launch Inuit printmaking; and it will ask the question as to how art in general, and Inuit art in particular, are vital in knowledge production and policy-shaping.

Following Stones: Navigating the Landscape in Northern Labrador **Sarah M. Wilson**

The landscape in northern Labrador is dotted with inuksuit (human-made rock stacks used for navigation, commemoration, hunting, and more) signifying a connection between people and the landscape. Through an aerial survey via drone, my research involves collecting photogrammetric data to reconstruct a 3D model of different landscapes along the coast in Labrador to study the embodiment of culture in landscapes. This project is the first of its kind to use aerial imagery via drones to study archaeological landscapes in northern Labrador and will serve as an examination of the application of data that drones can collect in summer and winter set-

tings. This project's theoretical framework considers the *Inuit Qaujimajatuqangit* (IQ), or way of knowing, respecting, and using resources from the environment, of the Inuit in Labrador to understand ways of memorializing the landscape and place. A geographic information system such as ArcGIS will aid in examining the relation of inuksuit to topography, line of site, icescapes, vegetation, and other features. My research will look at the relationship between humans and landscapes; movement across vast spaces, methods of navigation, and connection to landscape to argue for the importance in protecting cultural landscapes.

Food Security from a Local Inuit Perspective: Program Implications
Stephan Schott, Clara Evalik, Jamie Desautels, Elizabeth Anavilok, Christine Porter & Chantal Langlois

This panel is a result of a four-year research project in the Kitikmeot region of Nunavut based on a fishery project and a harvest study conducted in collaboration with the Hunter Trapper Association of Gjoa Haven and the community at large. Recent discussion of results with focus groups and the Kitikmeot Health Board have raised a number of questions and potential issues surrounding food support programs and policies. Panelists, including representatives from a regional support agency, food preparers, researchers, and collaborators in the study will discuss and define food security from a local and regional perspective in the Kitikmeot region of Nunavut. Discussion topics will include local food prices, the cost of hunting and fishing, the seasonal availability of and access to desired food, and other barriers to food security.

Food insecurity in Inuit Indigenous communities experiencing rapid climate change: Toward a framework for stakeholder-based evaluation of alternative food security and mitigation strategies.
Ranjan Datta

Debilitating climate change struck several Inuit Indigenous communities across Canada that were costly in terms of human life and infrastructure. Severe food insecurity like these are expected to happen more frequently, and be more widespread, under a rapidly changing climate. Inuit Indigenous communities are particularly vulnerable to food sovereignty, yet have limited capacity to mitigate them as compared to other parts of Canada. Strategic decisions need to be made about food insecurity management. The problem, however, is that the majority of attention to food insecurity management has focused on theoretical solutions – reactive, command and control strategies – versus more strategic approaches to food insecurity management that focus on enhancing community resiliency. Further, there are few participatory, strategic tools and frameworks available to support such important and timely policy development initiatives. The purpose of this research is to provide arctic Indigenous communities, particularly those communities in the Inuit self-governing region of Nunatsiavut, with new tools that can help them make strategic choices about food insecurity management that enhance their resiliency to food sovereignty. This work is timely given that communities across Inuit Canada in particular are actively revising policy, reorganizing and learning from recent climate change in last 10 years. This research will: i) identify and evaluate alternative mitigation options to assist policy makers and communities in food insecurity mitigation policy development; ii) determine areas of consensus and dissent among stakeholders regarding optimal food insecurity mitigation options; and iii) provide a structured, transparent and participatory decision support tool to government and communities to guide future land use and watershed planning initiatives. Our work will also impact the scholarly community through advancing approaches to assessing, understanding and

improving community resiliency by introducing a structured, quantitative framework for community engagement and decision making. We will also advance methodology and new areas of application for strategic environmental assessment.

Food sovereignty in the circumpolar north: a multiscalar analysis of the obstacles, solutions and knowledge gaps.

Annie Lamalice, Thora Martina Herrmann, Marie-Pierre Beauvais, Sylvie Blangy, Jean-Louis Martin & Sébastien Rioux

Food represents a strong interlinkage between societies and the natural environment, particularly for indigenous populations, which have not given up their traditional livelihoods and knowledge allowing them to live out of the resources available on their ancestral lands. If food sovereignty used to be a common characteristic of indigenous food systems all around the circumpolar North, these regions are now increasingly reliant on international and industrial food supply networks. This results in diminishing the control exercised by Arctic Indigenous Peoples over their food systems and the socio-ecological context of its production. Based on the analysis of seventeen semi-directed interviews with public health workers, government agents, and local actors involved in food projects as well as with scientific experts across the circumpolar North, we will analyze the challenges common to different circumpolar regions and present the recommendations identified by the respondents towards enhancing food security and food sovereignty in these regions. As the relationships with the surrounding environment Arctic Indigenous societies is directly related to the health and well-being of individuals and communities, we particularly focus on potential solutions highlighting this relationship through a process of environmental repossession.

Forest fires in coastal Nunatsiavut: Inuit knowledge and land use

Frederic Dwyer-Samuel, Alain Cuerrier & Luise Hermanutz

Fire is the main large-scale natural disturbance in the boreal forest, and thus an important part of many indigenous people's environment and cultural knowledge. However, even if Nunatsiavut's present-day communities are all south of the treeline, recorded information is scarce about the Labrador Inuit relationship with fires on the landscape, and their ecological knowledge of the disturbance. This study used semi-structured interviews in Postville and Nain to document Inuit knowledge of the impact of forest fires on the ecosystem and to characterize their relationship with fire. In addition, follow up group interviews were conducted after preliminary analysis of the data. Recorded Inuit knowledge was also linked with results from scientific surveys conducted in other areas of this research project. Interviews showed that Inuit use of burns is dominated by wood harvesting, followed by concomitant activities such as hunting. Relationships with forest fires and uses of burns varied between the two studied communities. Notably, activities on the burns were more diverse in Postville (including berry picking), and wood harvesting patterns differed. Inuit knowledge of fire's impact covered large temporal and spatial scales, and was focused on ecosystem characteristics observable in the winter, when the burns are mostly used. Impacts reported in interviews included increased growth of shrubs, inconsistent tree regeneration and increased abundance of spruce partridge. Inuit knowledge and scientific surveys were, in this context, mostly complimentary, with surveys providing information on a smaller scale and concentrated on different aspects of fire impacts.

From Bystander to Ally – let's have a talk Emanuel Lowi

Why do university undergraduates choose to take a course about the Inuit? What motivates students who may not be pursuing degrees in Indigenous studies to consign precious time and money towards learning about the people of the Arctic? What pedagogical strategies function well towards making what is usually a hitherto unknown subject most accessible to such students? Furthermore, what kinds of course content – including readings – work best in the effort to inspiring students to go beyond mere casual curiosity about Inuit and move them into the realm of allies of the Inuit? I propose a highly personal account, in English, of my experiences gleaned as an adjunct professor in Concordia University's First Peoples Studies program, where my specialty is teaching about Inuit in general but with an emphasis on the Inuit of Nunavik. I have spent many years living in Nunavik, working for Makivik, Avataq, Kativik School Board and the FCNQ. My professional background is in journalism. Through personal relationship, I am part of an Inuit family, the Inukpuks, of Inukjuak. All of this may sound mildly interesting, but clearly it is an insufficient basis for the vital task of motivating students to see themselves as potential allies of the Inuit, in a time when general concern about Indigenous-Settler relations in Canada must be more than anguished hand-wringing and instead become a call to action. My aim is to present a practical yet enjoyable interactive look at what goes on in the classrooms where I do my work.

From nameless whisper to social transformation: expressions of social resilience by young people in Kalaallit Nunaat (Greenland). Peter Berliner

The paper presents the results of ten years of participatory action research on young Inuit expressions of social resilience. Through means of social art, encompassing photos, drawings, theatre, songs, bodily movements, and writing, young people in KN/Greenland express their own understanding and enacting of social resilience. The data are from the community-based Paamiut Asasara programme and from the programme Siunissaq uagut pigaarput (the future belongs to us) in Tasiilaq, Nanortalik, and Maniitsoq. The results comes from a youth-led collective learning process (research), which:

1. broadens understandings through art, including photos, drawings, music, masks, and dance, so that the participants can reimagine and transform the social and socio-material life space in a way that promotes social, cultural, economic, and environmental sustainability.
2. Strengthens social support through methods of collective reflection, building social skills in practice, including caring, mutual respect, cooperation, collectively giving space for diversity, providing security, trust, and stable relations.
3. Reflects, reinvigorates social values, and transforms social values into practices in daily life through behavior, movement, films, and public events. Through the social learning, the young people build a social transformation by expressing the formerly nameless experience of longing for social justice and for a viable future through stories, photos, and other expressions. The paper will open for a dialogue on a cultural, sustainable, and contextual theory of social resilience.

GPR survey of Moravian cemetery, Hopedale, Nunatsiavut

Maria Lear

This talk will present findings of a ground-penetrating radar (GPR) geophysical survey completed in 2018 within a Moravian cemetery in Hopedale, Nunatsiavut. GPR is a non-destructive survey technique that uses a radar antenna to identify matrix contrasts within the subsoil. It can be used as a tool to help give indication as to what materials (natural & archaeological) lie within the subsurface.

In the case of the historic Moravian cemetery in Hopedale, GPR was utilized to possibly locate the presence of unknown graves. Graves that have been lost in time due to the absence of headstones either by reason of grave-marker movement, human activity or burials that may have been intentionally left unmarked. The presentation will give an overview of this specific survey, the fieldwork which was completed over 2-weeks in July, 2018. I will discuss methodology, data collection, results & interpretation using site photos, field notes as well as post-processed GPR software imagery.

This geophysical survey work was requested by the Inuit of Hopedale to aid them maintain upkeep of their Moravian cemetery. The results of the survey are beneficial by way of helping to celebrate the strong history, tradition & culture of the area. In the process of performing the GPR survey, we engaged Elders, residents, and, worked with local government and local youth.

Gender & Development in Inuit Nunangat

Magalie Quintal-Marineau, Rebecca Kudloo, Lema Ijtemaye & Eleanor Stephenson

This session explores 'development' across Inuit Nunangat from the perspective of Inuit women. Historically, development of the Canadian North has meant aligning Northern economic and social landscapes to southern standards. Many of these transformations originate in the Canadian colonial project initiated to 'develop' the North, 'modernize' its economy and 'civilize' its population. At the same time, Inuit have actively pursued economic well-being on their own terms, including continuing to engage in subsistence harvesting, provisioning, and actively contributing to both Indigenous and Northern market economies. Limited research is available that explores the impact of this modernization agenda on Inuit women and their families, or how Inuit women are pursuing their own visions for economic development and well-being. This session will adopt a critical perspective to examine the multiple gendered facets of development in Inuit Nunangat. Specifically, the session asks:

1. How do Inuit women participate in economic development in Inuit Nunangat? The discussion will highlight the socio-economic initiatives undertaken by Pauktuutit including addressing Inuit women's economic prosperity in the resource extraction industry, and enhancing Inuit women's economic development through platforms such as the Inuit Women in Business Network (IWBN).
2. How do Inuit women participate in the resource extraction industry? Is there meaningful inclusion of Inuit women in regional and/or community consultations regarding Impact Benefits Agreement (IBA) processes? Discussion will be guided by Pauktuutit's research on the social and economic impacts of resource extraction in Baker Laker, Nunavut (2016) and its *Addressing Sexual Harassment and Violence in the Resource Extraction Industry* (2019) project.
3. What are the contributions made by Inuit women to public and political debate, and critical theory concerning development, decolonization and gender?
4. How have 'modernization' and economic development programs and policy agendas affected Inuit women's livelihoods over time?

Grade K-2 Inuktitut: How Inuit kids begin academic development **Charmaine Okatsiak & Elizabeth Saimanakuluk Kavik**

We would like to offer participants and opportunity to experience what school is like for youngsters who register in an Inuktitut class. This informal class will not only teach the basics of Inuktitut syllabics but highlight the differences between the languages, and how children enrolled in Inuktitut class may learn or develop differently. This workshop aims to help those interested in Inuit education and language to understand how the students learn the essential skills and the kinds of modifications educators can make available to help assist students in later years. This experience would benefit anyone interested in teaching or educating up north, during the workshop we would like to talk about challenges educators have and some of the cultural differences that create misunderstandings. Overall this workshop will be a fun environment where those interested can speak with Nunavut locals about education the language and share ideas to further develop and support Inuktitut in Education.

Grand Theft Anglo: the English take-over of Iqaluit and the decline of Inuktitut **Derek Rasmussen**

Nunavut is the only jurisdiction in Canada that has a homogeneous language spoken by the taxpaying majority that is other than French or English. 70% speak Inuktitut as their mother tongue.

Nunavut is the only jurisdiction in which almost none of the policing, schooling or health care is done in the majority language. Coroners have cited lack of Inuktitut as a factor in at least two recent deaths in the health system. Almost all schooling and curricula are English; unsurprisingly approximately 70% of the 9600 Inuit students drop out. And the present government is currently passing laws to suspend or postpone Inuit language rights.

Why is this happening? This paper will help explain the legal and economic forces that are fueling the rise of English and the 1% per year decline of Inuktitut, and what measures may be taken to reverse losses.

One key is Federal Charter equality for Inuktitut, alongside English and French, within Nunavut. Also crucial to this understanding are the motivations and make-up of what Pitseolak Pfeiffer has called Nunavut's "temporary foreign workers": those 75% of government's middle and senior managers who are non-Inuit, primarily English speaking. Residing in the territory for an average of two years or less (Price Waterhouse), these managers draft the bills, briefing notes, and budgets that determine the fate of the people and language that they leave behind. The median income difference between them and the long-term population is huge: non-Inuit median income in 2016 was \$101,494. For Inuit? \$22,523.

Grief support for women testifying for the MMIWG commission **Looee Okalik & Shawna Hordyk**

The experience of grief in Inuit communities is often inseparable from the traumatic events in which the death may have occurred. Recent testimony provided to members of the National Inquiry into Missing and Murdered Indigenous Women and Girls confirms that this the experience of traumatic grief is far-reaching and enduring. In this presentation, we will discuss support systems offered to family members and survivors who had offered their testimony, the after care provided by the commission, and strategies to develop ongoing grief supports in Inuit communities.

H. Megiser's "Septentrio Novantiquus" and its meaning for early Arctic ethnography

Michael Knüppel

The famous historian, linguist and polymath ("polyhistor") Hieronymus Megiser (1553/1558-1619) was well known for his polyglott dictionaries and his Ottoman Turkic grammar (the first printed Turkic grammar book, 1612), editorial works on travel accounts (e.g. the records of Marco Polo) as well as historical and geographical descriptions (e.g. of Venice, Malta and Madagascar). Today nearly unknown is his work on the Arctic regions, "Septentrio Novantiquus, or The New Northern world [...]" (1613), which was a compilation of all accounts and records on the circumpolar world accessible to Megiser at the beginning of the 17th century and includes descriptions of Greenland and its adjacent regions, Iceland, Norway, Northern Siberia etc. Since Megiser gave some information on the native people of Greenland and North America it is of some importance for Inuit studies even in our time, because it allows us to understand how the natives have been seen in Middle Europe in the early 17th century. In his lecture the presenter will give an overview on the context and the sources of the work in question, sketch the descriptions of the natives of Greenland and North America given by Megiser and try to explain the work's value for the understanding of cultural contact in the Arctic and the view on the natives of "the North" in that time in Middle Europe.

Habiter le Nord québécois : enjeux et défis d'aménagements appropriés et significatifs pour les communautés Inuit

Geneviève Vachon & Myriam Blais

Cette session thématique met en lumière certaines activités et réalisations de l'équipe du projet de recherche en partenariat *Habiter le Nord québécois : mobiliser, comprendre, imaginer* (HLNQ – www.habiterlenordquebecois.org) et de chercheurs invités. Ces recherches visent à mieux comprendre les aspirations des communautés Inuit en termes d'habitations significatives et le potentiel/qualités des lieux, territoires et paysages du Nunavik afin de concevoir et proposer, ensemble (avec les communautés elles-mêmes), des modèles pour l'aménagement urbain sensible de villages du Nunavik, pour des formes d'habitations innovantes et culturellement appropriées, ainsi que pour des options de gouvernance qui permettraient d'imaginer ces modèles et de les mettre en œuvre de façon judicieuse. En différentes occasions, les partenaires (académiques et agents des communautés Inuit, incluant des jeunes et des aînés) travaillent en collaboration et en participation à tenter de s'expliquer mutuellement les défis qui touchent le Nord, afin d'en comprendre l'importance et la portée, tant sur les plans sociaux que formels, et de réfléchir à de nouvelles façons d'aborder ces défis. Les présentations dresseront un panorama riche et varié des thèmes et des méthodes abordés : projets et scénarios de design urbain/villageois territorialement appropriés et outils d'aide à la décision citoyenne; conception de modèles inédits et culturellement adaptés de maisons et organisations spatiales habitables souples et conviviales; proposition d'équipements communautaires inclusifs de différentes générations et attentifs à différentes situations sociales; etc.

Habiter le Nunavik : considérer le système de production du logement selon l'angle de la complexité

Marika Vachon

Il est reconnu que les populations inuit du Nunavik font face à un manque de logements adaptés aux réalités socio-territoriales du Nord (Brière et Laugrand 2017; Tester 2009 ; Dawson 2006; Collignon 2001). Les processus actuels de production du logement sont linéaires et standardisés, ils impliquent de nombreuses organisations aux rôles fragmentés (notamment la Société d'Habitation du Québec, l'Office Municipal d'Habitation Kativik, la Société Makivik, le Landholding) et semblent basés sur une logique de rationalité technique, orientée davantage vers la quantité d'unités à construire que vers la qualité, l'habitabilité et la recherche de sens pour les populations visées. La présente communication propose une réflexion sur le système de production du logement au Nunavik, à la lumière des notions de complexité et d'habiter. L'étude des processus offre l'occasion de créer des ponts entre les connaissances (politiques, anthropologiques, sociales, etc.) liées aux réalités du logement pour les communautés visées et les considérations matérielles, immatérielles et symboliques liées au fait d'habiter le Nord. Le fait d'aborder la situation selon l'angle de la complexité permet, entre autres, une compréhension élargie de la situation et l'identification de points de convergence dans les approches afin, ultimement, d'intégrer des connaissances et savoirs porteurs dans les façons de faire. Des processus révisés afin de prendre en compte les considérations culturelles, visant entre autres la participation des communautés locales, pourraient éventuellement permettre d'accroître graduellement les niveaux de signification de l'habiter pour les populations et viser des processus résilients, mieux ancrés dans les réalités inuit.

Historical Approaches Towards Pedagogy in the Moravian Labrador Inuit Brass Bands

Mark David Turner

Fifty years after the widespread introduction of western European classical music by Moravian missionaries to Northern Labrador, Labrador Inuit themselves assumed control over the pedagogy of this musical tradition. Widely regarded amongst Moravian commentators, this milestone is an important one. Within the span of half a century, Labrador Inuit had assumed total command of an imported musical tradition. But the manner of regard amongst generations Moravian commentators can sometimes make it difficult to understand the full significance of the event. Within the span of half a century, Labrador Inuit had developed a sustainable pedagogy for musical instruction that continues to be used and adapted today. In the absence of Inuit-authored sources, it is difficult to know how this pedagogy worked. However, in the case of the brass band tradition, we are beginning to develop a fuller picture of precisely what such training practices look like. Since re-forming in 2013 as a result of the Tittulautet Nunatsiavutini / Nunatsiavut Brass Bands workshop, the Nain Brass Band / Nainip Tittulautingit has been deeply involved in reviving both the musical tradition and pedagogical tradition that underwrite it. In this presentation, we will consider the historical development of brass band instruction in Northern Labrador from the perspective of current tradition-bearers and audiences.

Home Sweet Home **Ella Nathanael Alkiewiez**

Many travel great distances for this great conference and I guesstimate that audience members sit a lot during the day at circle tables or in chairs. If Inuit elders need to sit, they sit. I, myself, prefer to sit on the floor. My idea is to have the audience members move around. I believe my presentation will promote laughter, community, and help them understand each other. Inuit are stronger together, katingaluta Songujoluanguvugut. The attending Inuit from various homelands will identify themselves in a short amount of time. I will introduce myself to the audience then ask the Inuit audience members to move into their home regions—Nunatsiavut, Inuvialuit, Nunavik, and Nunavut—under flags or signs set up in advance. The non-Inuit audience members will observe in a semi-circle. Once grouped, the Inuit will introduce themselves to each other and decide a head speaker. They will collectively decide what their favorite traditional food is and what their favorite song is. I surmise it will take about eight to ten minutes of chatter to decide. Once time is up, and they have final answers, I will use the microphone and ask the head to tell what their favorite food is. Then they will sing their song. Once completed, the non-Inuit will be able to ask questions to the groups, i.e., why they chose a song vs. another, where the song came from, who sang it to them then repeat questions about their chosen food. My favorites are char and “The Anthem of Nunatsiavut” though I have a horrible singing voice. After the groups finish, if there is still time, they can introduce themselves on the microphone. I imagine how fun and giggly this exercise will be even if it sounds simple. Inuit laugh and know more than they speak. Their eyes tell

How and why has the Internet become central to the daily lives of Inuit people? **Michael Delaunay**

Abstract to come | Résumé à venir.

How the Arctic Became White: Qallunaat Misrepresentation of the Arctic Landscape **Chris Gismondi**

My SSHRC funded Masters thesis in Art History under Dr. Heather Igloliorte analyzes the historic visual culture of Arctic exploration. I was curious about the misrepresentation of the tundra as snowy and desolate when in reality many explorers were also collecting botanical specimens for Imperial scrutiny. Tied to environmental art history, I saw this omission as a deliberate tactic linked to white-male supremacy in colonial enterprise and Western-Qallunaat technological superiority. Despite, the well documented fact that explorers relied on Indigenous peoples embodied knowledge like hunting, diet, and navigation, as well as Inuit material culture like dogsleds, snowshoes, bone snow goggles, and seal skin boots. Not only was this trend found in geographic explorers, but men of industry like the Aberdeen Arctic Company whalers who were exploiting the sea and further represented the land as fruitless to justify their exploitation of the ecology. It was not simply that the Northwest Passage was always conceived of as a gateway to somewhere more important, but understanding how explorers perceived the Arctic helps us comprehend perceptions of it today. Inuit artists are of course rebuking this representation made by outsiders in print, drawing, sculpture, video, grass basket weaving, and beading Inuit Qaujimaqatuqangit on botany is lost and plays a large role in contemporary Inuit art.

How Disciplines Speak: Communication Strategies Developed from Inuktitut Language Courses

Ellen A. Ahlness & Elizabeth Wessells

Fields such as International Relations and Archeology, while undergoing decolonization practices in the bodies of knowledge they draw from, still overwhelmingly use Eurocentric pedagogical practices in the classrooms. The Socratic method dominates. Synthesizing information is considered a lesser process than analyzing information. Concepts are taught in isolation, neglecting a relatedness approach to education. Each of these features negatively impacts student learning while further entrenching individualistic values in education. Discussions on facilitating understanding, particularly across cultural and generational lines, frequently reference the need to only communicate in a common language, but with a common vocabulary. Language classrooms are a space where two understanding processes simultaneously take place. First, students are learning to understand another language. Second, students are learning to understand culture-specific patterns of communication and understanding. Drawing from literature on pedagogical communication strategies in diverse classrooms while extrapolating from a case study of Inuktitut classes at the University of Washington, this presentation offers contrasts in the way social science fields treat understanding while prescribing strategies for the social sciences to learn from language classes. First, social sciences must emphasize a challenge to core-periphery structures, recognizing the intersectional nature of challenges and barriers to success. Second, learning spaces must promote community learning over learning in isolation. Third, and finally, courses must be structured in such a way that identifies the relatedness of the material. Just as all the individual micro-lessons in language-learning come together when an individual speaks, course units should come together in a broader, holistic theme.

How Internet helps Canadian Inuit in the North to be heard by the South

Michael Delaunay

Nunavut, majoritarily inhabited by Inuit, is not only far away and isolated from the south geographically, but is still not understood by the south. This might be one of the reasons why seal hunting, and the use of seal skin and meat, is still not understood as being vital for those populations by the southern populations in Canada and USA. As internet is now a reality in the North, even if in many villages it is still very slow, expensive and unreliable, the large use of social media has been a very useful tool to try to change the southern view of the Inuit way of life, and explain how important it is for them. The #Sealfie campaign on Twitter is a good example of the use of internet as a way to fight the preconceived ideas coming from the south, and impose the Inuit message. Twitter is used as a political tool by some of the Inuit, mostly leaders. We argue that this unprecedented campaign on social media in order to fight for the Inuit culture and the right to hunt seals was a key moment for Inuit and that it still has an echo today, both in the Inuit society and online, where social media is still used to put forward the importance of seal hunting in the Inuit culture and try to educate southern populations.

How can research better serve Nunavummiut?: Assessing research trends in Nunavut

Jamal Shirley, Gita Ljubicic, & Alison Perrin

Intensive research in Inuit Nunangat has brought benefits and challenges to Inuit communities and organizations. Improving communication and understanding between researchers and com-

munities has been identified as a strategy to support relevant research that includes and benefits Inuit. Most scientific research projects in Nunavut are subject to licensing under Nunavut's Scientists Act, a territorial legislation administered by the Nunavut Innovation and Research Institute (NIRI) since 1994. NIRI has developed a research licensing database containing details on more than 1300 research projects undertaken in Nunavut over 25 years in the natural, physical, health, and social sciences (including studies of Inuit knowledge, culture, and language). This presentation reviews preliminary results from analyzing the digital licensing database, including research trends across Nunavut since 2004, community research intensity, geographic and topical trends, and an assessment of how researchers are reporting on their work.

This analysis provides insight into the current state of research in Nunavut and how it has changed over the last fourteen years, providing baseline data on recent research trends to support decision-makers, communities, and researchers in moving forward with research policies, projects, and administration. One of NIRI's goals is ensuring that research is a resource for the well-being of Nunavummiut. Through this project NIRI is developing better metrics to track research impacts and benefits in Nunavut and improving the research licensing process. Thus, NIRI aims to make research results more accessible to Nunavummiut, foster better Inuit engagement in research, reduce community research fatigue, and encourage research on priority issues for Inuit.

How do you translate Economics into Inuktitut? And Inuit into economics Elizabeth Kavik

The presentation will examine how economic and accounting data is translated into Inuktitut to demonstrate the lack of appropriate definition of key economic terms and the ideals behind them. This misunderstanding and over simplification results in drastic misrepresentation of Nunavut's economy and the citizens within it. Highlighting common misunderstandings, this presentation aims to provide the view of economics through the average Nunavummiut's understanding and expectations. By comparing common assumptions in economics to Inuit values and norms, I hope to demonstrate how it would be economically advantageous to release Inuit from traditional economic policies and adapt new policies and practice to accommodate Inuit values and encourage deeper involvement of Inuit in the economy. There are several instances where common economic tools used by government fail to produce the desired results in Nunavut, failing to understand why this approach does not work will continue to produce failures. I would like to end by looking at Inuit and their contribution to the global economy, although we are relatively small population, Inuit make significant contributions and can have influence over markets around the world. I hope to highlight the assets and resources currently held by Inuit through their beneficiary organizations and the Nunavut Government and how these assets can be used as a foundation to support an economy for Inuit which supports and encourages traditional values and practices.

How language documentation and revitalization help in understanding language history, and vice versa: A case study from Unangam Tunuu (Aleut) and Sugt'stun (Pacific Coast Yupik) Anna Berge

Just as understanding another person's perspective can help in one's own life, understanding one field of study results in a better understanding of the needs of the other field. In this paper, I discuss how work on language documentation and revitalization can inform studies of a lan-

guage's history, and vice versa, drawing on my experience with Eskaleut (EA) and in particular of Unangam Tunuu (UT), formerly known as Aleut. On a project to document UT and create adult language learning materials, I had to describe UT morphosyntax in sufficient detail for language learners; in so doing, I discovered substantial heretofore unidentified differences between UT and Yupik/Inuit languages, such as in strategies for combining words, or for expressing causation. These, in turn, led me to investigate differences between Yupik/Inuit languages and UT more systematically, and to explore the possibility of prehistoric language contact as a source of these differences. In looking at borrowing patterns between UT and the neighboring Yupik language Alutiiq, I discovered gaps in the documentation of place naming strategies, making it difficult to establish the origins and meanings of place names, despite excellent collections of place names themselves, and despite community prioritization of indigenous names, including the creation of new names. This led me full circle back to documentation efforts.

How standard is standard? Examining the standard scores of the CELF-P2 in Northern Populations of the Beaufort Delta

Amie Hay

Introduction: One of the many challenges of providing Speech-Language Pathology services to Northern populations is the lack of culturally appropriate normative language data for assessment tools. Current standardized assessments have no normative data for this population, therefore causing clinicians to question the validity of their data versus regional dialectal differences. In 2011, 4 communities across the Beaufort Delta were assessed using standard Speech Language Pathology measures. The purpose of the study was to determine how the average student performs on the standardized assessment measures. There is documented need for greater understanding of regional dialects, supporting the early language development of Inuit and Northern Indigenous peoples, thus decreasing the mismatch between mainstream services and the needs of the community (Ball and Lewis, 2004).

Methods: Kindergarten classes in 4 communities across the Beaufort Delta were administered the Clinical Evaluation of Language Fundamentals - Preschool 2nd edition (CELF-P2). Additional factors considered include: language spoken at home and cultural identity/ethnicity.

Results: Standard scores were consistently lower than expected based on the available normative data.

Conclusion: Normative data based on assessments normed on the general North American population should not be applied for assessment and treatment of speech and language concerns in the Inuvialuit and Gwich'in populations of the Beaufort Delta region of NWT. This may impact other northern indigenous and Inuit populations for the purposes of speech and language assessment. Further understanding of regional dialects should be considered.

How to build a quality education-to-opportunity pipeline for youth in Nunavik **Vanessa Chaperlin & Minnie Annahatak**

This panel will discuss how to build a quality education-to-opportunity pipeline for youth in Nunavik. One approach is developing support systems for entrepreneurship through strengthening secondary education, mentorship programs and financial and other support systems for people who have interest in developing their communities through personal or collective business endeavours. Putting youth, elders, and local stakeholders side-by-side to share their vision of their community's development, this panel will engage in an exchange that aims to promote initiatives toward career and community socioeconomic prosperity.

Imagining continuing education, interprofessional collaboration and support in a trilingual environment: the case of Atautsikut, a community of practice in youth mental health and wellness in Nunavik.

Lucie Nadeau, Sarah Fraser, Janique Jonhson-Lafleur & Jason Annahatak

Background: A community of practice (CoP) in youth mental health (YMH) and wellness is being implemented in the 14 Inuit communities of Nunavik to provide face-to-face and online activities to workers involved in this field. This CoP' goal is to bring together people sharing a common practice to learn from one another, support and inspire one another. This initiative wishes to contribute to YMH continuing education adapted to Inuit and non-Inuit service providers, and to promote interprofessional collaboration and support within this group of providers. The CoP's activities have been designed to build on Inuit knowledge, values and practices, as well as on non-Inuit knowledge. In Nunavik, Inuit and non-Inuit service providers are multilingual. Activities of the CoP will include presentations being held in Inuktitut and English, and group discussions characterized by code switching between Inuktitut, English and French. This framework will allow both the richness of a multilingual environment while also revealing its challenges. The CoP is being evaluated through an implementation research using a critical participatory mixed-methods design.

Methods: The presentation will describe the CoP and discuss how the sociocultural and power dynamics environment may frame its implementation with an emphasis on how linguistic factors may come into play.

Outcomes: This presentation hopes to inform the audience on how a CoP in YMH and wellness can be imagined in Inuit contexts in ways to support a mutual understanding among CoP members with the goal of ensuring a voice to everyone within this community.

In order to know where you are going, you have to know where you have been. Brenda Amak&ak Putulik

Oral Inuit speaking communication vs reading and writing communication and why it is important to know the history of the writing systems and understanding the current situation of the ICI writing system and the non-standardized dual systems for Inuit and to consider in using one united Inuit reading and writing system with grammar base instruction in teaching the Inuit language. English will be used as a main form but use syllabic and roman orthography with translations to explain the topic.

Inclusive Curating Ryan Rice

Inuit art plays a significant and distinct role within the field of art histories (Canadian / Circumpolar / Indigenous) and has stalwartly catapulted the nation's (Canada) creative currency onto a global market. However, it is most often framed, presented or curated from marginal specificities and left to its own devices. The opportunity to open the umbrella designate of "Indigenous" or "Aboriginal" by inserting Inuit art alongside First Nations and Metis art can widen the canon of contemporary Canadian art history/practices to be more inclusive, diverse, and relevant. Inclusive curating affords the opportunity to collapse the divide between First Nations and Inuit practices to champion the critical contributions made from distinctive narratives, aesthetics and cultures. Such creative practices draw from the experience of collective histories framed around nation-state relationships, Indigeneity and cultural/visual sovereignty.

For this paper presentation, I will address the exhibitions *Transitions: Contemporary Indian and Inuit Art* (1997), *Transition II: Contemporary Indian and Inuit Art from Canada* (2001) and “*raise a flag: Works from the Indigenous Art Collection*” (2017) among others as examples of inclusive curating that have successfully created equity for Inuit art in the broader context of Indigenous and represent the power of the relationships and spaces between cultures and multiple identities.

Indigenous Sexuality: Annie Pootoogook’s Images of Inuit Erotica **Haidee Smith Lefebvre**

Annie Pootoogook (1969-2016) was the first Inuk artist credited for establishing Inuit art as contemporary and relevant. Throughout her career, some curators and journalists paid selective attention to one particular drawing that depicted intimate-partner violence (IPV). They frequently referred to it when circulating details about the artist’s life. Their fixation on personal events in Pootoogook’s life demonstrates the ongoing necessity to deepen our understanding regarding the pervasive nature of stereotypes and stereotypical thinking about young Indigenous women. This presentation interrogates curatorial and media attention paid to the artist and her work that reinforced IPV as an individual problem detached from the history of structural violence directed at Indigenous girls and young women in land now called Canada. Also, it argues that Pootoogook’s erotic drawings offer audiences a perspective that separates acts of violence directed at Indigenous girls and women from Inuit sexuality. At the same time, her erotic images contribute to a pan-Indigenous discussion around Indigenous sexuality.

Indigenous-social-work: (De)colonizing praxis in-between worldviews **Gail Baikie**

Indigenous social workers have to practice in-between two worlds. The presenter will provide an overview of her PhD research study in which she examined Indigenous researcher and professional praxis in-between Indigenous and Euro-western worldviews. The researcher and the majority of the participants were Inuit. As opposed to either taking on dominant or assuming hybrid identities, perspectives and practices, the researcher and participants remained Indigenous-centered while interacting in-between worldviews. Participants examined intercultural encounters from their own professional experiences. Their practices entailed interactive attempts to decolonize the situational dynamics and to facilitate cultural safety for themselves and other Indigenous players in the event. Events were examined using a technique the researcher developed called Decolonizing Critical Reflection. This method enabled participants to dig beneath the surface of their experiences in order to unearth the worldview influences on themselves and within the event and to identify the knowledge used and created. Practice wisdom for navigating in-between worldviews in professional practice situations were illuminated and will be shared with the audience.

Insights into the experience of Inuit residents in an addiction rehabilitation centre located in Southern Quebec – Preliminary results **Julie Lauzière**

Substance use and alcohol misuse are intertwined with the social difficulties faced in Inuit regions. Yet most of the individuals who wish, or are encouraged to, undertake a residential program to help reduce or stop their substance/alcohol use have to leave their region to do so. This

separation has many implications for individuals, families, and communities, including a possible disruption in the cultural continuity that could contribute to their healing and well-being. At the same time, this journey into a different context can also represent an opportunity for the people involved to take another look at their own story.

This presentation will draw on information collected as part of a case study project on cultural safety within healing and treatment programs that serve Inuit. The focus will be the perspectives of Inuit residents in an addiction rehabilitation centre that serves the general population. Within a 12-month period, I have done over 600 hours of participant observation in two of the centre's program locations. I will report on the formal and informal discussions I have had with the Inuit residents, mostly women. The topics discussed include their overall experience in the centre and their relationships with the staff and other residents, as well as their relationships with the people, land, and traditions that are important in their lives. In this context, shared language and experiences appear to contribute to their understanding of themselves and the others.

Intergenerational transmission in Iqitauvik and Tumiapiit Childcare centers, Nunavik, Quebec Arctic. **Benoit Ariane**

Since 1981, children from Nunavik attend to preschool institutions, called childcare centers (CCC). In this environment, educators make use of communicational practices to guide them, in particular when emotional tensions arise. To study the expression of *silatuniq* in CCC, specific interactions are described and analysed. Commonly defined as wisdom, *silatuniq* encompasses a set of social skills and values needed to be respectful towards others at all age (B. Annahatak, 2014). These selected situations are part of an ethnographic work gathering data collected during observation practices and interviews with mothers and educators living in Kuujuaq in 2014 and 2015. While using non-intrusive means of communication, adults indirectly encourage young children to act in a similar way. Their knowledge of education favors such skill development and young children integration of social standards. In addition, witnessing young children « inconvenient » behaviors can be a possibility for adults to deepen their own system of values. A comprehensive approach of child-adult relationship could consolidate intergenerational bond. By comprehensive approach, I mean adopting an extensive and reflective view of this relation. It would then require a full commitment from adults who are not merely « transmitters » of knowledge, but also actors of their own development while interacting with children. To that extent, education involves situations of co-transmission and co-development.

In the wake of modern life, women are becoming leaders **Inga Hansen**

The main message in my television documentary is to show the men who make living from the sea and the land how they working, and how they using manhood they inherited from our ancestors in an updated way. I wanted to show the change in society by telling and using statistic. Last 60-50 years the children were told to have an education. Education among women and girls became a success, even though girls when they raised up the boys, were more prized because in tradition is like that, for instance when a boy catch a seal then they are celebrated, or at homes, they are more valued than girls. Today people are not discussing that, nonetheless girls experienced that in their childhood. In my Masters Thesis, I wrote about: Gendered educational changes/adaptation in Greenland. When I was focusing on that women are more educated, we can see it through statistic, then I needed to show how many Danish moved to Greenland

last 40 years, especially Danish men, and I told the coming television documentary audience about that few more Danish employees and officials are moving to Greenland, and I said the women are taking over former works of Danish employees and officials, as women are better educated in Greenland. Like we can see that in the statistic.

Into the Northwest Passage in Story and Song

David Newland, Siqiniup Qilauta : Lynda Brown & Heidi Langille

A slideshow presentation in collaboration with songs and commentary to provide a different context to look at the Northwest passage. Siqiniup Qilauta does Inuit cultural performances that include: throat singing, drum dancing, games and singing traditional songs. The name of the group, Siqiniup Qilauta roughly translates to The Sun's Drum. The name was influenced by an Inuit legend they heard about the sun. When the sun has a complete halo around it, it indicates good luck and the halo represents a drum. The group is located in Ottawa, Ontario, and has travelled nationally and internationally.

Intégrer l'éducation à la nordicité dans les référentiels de la formation à l'écocitoyenneté : Exploration d'enjeux d'éducation au Québec

Carlo Prével & Katerin Elizabeth Arias Ortega

Depuis le tournant des années 90, dans l'ensemble des agendas fédéraux et provinciaux, les études sur le Nord semblent privilégier des enjeux de développement économique. On peut se questionner d'un certain décalage pour la prise en charge de l'éducation interculturelle, l'éducation environnementale et la formation écocitoyenne face aux complexités des systèmes socio-écologiques du Nord. En effet, les études sur le « Nord » peuvent évoquer des préoccupations de production et de transmission de savoirs très différentes par rapport à la langue, la culture et les ressources, selon qu'on se positionne dans une perspective autochtone ou non autochtone. Dans cette communication nous chercherons à circonscrire un cadre pour le développement d'une éducation à la nordicité, en relation avec l'éducation autochtone et l'éducation interculturelle. Nous étudions les enjeux des composantes des programmes de formation par rapport aux réalités sociales et territoriales découlant des modèles d'établissement des communautés, particulièrement au Québec (Canada), dans leurs dimensions matérielle et symbolique. Nous analysons finalement l'état des lieux de l'éducation et la formation au Nord dans les référentiels, les pratiques et les expériences de formation en regard de l'éducation autochtone et l'éducation interculturelle. Ce rapprochement peut aider à profiler un cadre d'études centré sur le sens du lieu pour mettre en perspective des enjeux d'identité et de territoire pour l'éducation à la nordicité. Cette communication permettra de discuter des tenants de l'élaboration et du développement de nouveaux repères pour l'acquisition de savoirs-clé et l'émergence de nouvelles compétences au Nord en plus d'attitudes aptes au renforcement de l'écocitoyenneté.

Inuit & digital technology: Building Community Identity & Pride **Alexander Castleton**

Recently, political actors, scholars and companies have pointed out that the use of information and communication technology (ICT) by Indigenous people is fundamental for a diverse range of issues, such as for interpersonal communication, self-determination, or for fighting colonialism (e.g., Duarte, 2017; Carlson, 2017). Kevin Chan, Facebook Canada's head of public policy,

as well as Aluki Kotierk, president of Nunavut Tunngavik Incorporated, recently stated that Facebook is an important means of communication for Inuit. For instance, Facebook appears to be an important channel through which Inuit youth access rich hunting images that connect them to the land through their devices (Castleton, 2018). Furthermore, the discipline known as Science and Technology Studies (STS) has stressed for the last four decades that people and technology mutually constitute each other, namely, that it is impossible to comprehend social reality without considering technology. In a world of increasing, ubiquitous ICT, in what ways does digital technology mediate Inuit culture and practices? This panel brings together a group of observers and researchers interested in exploring this question.

Inuit Art Enthusiasts: Using Facebook to Foster Tukisiqattautiniq **Michael Foor-Pessin**

In April of 2016, I created a Facebook group, Inuit Art Enthusiasts, whose mission was to celebrate Inuit culture of art. My strategy was simple: create a highly interactive platform that would allow all the major stakeholders to share their knowledge and appreciation for Inuit art and culture. Currently, the community has grown to almost 1,300 members, including a sizable percentage of Inuit community members, including artists, collectors, curators, academics, gallery owners, and folks who are just discovering Inuit art for the first time. Members are literally spread out across the globe. My insistence that this site not be a platform for direct sales has allowed members to concentrate on Inuit culture and art without being distracted by the economic pitfalls of on-line sales. In my presentation, I'll highlight the types of exchanges that occur daily to demonstrate how social media can be used effectively to foster Tukisiqattautiniq.

Inuit Authors and "Literature Development" in the Late 20th Century **Mini Aodla Freeman, Aliqa Illauq, Tiffany Larter, Keavy Martin, Pitseolak Pfeiffer & Julie Rak**

Inuit literatures formed an important component of the federal government policy that shaped Inuit lives in the latter half of the 20th century, but how and why this was the case needs investigation. In 1972, then-Minister of Indian Affairs and Northern Development Jean Chrétien wrote of the government's activities that, "In literature programs during [the past four years], we sought to encourage and advance Indian and Eskimo authors. Nearly a dozen books by Indian writers have appeared, and the names of Eskimo authors, Markoosie and Pitseolak are now known around the world." Chrétien was referring to the "literature development" policy of the Social and Cultural Development Division of Indian and Northern Affairs Canada, which had a major impact on the production of Inuit literary texts from the late 1960s to the 1980s. In effect, the SCD Division was acting as a literary agent for Inuit writers. The SCD Division appeared to understand their work as a contribution to "development" in a number of ways.

While government policy led to the publication of numerous books, magazines and other resources by Inuit writers, its workings and outcomes deserve critical attention. What ideologies are at work in the goal of literary "development"? What kind of impact did these government-agents-turned-literary-agents have on Indigenous literary texts? Inversely, how did Inuit writers and editors strategically make use of these programs, mobilizing them to serve community goals? Finally, how does this example provide useful cautions about the way in which 'benevolent' policy-makers can also be, in the words of Mini Aodla Freeman, *minittualuit*—the ones who insist upon controlling things? In brief, this presentation will present the early findings of the 'Government Agents, Literary Agents' project.

Inuit Collections and the Virtual Platform for Indigenous Art **Brittany Bergin, Brendan Griebel & Gerald McMaster**

The Wapatah Centre for Indigenous Visual Knowledge is dedicated to the research potential inherent through Indigenous ways of seeing. Wapatah highlights the theme of cultural entanglement, investigating how Indigenous artworks produced in historical and contemporary contact zones function as records of social and cultural dynamic. In 2018, we began an ambitious project to digitally showcase over 2000 such artworks identified within the collections of 90 global institutions. The result, called the Virtual Platform for Indigenous Art (VPIA), seeks to rethink the meaning of these artworks as sites of human entanglement. While providing detailed access to physically remote museum objects for source communities, the platform visualizes the social interactions that develop around these objects, and explores how these relationships impact their meaning and context. Using an iterative, wikistyle framework, the platform allows users to chart the transformation of object knowledge from an initial museum record, to a living document layered in textual, audio and graphic contributions by Indigenous and non-Indigenous artists, researchers and knowledge holders. This presentation will explore both the nature of Inuit objects being incorporated into the VPIA, and the associated challenges of Indigenizing the language, categorization and display of other institutions' collections.

Inuit Early Childhood Development in Inuit Nunangat: A Changing Landscape **Lena Egotak, Jenny Lyall, Julie-Ann Berthe, Maria Storr & Karen Bédard**

Inuit are one of the youngest and fastest growing populations in Canada, but experience unique challenges in health equity, and in accessing early learning and child care (ELCC) programming and services. The IECDWG conducted engagement sessions to provide Inuit perspectives for the development of the Government of Canada's National Indigenous ELCC Framework. The Framework was launched earlier this year and has the potential to change the ELCC landscape for Inuit children and their families. This presentation will explore the social determinants of health affecting Inuit children, and look at the changing landscape of Inuit ECD in Canada.

Inuit Elder Guidance of System-wide Educational Change in Nunavut, 2003-2013 **Heather E. McGregor & Catherine McGregor**

Elders have been educators and experts in the Arctic for as long as people have inhabited the region. The involvement of Elders in schools and school systems has a relatively shorter history, but is more significant than has been documented to date. Elder instruction, to teach language and/or to facilitate cultural content or "culture class" began as early as the 1970s in some Nunavut communities. By the year 2000 four Inuit Elder Advisors were working full-time for the Nunavut Department of Education (NDE) developing educational philosophy and other materials for schools, in collaboration with a pan-territorial Elders Advisory Committee (EAC), classroom teachers and curriculum staff. We argue that the active role of Elders at the territorial level of school system oversight was critical to achieving Nunavut's aspirations for educational policy change in the years between 2000 and 2013. The presentation describes how this work was conducted in Nunavut, analyzes some of the outcomes and materials developed, and highlights the opportunities and complexities of working with Elders/Elder knowledge within contemporary institutions, such as school systems.

Inuit Games at the Northern Labrador Sportsmeet Competitions

Julie Dicker

Six schools along the North Coast of Labrador from the communities of Nain, Natuashish, Hopedale, Postville, Makkovik and Rigolet compete at 2 Sportsmeets within the school year. The Fall Sportsmeet takes place in September and the Winter Sportsmeet takes place in February/March. Each school selects 12 athletes to compete at the Fall Sportsmeet and 6 athletes to compete in the Winter Sportsmeet. Communities rotate yearly in hosting the Sportsmeets. The Fall Sportsmeet events include Volleyball, X-Country Running, Table Tennis, Archery and Inuit Games. The Winter Sportsmeet events include Ball Hockey, Badminton, X-Country Skiing, Outdoor Soccer, Labrathon and Inuit Games. In both Sportsmeets, the Inuit Games incorporate the most team points and is the leading crowd pleaser. Since the original Sportsmeet in 1979, some of the Inuit Games performed at the Sportsmeets have been modified and changed with time. I would like to present each of the Inuit Games as they are currently performed and judged at the Sportsmeets. In doing so, I will hopefully be given an opportunity to collaborate with fellow Inuit from the Arctic regions to discuss similarities and differences in Inuit Games

Inuit Ilinniarniliriningat – Success Stories of Inuit Education from Nunavut Communities

Kaviq Kaluraq & Gloria Uluqsi

The National Centre for Collaboration in Indigenous Education set out to collect stories from Indigenous communities about best practices and goals in education. The project resulted in a website filled with resources including the videos about best practices in Inuit education. In Nunavut, research assistants met with Nunavummiut to learn about the successes in their programs and to learn about what makes educational programming for Inuit successful. They also discussed visions for the future of Inuit education. Elders and knowledge holders were also interviewed about their teaching experience. The research assistants will share the stories they collected and highlight key themes from their research experience. The project culminated in a regional workshop where all the participants came together to conclude the year of research and build relationships.

Inuit Knowledge about Arctic terns in Kuujjuaraapik, Nunavik

Dominique Henri, Frankie Jean-Gagnon, Shilo Weetaltuk, Salamiva Weetaltuk, Grant Gilchrist & Mark Mallory

This presentation discusses the potential of participatory research for mobilizing diverse knowledge systems to support wildlife co-management and Inuit self-determination by exploring the case of the Kangut Project.

Inuit living in Nunavut have harvested light geese (Lesser Snow and Ross' Geese; kangut and kangunnaaq) and lived near goose colonies for generations. Inuit knowledge (IK) includes important information about light goose ecology that can inform co-management efforts and complement scientific monitoring. Scientific research has linked increasing light goose abundance to habitat degradation in some portions of the central and eastern Canadian Arctic, which could be contributing to declining populations of sympatric (co-occurring) bird species. The Kangut Project (www.kangut.ca) was undertaken in response to concerns expressed by Inuit, scientists and wildlife managers about light goose abundance. This project was conducted as a partnership between Environment and Climate Change Canada, the Inriurviit and Nivvialik

Area Co-Management Committees, the Arviat and Aiviit (Coral Harbour) Hunters and Trappers Organizations, and Carleton University. Project objectives were to: (1) document Inuit knowledge about light goose ecology in the Kivalliq region of Nunavut; (2) explore Inuit-identified strategies for light goose management; (3) increase the capacity of Kivalliq residents to conduct research on wildlife; and (4) identify opportunities for the combined use of IK and scientific information in light goose research and management.

We report on our project experiences and research findings, describe the participatory research methods implemented, and discuss project implications for wildlife co-management and research supporting Inuit self-determination in Inuit Nunangat.

Inuit Literatures

Keavy Martin & Daniel Chartier

This session aims to bring together Inuit writers from across the circumpolar space, graduate students and researchers to share literary, methodological, historical and social proposals on the different Inuit literatures.

Inuit Qaujimajatuqangit : Art, Architecture and Traditional knowledge

Alain Fournier, Isabelle Laurier & Pamela Gross

La Station canadienne de recherche dans l'Extrême-Arctique (SCREA) a été construite à Ikaluktutiak (Cambridge Bay), Nunavut, dans le cadre de la Stratégie pour le Nord du Canada. Ce bâtiment est une station de recherche de calibre mondial, modèle exemplaire de design innovateur pour les stations polaires au Canada et ailleurs dans le monde. La SCREA permet la mise en commun, sous un même toit, des sciences et technologies contemporaines et des savoirs Inuit. L'architecture de la Station reflète et rend possible ce nouveau paradigme. Suite à la demande de la communauté d'Ikaluktutiak, la conception de la Station, tout comme le processus y menant, découle de la mise en application des plusieurs principes Inuit Qaujimajatuqangit « ce qui a toujours été connu des Inuit ». Ainsi, le principe d'aménagement inuit d'espaces libres, ouverts et interreliés est utilisé dans la disposition des espaces publics. Le qalgiq (igloo communautaire traditionnel de l'Arctique de l'Ouest), de forme circulaire, est utilisé à l'intérieur comme à l'extérieur et occupe une présence à la fois physique et symbolique. La charpente de gros bois d'œuvre exposé fait écho à l'ingéniosité des divers assemblages de construction créés par les Inuit. Le bardage couleur cuivre est un clin d'œil aux Inuit du cuivre, la communauté-hôte. L'intégration d'art à grande échelle, en dialogue étroit avec l'architecture et la mission de la station, a grandement contribué à ce que la station incarne la culture inuit.

Inuit Qaujimajatuqangit : art, architecture et savoirs ancestraux

Isabelle Laurier

L'exposition est le résultat d'un concours qui a mis à contribution des artistes Inuit à la grandeur du territoire Inuit Nunangat (Nunatsiavut, Nunavik, Nunavut et Inuvialuit). Cette initiative est la première du genre dans l'histoire, somme toute récente, de l'art inuit canadien. Appelés à soumettre une œuvre pour un projet d'intégration à l'architecture de la nouvelle Station Canadienne de Recherche dans l'Extrême-Arctique construite à Ikaluktutiak (Cambridge Bay), au Nunavut, les artistes ont créé des œuvres illustrant la contribution des savoirs ancestraux Inuit au développement des sciences et technologies de calibre mondial, toujours en utilisation, tout en mettant de l'avant la débrouillardise et l'ingéniosité (Qanuqtuurniq) des peuples inuit d'hier

et d'aujourd'hui. La cinquantaine de dessins et de sculptures présentés dans le cadre de cette exposition ont été réalisés par les participants du concours et se déclinent tous sous la même thématique : Honorer le génie créatif intemporel des Inuit. En collaboration avec les artistes Inuit, les dessins à petite échelle et la sculpture soumis par les artistes ont été agrandis numériquement aux dimensions réelles de l'édifice. Après avoir été à la Guilde pendant plus d'une année, l'exposition itinérante est présentement au Saguenay. Nous vous présenterons une partie de ce corpus.

Inuit Qaujimaqatugangit in Elementary Life Science Education – Stories from the Kivalliq Kaviq Kaluraq

Interviews were done with Kivalliq elders and teachers in 2017 to understand how Inuit Qaujimaqatugangit can be used in Elementary Life Science Education. The researcher used critical narrative inquiry to research their experience as an Inuk science educator in teacher education and their interviews with elders and teachers to understand how Inuit Qaujimaqatugangit can be used meaningfully by within science education. The results show fragmented ways in which Inuit Qaujimaqatugangit has been used and shares a more holistic model that can be draw upon when using Inuit Qaujimaqatugangit in teaching and learning. The results are a combination of stories from the researcher's experience, as well as the experience and wisdom of teachers and elders in the Kivalliq region.

Inuit Resurgence and Resistance thru Social Media Pitseolak Pfeifer

Abstract to come | Résumé à venir.

Inuit Self-Government in Practice: The Nunatsiavut Assembly Graham White & Christopher Alcantara

This paper will examine the role and effectiveness of the Nunatsiavut Assembly in realizing the goals in the Labrador Inuit Land Claims Agreement and the Labrador Inuit Constitution. As the primary decision-making body in the only Inuit self-government in Canada, the Nunatsiavut Assembly is a hybrid institution. Its fundamental organization and procedures are rooted in the 'Westminster' model of government found throughout Canada. However, many of its structures, such as the inclusion of local AngajukKât (mayors) as Assembly members and its operating procedures, such as explicit requirements enhancing women's participation, are distinctive, if not unique and reflect Inuit governance principles. The principal matters the paper will examine include: - how the Assembly collectively and its members individually communicate with and respond to the needs and wishes of Nunatsiavut beneficiaries; - how the structure of the Assembly and its procedures enhance or impede realization of the goals of the claim and the constitution; - the ideal and the reality of "consensus government" in the Assembly; - the effectiveness of the Assembly in protecting and enhancing Labrador Inuit culture. The paper will draw on observation of the Assembly, interviews with current and former members of the Assembly and government documents, such as Assembly *Hansard*.

Inuit Women, Social Media, and Activism: An Analysis of (Sexually Violent) Responses to Political Engagement

Willow Scobie

Abstract to come | Résumé à venir.

Inuit and dogs in a multicultural and (post)colonial Arctic city: an examination of dogs in Iqaluit, Nunavut (Canada)

Francis Lévesque

Iqaluit is home to a population of around 8,000 people, a majority of whom are Inuit. Before settling in the community in the late 1950s-early 1960s, Inuit used working dogs extensively to pull sleds in winter, carry packs during the fall months, and assist them during seal and bear hunts. They also integrated dogs into their kinship system and, as such, shared family ties with them. However, the arrival of colonial agents and settlement life changed Inuit-dog relationship over the next decades. As early as 1957, Canadian authorities imposed dog-control measures meant to make Iqaluit a microcosm of a typical Canadian city. Amongst those measures were bylaws forcing Inuit to keep their dogs tied up at all times, vaccination and feeding campaigns, and episodes where ill, loose, roaming and potentially dangerous dogs were indiscriminately killed. By the mid-1960s, Inuit adopted snowmobiles to replace their dogs for transportation on the land. By the end of the 1960s, most Inuit had stopped dogsledding. From that moment on, southern Canadians who came to live up north came with their own pet dogs, which meant Inuit were introduced to new breeds and to new ways of being with dogs. Since then, many Inuit have incorporated pet dogs into their daily lives. This talk is based on observations and interviews made in Iqaluit in 2016 and 2017. It will show that although their relations have changed overtime, dogs are still important for most Inuit who consider them as a meaningful part of their collective identity.

Inuit and the Camera: From Subject to Creator

Rozanne Enerson Junker

Inuit have been photographed by explorers, missionaries, academics and tourists since the late 1880's. These historical works present an invaluable collection of images that recount Inuit lives—work (hunting, blubber making), means of travel, cultural activities, families, etc. It is a collection of work in which Inuit are the *subject* of the photographer. Today, Inuit are behind the camera; it is now Inuit vision that creates what the viewer sees. Jennie Williams, Holly Anderson, Ossie Michelin, David Yarrow and Brian Adams—to name a few—are Inuit photographers who are using the camera to explore Inuit identity and record contemporary Inuit way-of-life. There are also contemporary non-Inuit photographers like Stephen Gorman, Hans-Ludwig Blohm, and Ian Tamblyn whose works look to capture Inuit life. This presentation would trace the history of Inuit as subjects, to Inuit as *creators*. We would explore what the camera tells us both about the photographer as well as his/her subjects. We will question Teju Cole's assertion (New York Times Magazine, 2/10/19) that "When we speak of 'shooting' with a camera, we are acknowledging the kinship of photography and violence." We will try to answer the question: *Has the movement of the camera from the hands of the outside observer to the hands of the Inuit observer changed the dynamic of the photograph? How has the photographer's creative vision changed when Inuit move from the subject to the creator? Or has it? Does the power of photography to educate, initiate actions and document life change depend on who wields the*

camera? How do Inuit and non-Inuit photographers complement each other? Or do they?

Inuit housing: Considering the idea of “home,” housing rights, and wellbeing in Nunavik

Bettina Koschade

Tim Ingold has said that “home” is essentially “an inevitable part of what it means to be human.” Appropriate Inuit housing is seen as the necessary foundation to create overall social, economic, and cultural wellbeing in Arctic Canada. There is a disconnect, however, between housing policy discussions in Nunavik and identifying how housing improves wellbeing. With that in mind, I propose to shift away from the important, yet too narrowly defined, technocratic problems that plague in the Inuit housing crisis in Nunavik, such as funding and logistical issues, and instead, open a dialogue that seriously examines what would be required to start building “homes” in the North. Home is more than shelter, it is also symbolic. It provides for cultural and collective identity, anchoring a person at a personal level, socially, and institutionally. Home also has political implications as a site of dignity, resistance, individual agency, and collective wellbeing. With housing steeped in the neoliberal economy today, and policies and programs that have been founded on colonial and capitalist ideologies since the beginning, I explore this disconnect between policy and the recognition that “the idea of home” is about an essential need to have a sense of control over one’s living conditions. Control can be expressed in a myriad of ways such as control over space, place, and territory, political control, domestic control, or institutional and decision-making control. It can also be expressed through the arguments of human rights. The inherent shortcoming with the housing debates in the North is that while they are meant to improve conditions for Inuit families and communities on many of these concrete and symbolic levels, they fail to be discussed on the level of identity, communal decision-making, or community wellbeing. This paper will be presenting preliminary research results from my PhD research.

Inuit in POLAR Science

Crystal Qaumariaq, Bryan Vandenbrink, Angulalik Pedersen & Mary Simon

Polar Knowledge Canada (POLAR) operates out of the Canadian High Arctic Research Station (CHARS) Campus in Cambridge Bay, Nunavut. The CHARS Campus is located directly within a community in Inuit Nunangat. The location of the CHARS Campus provides a unique opportunity for an arctic research station to positively change how research is conducted in the arctic.

Polar Knowledge Canada recognizes the respectful inclusion of Indigenous Knowledge and the people who have this knowledge are fundamentally important to the co-creation of new knowledge. Specific elements of Indigenous Knowledge have relevant, unique contributions to make to our multi-disciplinary, cross-cutting knowledge creation efforts. The CHARS campus is a place where this inclusion can happen.

POLAR fosters co-development of research: from choosing the topic to be researched, to the study design, to the data collection, analysis and knowledge mobilization. In this respect, POLAR works to respectfully and meaningfully include Inuit within all aspects of its agency.

Inuit play a vital role in supporting arctic knowledge and research at the CHARS Campus. Within POLAR, you will find Inuit in various roles throughout the agency. Among Inuit POLAR staff are: Angela Nuliyok Rudolph works as a policy analyst. In her role, Angela engages closely with Inuit and Inuit organizations to respectfully and meaningfully engage Inuit in POLAR’s policy development.

POLAR panelist (TBC) involved in biodiversity projects or renewable and alternative energy

research projects.

POLAR panelist (TBC) involved in logistics and research support.

Inuit knowledge of Indicators of Salinity Change in eastern Hudson Bay Lucassie Arragutainaq & Megan Sheremata

Inuit observations of salinity change in eastern Hudson Bay date to the late 1970s with construction of the James Bay hydroelectric project. Hydroelectricity development resulted in an increase in total freshwater flowing into Hudson Bay, and a shift in the timing of peak freshening of coastal waters from spring to winter, when demand for hydroelectricity is at its highest for home heating. This shift has led to less saline surface waters, which has been compounded by climate change in recent years. To understand the cumulative effects of environmental change in the region over the past 50 years, the communities of Kuujjuaraapik, Umiujaq and Inukjuak in Nunavik, and the community of Sanikiluaq on the Belcher Islands of Nunavut have established a community-driven monitoring network, in collaboration with the Arctic Eider Society, and have systematically documented increasingly fresher surface waters in winter. However, given insufficient baseline data from which to evaluate these changes, hunters have proposed an integrated approach that engages with Inuit knowledge to identify meaningful indicators of salinity change, and to provide historical context. As such, interviews with elders and other experienced land-users were conducted in 2017, and analyses of these interviews has occurred collaboratively with each community since the spring of 2018. This presentation provides an overview of Inuit knowledge of salinity change in the region, which are discussed in the context of prior studies of Inuit knowledge in the region. We highlight Inuit perspectives of the significance of salinity change, and community priorities for future research and decision-making.

Inuit knowledge of polar bear and co-management in Nunavik Kaitlin Breton-Honeyman, Mark Basterfield & Frankie Jean-Gagnon

In the rapidly changing Arctic environment, co-management institutions under modern land claim agreements have an important role in facilitating meaningful Indigenous participation in wildlife management policy. The inclusion of Inuit local and traditional knowledge in decision-making is a fundamental step towards an adaptive co-management process, as is the inclusion of local perspectives on management issues. Accessing, analyzing, and integrating these forms of knowledge in a co-management system can be a challenge for decision makers, partly given the relatively young concept of formal integration policy, therefore requiring novel techniques. In 2012 the Nunavik Marine Region Wildlife Board (NMRWB) was called upon to formalize polar bear management in the Nunavik Marine Region, a process which required consideration of both Scientific and Inuit Knowledge. While Nunavik Inuit possess a wealth of knowledge about polar bears, very little of it had been documented and thus remained largely inaccessible in the context of co-management decision-making. In order to give full consideration to the knowledge, traditions and hunting practices of Nunavik Inuit in its decisions, the NMRWB developed a project in 2014 to conduct interviews with hunters and elders to gather Inuit Knowledge (IK) and observations from Nunavik communities harvesting from the three sub-populations of polar bears within Nunavik marine waters. A total of 137 participants from 14 communities of Nunavik were engaged in interviews and mapping activities. Participants shared information on the ecology and biology of polar bears, including abundance, distribution, habitat, feeding, health, mating, and denning. While participants generally felt that the number of bears is healthy, and among the highest numbers they have seen in their lifetime, many were very concerned about perspec-

tives from outside Nunavik (at national or international level) that polar bears are endangered everywhere. Participants also spoke about the importance of polar bears, both to themselves and to Nunavimmiut in general, as well as about hunting practices, management, and stewardship. Importantly, a very common sentiment among participants was that traditional stewardship practices were sufficient for conservation, and that the introduction of a quota to limit polar bear hunting was unnecessary and possibly dangerous or counterproductive. The information documented in this study will directly inform wildlife management decisions, and help ensure that these decisions are made in a way that represents the values of the people affected by them. This case of polar bear serves as an example of how co-management organizations can ensure most forms of knowledge are available for use in making decision process.

Inuit literacy in Labrador: roots, applications and transformations

Tom Gordon

Early in the nineteenth century, the Moravian Inuit of Labrador enjoyed nearly universal literacy in their own language. Exceptional among indigenous populations, this achievement started in the 1780s in the Moravian mission schools. The missionaries' purpose was to support the efforts to Christianize the Inuit by equipping them with the tools to read scripture, hymns and the liturgy while at the mission and during the months away at hunting camps. Success was confirmed by the great Awakening of 1804 when a significant majority of Labrador Inuit accepted Christianity, largely due to the availability of written and printed passion narratives.

The widespread embrace of hymn-singing offers further testament to the role of literacy in Labrador Inuit culture. However, in this case, music reading was augmented by aural memory, resulting in a hybrid form of literacy that relies as much on the ear as on the eye. For the last 70 years the dominance of English in the classroom has meant that Inuktitut literacy passed into informal networks in the home and at camps, where written and printed materials in Inuktitut supported the learning and language retention. Transmission for yet another Labrador Inuit literate form had always existed outside official institutions. Soon after the introduction of brass band instruments, the Labrador Inuit had developed a sustainable pedagogy for musical instruction that continues to be used and adapted today.

All presentations will supplement archival documentation with the perspectives of contemporary Inuit from Labrador who have continued to steward these traditions.

Inuit mothers' recommendations for culturally relevant child welfare: Countering qallunaat misunderstandings

Patricia Johnston

In the field of child welfare, a lack of understanding by qallunaat of Inuit culture has resulted in, and continues to hold, negative impacts on children and families. Even where changes to child welfare has occurred, these have not addressed the most basic problem with Nunavut's child welfare system. Namely, the disconnection between Inuit culture, values, beliefs, and the socio-economic realities in Inuit communities, with that of middle-class Western qallunaat values, culture and logic on which child welfare policies and practice are based. This means the child welfare services Inuit families receive in the territory are not tailored to them or their needs, but instead offer a similar approach to that employed within southern Canada. One consequence of this is pressure placed on Inuit to assimilate and acquiesce to dominant culture, logic, and demands, as opposed to receiving support for healing and strengthening families. Recent research with mothers in Arviat, Nunavut, advances understanding of this disconnect.

This study offers insights regarding what Inuit mothers believe would better support them as they raise and care for their children. Their experiences and perceptions of qallunaat social workers and the child welfare system within the territory highlight a critical misunderstanding often held by qallunaat that contributes to a lack of culturally relevant child welfare services.

Inuit people: from climate change challenges to food security resilience **Valentina De Gregorio**

Temperature rise is severely threatening the survival of indigenous populations. This is true all over the world, especially in the Arctic region. There, the high increase of carbon dioxide (CO₂) and greenhouse gas emissions combined with the rise of sea levels are not part of a relatively recent story, but rather phenomena steadily caused by man's overexploitation of natural resources, including oil and gas extraction projects, commercial fishing activities as well as the systematic deforestation of large parts of the Great Northern Forest by the paper industry. What previously was part of Earth's elements, over the years has become a commodity, with devastating effects on those pristine territories which Arctic indigenous people, particularly Inuit, had lived in and had carefully nurtured. Food insecurity, contaminations and loss of livelihood are concrete risks faced by Inuit native communities in their daily life. Someone takes refuge in urban settlements within their country, thus leaving huge rural territories in the hands of local and global myopic policies. Someone else decides to stay, making climate-resilient solutions a reality. By exploring the current situation of the race for the Arctic, in terms of available resources and geopolitical sphere of influence, Valentina will focus on the impacts Arctic climate conditions have on the survival of indigenous Inuit people, contributing towards shedding light on the role indigenous traditional food system have in offering new, alternative and efficient solutions to poverty and misery in Arctic and Sub-Arctic rural areas.

Inuit self-determined research: roundtable on the national Inuit strategy on research (NISR) in action **Nunatsiavut Government, Makivik Corporation, Nunavut Tunngavik Inc., the Inuvialuit Regional Corporation, Inuit Circumpolar Council – Canada, Pauktuutit Inuit Women of Canada, the National Inuit Youth Council, & Inuit Tapiriit Kanatami**

In March 2018, Inuit Tapiriit Kanatami (ITK) released the National Inuit Strategy on Research (NISR). The NISR envisions research that empowers us to meet the needs and priorities of our families and communities. We see achieving self-determination in research as the means for ensuring that research governance bodies, policies, and practices are consistent with this vision. The NISR Implementation Plan, released in August 2018, provides a roadmap to accomplish this. The roundtable will highlight Inuit-led, Inuit-driven and Inuit self-determined research that are examples of the NISR in action. Short presentations will articulate some of the recent Inuit-specific experiences, interests, and emerging processes related to Inuit Nunangat research and policy. These short presentations will be followed by a roundtable discussion. The goal of this roundtable is to bring together a diversity of voices to learn more about Inuit perspectives and processes related to research, take part in a dialogue about Inuit Nunangat research, and providing an opportunity for conference participants to better understand each other's role in research.

Inuit specific strategy to end gender-based violence and promote gender equality **Maya Doyon-Hanson & Rebecca Jones**

It has been just three generations since Inuit in Canada were moved into permanent settlements, which caused the erosion of traditional culture, knowledge, practices, lifestyles and roles within the family and community. Traditionally, the roles of women and men were equally important and valued for the survival of families and communities, culture, language, and traditions of Inuit. The events of colonialism have contributed to Inuit regions having the highest rates of violence in the country at 11 times the national rate, and Inuit women experiencing violence at an estimated 14 times the Canadian national average. Pauktuutit is dedicated, in partnership with relevant stakeholders to develop and support Inuit-specific violence prevention, intervention and healing strategies and programs through a human rights and Inuit societal values approach to promote gender equality, healthy relationships and a life free of violence. This workshop will utilize a participatory approach to introduce Pauktuutit's Inuit strategy to family violence and abuse prevention. It will engage participating attendees to learn about the model we use to design our projects, such as Engaging Men and Boys in Ending Violence Against Women. This workshop will enable participants to gain the following:

- a practical understanding of the correlation of gender equality and violence prevention;
- contextualize the historical effects of colonization of Inuit, and its impact on Inuit gender roles and dynamics;
- increase their awareness of the importance of culturally-based violence prevention approaches; and,
- basic understanding of the application of Inuit cultural approaches in healing and prevention.

Inuit, Facebook and Identity: challenges and opportunities **Alexander Castleton**

Recently, political actors, scholars and companies have pointed out that the use of information and communication technology (ICT) by Indigenous people is fundamental for a diverse range of issues, such as for interpersonal communication, self-determination, or for fighting colonialism (e.g., Duarte, 2017; Carlson, 2017). Kevin Chan, Facebook Canada's head of public policy, as well as Aluki Kotierk, president of Nunavut Tunngavik Incorporated, recently stated that Facebook is an important means of communication for Inuit. For instance, Facebook appears to be an important channel through which Inuit youth access rich hunting images that connect them to the land through their devices (Castleton, 2018). Furthermore, the discipline known as Science and Technology Studies (STS) has stressed for the last four decades that people and technology mutually constitute each other, namely, that it is impossible to comprehend social reality without considering technology. In a world of increasing, ubiquitous ICT, in what ways does digital technology mediate Inuit culture and practices? This panel brings together a group of observers and researchers interested in exploring this question.

Inuit, elected representatives and social media – How do elected representatives represent Inuit people and issues?

Mathieu Landriault

Inuit groups and issues have been the object of significant attention from Canadian policy-makers and media. These elites have focused on specific Inuit issues while paying little attention to others. At the same time, they have presented Inuit people and issues in specific ways, framing

them as either active or passive players of their socio-economic development. Traditional media have always represented a challenge to study how elected representatives thought. These media have acted as filters, facing significant content and format limitations as well as selection biases. Recently, with the emergence of social media, elected representatives do not need to go through an intermediary (traditional media and reporters in order to spread their political communication. We contend that it offers scholars opportunities to study and analyze the nature of their political communication and their interactions with society at large. Using the Eureka database, we intend on analyzing tweets published by Canadian elected representatives on Inuit issues and people from 2014 to 2016. This timeline allows interesting insights since it encompasses the last year of the Conservative government led by Stephen Harper and the first year of the Liberal government, led by Justin Trudeau.

Inuit-European Treaty Making in 18th Century Labrador: The Nature of the Colonizer

Greg Mitchell

Until recently, the telling of indigenous peoples' histories in Newfoundland and Labrador, except in very rare instances, has always been told through the colonist's voice. The most recent telling about small parts of that history, through, "Tracing Ochre: Changing Perspectives on the Beothuk", is one such rare book which is beginning to update how our indigenous history is viewed and interpreted in Canada. Concepts of the 'native savage', previous invasions and outright 'extinctions', are being challenged; these concepts are giving way to a much more fluid, honest and nuanced look at indigenous culture and history. Whereby, in the past, colonial archival documents were taken at face value by Western experts and the courts, there is now an effort underway to critically view, first of all, the wider temporal context from an indigenous world view and, secondly, to examine and put in perspective, the background and biases of the writers of such archived documents. Not only simple errors and biases, but outright lies, told by invading Europeans about the Labrador Inuit, have speckled their past. It is a story of family life, living on and from their land and subsequent invasion by Europeans. It is then about guarded trade, conflict, slave raiding and treaty making. This paper is an attempt to tell one aspect of the story about this colonization which strives to give the Inuit ancestors a fair shake.

Inuk in the City: Musical Identity Among Nunatsiavut's Urban Inuit

Jeffrey van den Scott

"Inuk in the City: Musical Identity-Work Among Nunatsiavut's Urban Inuit" examines the lives and meaning of music for Inuit living in city spaces, particularly in light of how Inuit identity is so often tied to the land. This project considers the role and transformation of Inuit music in the Western/Southern context of the city, and the meaning music affords for Nunatsiavut Inuit who live far from their homeland. The project aims to unlock key points of difference in the understanding of the city, and therefore of life projects, between the Inuit and non-Inuit residents of St. John's. An important aspect of this learning is for urban Inuit music to be shared and to be heard, and so one of the goals set out in this project is a recording project focused on Inuit music-making in St. John's, to be distributed online through a website.

At the Inuit Studies Conference, I will share music made by Inuit in St. John's, in the context of their experiences of the city and the challenges and benefits it affords to urban Inuit.

Inuktit Language Assessments of Nunavut Government Employees **Jeela Palluq-Cloutier**

Inuit Uqausinginnik Taiguusiliuqtiit have the power “to develop, review, recommend or administer surveys or tests that evaluate Inuit Language proficiency for purposes including the certification of an individual’s educational or employment skill or competency level in the Inuit language.” Currently, although GN staff who speak the Inuit language receive a bilingual bonus, there has been no system in place to assess their level of spoken and written proficiency. The current system will be replaced by Language Incentive Program, developed by IUT, under which Inuktit-speaking GN staff will have their language skills assessed and classed into one of three levels of Inuit language proficiency, each with a corresponding level of remuneration, and be given encouragement to improve their language skills through appropriate training. This presentation will give an overview of the process, progress and the roll out of the tests.

Inuttut Ilivallianik Café: Adult Intermediate Inuttut Group **Shirley Jararuse, Alana Johns & Amos Suarak**

Context: Most Indigenous communities across Canada and internationally are struggling for language retention within their communities. There is a shortage of intermediate level methods and materials for adult learners. We report on the progress of Inuttut Ilivallianik Café, co-sponsored by the Sinâni Inuttut project at the University of Toronto and the Nunatsiavut Government. Light refreshments are available at the café which occurs once a week. Central to this project are two factors.

1. Materials must be in Direct Inuttut (Dicker, Dunbar and Johns 2009). These are audio of fluent speakers, which is then transcribed to written Inuttut and later translated to English. This maintains important cultural cadences and styles.
2. The group is not a class, but a group which has gathered to improve their spoken Inuttut. This model is similar to reading groups in many university departments. There is not a language teacher but an Ikajuttik (facilitator) who is not an elder, but is fluent and comfortable interacting with younger learners, able to edit the materials and willing to steer the group through the schedule

Inuusinni Aqqusaaqtara: An Inuit Cancer Project **Sipporah Enuaraq**

Cancer is a leading cause of death among Inuit populations. Compared to the general population of Canada, Inuit have a higher incidence of lung, liver, esophageal, nasopharyngeal, and salivary cancer. Pauktuutit Inuit Women of Canada is developing culturally appropriate cancer awareness tools and a toolkit to support community health representatives, health care providers and Inuit cancer patients. Pauktuutit Inuit Women of Canada and the Canadian Cancer Society are working in collaboration to develop meaningful ways to support better health, reduce cancer incidence, and increase prevention and early detection in the Inuit population. *Inuusinni Aqqusaaqtara - My Journey* – is a collection of cancer resources developed for Inuit patients, caregivers, and health care providers with the aim of helping increase patient’s health literacy and understanding of the disease, their diagnosis and treatment. Along with existing multi-lingual cancer glossaries, personal journals and information booklets, two new e-learning modules have also been created for both patients and health care providers. One e-learning module engages patients and caregivers through videos, what to expect during the cancer jour-

ney and other helpful information. The other engages health care providers around cultural sensitivity, how to include the Inuit cancer resources into their practice and other key learnings. The goal is to increase knowledge about cancer, to improve communication between Inuit cancer patients and non-Inuit health care providers, help dispel fear of cancer, enhance support services, promote mental wellness for newly diagnosed Inuit cancer patients, and improve overall quality of life of Inuit communities.

Inuvialuit Cultural Life Out On the Land **Cassandra Elliott**

For the Inuvialuit, harvesting wildlife and plants has been essential to survival in the Canadian Arctic since time immemorial. The primary importance of harvesting is often explained to be food security. There are many aspects of harvest and harvesting that contribute positivity to an Inuvialuit's way of life, but these have not been captured holistically in a research project before. For this project, 113 Inuvialuit participants were interviewed from the six communities in the Inuvialuit Settlement Region: Aklavik, Inuvik, Tuktoyaktuk, Sachs Harbour, Ulukhaktok, and Paulatuk. Results from the project outline how time spent out on the land harvesting not only contributes to an individual's subsistence, but also to education, culture and lifestyle, wellbeing including both mental health and physical health, and relationships with both family and community. *Inuvialuit Cultural Life Out on the Land* is the first regional research project that provides a complete analysis of how harvesting is not just an activity for Inuvialuit, but a way of life.

Inuvialuktun Words for a Changing Climate **Sheena Adams**

I conducted a qualitative research study using collaborative storytelling and conversation, Indigenous Research Methodology and Grounded Theory, through the lens of decolonization and reconciliation, to answer the question: What Inuvialuktun words can be rediscovered or created to modernize the traditional Inuvialuit language to include terms of climate change, energy conservation and efficiency and renewable energy? An Inuvialuktun Language Development workshop was held in Inuvik in the Northwest Territories. Through the workshop, 10 Inuvialuit Elders developed 370 Inuvialuktun modern terms to describe energy conservation, efficiency and renewable energy. The findings show that Inuvialuktun is an ancient language rich with words with a strong connection to the environment. This study demonstrated the value and utility of the modernized terms in the Western Canadian Arctic and offers recommendations for future workshops to help improve environmental education and communication regarding energy conservation, efficiency and renewable energy in the Inuvialuit Settlement Region.

Inuvik and Pirursiivik Greenhouses: Creating food security, local jobs and increased social interaction in our northern communities **Nathan Cohen-Fournier, Karin Kettle & Raygan Solotki**

The Inuvik Community Greenhouse allows for food production in Inuvik, and works with the greenhouse projects in the seven communities of the Beaufort Delta: Tuktoyaktuk, Paulatuk, Ulukhaktok, Aklavik, Fort McPherson, Tsiigehchic and Sachs Harbour. After a number of unsuccessful seasons of sending the Executive Director to the communities, and requesting local free volunteer assistance, a program was created to bring a champion of the gardening program to

Inuvik to learn the skills required – and hire them to become community greenhouse coordinators. In 2016, an average of 25-30lbs of produce was grown in each community. In 2017, the amounts jumped up to 100-400lbs per community. This was seen as such a success, that four other communities in the Northwest Territories adopted this model of “train the Trainer”. The Pirursiivik (Place to Grow in Inuktitut) Project is an ongoing greenhouse and social art project in the Inuit community of Inukjuak, Québec. Pirursiivik Project is a project created in partnership between Makivik Corporation, the Inuit land claim corporation of Nunavik, and the One Drop Foundation. The project’s main objective is to contribute to improving health through a greenhouse and social arts. The Project aims to set a precedent for true community engagement and co-development to positively impact employment, water and food security, as well as cultural pride. This presentation will showcase the two projects, and results after a summer of working together.

Inégalités sociales et hiérarchies linguistiques au Groenland : vers une approche politique de la langue?

Pia Bailleul

Depuis Juin 2009, le Kalaallisut (Groenlandais de l’Ouest) est la langue officielle du Groenland. Elle cohabite avec des dialectes territoriaux (Tunumiisut à l’est, Inuktun au nord, différents localismes du sud, ainsi que des sous variations localisées) et le Danois. Cette pluralité linguistique trouve ses origines dans l’occupation morcelée de l’île groenlandaise, favorisant le développement des régionalismes, et l’occupation danoise, propageant cette langue dans les secteurs scolaire et administratif. Malgré l’institutionnalisation du Kalaallisut en 2009, le Danois est encore majoritairement employé dans les emplois qualifiés et la bureaucratie administrative, entraînant une situation de concurrence ainsi qu’un « plafond de verre ». A l’échelle nationale, ceci met en exergue des phénomènes d’exclusion linguistique se faisant indice et vecteur d’inégalités sociales. A partir de données ethnographiques relatives à l’usage des langues ainsi que de discours réflexifs, je questionnerai le rôle structurel des institutions dans la socialisation linguistique et la valeur symbolique associée à chaque langue, considérées comme facteurs déterminants dans l’usage pragmatique. En m’appuyant sur des situations d’interlocution, je développerai ensuite la notion d’usage politique comme pratique divergente, intergénérationnelle, conscientisée et choisie de la langue.

Isuarsivik : Architecture for Healing **Carolyne Fontaine & Alicia Aragutak**

La nouvelle approche en réadaptation affirme que pour réussir, le retour au bien-être doit faire appel aux traditions de guérison autochtones. L’architecture devient un acteur dans ce processus. En intégrant la culture Inuit et le personnel clé d’Isuarsivik dans la conception du projet dès le départ, le bâtiment créera l’environnement propice à la réappropriation culturelle, la reconstruction de l’estime de soi, le développement de la fertilité et la prise en charge. Le centre de réadaptation régional Isuarsivik offre des services spécialisés en toxicomanie aux résidents du Nunavik. Il a vu le jour en 1994. Il a été créé par les Inuit, pour les Inuit. Il offre des programmes conçus spécialement pour répondre aux besoins des Nunavimmiut. Grâce aux investissements maintenant confirmés par les différents paliers de gouvernement, la conception du nouveau centre Isuarsivik va de l’avant. Le nouveau centre offrira une capacité supérieure à celle disponible dans ses installations actuelles et sera ainsi en mesure de mieux desservir l’ensemble des communautés du Nunavik. Le centre de réadaptation est construit sur un affleure-

ment rocheux surplombant la rivière Koaksoak. Cet environnement physique et cette proximité avec la nature soutiennent les composantes mentale et culturelle du traitement et du rétablissement. Ce nouvel établissement témoigne de l'engagement de la région et des gouvernements à soutenir les Nunavimmiut dans leur quête de guérison.

Iviqtippalliajut: In the Process of Falling Into Place **Shuvinai Mike**

The Honourable David Joanasié, Minister of Culture and Heritage, tabled the "Iviqtippalliajut: In the Process of Falling Into Place" Framework, during the Legislative Assembly Fall 2018 Sitting. This is the latest GN commitment to utilize and integrate Inuktut and Inuit Societal Values (ISV) in the workplace.

PRINCIPLES

- Inuuqatigiitsiarniq: Respecting others, relationships and caring for people.
- Tunnganarniq: Fostering good spirits by being open, welcoming and inclusive.
- Pijitsirniq: Serving and providing for family and/or community.
- Aajiiqatigiiniq: Decision making through discussion and consensus.
- Pilimmaksarniq/Pijariusarniq: Development of skills through observation, mentoring, practice, and effort.
- Piliriqatigiinni/ikajuqatigiiniq: Working together for a common cause.
- Qanuqtuurniq: Being innovative and resourceful.
- Avatittinnik Kamatsiarniq: Respect and care for the land, animals and the environment.

Previous foundational mandates include: the Bathurst Mandate, Pinasuaqtavut, 1999-2004; Sivumut Abluqta, 2014-2018; and most current the Turaaqtavut, 2018-2022. As well as, the application of the Nunavut Land Claims Agreement, Articles 23 and 32, the Official Languages Act and the Inuit Language Protection Act.

Government of Nunavut departments and public bodies will seek the advice, guidance and recommendations submitted by the Inuit Qaujimajatuqangit Katimajit (IQK) through the management and reporting mechanisms administered by the IQ Division of the Department of Culture and Heritage.

The IQ Division of the Department of Culture and Heritage wishes to share its experiences in the development and implementation of the Framework and discuss its potential in recognizing, acknowledging and integrating Inuktut and ISV in the community.

John Shiwak's last resting place in Masnières, France **France Rivet**

From being an Inuk trapper, hunter and sealer in Rigolet (Labrador), John Shiwak became the Newfoundland regiment's best sniper, some even say, the best in the entire British Army. Unfortunately, John was killed in France in November 1917 at age 28. One hundred years later, there is still confusion about his death. Some say he died on November 20, 1917, others on November 21. Some say he was killed in Masnières, others in Cambrai. Some say he fell when a shell destroyed the bridge he was crossing, others say he was walking along a wall, others say a German sniper eliminated him. What everybody agrees on is that John was buried a

few steps from where he passed way. Unfortunately, his remains have never been found. Hence his name being engraved on the Beaumont-Hamel Memorial as one of the NL soldiers without a known grave. In August 2018, I took advantage of my trip to northern France to attend WW1 commemoration ceremonies, to research John Shiwak's story. I had the privilege of spending a whole afternoon with local WW1 historian Jean-Marie Labre. Together, we retraced John's last day from where he left that morning, to where he fell, and to where we think he is buried. The purpose of this presentation is to summarize the result of my investigation, to identify the most probable location of John's resting place, and to give the current status of Mr. Labre's proposal to put a plaque in John Shiwak's honour.

Kativik Ilisarniliriniq's Inuit Science Education : An Inuit knowledge driven curriculum

Kativik Ilisarniliriniq

Abstract to come | Résumé à venir.

Kiviuq Moves South: Social policy provision for Inuit in Southern Ontario

Piers Kreps

This presentation will be based upon my MSc dissertation, which is currently in progress. This dissertation will examine the experiences of Urban Inuit residing in Southern Ontario. Drawing upon themes of rural to urban - or north-south migration - and Indigenous inclusion in policy making processes, this presentation will demonstrate how urban Inuit in urban settings have been excluded and misrepresented in social policy provision and decision-making processes. Themes of exclusion in urban settings will be contrasted against the legend of Kiviuq, who encountered significant obstacles on his journey to the South. Interviews will be conducted with Inuit residing in Southern Ontario to examine their urban experiences & access to social policy services. This presentation will illustrate historical patterns of Inuit migration, however it will focus primarily on involvement in the policy making process and perceived impact of exclusion for social policy provision.

Labrador Inuit and residential schools: Leaders for educational change

Andrea Procter

Thousands of Inuit and Innu children attended residential schools in Labrador and northern Newfoundland from the early 1900s until 1980. The history of these schools is distinct from other residential schools, as the federal government did not assume responsibility for Indigenous education until after Newfoundland and Labrador joined Canada in 1949. This presentation describes the unique history of the Moravian Mission boarding schools in Nain and Makkovik, and the boarding schools and orphanage established by the International Grenfell Association in North West River, Cartwright, and St. Anthony. Between 1955 and 1980, all five schools eventually closed, largely because local people fought to re-gain control over their children's education. From Spotted Island to Hopedale to Nain, Inuit communities transformed and ultimately helped to shut down the boarding school system in Labrador. As their actions demonstrate, Inuit were not simply survivors of residential schools in Labrador – they were leaders for change.

Labrador Inuit slipper making workshop

Vanessa Flowers & Veronica Flowers

For our workshop, approximately 12 individuals, who would like to learn the art of Labrador Inuit slipper making, will be selected to participate. We will show participants, step by step, how to sew their very own pair.

Language standardisation and hegemony: linguistic norms and national politics

Taylor Ellis

This presentation will discuss how Nunavut and the wider Inuit Tapiriit Kanatami program to standardize Inuktitut has potential adverse consequences for the revitalization of Inuktitut in communities where language forms are strongly associated with identity. The content will draw from other policy analyses of other Indigenous language settings (Hill, 2011, 2016; Hornberger, 2009). It will be argued that current efforts, which have been modelled after recommendations made by Fishman (1991) and Grenoble and Whaley (1998, 2006) from a linguistic perspective, do not adequately accommodate political theory and community concerns about the association between distinct cultural identities from Qallunaat and between dialectical communities.

The political theory which will inform the talk will come from Gramsci's (2000, 2014) political discussions of popular language forms. Stretching Gramsci's approaches to linguistic forms in the field of political theory will be Ives (2004, 2006) who uses the concept of hegemony to propose an emancipatory language politics through the promotion of spontaneous grammars and the support of local forms of language use, as opposed to centralized efforts to impose normative grammars, enforcing a move towards a nation-State (Poulantzas, 2001). This analysis will be informed by a critical policy analysis (Ball, Maguire, & Braun, 2012; Fairclough, 2013; Gale, 2001) of relevant publicly available documents from organizations in Nunavut (Inuit Uqausinginnik Taiguusiliuqtiit, 2015; Office of the Languages Commissioner of Nunavut, 2017, 2018) and from the ITK (Inuit Tapiriit Kanatami, 2011, 2016; National Centre for Inuit Education, 2014).

Languages of Enterprises in Iqaluit: Challenges and Opportunities

Anna Kim & EunJoo Koo

The role of enterprises is considered to be increasingly important for Inuit communities. A growing number of entrepreneurship training and support programs, including social entrepreneurship initiatives, are committed to developing enterprises with the aim of creating jobs and opportunities for local communities – especially the young generation. At the same time, the relationships between enterprises and local communities often involve complex tensions and challenges. In Iqaluit, many enterprises are founded and/or managed by English Canadians or French Canadians (Dana, Dana, & Anderson, 2012), making it further difficult to fully comprehend the impact of new enterprises on the Inuit community. In this proposed research, we will explore the role of languages in the relationships between enterprises and the Inuit communities. While 65.3 percent of Nunavut residents reported Inuktitut as their mother tongue, only 27 percent of workers identified Inuktitut as their main language at workplaces (Statistics Canada, 2019) and English and French remain to be important in the business domain. In this context, integrating Inuktitut into business operations would create an opportunity for enterprises as the use of Inuktitut can become an important asset in stakeholder relationships or business development. Yet, the presence of multiple languages also poses challenges as it can have significant resource implications. Our inquiry will be grounded in a qualitative study of enterprises in dif-

ferent sectors in Iqaluit. By focusing on the use of different languages in enterprises and their relationships with communities in Iqaluit, we aim to understand opportunities and challenges for enterprises in this unique linguistic environment, as well as their impact on the Inuit communities

Latitude : dialogue autour d'un atlas de mots dans l'espace linguistique nord-sud Judith Poirier & Thomassie Mangiok

Latitude est un ensemble de pièces modulaires en bois qui permet de composer les signes de l'alphabet romain ainsi que ceux du *qaniujaaqpait* (caractères syllabiques Inuttitut), puis de les imprimer à l'aide d'une presse typographique. Conçu par Judith Poirier dans le contexte d'un projet plus large de recherche et création intitulé *La chose imprimée*, il avait comme point de départ l'abstraction et le rythme des mots, dans une tentative d'établir des ponts entre ces deux systèmes d'écriture. Judith Poirier propose de présenter le processus d'élaboration de son système hybride ainsi que du livre de spécimens qui en résultera, en dialogue avec son coéquipier d'Ivujivik Thomassie Mangiok. Sous forme d'un échantillonnage de mots issus du français, de l'anglais et de l'Inuttitut (syllabaire et alphabétique), ce projet artistique en design a pour objectif d'explorer la syntaxe visuelle des langues tout en reflétant l'actualité du Nunavik. Une équipe interdisciplinaire est regroupée autour de ce projet pour participer à ce jeu d'écriture et d'exploration.

Le Plan Clinique Régional Nunavik : l'intégration de la perspective des usagers pour une sécurisation culturelle du développement des services de santé et des services sociaux au Nunavik

Fabien Pernet, Annie Baron & Amélie Breton

La Régie Régionale de la Santé et des Services Sociaux du Nunavik (RRSSSN) a entrepris en 2017 de documenter la perspective des usagers sur les services de santé et les services sociaux du Nunavik. Ce projet s'inscrit dans le cadre du Plan Clinique Régional Nunavik, une démarche majeure de planification du développement des services à l'échelle régionale. L'intégration de la perspective des usagers dans cette démarche est essentielle, de manière à rendre des services qui répondent mieux aux attentes et aux besoins des usagers. Ce travail de documentation inédit a été réalisé en trois phases : un sondage populationnel portant sur l'expérience usager, des entrevues individuelles dans 6 communautés du Nunavik, et un groupe de discussion. Dans un premier temps, le sondage populationnel a permis d'interroger la réponse offerte par les services offerts en regard des attentes des usagers, du point de vue de la qualité et de l'accessibilité. Les entrevues ont ensuite permis d'approfondir la définition inuit de la santé et du bien-être, d'évaluer la pertinence des services obtenus, en plus de nous permettre de recueillir les nombreuses suggestions de la population afin d'améliorer les services de santé actuellement offerts. La discussion de groupe a permis d'aller plus à fond dans l'évaluation de la sécurisation culturelle de l'ensemble du système de santé et à imaginer des solutions concrètes à cet enjeu.

Le rôle et le savoir des femmes inuit au sein du système de justice au Nunavik : vers une perspective féminine inuit de la justice

Pascale Laneuville & Laëtitia Marc

Cette communication vise à présenter les résultats d'un projet de la Chaire de recherche Sentinelle Nord sur les relations avec les sociétés inuit portant sur les femmes inuit et la justice. Elle montre la volonté des femmes inuit de se réapproprier le concept de justice en revalorisant

les savoirs traditionnels. À la suite d'un atelier organisé à Puvirnituq (Nunavik) en décembre 2018 regroupant des femmes inuit occupant des postes parajudiciaires au Nunavik, il est apparu que celles-ci ont aujourd'hui encore de la difficulté à travailler avec le concept de justice et expriment la nécessité de promouvoir une vision plus large de la justice qui englobe tout ce qui permet le maintien de l'harmonie au sein de leurs communautés. Au cours de cette présentation, nous explorerons plus en détails les différentes dimensions de ce que pourrait représenter une perspective féminine inuit de la justice.

Learning and Teaching Inuktitut: Best Practices and Methods **Jackson Mitchell**

The Inuktitut language is facing many challenges in the present day. Despite a relatively large population of speakers in Inuit Nunangat, intergenerational transmission of the language appears to be slowing down (StatsCan, 2017). Revitalisation efforts are underway or in development across Inuit Nunangat and it is in this context that the present study aims to contribute language planners' knowledge of how learners acquire Inuktitut as a second language. This qualitative case study will interview second language (L2) speakers of Inuktitut and analyse their specific language learning context with the aim of identifying common elements. The data collected from the interviews will be analysed with a modified version of Gardner's Socio-Educational Model of Second Language Acquisition (Gardner, 2006). Using the Socio-Educational Model, this study will provide an analysis on a wide range of factors which can influence how learners acquire Inuktitut as an L2 in various contexts. These factors will include, but are not limited to, motivation to learn Inuktitut, attitudes towards the target language and aptitude for learning new languages. The information gathered in this study will help language planners identify factors in successful acquisition of Inuktitut in L2 speakers. Language planners may use the findings of this study to inform their decisions regarding language revitalisation initiatives.

Legislation Promoting and Protecting Inuktitut in Nunavut **Susan Enuaraq**

Nunavut is celebrating 20 years as a Territory. Inuit self-determination has been a pivotal role in creating Nunavut. Inuktitut is one of the most important aspects of Nunavut. There are two legislations in Nunavut that promote and Protect Inuktitut: Inuit Language Protection Act and the Official Languages Act. This presentation will talk about these two pieces of Legislation and how they promote and protect Inuktitut in Nunavut.

Inuit Language Protection Act: Applies to organizations in Nunavut and stipulates their obligations for providing services in Inuktitut. It also includes the rights and obligations to support education in Inuktitut and as a working language. This act also establishes the Inuit Uqausiginik Taiguusiliuqtiit (Inuit Language Authority) and sets out the responsibilities of the Minister of Languages.

Official Languages Act: The Inuit Language, English and French are the official languages of Nunavut. This act set out the role of the Languages Commissioner. This act also stipulates the obligations of the Territorial Institutions. Under this act the Languages Commissioner can commence investigations about language rights in Nunavut.

Les «habiter» de l'imaginaire inuit : pratiques de l'habiter dans les œuvres picturales inuit.

Simon Proulx

La recherche a pour objectif de révéler les éléments qui caractérisent un habiter significatif pour les communautés inuit du Nunavik. Ce portrait de l'habiter s'esquissera à travers les œuvres picturales inuit faisant office de fenêtre s'ouvrant sur l'imaginaire des communautés du Nunavik dans lequel réside l'habiter.

« Comment [...] comprendre notre engagement créatif dans le monde à la seule condition de nous placer à l'extérieur de ce monde ? »

Tim Ingold – 2013.

L'humain ne peut « se comprendre » que par un engagement avec son environnement, lequel se construit au cours de l'activité humaine. Cette relation mutuelle entre pratique et territoire est à l'origine du processus identitaire menant à la notion d'habiter ; une chose intangible se déployant à l'intérieur d'un imaginaire en perpétuelle construction. Les formes artistiques et architecturales qui en résultent s'y présentent comme « des points de repère dans un voyage. » (Ingold, 2013). Lors du processus de sédentarisation, les communautés inuit se sont vues écartées du processus menant à la conception de l'habitation. Dès lors, l'architecture ne s'érige plus à partir des pratiques, lui retirant son rôle de témoin de l'habiter. Cela soulève les incertitudes actuelles quant à la transmission intergénérationnelle des pratiques et savoirs inuit dont l'habitation faisait office de symbole. L'art, issu d'artistes inuit, est porteur de la substance intangible qu'est l'habiter. Une interprétation du dialogue entre pratiques et territoire, entre habiter et habitation, sous-jacent dans l'œuvre picturale inuit, permet d'en saisir l'évolution et de mettre de l'avant la manière dont celles-ci se façonnent mutuellement. Un tel tracé, représentant l'aspect évolutif de l'habiter, démontre les altérations, les évolutions et les apparitions de pratiques qui actent dans la redéfinition d'un habiter inuit.

Let's grab a coffee and create solutions.

During my experience working in Northern communities, I have often questioned the legitimacy of my research and the fashion in which it was conducted. I have often felt that we were conducting research about the Community, and not with the community. It is often the coffee break at conferences where I was able to share my concerns with other students. The new generations of researchers and professionals also wanted to work in true partnership with the communities. For this workshop we will invite everyone (Inuit & non-Inuit) to come together for a Coffee Break. It will be an opportunity to listen to the voices of the others. Our objective will be to develop and discuss solutions together – to truly understand each other and improve our working environment within Northern communities. Using an interactive approach, we will invite the participants embody their own role – to reflect and create their own vision. What does it mean to truly understand each other? What does it mean to be allies? Based on the responses we will break into smaller groups. Each of them will be able to propose actions that meet their vision. Everybody will evaluate the feasibility of the chosen solutions visually using post it notes. This will make it possible to highlight and actually post the results in the coffee break area. Using a modest approach this workshop will give voice to everyone (Inuit and non-Inuit) to develop solutions together.

Library and Archives Canada's Northern Content Film Collection: Understanding Faces, Places and Spaces through Moving Images

Caroline Forcier Holloway

Over ten years ago, Caroline Forcier Holloway, Senior Audiovisual Archivist, embarked on a part-time project to survey Library and Archives Canada's (LAC) Northern Content Film Collection. Research involved revisiting footage and enhancing existing film descriptions of northern content, with particular emphasis on expeditions, where previously, such films were described at various levels of completeness depending on the content information at hand. The goal was to achieve an accurate representation of northern film holdings, by highlighting the significant amount of Inuit faces, places and spaces, included in their content, directly supporting LAC's efforts to decolonize archival descriptions. The primary documentary film sources that inform the collection reveal historical facts relevant to the current study of land claims and self-government, traditional Inuit beliefs, knowledge, languages and culture, and Truth and Reconciliation related matters. A large portion of the film collection is comprised of early home movies, where these are considered to be the most raw, unscripted and illustrative sources of documentary information about "our" past. As the conference theme implies, home movies and documentaries considered as actuality footage, encourage understanding and dialogue, by making a significant contribution towards the Arctic's narratives of the relationship between the Inuit and numerous explorers, who visited or "claimed title to the land." Ms. Forcier Holloway will screen a film compilation from the Northern Content Film Collection and speak to the body of research that nourishes the national collection, and is an integral part of the We are Here: Sharing Stories project, LAC's comprehensive Indigenous content digitization initiative.

Literacy and Essential Skills Development in Inuit Nunangat: creating successful community partnerships to maximize impact

Mélanie Valcin & Krystyna Slawecki

Frontier College, a Canada-wide literacy organization, began working in Inuit Nunangat (Northwest Territories and Nunatsiavut) in 1958. After a break in programming, Frontier College started collaborating with communities of Inuit Nunangat again in 2013 to support the literacy skills development efforts across the 4 territories. The goal was simple: to develop innovative literacy programming that respects the identity, diversity and aspirations of participating communities while leading to tangible literacy skills improvement for children, youth and adults. In response to different needs expressed by communities, workplaces and local governments, four literacy program models were slowly developed over a period of 5 years in various regions/communities of Inuit Nunangat: Summer Literacy Camps in 25 communities, Math and Literacy Tutor program in 10 communities, a Literacy and Essential Skills for the Building Trades in one community and Community Literacy Catalyst projects in 2 communities. There are a few key elements that are at the core of the success of these programs: extensive literacy needs assessments conducted with elders/leaders/community members, hiring and training of local staff, adapting to specific needs and contexts and building strong community partnerships. These programs are all still in operations today. During the presentation, the impact of these projects as well as key learnings and best practices regarding successful community partnerships around literacy skills developments projects will be presented.

Literacy and Revival: The Role of the Written and Printed Passion Narrative in Inuktitut for the Conversion of the Labrador Inuit to Christianity

Hans J. Rollmann

In the winter of 1804/1805, a revival took place in Hopedale, Nunatsiavut/Labrador. The Inuit-driven religious movement of great intensity spread subsequently to Nain and Okak and represents an important step in the Christianization of Inuit on Labrador's north coast, which until this time had been slow and superficial.

An important factor in the conversion process was the increasing literacy of Inuit made possible by regular schooling, and in particular the translation and printing of the Passion Narrative into the language of the Inuit. I argued in my earlier overview of education and Inuktitut literacy in Labrador, that the reading and internalizing of the passion narrative became a key factor in the indigenization of the Moravian faith among the Labrador Inuit. From the extensive and intensive use of the passion narrative and its recorded effects one can conclude that the Inuit of Hopedale, Nain, and Okak became prepared religiously for the emotional piety and conversions that decisively transformed their religious self-understanding during the revival of 1804/5. The profound religious identification with and internalization of the death, suffering, and resurrection of Christ was made possible through education and literacy and in particular through the availability of the Inuktitut translation of the Passion Narrative.

Looking white and being Indigenous, a complicated relationship with identity

Regan Burden

This presentation will discuss my own personal experiences of being an Indigenous person with a light complexion. Growing up in southern Labrador in an indigenous community, my identity and my understanding of my culture was never something that I had questioned. But upon moving to St. John's to pursue a university degree I encountered people who would make racist and derogatory comments about indigenous people in front of me. When I called out their behaviour, stating that I was indigenous and they were being offensive, I was told that I was overreacting and that I couldn't be that indigenous. For me, this brought up a lot of questions in my internal dialogue about what being indigenous was and what it meant to be indigenous. For some time, I was made to feel that I wasn't indigenous enough, I felt guilt about claiming to be indigenous. My understanding of my own culture and identity was shaken and through talking about it at the Provincial Aboriginal Women's conference and speaking with the indigenous elders that were there, I felt able to reclaim who I was and the most important part of my identity, my indigeneity. I wrote an article about my experience for CBC Newfoundland and Labrador that I have attached a link to below, and after the article was shared I heard from so many indigenous people who felt the same way and realized that this was something that many people experienced.

L'intégration et l'adaptation des Qallunaat en milieu scolaire au Nunavik

Ingrid Murphy

Les institutions scolaires du Nunavik ont gardé un modèle emprunté au sud de la province, même si elles dépendent aujourd'hui d'une instance inuit, Kativik Ilisarniliriniq, depuis l'adoption de la Convention de la Baie James et du Nord québécois en 1975 (Watt-Cloutier, 2015 ; Bertrand, 2016). Dans ces écoles où les dynamiques entre Inuit et Qallunaat sont déterminantes pour l'avenir des élèves, l'adaptation et l'intégration des professeur.e.s venu.e.s d'ailleurs pour en-

seigner dans un contexte culturel qui ne leur est pas familier, pour la grande majorité, joue un rôle énorme sur la qualité de l'enseignement octroyé par ces derniers et dernières. De ce fait, comment est-il possible de se comprendre et de travailler ensemble dans une institution aux structures qallunaat au sein des communautés inuit du Nunavik ? Cette présentation proposera d'abord un retour historique sur l'arrivée des écoles au Nunavik. Ensuite, un portrait des Qallunaat qui viennent travailler en milieu scolaire au Nunavik sera élaboré. Finalement, je me pencherai sur l'importance de l'intégration et de l'adaptation des Qallunaat afin que ceux-ci et celles-ci puissent faire face aux tensions entre leurs positions d'insider (dans le système scolaire) et d'outsider (dans le reste de leur communauté d'accueil) (Mueller, 2006). Cette dernière partie sera appuyée par un aspect auto-réflexif basé sur mon expérience en milieu scolaire dans la communauté de Kangiqsujaq.

L'inuititude montante de la jeunesse nunavimmiut (Nunavik, Canada) Fabienne Joliet, Laine Chanteloup & Thora Herrmann

Les travaux engagés dans le programme Nuna visent à éclairer par les images et les mots de la jeunesse inuit ce que recouvre aujourd'hui nuna au Nunavik (« territoire » en Inuktitut). 40 ans après la signature de la CBJNQ, tournant dans le processus de colonisation à l'œuvre depuis le XVIIIe siècle, quelles altérités et quelles traditions se combinent ? Si un certain mal être de la jeunesse inuit est visible notamment de par de nombreux suicides, une « inuititude » émerge. C'est à travers la restitution iconographique de la jeunesse inuit que les interactions société-environnement et leurs évolutions se révèlent. L'outil vidéo est développé pour motiver les adolescents inuit à donner leur vision du territoire. Quelles sont les regards de ces futurs gouvernants (près de 55% de la population inuit à -de 25 ans) et ainsi quelle souveraineté narrative et iconographique proposent-ils ? Qu'est-ce qu'ils se refusent à montrer ? A travers ces vidéos créés par la jeunesse, l'inuititude montante du Nunavik est revisitée de leur point de vue : la chasse, les vêtements portés, la rencontre avec les esprits présents en territoire, mais aussi l'émergence des pratiques de loisirs, de mobilités, de musiques électroniques, d'évolution des genres... Si ces thématiques semblent disparates, elles sont au cœur du regard des jeunes nunavimmiut, creuset de l'identité inuit qui, tout en se redessinant, se perpétue.

Mapping Greenland from Air Planes in 1925. Kurt Moller Pedersen

In June 1925 US Navy send two ships, M/S Bowdoin and M/S Peary, on an expedition to the west coast of Greenland. The Commander of the expedition was MacMillan an experienced explorer of the Arctic. In 1911 he joined Peary almost all the way to North Pole. Since then he had travelled in Greenland and knew the sea and land. On board the larger M/S Peary was the commander of the Navy's Bureau of Aeronautics, Richard Evelyn Byrd and 3 air planes. The expedition reached as far north as Etah, North Greenland, eleven and a half degree from the North Pole, stayed there in August before they had to return because of the rough ice of the Polar Sea. The expedition returned to New Foundland on October 6. The expedition was a scientific one to explore the mystery, vast unexplored area between Alaska and the North Pole, inaccessible by ship and extremely difficult to reach with dogs and therefore awaited exploration by air. 39 men took part in the expedition, 8 of whom were in the Aviation Unit. In this lecture I will tell about the expedition, its purpose, its results, its success and failures, and about the crews meeting the local people. The expedition's photographers took many pictures, now at the Byrd Library at the Ohio State University, and I will show some of them during my lecture. The

University of Greenland in Nuuk has letters exchanged between Byrd and the Danish authorities, they will be included in my talk.

Material availability to teach Inuktitut languages: challenges and perspectives **Siaja Mangiuk, Passa Mangiuk & Virginie D. de la Chevrotière**

The wish to share Inuktitut mother tongue from generation to generation is still alive and to revitalise it is a priority to undertake. This communication arise from important needs expressed in Nunavik. The challenges of teaching Inuktitut are numerous: the context of triglossia, the bicultural environment, the lack of available materials and resources for language education are some of them. For instance, the main topic of this proposal is the challenges teachers encounter when it is time to refer to some material to teach Inuktitut as a mother tongue. This communication aims to explain the preparation and in-class issues teachers are facing regarding Inuktitut teaching, to show examples of material utilisation, to suggest actions to put in place and recommendations for material-oriented improvement.

Media coverage of Canadian Rangers **P. Whitney Lackenbauer**

Abstract to come | Résumé à venir.

Mining, social justice, culture and environmental risk in the Kivalliq region, Nunavut: women's approaches and perspectives to fairness **Jasmiini Pylkkäken**

The impacts of resource extraction – from exploration to actual mining operations and remediation after mine closure – are connected to many social and environmental issues in the North, particularly in the Kivalliq communities in Nunavut. Past developments and experiences influence today's realities. The history of the North Rankin Nickle Mine and Meadowbank, Amaruq and Meliadine mines tell us that Rankin Inlet is a place where mining, social justice, culture and environment all seem somehow interconnected. This presentation is based on research that seeks to understand Kivalliq women's changing approaches to fairness. In the past there have been many studies on mining and its impacts, but typically more men than women have been interviewed for those studies. This study focuses on women's perspectives. What do Kivalliq women think about the connections between mining, social justice, culture and environmental risk? How are women dealing with these matters in their everyday lives? Why do certain practices of distributing risks and benefits of mining a feel fair while other practices do not? The presentation is based on fieldwork (participant observations, 50 semi-structured qualitative interviews, and numerous informal discussions) conducted in Rankin Inlet, NU in 2018-2019

Mis-Communication: Developments in Danish-Greenlandic relations after the Act on Greenland Self-Government **Kirsten Thisted**

Based on "the affective turn" in cultural studies this presentation investigates the (mis) communication between Danish and Greenlandic journalists and politicians in the time after the introduction of Greenlandic Self-Government. The paper argues that old emotional economies, established

during colonial times, still characterize the relationship, leading to misunderstandings. Apparently, the Danes have not fully understood or accepted the fact that the Greenlanders have set full independence (detachment from Denmark) as the goal. Thus, while the Greenlanders go for a dissolution of the Kingdom of Denmark (Denmark, Greenland and the Faroe Islands), the goal of the Danish state is not surprisingly to preserve the present territory. The debate demonstrates how the Danes suffer from what Paul Gilroy has called "postcolonial melancholia", while the Greenlanders are engrossed in a "yearning for total revolution", based on the colonial power's own discourse on the nation state as a redemption of the people's dream of freedom. National independence has thus become an object of happiness in Greenlandic policy. Everything - including establishment of infrastructure and questions about mining - is judged on whether or not it serves this goal. The purpose of the analysis is not to speak for or against Greenland's detachment from Denmark, but to contribute to an identification of the emotional investments, which in the debate are dressed as "reason" or "objectivity". The paper is developed as part of the REXSAC project: Resource Extraction and Sustainable Arctic Communities REXSAC - A Nordic Centre of Excellence.

Mobilizing the Inuit radio show 'Nipivut' (Our Voice) in Montreal and Ottawa
Mark Watson, Annie Pisuktie, Nally Weetaluktuk, Sara Breitzkreutz & Donna Patrick

This presentation provides an introduction to, and update on, the 'Mobilizing Nipivut' project in Montreal and Ottawa. 'Nipivut', meaning 'Our Voice' in Inuktitut, is both a community-university collaboration and the name of an Inuit radio show that as a result of a community-based research partnership started broadcasting in Montreal in October 2015. We discuss the development of the show in Montreal over the last three years and its recent move under the Southern Quebec Inuit Association. We also address the project's establishment of 'Uqallagvik' a new radio show in Ottawa and end with some general observations on the role of radio in urban Inuit community development.

Modern Treaties: the history, negotiation and implementation, with a focus on Nunavut
Bruce Uviluq

My presentation will be on the history, negotiation, implementation of modern treaties with a focus on Nunavut. The history of Modern Treaties, that started by abandoning the historical "Reserve" treaties and adopting the first modern treaty in Alaska. How the Alaska treaty influenced the first modern Canadian Treaty - James Bay Northern Quebec and all subsequent modern treaties. Government of Canada treaty negotiating hits and misses. How all modern treaties were negotiated because of the natural resources on the indigenous peoples' land. The Nunavut Agreement and what its rights and benefits. Challenges in implementing the Nunavut treaty which lead to NTI's 1 billion dollar lawsuit in 2007. The legal, political and practical consequences of the lawsuit. Contemporary issues facing modern treaties to day and moving forward

More Than Just Franklin Stories: Sharing Youth Perspectives and Stories from GjoaHaven/Uqshuqtuuq

Jennifer Ullulaq & Mark Stoller

The community of Gjoa Haven/Uqshuqtuuq has received much attention over the past few years due to popular interest in the location of the lost ships of John Franklin. Gjoa Haven is the nearest community to the wreck sites, and has experienced a growth in tourism, government partnership, and popular interest since the ships were found. This interest has created work opportunities for adults and youth in the community, but it has also raised questions about sharing and presenting Inuit history to non-Inuit audiences. While there have been many positive aspects of the Franklin research, Gjoa Haven and the Nattilik region are rich in other stories that are well known throughout Nunavut. There are many more stories of Inuit history to tell. In this presentation, we focus on youth perspectives and priorities for Inuit oral history. Based on experience, research and presentations since 2015, we will discuss ideas for promoting Inuit history in ways that meet local priorities, including collecting and sharing knowledge and stories. We offer perspectives on local history, stories and legends. We will also reflect on how youth in Gjoa Haven are working to keep their knowledge and history alive today, including through local knowledge festivals, social media and youth film projects. In this way, we hope to promote discussion and a deeper understanding of Inuit history across generations, and between Inuit and non-Inuit.

Morphological simplification in Inuktitut child-directed speech

Shanley Allen & Mary Elliot

Identifying words and morphemes in the stream of speech is no simple matter for young children. The challenge is particularly in a morphologically rich language like Inuktitut. In the present study, we explore whether and how Inuktitut-speaking parents simplify their child-directed utterances to facilitate their children's access to morphology. Words in Inuktitut can contain up to 10 or more morphemes and can express what would require an entire sentence in English. The lexicon contains more than 400 word-internal morphemes including tense, aspect, negation, passive, and causative, as well as over 1000 nominal and verbal inflections. Inuktitut is also agglutinative, in that the morpheme boundaries are clearly identifiable despite some morphophonological changes. We analyzed naturalistic spontaneous speech data from interactions between four monolingual and typically developing children aged 2;0-3;6 and their parents (Allen 1996). Data were divided into three stages based on mean number of morphemes per utterance in the children's speech (Allen, Dench & Isakson, in press). We hypothesized that caregivers would use morphologically simpler structures in earlier than later stages. Results showed that words contained fewer morphemes at earlier stages, that fewer polysynthetic structures were used at earlier stages, and that noun incorporation and tense/aspect structures were less complex at earlier stages. We conclude that caregivers simplify the morphological complexity of Inuktitut in certain ways at early stages of development to help with language learning. We will address both methodological and theoretical issues arising from the study including ways to investigate this simplification more precisely.

**Natsiq - Ringed seal monitoring program in Nunavik
Frankie Jean-Gagnon, Pauloosie Kasudluak, Mark Basterfield, Johnny Arnaituk,
Kaitlin Breton-Honeyman & Ellen Avard**

Ringed seals (natsiq) have been harvested for thousands of years by Inuit, and remain important culturally and as a subsistence food. Nunavik hunters have reported several concerns regarding ringed seals, including declines in numbers and increases in signs of illness. Additionally, for such a widespread and important species, ringed seals are underrepresented in the scientific literature, with very few studies conducted in Nunavik. Importantly, Nunavimmiut expressed concerns for the health of people consuming seals and stressed the need for more research in their region.

Given the broad concerns and lack of data, the Nunavik Marine Region Wildlife Board (NMRWB) in partnership with the Nunavik Research Center initiated a ringed seal monitoring program to document and assess changes in seal health, distribution, and habitats in three Nunavik communities. This community-based project engages experienced hunters and youth in a transdisciplinary approach combining tissues sampling of landed seals, mapping exercises and surveys of harvesting information, and student activities such as in-class stomach content analysis and field-based educational activities. In addition to providing training opportunities to allow Nunavik Inuit to develop interest and capacity in wildlife research and management, this project contributes important baseline information on seal health, abundance and distribution in the Nunavik Marine Region (NMR). The knowledge collected will also inform wildlife management in the NMR, and contribute in developing a robust model for other communities to direct and commence addressing wildlife related concerns locally.

**“Neither pet, nor wild”: contemporary socio-cultural relationships between Inuit, Cree and dogs in Whapmagoostui-Kuujuaraapik (Nunavik, Canada)
Laine Chanteloup & Thora M. Herrmann**

Dogs play a prominent role in the cultural, societal and economic relationships of Inuit and First Nations. In the past, dogs have been at the heart of Inuit mobility or have been used as a working dog by various First Nations. Settler colonialism including the forced settlement led to a rapid change of Inuit and First Nations lifestyles which has also transformed the human-dog relationships. Although nowadays dogs retain a key role in Indigenous identities and cultures, they can nevertheless represent a source of risk for health and well-being because of the possible transmission of diseases (e.g. rabies) and risks of bites. These dog-related problems are exacerbated by the lack or limited access to veterinary services and issues related to canine overpopulation. In addition, alongside breeds traditionally present in communities such as the Husky or Malamute, new breeds of dogs are now brought from major urban centers of southern Canada that diversify the types of human-dog relationships. We examine these issues and in particular the evolution of socio-cultural relations between humans and dogs in the Inuit village of Kuujuaraapik and the Cree Nation of Whapmagoostui. Data are based on semi-structured interviews conducted with dog owners and decision makers involved in dog management in each community. Our findings show the diversity of human-dog linkages, and identify the differences and similarities in perceptions, values, attitudes, and uses related to dogs according to Inuit and Cree. Findings will contribute to the development of a common dog management plan in these two neighboring communities.

**Niqitsianit Pirursiiniq Kangirsujuaqmit (Growing healthy food in Kangirsujuaq)
Alasie Qumaaluk, Marion Macé, Annie Lamalice, Thora Herrmann, Véronique
Coxam & Géraldine Laurendeau**

Launched in 2016 as part of a participatory action research project supported by the Nunavik International Human-Environment Observatory (OHMI-Nunavik), the community-based edible-gardening project in Kangirsujuaq is now closing out its second growing season. The initial objective was to explore northern agriculture's potential contributions to improving food security and food sovereignty in Nunavik. Based on cold-frame techniques (unheated wooden frames with glass tops used for protecting plants), the project brought together researchers, youth, adults and elders in its different phases including through the construction of the cold frames themselves, their installation, planting and harvesting. Since 2018, the initiative has been led by the project manager of the Northern Village of Kangirsujuaq. Thanks to help from the Nunavik Regional Board of Health and Social Services (NRBHSS) and the Kuujjuaq Greenhouse, and to the various gardening workshops held in the winter, the community was able to kick off their first growing season in July 2018. In parallel, several other community edible-gardening projects have emerged in Nunavik, including in Inukjuak and Kangiqsualujjuaq. Through gatherings organized by regional organizations, new connections have been built. Yet, several challenges still exist, including the need for long-term support and the development of a larger network to recruit and train local people using culturally appropriate techniques. Three years on from the beginning of the project, what lessons have been learned? How do we apply these trials in Kangirsujuaq to other gardening projects in Inuit communities?

**Nord-ouest du Groenland - Interaction entre les chasseurs Inughuit et leurs équipages
de chiens
Christiane Drieux**

Dans le nord-ouest du Groenland, les traîneaux à chiens constituent le moyen de déplacement principal des Inughuit durant la période de banquise. Tout au long des déplacements, le chasseur et son équipage entretiennent un dialogue : le chasseur avec des huchements et le maniement de son fouet, les chiens par des attitudes physiques et des réponses comportementales. Chasseurs et chiens interagissent mutuellement. Dans un environnement économique et social en mutation, un rapport spécifique et une relation de coopération entre le chasseur inughuit et ses chiens, perdurent avec une intensité et une efficacité exceptionnelles. Cette présentation est plus particulièrement consacrée aux huchements et moyens de communication et compréhension entre le chasseur et son équipage dans la région de Qaanaaq.

**Nunami Ilinniarniq – Inuit Community Control of Education through Land-based
Education
Kaviq Kaluraq**

Purpose of the project is to provide primary policy research to answer “*How can Inuit regain control of their education through land-based education? What policy barriers prevent communities from delivering programs?*” Through this research, policy recommendations will be made to stakeholders that have obligations and interests in Inuit Education. The policy research is intended to support Inuit who wish to create or expand land-based programming for children and youth. The goal of this research is to learn from communities about their land-based programming and to learn about their views around what needs to be changed in policy to better

support their programming. In order to understand why learning from the land is important, we plan to hear from youth about why the land is important to them and the values they place on land. Information would be collected in the form of stories and conversations from communities. Stories from children and youth will be collected in the form of pictures. Information would be collected, processed, and reported between March 2019 – August 2019. The findings of this research would be published in policy paper in the form of policy recommendations, and publicly available.

Nunami Sukuijainiq “Science on the Land”: Building a community-based environmental monitoring and science education program in Nunavik

José Gérin-Lajoie

This roundtable discussion will focus on the *Imalirijit* (“those who study water”) and *Nunami Sukuijainiq* (“Science on the Land”) programs, which are land-based and hands-on science education programs for youth in Nunavik. These comprehensive programs successfully combine long-term environmental monitoring with science education and empowerment for youth through the organisation of science camps “on the land”. Camps focus on issues of importance to both researchers and community members, including water quality, edible marine and freshwater resources, country food quality, winter ecology and Inuit Knowledge. Meaningful involvement of researchers, youth, Elders and local community members during the camps has allowed for strong relationship-building, as well as intergenerational and intercultural knowledge transfer. These programs also focus on the complementarity between local and scientific knowledge, for a better understanding of arctic ecosystems. This roundtable will bring together key participants from these two programs to discuss benefits and challenges of the science land camp approach. The roundtable will open with a slideshow presentation and short description of the programs given by the chair (10 minutes). The chair will then ask the roundtable participants a series of open-ended questions to invite a meaningful discussion from different perspectives on community-based environmental monitoring, science education, collaborative research/data collection, communication and relationship building between community members and researchers (1 hour). The roundtable discussion will finish with an audience question period (20 minutes) which would make for 1.5 hours total for the activity.

Nunangat Pedagogies: A strategy for encouraging understanding and dialogue between peoples, materials and environments

Carol Rowan, Maaji Puutilik & Elsie Kasudluak

Nunangat pedagogies are based on five main ideas: 1. Pedagogies emerge in relation with Nunangat; 2. Inuit Elders have a vital role to play in connecting children, educators and parents with Nunangat; 3. Knowledge specific to Nunangat is embedded in the Inuktitut language; 4. Situated pedagogies recognize the breadth of possibilities of relations between humans and land, water and ice; and, envision how children, caregivers, parents, Elders and hunters become integrated with Nunangat; 5. Materials of the place including fishing hooks, ice cleaning devices, willow mats, seal skins, sedge grass, snow knives, fox traps are locally meaningful and provide substance through which understanding between peoples and generations can be cultivated. In the fall of 2014 we investigated the possibilities of engaging with Nunangat pedagogies as a way of accessing Inuit ways of knowing and being in early childhood practice. An Elder Educator was hired to work as a project advisor. Parents provided direction during two meetings, five educator and Elder meetings were held, local materials were prepared and/or

made at the centre, 20 excursions took place on Nunangat, and 51 learning stories, four short videos, a poster, two booklets, and two children's stories were made. Thinking with Nunangat enabled educators and children to access Inuit knowledge and language and to work in ways informed by Inuit knowledge systems. During our presentation we will use photos and stories from our 2014 work to consider the possibilities of Nunangat pedagogies as a strategy to build understanding and engage in meaningful dialogue across generations.

Nunatsiavut, 'Our beautiful land': Inuit landscape ethnoecology in Labrador, Canada

Alain Cuerrier, Courtenay Clark & Frédéric Dwyer-Samuel

For Inuit in the subarctic-boreal transition zone of northeastern Canada, an intimate knowledge of the environment and local biodiversity is crucial for successful traditional activities. This study examines what kinds of landscape features and habitats Inuit of Nunatsiavut recognize and name. During interviews, community members (mostly Elders) were shown photographs from the region, and were asked to describe and name salient types of places in Inuktitut (in their local dialect Labrador Inuttitut). The most frequently reported geographical units dealt with the region's topography (e.g. 'mountain', 'island', 'flat-place'), hydrology (e.g. 'river', 'bay'), and superficial characteristics (e.g. 'bedrock', 'permanent snow patch'). Ecological considerations were also prominent, such as plant associations and animal habitats (e.g. 'shrubby-place', 'wetland', 'caribou-return-to-place'). Areas were often characterized by a dominant species or substrate type, being named using the plural form of the species/substrate (e.g. napâttuk 'tree'/ napâttuit 'forest', siugak 'sand'/siugalak 'sandy-area'). Some types of places reported by Inuit were significant mainly for traditional activities (e.g. 'berry-patch', 'sealplace', 'dry-wood-place', 'danger-place'), aiding navigation and resource finding. Integrating Inuit conceptions of ecosystems and their component landscape units with those of contemporary science can improve our understanding of subarctic ecology, help involve local stakeholders in sustainable development discussions, and inform land use planning. Climate change adaptation strategies can benefit from this collaboration, as can subarctic biodiversity and Inuit language/culture conservation initiatives.

Nunavik Sivunitsavut – Alumni perspectives

James Vandenberg & Nunavik Sivunitsavut alumni

Nunavik Sivunitsavut is a one-year culturally relevant CEGEP experience for Inuit from Nunavik, accredited by John Abbott College. It started in 2017, and will be in its third year of operations at the time of the conference. There will have been 30+ students who will have gone through the program. The theme of the program is *satuigiarniq* or reclaiming that which has been lost, and offers course in Inuit Literature, Current Events, History, Inuktitut, Inuit Games, traditional skills, and Arts. Its goals are to foster post-secondary perseverance, provide relevant workplace skills, provide a positive urban environment, and to inspire students to seek and find a sense of ethnic identity and pride. In addition to the courses, the students have workshops and learn to perform traditional songs and games at schools and community organizations to raise awareness about Inuit culture and issues affecting Nunavik. The talk will consist of a panel of 3 or 4 alumni who will speak about their experiences.

Nunavut Postsecondary Students Pathways

Thierry Rodon & Jean-Luc Ratel

We present an analysis of the data collected through a survey of 362 Inuit students and graduates from Nunavut who attended a college or university in Canada. Most respondents reported that they were satisfied with their post-secondary educational experience, but more importantly, also reported that post-secondary education had greatly improved their income and job outcomes. Finally, post-secondary education clearly contributes to capacity building: half of the respondents work in their communities, and a majority of the respondents who are not in their communities would like to work there. However, some issues need to be addressed by policy-makers – the most notable being gender inequality in terms of job status, systemic discrimination against Inuit language speakers in the educational system, and the need to provide more access to post-secondary education. Finally, the results obtained allowed us to develop a multivariate model based on Multiple Correspondence Analysis (MCA) taking into account the background, the academic experience before and during post-secondary studies and the professional experience.

Nunavut Therapeutic Justice Program

Marie-Odile Marcotte & Leslie Emingak-Frempong

The presenters would like to share about a pilot project undertaken by the Government of Nunavut, Department of Justice. The Therapeutic Justice Program (TJP) will be launched on April 1, 2019 in the community of Cambridge Bay, NU. The Government of Nunavut hopes that the pilot will show positive results, so the TJP can be expanded to other Nunavut communities and implemented in Nunavut's justice system as a permanent option. The TJP focus on addressing the underlying causes of criminal behavior such as mental health, addiction issues and trauma. Clients are referred to the program by RCMP officers, crown prosecutors and defense lawyers. It is available as both pre-charge and post-charge options. The files are referred to a multi-disciplinary Assessment Team composed of the Therapeutic Justice Case Specialist, a Mental Health Consultant and a Community Counsellor. The program is community based and have two main components; a clinical component – support from mental health counsellors and clinicians, psychologists, etc. and a cultural component – support from community counsellors and Elders, participation in cultural programming (e.g. on-the-land programs), etc. Individualized Wellness Plans are established by the Assessment Team for each client. The program has a holistic approach, in line with Inuit Qaujimajatuqangit principles. The TJP involves various government departments as well as community-based organizations and groups.

Nutritious and Delicious: Healthy Arctic Char as a basis for a Commercial Fishery for Gjoa Haven?

James Qitsualik, Abel Tavalok, John Casselman, Bronte McPhedran, Kristy Moniz, Pranab Das, Peter van Coeverden de Groot, Iris Koch, Derek Muir, Stephan Schott & Virginia K. Walker

Fish have been an important source of nutrition for generations of Inuit living along the shores of the lower Northwest Passage. Today, iqualuk, or Arctic char, not only represent part of a cultural integrity but offer the prospect of enhancing employment and food security. To this end community leaders, elders and youth are investigating the possibility of a commercial fishery for Gjoa Haven in collaboration with a large-scale Genome Canada-supported project, "Towards

a Sustainable Fishery for Nunavummiut” (TSFN). Key to future marketing of this resource, either locally or across the territorial boundaries is the assurance that the fish are healthy as well as safe to eat. We have assayed Arctic char for contaminants including mercury and other metals, polychlorinated biphenyls (PCBs), and parasites, and in addition, have subjected pooled samples from different fishing sites for nutritional analysis. We are pleased to report that char from all examined traditional subsistence fishing sites have tested low for mercury and PCB contamination in every age class (8-33 years old). Overall, “Gjoa Haven char” is an excellent source of vitamin D, crucially important for strong bones in young children and at levels sufficient to prevent rickets, which is a concern because of its prevalence in Nunavut. The distribution of this country food within the community and more widely, based on a fair return for fishers, would thus be welcomed, both for the local economy and for community wellness.

One Health / Ecohealth approaches in research on the dog-inuit interface: Unmet challenges and ways forward **Cécile Aenishaenslin & Audrey Simon**

This round table will explore the challenges, lessons learned and expectations of an ongoing One Health/Ecohealth project that is taking place in Kuujjuaq, Nunavik. This project, which seeks address issues at the dog-Inuit interface, has been going on since 2012. Participants, all of whom have been involved in this project, will discuss their own experiences and expectations concerning the project.

Oral Transmission of Literacy **Martha MacDonald**

Literacy was introduced and indeed imposed by the Moravians when they arrived and set up schools in the eighteenth century. Literacy evolved and was dedicated to new uses by the Inuit, and became a form of both social and cultural capital. In the 20th century, experiences of literacy were varied as English became the language of instruction after Confederation, but the narratives of Inuit show that people continued to use Inuktitut literacy outside the classroom and that the value placed on the acquisition and deployment of that skill remained. The informal transmission of reading and writing by the Inuit which began at seasonal fishing camps and in communities outside the Moravian territories continued in families where no schooling was available, such as those living in Nutak and Voisey’s Bay. In addition, once Inuktitut instruction was no longer available in schools, literacy in that language was passed on by neighbours and in the church context. Accounts in recorded interviews provide insight into the value placed on this skill and on the creative ways in which people used written materials to support their learning and in some cases their retention of Inuktitut.

Partenariat de recherche et de développement dans une perspective d'amélioration des situations éducatives et de formation des enseignants en contexte autochtone : problématiques, pistes d'actions et théorisation / Partnership Research and development in Improvement of educational situations and Teacher training in Indigenous context Perspectives: Research problems, action possibilities, and theorization.

Glorya Pellerin

La population inuit du Nunavik aspire à une scolarisation adéquate de sa jeunesse ainsi qu'à la formation professionnelle d'enseignants inuit. Cette volonté s'observe également dans les communautés mapuche du Chili. En tant que minorité ethnoculturelle involontaire, dans les deux cas, les situations de scolarisation sont bilingues, trilingues dans celui des inuit, biculturelles et interculturelles comme dans la plupart des communautés autochtones en Amérique. C'est notamment en réponse aux aspirations de transmission de la langue et des savoirs constitutifs de leur patrimoine culturel, que les objets de travail de *l'équipe de recherche et d'actions de collaboration en contexte éducatif autochtone* (EDRACCÉA) se développent. Cette équipe réunit des collaborateurs des milieux de pratique et des chercheurs du Québec et du Chili. Leurs travaux portent entre autres sur le développement d'un partenariat communautés-école-université en tant que pratique de développement de la scolarisation et de la formation par les acteurs de la communauté ainsi que sur l'articulation des savoirs scolaires et culturels propres dans le curriculum scolaire et la formation des enseignants. Le but de cette session thématique est de faire état des projets en cours, d'alimenter les réflexions et de favoriser l'émergence de pistes de recherche et d'actions structurantes et ouvertes sur des perspectives visant la réussite scolaire des élèves.

Past Climate change in the Píkiyasorsuaq region, Northwest Greenland

Pauline Knudsen

Climate change has always been an issue for Inughuit the Northern most population of the world. This paper will deal with how climate change is reflected in the archaeological record of the Thule and Inughuit Cultures of the Píkiyasorsuaq region. Is it reflected in the settlement pattern, the faunal remains and the clothes just to mention some examples?

Piquhiit, ikpiginirq, Inuit ilikuhitugangi nunalikni: Governance and the feelings for place in an Inuit normative system

Sean Robertson, Katherina Qirngnuq & Marie Anguti

In order to denaturalize state law and promote Indigenous normative systems, it is important to reconceptualize embodiment and the role of emotions in the law. The idea of the law as autonomous from society has been interrogated by scholars. Instead, the body may be understood as a site for the materialization of law as well as its undoing. The idea of law as a wholly rational process has also been questioned. The ethical decision-making at the centre of legal thinking is sometimes seen to be supported by emotions. From a social constructionist lens, scholars further draw attention to the co-production of norms and feelings, and the latter may be understood as social and partly informed by the environment. This paper illustrates these reconceptualizations through a case study (2014-present) about *piquhiit* (rules) and self-determination with the Inuit community of Kugaaruk, Nunavut, Canada. After introducing select examples of *piquhiit*, we explore the refusal by the Arviligjuaqmiut of a government proposal for the relocation of their

community in the late 1960s. We frame it as Inuit ilikuhitugangi nunalikni, or community-level Inuit governance. We also discuss the linkages between piquhiit and ikpiginirq (feeling), noting how feelings for the land and other factors led to the decision to stay put.

Pisulaurtaa! Let's go for a walk!
Christopher Fletcher & Annie Pisuktie

Inuit have been making their place, coming and going, living and working in Montreal for generations. Since the signing of the James Bay and Northern Quebec Agreement in 1975, the city has seen a growing permanent community of Inuit. Today over 2000 Inuit make their home in Montreal. Our walking tour of downtown Montreal will feature stops and commentary about places of historic and current importance to people in the city. The walk will begin at the UQAM conference site and head west through downtown to Cabot Square at the Atwater metro station; A distance of about 4.5 kilometers. Estimated time: 2 hours.

Potential Impacts of Sea ice and Ship Traffic Changes on Caribou Migratory Routes Surrounding Qikiqtaq, Nunavut
Emmelie Paquette, Gita Ljubicic, Simon Okpakok, Cheryl Johnson, Melissa Weber & Jackie Dawson

Caribou (*Rangifer tarandus*, tuktuut in Inuktitut) use sea ice for seasonal migrations among islands of the Canadian Arctic Archipelago, and between the islands and the mainland. Sea ice is a critical part of caribou habitat and supports their ecological persistence. Climate change models predict the lengthening of summer open water season, which is expected to increase the length of Arctic shipping season along with the frequency and diversity of ship traffic. Such changes could have negative impacts on caribou health and movement, as well as curtail hunting success and travel safety for nearby communities. This research is a part of an ongoing collaboration with the Inuit community of Gjoa Haven (Uqsuqtuuq), on King William Island (KWI; Qikiqtaq). We explore community concerns surrounding changes in sea ice conditions and ship traffic, in relation to caribou crossings to/from KWI previously mapped by Uqsuqtuurmiut (people of Uqsuqtuuq) Elders and hunters in Gjoa Haven. Using Canadian Ice Service regional ice charts we characterize changes in break-up/freeze-up timing, and length of summer open water season between 1983-2017 for key caribou crossings. Using NORDREG datasets that record ship traffic timing and movement routes, as well as ship type, we also characterize changes in the magnitude and timing of ship traffic around KWI between 1990-2017. Preliminary results were discussed in workshops in Gjoa Haven in the fall of 2018, and community feedback helps refine and orient our sea ice and ship traffic analysis to the local conditions. The knowledge shared with us in workshops was fundamental to our work's understanding of the local context, and our application of lessons learned into our interdisciplinary analysis. The sea ice and ship traffic conditions required for local travel safety, and caribou movement were described in workshops. These conditions inform the parameters and variables of interest included in our analysis by defining what qualifies as sea ice break-up and freeze-up in a way that is more relevant to the local community and caribou's use of the environment. Our work emphasizes the importance of multidisciplinary and collaborative research guided by Inuit knowledge. In this presentation, I will discuss lessons learned from the workshops, and discuss ways that Uqsuqtuurmiut knowledge has guided our research

Preservation and Revitalization of Inuit Sign Language

Paige MacDougall

The Inuit Sign Language (ISL) projects create materials representing the experiences of deaf Nunavummiut who use Inuit Sign Language. Stories reveal that widespread use of Inuit Sign Language (ISL) among extended family members and friends (who are hearing) enables for a high degree of deaf inclusion into regular social and cultural activities. We use video to record the life stories of deaf Nunavummiut which are available in Inuktitut, English and French with interpretation in Inuit Sign Language (ISL), American Sign Language (ASL), and Langue des Signes Québécoise (LSQ). We also present Inuit deaf life stories in illustrated booklets for use in early childhood education. While revitalizing the Inuit Sign Language, our materials provide a source for the reaffirmation of Inuit Qaujimaqatuqangit (Inuit Societal Values). Through long term engagement with deaf persons and their families in the three regions of Nunavut we also produce illustrated ISL flash cards, as well as interactive ISL language learning games. In connection with our ISL revitalization projects we are developing strategies to increase deaf Inuit research and training capacities. In this regard, we recently held an inclusive interactive workshop in the community of Rankin Inlet, Nunavut. Supported by the Social Science and Research Council of Canada (SSHRC) the workshop brought together deaf Nunavummiut and their families with services providers from the Departments of Health, Justice, Education, Social service and Employment. Policy recommendations emerging from this inclusive community based workshop align with the guidelines stipulated by the Inuit Tapiriit Kanatami and Nunavut Research Institute (NRI).

Preserving Inuit Culture and Language in Canada's Arctic: A Case Study of the Inuit Broadcasting Corporation

Manitok Thompson

In 2006 in Nunavut, some 9,000 hours of analogue video materials on five outdated formats were degrading quickly. The recordings were haphazardly stored and in less-than-ideal conditions in television production centres of the Inuit Broadcasting Corporation (IBC) across Nunavut. It was imperative that action be taken or risk losing an irreplaceable cultural treasure – programs and recordings in the Inuit language, produced by Inuit and going back to the 1970s. Nine years later, in 2015, the impressive Nunavut Media Arts Centre opened in Iqaluit. It is a state-of-the-art facility where IBC's Inuit language programming is now produced, and is the home of the new Inuit Film and Video Archive (IFVA). A team of Inuktitut-speaking archivists have been trained and they have retrieved, stored and catalogued all 9,000 hours of material. The majority has been digitized and is housed on servers. It is now accessible to media makers, researchers, students and the general public. Manitok Thompson presents a paper that begins in the dark days when archival preservation seemed like an impossible task, to the creation of the IFVA, to today when a cultural treasure is safe and accessible. Manitok Thompson had a distinguished career as a teacher, educator and language consultant across the north before moving into politics. She was elected as an MLA in NWT and then in Nunavut, and was cabinet minister in both territories.

Problematic Postage: Canada's Claim to the North through a Stamp.

Daniel Dumas

Visual mediums are powerful means of communication that convey messages, evoke emotions, and portray abstract concepts such as identity, culture, and worldviews in a physical and tangible way. An often-overlooked visual medium is that of the postage stamp. Though they may seem inconsequential, stamps represent an effective way of building and reinforcing a national narrative, investing importance in the celebration of particular people, places, and events. Naturally, this can lead to problematic representations. After a review of the Library and Archives Canada collection, a striking example can be found: Canada Post's 10-cent "Eskimo Hunter" stamp issued in 1955. It is argued that this particular stamp served two important purposes for the Canadian state; first by strengthening claims to Arctic sovereignty by highlighting the human occupation of the North—which had conveniently been reinforced by the displacement of Inuit families to the High Arctic two years before—and second, by celebrating Inuit culture in order to highlight the country's unique identity. Between the 1950s and 70s, there were many such examples of problematic philateli-c—or postage—materials that appropriated elements of Indigenous cultures, places, and events. Although we may have entered the digital age where e-mails reign supreme, postage still plays a symbolic role in visually representing the Canadian national narrative. By critically analyzing past practices, in this case the issuing of colonially charged stamps, we can build a stronger partnership for the future, based on reconciliation and co-operation.

Productive truth: On the importance of oral accuracy in Inuit culture

Jaypeetee Arnakak, Louis-Jacques Dorais & Alana Johns

In recent years, the value Inuit place on oral history has come to the forefront of broader Canadian culture, in particular with the discovery of the Franklin shipwreck sites, which were located with the help of Inuit from Uqsuqtuuq. In this paper we explore a discussion surrounding the role of individual oral accuracy within Inuit society. We address a number of questions. Is there a place for fiction as a literary genre fit into a society where oral accuracy is held in such high regard? Should educators consider this issue if introducing fiction into the curriculum? What is the role of a traditional story that has been repeated and modified more or less naturally by other story-tellers, each adapting it to their present environmental, social and philosophical conditions? For example, the Kiviuq story allows contextual interpretation. How does the nature of truth manifest itself in Inuit language use? The root for truth is *suli-* which denotes the idea of producing something. Moreover, since a *sulijuq* person is one who tries to be right to the best of his/her knowledge (by saying something productive), oral accuracy does not aim for absolute truth but a relation of perspective, so that other perspectives may exist.

Profiles of Perseverance and Success in Inuit Education

Shelley Tulloch, Melanie O'Gorman, Holly Carpenter, Kevin Eetoolook, Kathy Snow, Kirk Anderson, Doris Boase, Sylvia Moore, Erin Morozoff, Alexander McAuley, & Caitlyn Baikie

Across the Arctic, innovative teachers, principals, school boards, and community members have been moving forward toward the National Committee on Inuit Education's goal of supporting Inuit youth to stay in school and achieve stronger educational outcomes. A team of researchers partnered with Inuit Tapiriit Kanatami and local communities to identify areas where Inuit schools

and communities are having the most success in supporting students. Assets-based case studies were conducted in communities across Inuit Nunangat's four regions, including in Hopedale and Makkovik (Nunatsiavut), Kangiqsualujjuaq and Ivujivik (Nunavik), Pond Inlet and Taloyoak (Nunavut), and Aklavik and Tuktoyaktuk (Inuvialuit Settlement Region). Students, teachers, principals, parents, and other community members shared perspectives on what was working well in their schools. Promising practices included initiatives around language; the land; culture; parental engagement; multi-generational relationships and Elder involvement; teacher preparation and retention; student wellness; and opportunities for meaningful academic and extracurricular involvement. In this thematic session, presenters will share results from each case study. They will also profile concrete examples of promising programs in cross-cutting themes. Finally, the session will include discussion of policy implications of this investigation into Inuit students' perseverance and success.

Project CREATEs - Circumpolar Resilience, Engagement and Action through Story: Digital stories from youth across the circumpolar north
Selma Ford, Joanna MacDonald, Sarah Cox, Jyoti Bhargava & Allison Crawford

We propose an exhibit to showcase digital stories created by Arctic Indigenous youth as part of Project CREATEs, an initiative of the Sustainable Development Working Group (SDWG) under the Arctic Council. Project CREATEs - Circumpolar Resilience, Engagement and Action Through Story - engaged Arctic youth in circumpolar suicide prevention and the mental wellness efforts of the SDWG. Between September 2018 and February 2019, Indigenous youth from across the Arctic came together during two regional workshops and one circumpolar workshop to create digital stories to share their lived experiences and ideas for action with respect to suicide and suicide prevention in their communities. In total, 36 youth, recruited by Permanent Participant organizations of the Arctic Council, created 30 digital stories. The youths' stories revealed areas that they consider important for understanding resilience, risk factors for suicide, and for suicide prevention. Themes across stories include: Indigenous identity(ies); political and environmental risk factors; early-life adversity; and the importance of land, language, and cultural knowledge for wellness and healing. In their stories, youth depicted anxieties and hopes for the future, demonstrating also that colonization and intergenerational trauma are not contained within the past, but also shape the future. They attested to the value of having a safe space to talk about suicide, suicide prevention, wellness and ideas for the future and valued the circumpolar network that was created, particularly their discovery of shared challenges and meaning. This work is an excellent example of 'Tukisiqattautiniq' or understanding each other. If this proposal is accepted, we will invite 2-3 participant youth to open the exhibit, with an introductory panel of project leads and participants to speak to the work and the stories. We propose that the stories then be on display throughout the conference, and can work with the conference organizers to discuss practical approaches to the exhibit.

"Promoting Understanding Between Peoples and Generations": Collaborative Development of the Inuvialuit Digital Library
Sharon Farnel

Digital libraries are online environments for organizing, sharing, and providing access to resources in digital form. Many Indigenous communities across Canada and around the world are leveraging this technology to store texts, photos, video and audio recordings, maps and other cultural resources to enhance knowledge sharing and creation across the generations.

The Inuvialuit Digital Library (<https://inuvialuitdigitallibrary.ca/>) was initially developed as part of the Digital Library North (DLN) Project, a four-year collaboration between researchers at the University of Alberta, staff at the Inuvialuit Cultural Centre (ICC), and communities within the Inuvialuit Settlement Region (ISR), to develop a digital library infrastructure to support access to cultural resources.

My doctoral work builds on this research experience and my close community engagement with the ICC to examine and collaboratively develop a knowledge organization and resource description framework for the Inuvialuit Digital Library. This collaborative and iterative co-development process is providing the opportunity for me to broaden and deepen my understanding of Inuvialuit culture and approaches to cooperative work. And the framework itself is enhancing the Digital Library's ability to engage community members across generations in their cultural past, present, and future.

In this presentation I will: a) describe methods of collaboration and community engagement, b) provide some examples of the evolving framework and how it reflects community needs and interests, and c) discuss how each of these is contributing to greater understanding and dialogue between different generations of both Indigenous and non-Indigenous peoples.

Promotion of Inuktut / Uqausirmut Quviasutiarniq (celebration of language) **Tocassie Burke**

Teaching language through Culture

What is Uqausirmut Quviasutiarniq?

Uqausirmut Quviasutiarniq is Nunavut's annual celebration of Inuktut and Inuit culture. Uqausirmut Quviasutiarniq takes place for the month of february. Nunavut's month-long celebration of Inuktut also coincides with the United Nations International Year of Indigenous Languages. Uqausirmut Quviasutiarniq means "celebration of our language." The purpose of Uqausirmut Quviasutiarniq is to promote and strengthen the use of Inuktut in all areas of our lives. Many groups participate across Nunavut, including schools, day cares, libraries, work places, and community groups. This year's Uqausirmut Quviasutiarniq theme was "Inngiusiit Innginnguarusiillu" ("Traditional Songs and Chants"). Inngiusiit Innginnguarusiillu have been traditionally used by many generations of Inuit parents to teach their children about Inuit culture, ways and language. These songs and chants often include sophisticated terminology in Inuktut, making them a good tool to learn and strengthen the use of Inuktut in the home and community. Some of these are known only by a few today. The Department of Culture and Heritage recorded several dozen songs and chants performed by elders and educators, including their stories, and plan to record more throughout the year from different communities. The resources created will be distributed to schools and daycares across the territory. The promotion, preservation and protection of these traditional songs and chants strengthen our language through culture. Over the years we have done different themes, researching and creating resources for each year.

Themes:

- Traditional clothing
- Kinship
- Legend stories
- Inuit beliefs and myths
- Traditional songs and chants
- Traditional naming
- Traditional Inuit games

Each year, the Department of Culture and Heritage celebrates Uqausirmut Quviasuutiqarniq by:

- Developing a theme and poster;
- Sending Inuktitut resources to schools, day cares, and libraries;
- Organizing special activities and events;
- Participating in radio and television call-in shows on language issues;
- Commissioning the creation of Inuktitut songs, films, and books and making them available to all Nunavummiut.

Proposed Inuit Research Network and Inuit Quajimajatuqangit (IRNIQ) Heather Campbell

Mr. Bernard Saladin d'Anglure C.M., President of Association Inuksiitiit Katimajit Inc. stated in his letter dated August 9, 2017:

Some changes have occurred since last spring at Études/Inuit/Studies, and a new context has brought a few adjustments to management of the journal. In keeping with the processes of reconciliation now taking place in Canada, it seemed important to overhaul the way EIS has been managed.

In that same spirit of reconciliation I am proposing a roundtable discussion to tackle the name of *Études/Inuit/Studies* and the *Inuit Studies Conference*. The word "studies" has negative connotations for many Inuit as it harkens back to the days when Inuit were put on display or studied as curiosities. This is especially true for Inuit from Nunatsiavut who were taken to Europe during the early contact period, or lured into participation in the 1918 World's Fair for example.

In 2018 Inuit Tapiriit Kanatami published its National Inuit Strategy on Research which states, "...in 1996, for every 7 Inuit, there was one publication or dissertation. Research on Inuit has increased with time so that in 2011, for every 3 Inuit, there was one publication or dissertation." They stress there must be a shift to Inuit self-determination in research. And as Mr. Saladin d'Anglure stated in his letter, *Études/Inuit/Studies*, was always meant to give Inuit a voice with regards to researching and sharing our own culture and knowledge. A name change would better reflect the fact that Inuit are now leading our own research and are able to present our own findings. We are longer just subjects of study. A roundtable discussion would explore various viewpoints and possible name changes such as the title above, which would reflect contemporary realities and better enable us to move forward in the spirit of reconciliation.

Protectors of the North: The Militarization of the Canadian Rangers and Inuit Land in the North Bianca Romagnoli

In 2007, former Prime Minister Stephen Harper stood in the small Arctic town of Nanisivik, Nunavut and gave his famous speech declaring that Canada must "use it or lose it" referring to Canada's need to create clear delineations of what land, water and ice in the north belongs to Canada. This declaration came months after Russia and the European Union made public and political moves to establish ownership of the Arctic. As Canada made a push for "Arctic sovereignty." Canadian Rangers, whose mandate is to patrol Arctic and sub-Arctic space on behalf of Canada, have become increasingly implicated in this state-building project. With their signature red sweaters and .303 Lee-Enfield rifles, Canadian Rangers have become an established military presence in some of Canada's most remote regions. Due to their geographic

location and unique living conditions, Rangers, part of the 1st Canadian Ranger Patrol Group (1CRPG) in Canada's three northern territories, are comprised of predominantly Indigenous personnel. This paper will trace the historical development of the Rangers as they transformed from a pseudo-militia, to protect Canada from a potential northern invasion during the Cold War, into an established military presence meant to reinforce Canadian sovereignty in the region. Therefore, this research asks: how has the shifting geopolitical climate influenced the militarization of the Arctic by the Canadian government? Furthermore, how does Ranger work—which has historically been viewed as non-combative—become part of this militarized process? To explore this positional shift, this project investigates how Canadian Rangers are enfolded into a state-making process as informants of cultural and geographical knowledge. Finally, how does the existence of Indigenous Rangers knowledge allow for the militarization of the north?

Qilaut Songwriting Contest **Saa Annie Pitsiulak**

With the commitments of supporting the revitalization of Inuktitut, Qilaut was created to celebrate Nunavut's vibrant Inuktitut music scene and promotion of Inuktitut in daily life. Qilaut, Nunavut's annual Inuktitut songwriting contest was first launched in 2013. The name *Qilaut*, which means drum, was chosen to honour traditional and contemporary Inuktitut music. By singing in Inuktitut, Nunavummiut are contributing to the vibrancy and strength of the Inuit culture and language. The presentation will discuss the importance of the program in strengthening and enhancing the use of Inuktitut in Nunavut, through arts, educational materials and music

Qimmeq – Greenlandic sled dogs **Manumina Lund Jensen**

The aim of my PhD is to understand the changes in the dog sled culture in Greenland and to collect the knowledge of intangible culture in recent times. UNESCO defines intangible cultural heritage as:

The "intangible cultural heritage" means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

The ancestors of the Greenlanders are the Thule culture. The Thule culture came to Greenland following path of the marine mammals. The Thule culture was different from other cultures that had invaded Greenland, because they had both umiaq, kayak, and dogsled. This combination made it possible for the Inuit to survive even with changing life conditions. The Inuit are the Arctic innovators. The population of Greenlandic sled dogs have declined significantly from 22.000 dogs ten years ago to a present low approximately 15.000 dogs. One big driver for this change is climate change. Without the tracks on the sea ice in Arctic communities, the use of sled dogs is limited. The over 1000-year-old tradition of dog sled is still a living tradition in Greenland. The dog is not just a dog in Greenland it is a dog that is necessary in the traditional way of hunting culture, the dog and human work together to life in the Arctic. The dogs are for transportation for vacation, fishing and hunting trips and leisure. The dogs are popular to gather communities for dog sled race events locally and nationally, Avannaata Qimussersua. Nowadays the sled

dog is part of the Inuit cosmology and storytelling, and the dog is an important part of Greenlandic life and identity and a cultural marker. The knowledge about the dog sled given from one older individual to a younger individual, this is an oral tradition and not written in a book. Life is changing in Greenland for the Inuit and the sled dog.

Qulliq, a stone lamp lighting ceremony **Aaju Peter**

Abstract to come | Résumé à venir.

Quand la jeunesse nunavimmiut prend la camera **Laine Chanteloup, Thora M. Herrmann & Fabienne Joliet**

Cette session propose de présenter les réalisations filmiques du programme de recherche Nuna mené sur l'attachement au territoire de la jeunesse nunavimmiut. Un des objectifs du programme est de faciliter la souveraineté narrative et iconographique des jeunes nunavimmiut de différentes communautés du Nunavik. Pour ce faire, trois courts métrages (d'une dizaine de minutes chacun) ont été réalisés dans les écoles des villages de Kuujuarapik, Umiujaq et Kangiqsujuaq par les jeunes. Ces courts métrages entièrement réalisés par des élèves du secondaire (du scénario, au film en passant par la musique) sont des portraits de territoire, montrant toute l'importance de celui-ci dans le dessin identitaire. La session proposée sera ouverte par un premier court métrage introductif réalisé par les chercheurs afin de présenter la démarche réalisée au sein des écoles, les 3 films réalisés par les élèves seront ensuite diffusés. Pour conclure cette session filmique, une discussion d'une quinzaine de minutes est prévue.

Re-describing Umiat in Museum Collections **Elizabeth Wessells**

This project looks at model umiat in the collections of the Burke Museum of Natural History and Culture at the University of Washington (UW). Models of the umiak, the open skin boat used across the Arctic, were created for many reasons including to guide future boat builders. Unfortunately, the scarcity of early museum records leaves us with little understanding of the knowledge and language represented by these umiat. Who made them, where they lived, and what words describe the many parts of the boats? For any museum, the Burke included, when there is little information describing the collections, the museum cannot easily make the tremendous culture heritage it contains available. Simply put, a museum cannot share knowledge that it doesn't know it has. During my master's work at UW, I began a photography project to digitally capture the details of each model umiak's design. Now in my PhD, I am expanding this project to include the re-description of the Burke Museum's umiat with the goal of discerning as-specific-as-possible geographic and cultural origins, and using Inuktitut and Yupik terms to describe the elements of design for the boats. Working with my language instructors, community members in Alaska and the Canadian Arctic, and with master kayak and umiak builders today, the purpose of this project is to elevate Indigenous language in describing Indigenous cultural heritage at the Burke Museum, and to make these collections more accessible to Arctic communities. This poster will be a presentation of the progress thus far.

Reading by Ear: Labrador Inuit Musical Literacy and Aurality

Tom Gordon

Even before the first mission station had been established at Nain on the Labrador coast, the Moravians sang hymns as a way of engaging the Inuit with their Christian culture. Among the earliest printed publications was a volume which contained the words, but not the music for a hundred Moravian hymns translated into Inuktitut. The Inuit rapidly committed not only the melodies, but the harmonies of these ancient hymns to memory and laid the foundation for a music practice that would rely equally on the ability to read music and prodigious aural memory. By the mid-nineteenth century choirs, accompanied by Inuit string players and organists, emerged in the Labrador mission stations, performing elaborate anthems by European classical music composers of the day. Across more than a century this vast repertoire has been transmitted through a mentorship process that involved a hybrid of music reading and aural memory. This tradition and its transmission is explored through archival documents and the experiences of contemporary tradition-bearers.

Recherche en éducation en contexte autochtone: le sens du lieu en tant que contenu éducatif mapuche

Segundo Enrique Quintriqueo Millán & Katerin Elizabeth Arias Ortega

La communication fait état de résultats partiels du projet de recherche FONDECYT REGULAR N° 1181531, qui traite du sens du lieu en tant que savoir éducatif et territorial mapuche comme base d'une éducation interculturelle. Le problème de la recherche est lié à la méconnaissance des acteurs du milieu éducatif et social, des connaissances éducatives et territoriales mapuches associées à la parenté, à la géographie et à l'histoire locale. La méthodologie et les approches utilisées sont: 1) la pédagogie interculturelle, qui exige une confrontation et une relation de savoirs géographiques et territoriaux associés aux espaces écologiques et culturels, pour contextualiser les processus d'enseignement et d'apprentissage; 2) le pluralisme épistémologique-interculturel, qui vise à inverser l'hégémonie de l'épistème euro-centrique occidentale pour comprendre les problèmes de l'éducation et de la société dans le contexte autochtone; et 3) la co-construction, qui implique des processus participatifs influençant le cadre théorique et méthodologique des projets de recherche dans le domaine de l'éducation. Les principaux résultats permettent de soutenir que le territoire et la géographie sont des contenus fondamentaux pour la formation des futurs citoyens interculturels, sur la base du sens du lieu, qui est étroitement lié au savoir, à l'être, à l'histoire, aux expressions artistiques et à sa relation avec le territoire. Les résultats soulignent l'importance du développement de l'intelligence expérimentale et émotionnelle, en intégrant des contenus éducatifs mapuches articulés au contenu des programmes scolaires, qui fondent l'éducation interculturelle, dans des contextes autochtones et interculturels, sur les principes de la pédagogie et de l'éducation autochtone.

Reclaiming Inuit knowledge in pursuit of self-governance: Regulating research through relationships

Amy Hudson & Julie Bull

Leading research initiatives that respond to community priorities, needs and interests in an effort to enhance ethical research that is Inuit community led is informing research governance in NunatuKavut. Inuit community knowledge is integral to informing this work and will create further opportunities for resurgence and self-determination. This study was guided by Indige-

nous and qualitative research methodology. Indigenous methodology was used as the primary guide and aspects of qualitative methodology, that support Indigenous research methods, was employed. NunatuKavut Inuit were revered as experts in their communities which set the tone for how this work was carried out. Dialogue, sharing and learning took place through interactive workshopping, community gatherings and meetings, and other means supported by community, which enhanced collaborative and consensus building team discussions. Qualitative interview practices and data collection strategies were employed (i.e., one on one interviews, focus groups and surveys). Indigenous ways of knowing and being guided this research.

This research demonstrates the interconnections between Indigenous and research governance in the context of relationships between researchers, community members, and the land. This work describes how Inuit leadership and autonomy in research, as an expression of self-governance, influence and create pathways for Inuit self-determination. From an Inuit governance perspective, the role of research in Inuit communities serves as a tool for community and cultural preservation. Research grounded in relationships based on respect and reciprocity further enhance community capacity and outcomes by building on the strengths, expertise and local knowledge of Inuit in their time and place.

Reclaiming the way they learn: A Forest Learning project Dawn Ottereyes-Lacasse & Cynthia Lapierre

Forest School projects take students out of indoor classrooms and into natural outdoor learning spaces, such as forests or meadows. Research shows that children's opportunity to learn and play in natural settings has yielded social, emotional, cognitive, and physical development benefits (e.g., Barton & Pretty, 2010; Taylor & Kuo, 2009). These projects are spreading across several countries following findings that preschoolers' school time is excessively inactive, with as much as 89% of their day spent in sedentary activities (e.g., Sugiyama et al., 2012). For Indigenous peoples, Land is more than a context or a material object: Land is a living interlocutor and teacher. The Forest School project at Kateri School in Kahnawa:ke aims to reclaim the original classroom by taking students outside to engage in unstructured, play-based, and sensory-based learning. Advantages observed include critical thinking and problem-solving skills, a strong sense of their Indigenous culture, and advanced communication in all three languages of instruction: Kanien'keha (Mohawk), French, and English. Preliminary results from observations, teacher and parent feedback, and sharing circles with students suggest that students are more actively engaged in their learning. One teacher shared that "there are no behavioural issues out in the forest", which adds to previous findings that learning outdoors helps children to self-regulate (Faber et al., 2009). Our goal is to share how we have adapted the Forest School project to fit within our Kanien'keha:ka context so that Inuit communities can be inspired to bring home this initiative and adapt it to fit their students' needs.

Recreating a place of honour and respect for young people: Insights from community driven and Inuit led environmental stewardship and curriculum development projects

Jrène Rahm, Tim Anaviapik-Soucie, Kativik Ilisarniliriniq, Jackie Kidd, Vincent L'Hérault, Jonathan Pitseolak & Shirley Tagalik

This panel brings together Inuit leaders and allies from different environmental stewardship projects and curriculum initiatives in Inuit Nunangat to discuss their role in recreating a place of honour and respect for young people in ways it used to be, deeply grounded in Inuit Qaujima-

jatuqangit (IQ). Each project will be briefly presented by one of its participants or leaders in light of its key components and contributions to a new generation of “land-based, community-based intellectuals” (Simpson, 2017, p. 160). The panel addresses the conference theme Tukisiqat-tautiniq “understanding each other” in multiple ways, through the philosophy that drives each project, or what Inuit have always known to be true, next to respectful relationships between people, generations, and the land or practices that are relationships. Each presenter will discuss in what ways the projects emerged from community needs and local Inuit leadership, resulting in capacity building over time. Presenters will speak to the ways the projects are models of ways of reawakening an education grounded in and supported by community and relationships in ways congruent with what Inuit have always known to be true (IQ). They are examples of possibilities about “shared wisdom” and the bringing together of traditional knowledge, elders, community, youth, and Inuit language and culture with Western ways, with both having equal status and legitimacy. The session concludes with a discussion of the projects’ implications for lifelong learning and education.

Relations Between Royal Canadian Mounted Police Officers and Eastern Arctic Inuit During Dog Patrols, 1920-1940

Danny Baril

The context of the arrival of the Royal Canadian Mounted Police (RCMP) officers in the Eastern Arctic in the early 1920s is relatively well known. During this decade, the Canadian government opened several police posts to enforce its laws and assert its sovereignty over the North in the continuity of its colonial enterprise. On the other hand, there are still many gray areas regarding the interactions between the constables and the Inuit of the region during dog sled patrols. Through the analysis of archival documents written by RCMP officers at Craig Harbour, Lake Harbour, Pangnirtung, Pond Inlet, Port Burwell, Bache Peninsula and Dundas Harbour posts from 1920 to 1940, this research highlights this crucial period in the genesis of the relations between Inuit and the Canadian government in the Eastern Arctic.

Relations between humans and dogs in Northern Canada: an interdisciplinary outlook

Francis Lévesque

From the origins of dogsledding until well after Europeans established themselves in the North American Arctic, Inuit and their predecessors used dogs in their everyday life. Dogs pulled sleds, participated in hunting activities and, in many regions, were part of the kinship system, which made them the animal members of society. Yet, the creation of Arctic villages in the mid-20th century had radical implications on how Inuit and non-Inuit alike would relate to dogs in the following decades. This session proposes an interdisciplinary outlook at the complex relations between humans and dogs in Northern Canada. Following an exploration of the origins of dogsledding, it will propose a description of encounters between European explorers and RCMP members who visited or lived in the Arctic when dogs still played a central role in Inuit’s everyday life. After a discussion regarding the imposition of euro-centric dog management policies by territorial, provincial and local governments in the mid-20th century, the session will explore how northerners – Inuit and non-Inuit alike – currently represent dogs in four Canadian Arctic communities (Kuujuaq, Cambridge Bay, Whapmagoostui-Kuujuaaraapik, and Iqaluit). These talks will show that different people have different expectations toward dogs and dog care, which affects animal and human health. The following talks will show what some of those impacts

are and how our team in partnership with local actors sought to mitigate them in nuanced ways. The session will conclude with a roundtable that will focus on unmet challenges and ways forward.

Relationships between cost of hunting and fishing with sharing practices in the Arctic community of Gjoa Haven, Nunavut.

Jacqueline Chapman & Stephan Schott

The transition to a wage-based, commodity driven economy has altered the traditional sharing of country food practiced in many Northern communities, yet the degree of impact is relatively unknown. At the same time, response to food insecurity often identifies increasing commercialization of natural resources such as fisheries or the trading of country food as a solution. The trading of traditionally shared foods may not benefit everyone in the community, and decreased sharing may negatively impact vulnerable households that historically received food through the sharing networks. Sharing behaviour may also be linked to spatiotemporal variation in the availability of harvested species. Using a multi-year harvest study paired with socioeconomic profiling and trip-by-trip cost analysis, this paper strives to identify the direct and indirect costs associated with harvesting country food, socioeconomic barriers to harvest, seasonal trends in harvesting, and how these factors interact to influence sharing behaviour. We investigate the costs and benefits of hunting and fishing efforts and the relationship between employment and harvest and sharing practices. We examine the distribution of country food with other households in terms of sharing and selling, and how sharing varies by season, type of hunter and mode of transport (snowmobile, boat and ATV).

Repatriating Cultural Knowledge: Museums and Communities

Bernadette Engelstad

Over the past 25 years, collections of Inuit cultural heritage in North American and European museums have emerged from storage vaults, finding their way back to Inuit communities across the Arctic. Speakers in this session will share specific case studies involving a broad range of museum and community projects in which exhibits, research visits, video, and digital initiatives have engendered the current transformative era in museum practice, serving as a foundation for participants to envision and discuss what the future may/should hold.

Representations of Inuit people and issues in Canadian society, media and political institutions

Mathieu Landriault, Jean-François Savard & P. Whitney Lackenbauer

Popular symbols tied to Inuit people are abundant in the Canadian imaginary, often represented in a folkloric way: igloos and inukshuk are iconic illustrations of this phenomenon. Inuit people have been represented by well-known and active organizations such as the Inuit Tapiriit Kanatami (ITK). Inuit individuals have also been outspoken and active participants in the national discussion on Northern and Arctic issues. This nature of the Inuit presence in the public sphere have been the subject of significant scholarship. Their advocacy and framing of Arctic issues has been documented, on issues such as communicable diseases, climate change and food security. Lesser attention has been devoted to the reception of this political messaging in Canadian society as a whole. We can find four possible audiences: Canadian government and political institutions (think Parliament), the Canadian media, Canadian public opinion and Canadian popular culture.

This workshop has for purpose to investigate how Canadian society and governments depict and represent Inuit people and culture. Areas of interest include but are not limited to:

- Coverage of Inuit issues in the Canadian media (both traditional and social media);
- Depictions of Inuit in policy documents
- Descriptions of Inuit people and culture in the communications of elected representatives
- Framing of Inuit in popular culture such as movies, or documentaries.
- Focalization on specific initiatives such as the Canadian Rangers
- Analysis of Inuit organizations' communications
- Comparison with other societies with Inuit population (Denmark, United States) or global actors (global media, international organizations).

Rethinking the value of ethnographic research through the Montreal Nipivut radio project

Mark K. Watson

Nipivut (meaning 'Our Voice' in Inuktitut) is a Montreal Inuit radio show and the product of a participatory action research project. As an anthropologist, I discuss how the show and the context of its social and organizational relations developed and, more importantly, how its formation over the last 4 years has challenged me to rethink ethnographic practice from an action perspective. Drawing on the central ideas of ITK's National Inuit Strategy on Research, I describe an attitudinal shift inspired by the Nipivut project that reconceptualizes anthropological practice as 'future forming', a perspective that is validation of the research itself, not at the expense of anthropological learning but actually to its benefit.

Revoir le profil de l'enseignant sur le territoire mapuche **Segu Héctor Torres Cuevas**

La communication présente des éléments portant sur la révision du profil de l'enseignant en territoire mapuche, au Chili. L'analyse se concentre sur une partie de la population mapuche qui remplit un rôle familial, social et politique dans leur communauté. La méthodologie de recherche empruntée pour analyser l'objet d'étude prend racine dans l'anthropologie de l'éducation et les données sont traitées de façon qualitative. Les résultats montrent que les enseignants ont besoin de recevoir une formation culturelle et linguistique traitant des savoirs mapuches, leur permettant de devenir sensibles aux tensions et conflits existants dans la société mapuche. Par conséquent, la révision du profil de l'enseignant est essentielle afin que les futures générations sur le territoire mapuche progressent dans un processus de construction et d'auto-détermination.

SIKU.org and The Arctic Eider Society – Exhibition Booth **Joel Heath**

This booth will showcase the SIKU.org online platform and mobile app so that conference participants can engage with the tools and services and learn more what the platform has to offer through a direct interactive approach. It will feature a touch screen computer connected to a flat screen TV and platform/stand all provided by the Arctic Eider Society. Additionally, we plan on showcasing eider down parkas created in support of community cottage down industry as well as artwork, copies of People of a Feather, Voices from the Bay and other items relevant to help let people know about the Arctic Eider Society and our programs.

Schoolchildren's classroom experiences in the Greenlandic primary school system

Louise Andersen

This talk will present a nation-wide survey in Greenland that explores how Greenlandic primary schoolchildren experience their school in regards to learning, well-being and teaching. The survey was first conducted as a pilot study in the spring of 2018, and will in the spring of 2019 be executed nation-wide. The findings from the pilot study have overall shown that the schoolchildren want to learn when they are in school, but issues concerning teaching and well-being prevents this from happening. Based on the pilot study, the nation-wide survey in 2019 will have an explicit focus on the schoolchild in the classroom. The survey consists of a mix of quantitative and qualitative research methods and covers all school subjects. The reason for the survey is primarily the need to strengthen and give voice to the child's perspective. School research and political initiatives in Greenland are lacking a child's perspective on matters that has to do with children's everyday lives in the classroom. The primary school system in Greenland is often debated and various research reports document different challenges with teachers, school-children and school-leaders. At the same time the political level is working on a reform of the primary school system. These initiatives are however all done without giving voice to the children. Without understanding how schoolchildren experience their school, improving and changing the school for the better is difficult.

Shifting our lens: Engaging youth in oceans and climate change research through participatory video

Natalie Baird, David Poisey & Ian Mauro

Many Inuit hunters and elders are concerned by the impacts of climate change to land-use and access, community activities, and animal populations. Researchers have increasingly been collaborating with local experts to document, visualize, and mobilize knowledge of socio-ecological change. However, Inuit youth remain underrepresented in climate change research, policy making, and dialogue, despite the significance of their voices as they face the challenges of a changing climate. One approach to this research gap is to engage youth by sharing their creativity and perspectives through participatory arts-based methodologies. Drawing on the experience of a three-year participatory video project in Panniqtuuq, Nunavut, this presentation will highlight the research process and products that integrated capacity building, community engagement, and filmmaking regarding youth perspectives and Inuit Qaujimajatuqangit of oceans and climate change. Through workshops and interviews with youth and elders, we co-created a dynamic portrait of local knowledge, community resilience, and important linkages between Elders and youth. Because of the unique qualities of video, these findings have been shared extensively online and through academic conferences and film festivals. As such, the process and products were an effective tool for developing relationships and supporting youth as they become the future leaders of their communities.

Sila, a Greenlandic Tale about Climate Change by Lana Hansen : Greenlandic Ecological Perspectives from Sila, Sedna, and Nuna Traditional Inuit Concepts

Daniel Chartier

Sila, Sedna and Nuna demonstrate by their complexity the richness and unity of the Inuit cultures around the pole. These related concepts, which are difficult to translate into Western languages,

bring humans back into a whole, where they no longer occupy the center of the world. Nuna, territoriality; sila, the source of all movement and change; Sedna, the mother of the sea, the heart of an incredibly expansive mythology and cosmogony - from Siberia to Greenland -, with multiple forms - there are more than 37 ways to designate it - and with repeated variations, renewed and adapted to new times, as the present "story on climate change" by Greenlander Lana Hansen demonstrates. The translation and double publication in 2019 of Lana Hansen's Sila's tale, in French and Inuktitut, is an opportunity to reflect on an activist commitment to climate change and Inuit traditional knowledge from a young Greenlander. Her commitment takes a literary form, which allows to mobilize, in Greenland and abroad, the primordial utility of indigenous concepts in a more general struggle for the survival of humanity.

Social representations of the food system in Nunavik: a glimpse into procurement strategies and human-environment relationships

Annie Lamalice, Alexandre Granger, Thora Martina Herrmann, Sébastien Rioux, Véronique Coxam, Marion Macé & Sylvie Blangy

The Inuit food system in Nunavik has changed drastically in recent decades. Today's food consumption consists of about 80% of imported foods, which have neither the same nutritional quality nor the same cultural and spiritual importance than country foods that made up most of the traditional diet. Traditional Inuit food systems rely on strong human-environment relationships and are based on subsistence activities (i.e., hunting, fishing, gathering) and mobilize the profound knowledge Inuit are holding of the natural environment. In the light of the rapid and drastic changes that transformed their diet, how do today's Nunavimmiut perceive their food systems and the different types of foods that compose them? During four participative workshops held in Kuujuaq and Kangiqsujuaq in 2017 and 2018 local residents drew 30 mental "food maps" representing their food sources and food procurement strategies. These food maps show that country food still occupies a key place in the way Nunavimmiut think about and perceive their food environment. The *food maps* further demonstrate the different food procurement strategies which highlight family relationships while also taking advantage of new opportunities provided by information technologies (e.g., Facebook and online orders).

Starting the big conversation: a gathering about Inuit archives

Anita Kora & Mark David Turner

Inuit are no strangers to the materials and practices of archives. This is visible all across Inuit Nunaat: in the arts, genealogy, in politics, and in the ways Inuit knowledges are safeguarded and transmitted. And yet, for the diversity of archival expression, there have been few opportunities for Inuit to mutually consider those expressions. Inuit Archives largely remain the expression of community and regional practices. The time is overdue for Inuit to come together to broadly consider the connections, differences, and importance of archival practice across Inuit Nunaat. The aim of our workshop is to begin this big conversation and to lay the foundation for future, collaborative work. Together with invited participants from organizations working on and with Inuit archives, Inuit archivists, and Inuit knowledge holders we will consider the following questions:

- What is an Inuit Archive?
- Where are Inuit Archives positioned?
- How can we build capacity in Inuit Archives together?
- What might an Inuit Archives network look like?

Our event will take the form of a workshop. Chairs will lead invited participants through a focussed discussion on each of the above questions before coming back together to jointly report their findings and collectively consider next steps. All are welcome to attend this gathering; however, we request that only invited participants speak during the breakout sessions.

Stories of Strength and Connection: Celebrating Inuit Women's Leadership in Nunatsiavut

Andrea Procter, Beverly Hunter, Peggy Andersen & Tracy Ann Evans-Rice

What is it that people in Nunatsiavut celebrate about inspirational Inuit women? The *Daughters of Mikak* project consists of digital stories made by Nunatsiavummiut about Inuit women in their lives. Taken together, these stories present a shared Nunatsiavut narrative about Inuit women's leadership. In the face of social challenges that threaten to tear communities and families apart, these women demonstrate how to build relationships with those around them. They model kindness, patience, humility, and strength. The digital stories are diverse, but they all describe the women's ability to counteract the fragmenting effects of colonialism through connecting people together. The *Daughters of Mikak* initiative is a collaborative *Tradition and Transition* project by the Nunatsiavut Government's Status of Women office, Memorial University, and AnânauKatiget Tumingit Inuit Women's Regional Association. In this presentation, we will discuss the project's use of a strength-based research approach, share some of the digital stories, and explore how the stories both demonstrate and strengthen the social relationships on which Nunatsiavut communities are built.

Stories, Objects, Gender and Memories: Using digital media to share Inuvialuit knowledge

Rebecca Goodwin, Lisa Hodgetts, Natasha Lyons, & David Stewart

Physical objects are not simply things and material culture can be a reflection of deeply-held cultural values. For the people who possess them, objects can trigger important memories and stories that help us understand complex ideas including those related to identity. Goodwin's thesis research with Inuvialuit Elders has interrogated the complexities in Inuvialuit gender identity and performance, past and present. As a way to share their knowledge more widely, Inuvialuit Elders, the Inuvialuit Communications Society and heritage professionals have collaborated to produce a series of video shorts in which Elders discuss cherished objects from loved ones who have passed, which evoke memories and stories that are meaningful for them. These stories elucidate what it means to be an Inuvialuit man or woman, and how fluid and flexible these categories can be. These videos provide a platform for Elders to disseminate cultural knowledge in their own voices and language, which is something that is very important to them. This video series and the accompanying web pages allow us to disseminate traditional knowledge to a wider audience in a culturally appropriate way. In this paper we will discuss the collaborative process of producing these digital shorts and reflect on their use as educational tools for Inuvialuit youth.

Storying identity and Survivance through depictions of Sedna

Kathryn Florence

Inuit art has been incorporated into the national image of Canada. Vibrant owls. Dancing bears. Swaying shamans. This paper looks at Nuliajuk, epithetically called the Sea Woman and colloquially referred to as Sedna. No one has examined what making her image means to

the artists themselves, specifically in reference to cultural displacement. David Ruben Piqtoukun, Michael Massie, Heather Campbell, and Glenn Gear are all contemporary Inuk artists who experienced physical and cultural dislocation of residential schools and the Sixties Scoop that still haunt the country. Woven through their interviews was the revelation that Sedna is more than just a pretty tail. By exploring how these four artists are experiencing and projecting Nuliajuk, we can come to the startling understanding that their work is more than art, but a deliberate act of resistance to colonialism and attempts at cultural extermination. These contemporary artists are reclaiming her in their work, asserting her importance as an icon of their identity as Inuit and her position in their world. They return to her image again and again, because she is the ultimate survivor. Making these images is a way of honoring that and calling upon that strength, because her story aligns with their own experiences. Just like her, they survive and thrive.

Supporting Inuit Leadership in the Arts at the Inuit Art Foundation Alysa Procida, Britt Gallpen, Heather Igloliorte, Blandina Makkik, Taqralik Partridge, Emily Henderson & Napatsi Folger

The Inuit Art Foundation seeks to empower and support Inuit artists' self-expression and self-determination, while increasing the public's access to and awareness of artists' work. To do so, the IAF advocates for and provides programming designed to increase the visibility of Inuit art, provide capacity-building services for Inuit and increase opportunities for Inuit in arts administration. This includes Inuit throughout Inuit Nunangat as well as urban Inuit throughout southern Canada.

Following its successful relaunch in 2012 after a temporary closure, the Inuit Art Foundation has undertaken to thoroughly and holistically evaluate its impact and recommit itself to centring Inuit at all levels of the organization—priorities enshrined in its current strategic plan. These efforts, across all levels of the organization from governance to staffing and across programs, have resulted in myriad successes ranging from better fulfillment of the IAF's mandate of true Inuit leadership to better positioning to address community needs but also increased financial viability as well as long-term sustainability and growth.

In this panel, IAF staff and board members will discuss how these changes have been implemented over the past three years and the qualitative and quantitative results of these activities. Potential topics to include:

- Board recruitment and training;
- Leadership and staffing;
- Creating community-based advocacy positions;
- Editorial training and mentorship (Inuit Art Quarterly);
- The role of language in consultations and legal agreements (Igloo Tag Trademark);
- Accessibility and the archive (IAF and IAQ Archives)
- Foregrounding artistic autonomy and agency (IAQ Profiles)
- Assessment of past programs and outreach efforts (CITP Program);

Survey Archaeology in Rigolet: New Findings William Fitzhugh & Jamie Brake

Recent surveys by the Nunatsiavut Archaeology Program and the Smithsonian expand knowledge of Inuit, Innu, and Settler history in eastern Hamilton Inlet. A new sod house on St. John Island extends 17/18 C. Inuit winter settlements for the first time into eastern Lake Melville, where

Inuit and Innu summer camps occur, as well as in Back Bay east of the Narrows. Sites on the southwest coast of Groswater Bay have middens and artifacts that suggest winter occupations by 19th C. Inuit or Inuit-Settler families, while Inuit spring seal-hunting camps are found on East Indian Island. Strangely absent are Inuit summer camps, and there is little evidence of prehistoric Inuit or Indian settlement except for Early Maritime Archaic sites on West Indian Island and Intermediate Period finds on Mason Island. A biface reduction station at Shell Island near Rattlers Bight helps establish the infrastructure for the extensive prehistoric Innu Ramah chert trade.

Tackling the complexity of the “dog situation” in the North: challenges and pathways to success

Johanne Saint-Charles, Cécile Aenishaenslin, Audrey Simon, Francis Lévesque & André Ravel

The research- action project “Mitigating Diseases and Raising Wellness at the Human-Dog Interface in Northern Canada” brings together a transdisciplinary team of researchers from various disciplines as well as local partners and decision makers in order to jointly advance knowledge on the human health risks and the benefits on human wellness at the human-dog interface in Northern Canada. It is our hope to mobilize this knowledge to mitigate the human health risks, while informing and sustaining the important benefits on human wellness. The “dog situation” in the North is a wicked problem that is difficult to solve because of incomplete, contradictory, and changing requirements not easily recognized. Such problems have complex interdependencies that must be addressed as such. In this paper, we will illustrate how the team has tried to tackle this complexity through complementary projects: what challenges have been (and still are) encountered, which pathways seem best conducive to the achievement of our goals and where are the remaining gaps.

Tentative Communities: Building community strength on Cambridge Bay News

Laura Dunn

Abstract to come | Résumé à venir.

The Arctic as emotional space. Representations, images and expectations from the tourists and from the local population.

Daniela Tommasini

The image of a place is the result of a complex mental elaboration, and his perception of space is a construction and a projection of desires. It is an emotional construction of space. For the tourist the Arctic is an emotional space, built up through representations and symbolic elements such as landscape and cultural markers, that play a great part in the recognition of the imagined territory, fruit of aspirations and desires. The sense of place is a way to identify the emotional and spiritual ties we shape with a certain space and how we respond to it. This paper aims to examine representations and perceptions of space by the tourists and by the local population.

- The tourist perception of the place, its image and representation
- The symbolic elements constructing the tourist image and the memories to bring home
- How does locals describe and perceive their landscape
- Arising conflicts among hosts and guests that may alter the sense of the place

The Creative Possibilities from Digital Archives: Employing New Mediums for Research, Engagement, and Accessibility

Sean Gustini

Those who conduct research in Nunavut are encouraged to communicate their findings with the communities where they work. This communication often takes the form of static, text-based products (e.g. reports, theses, and posters) that are regularly cited as being ineffective mediums. Through recent case studies, this presentation will encourage multimedia approaches employing digital archives to make research processes and outcomes more accessible, engaging, and relevant to communities. As more archival materials from Nunavut become digitized greater opportunities exist for researchers and community members to access heretofore unseen documents, films, and photographs, and unheard oral histories. These materials hold profound potential towards enriching research through the inclusion of dialectic specificity, and local knowledge, experience, and history. With increased access to digital archival assets the production of multi-sensory and multi-dimensional resources are increasingly possible. Potential effects of such projects include enhanced relationship-building between communities and researchers, the development of localized teaching and learning materials, and opportunities for greater community involvement in research processes and outcomes.

The Greenlandic school system in relation with helping children whose families are struggling with social issues

Kevin Rafie

Background: Throughout history the Inuit of Greenland as an indigenous population, have developed issues that are current in all the societies. Many individuals are touched by them, including children, yet the young government struggles to solve these issues.

Rational: The environment children are being raised and are evolving is what will provide them the necessities that will help them being stable and healthy adults. Hence they can be contributors and protagonists for the advancement of their society. However, with issues all around them – unstable families who are abusing narcotics or alcohol – the consequences on children are inevitable. Since the children are spending a consequent time in school and that teachers could be the only stable adults they meet in their lives, the educational system possesses a significant potentiality. Thus, the purpose of this study is to examine the role this system in helping children and how it can solve these issues.

Methods: The research was conducted within the framework of a Master's Internship within the Ministry of Education of Greenland. 13 individuals were met and semi-direct interviews were conducted: a municipality employee, a principal, teachers, student teachers and pupils.

Results and discussion: The school system should have a better response to issues and helping children. The role of the teacher was found to be critical, they should receive a better training for this purpose. A definition of the social issues present in Greenland and the meaning to have a state of well-being were given. Greenland should have more educated people specifically in education.

The IkKaumajammik Project: Adult Drama Groups in Nunatsiavut

Tim Borlase & Martha MacDonald

In 2014, President Johannes Lampe of the Nunatsiavut Government returned from the filming of *Abraham's Diary* in which he participated as a presenter. The experience prompted him to

suggest that the formation of drama groups for adults in Nunatsiavut could be a vehicle for the promotion of mental wellness in northern Labrador communities. Because of the long tradition of original playwriting and performance in all regions of Labrador through the Labrador Creative Arts Festival, now in its 44th year, theatre is a known form of knowledge transmission in the region, and the idea of a Tradition and Transition project to create and perform plays in each Nunatsiavut community was supported. This presentation will discuss the plays created in the communities of Nain, Makkovik, Rigolet, and Hopedale during 2017 and 2018 and will show how the familiar format and intergenerational participation in the creative process allowed each community to address its current concerns through writing and performance. Plays presented issues as diverse as violence, climate change, gambling addiction and shift in traditional lifestyles, while using music, comedy, dance and poetry to reinforce the intended message. The presentation will include selected readings from the completed scripts and excerpts from recorded interviews with Inuit participants and will highlight the diversity of creative processes and products from the region, showing that while individual community concerns diverge, this method of expressing them continues to function due to familiarity with playwriting and performance over three generations in Labrador.

The Importance of the Humanities for Arctic Science Research **Marianne Stenbaek**

The proposed presentation will discuss the questions: What role do the Humanities play or could play or should play in Arctic/Northern science and research projects? Why do we need the Humanities in Arctic research? The presentation will explore how a Humanities component may add new and interesting dimensions to any research project or scientific study dealing with the Arctic. Indeed, the inclusion of the Humanities in some form now seems to be a necessary component of the many projects dealing with climate change in the Arctic as it touches on many human dimensions.

The Indigenous Arts Economy in Canada **Hannes Edinger**

The cultural value of Indigenous art in our communities is indisputable. However, the economic impact of Indigenous art has not been extensively studied. At the 2016 Inuit Studies Conference, I presented our paper on the Impact of the Inuit Arts Economy. This was the first study to produce statistically rigorous estimates on the arts economy in each region of Inuit Nunangat and in Southern Canada. The report proposed here will update those 2016 estimates of the Inuit arts economy as part of a larger study on the economic impact of Indigenous art in Canada. We will produce estimates for the four Inuit regions in Canada as well as those living outside Inuit Nunangat. Through statistically rigorous primary data collection, we engage directly with Indigenous artists and consumers to assess the supply and demand for Indigenous art. This primary statistical data is supplemented with more qualitative key informant interviews and secondary statistical data, primarily the 2017 Aboriginal Peoples Survey. This information allows us to estimate the number of artists, the economic impact, the average income of Indigenous artists attributable to the production of art, the types of art produced, and the cost of inauthentic art in each region and by the type of art produced. Finally, we assess the existing programs that support Indigenous art to identify gaps in current policy to find ways to increase participation in the arts economy. In conclusion, by studying the economic impact of Indigenous art, we will

continue to increase the knowledge and awareness of the importance of this industry to all of Canada.

The Inuit Knowledge Bank: Conceptualizing a Collective Knowledge Repository for Nunavut **Brendan Griebel**

Over the last decade, Pitquhirnikkut Ilihautiniq has been creating digital platforms to archive and communicate various forms of knowledge documented through its Inuinait culture and language programs. In 2018, the organization began development of a territorial-scale collections management tool focused on the digital return of Inuit cultural collections. Known as the Inuit Knowledge Bank, this system is designed to help Nunavummiut connect with Inuit-focused object and archives collections, and empower them towards their re-interpretation. As a primary goal, the Knowledge Bank seeks to create a centralized and ever-growing repository of Inuit collections and knowledge, using a framework that facilitates Inuit contributions, ownership and control over their digital management. The database is an attempt to address two significant issues of knowledge access in Nunavut: 1) the inability of many Nunavut museums, archives, and organizations to publically share and distribute the collections they own, and 2) the difficulty many Nunavummiut experience in gaining access to Inuit collections and knowledge held by Canadian institutions outside the territory, and in other countries around the world. This presentation will focus on the challenges inherent to building a digital repository that sources its content from multiple collections, with greatly differing protocols regarding critical issues such as digital licensing, virtual repatriation and responsibility to source communities. It will also explore key issues in designing a platform that allows for the application of Inuit protocols for accessing and sharing knowledge, while providing space for multiple forms of Inuit identity and use.

The Inuit-Crown Partnership: Implications of Inuit Reputation and Influence **Heather Exner-Pirot**

Abstract to come | Résumé à venir.

The Kangut Project: knowledge mobilization to support light goose co-management and Inuit self-determination

Dominique Henri, Aupaa Irkok, Natalie A. Carter, Vicky Johnston, Paul A. Smith, Arviat Project Management Committee & Coral Harbour Project Management Committee

This presentation discusses the potential of participatory research for mobilizing diverse knowledge systems to support wildlife co-management and Inuit self-determination by exploring the case of the Kangut Project.

Inuit living in Nunavut have harvested light geese (Lesser Snow and Ross' Geese; *kangut* and *kangunnaaq*) and lived near goose colonies for generations. Inuit knowledge (IK) includes important information about light goose ecology that can inform co-management efforts and complement scientific monitoring. Scientific research has linked increasing light goose abundance to habitat degradation in some portions of the central and eastern Canadian Arctic, which could be contributing to declining populations of sympatric (co-occurring) bird species. The Kangut Project (www.kangut.ca) was undertaken in response to concerns expressed by Inuit, scientists and wildlife managers about light goose abundance. This project was conducted as

a partnership between Environment and Climate Change Canada, the Innuirviit and Nivvialik Area Co-Management Committees, the Arviat and Aiviit (Coral Harbour) Hunters and Trappers Organizations, and Carleton University. Project objectives were to: (1) document Inuit knowledge about light goose ecology in the Kivalliq region of Nunavut; (2) explore Inuit-identified strategies for light goose management; (3) increase the capacity of Kivalliq residents to conduct research on wildlife; and (4) identify opportunities for the combined use of IK and scientific information in light goose research and management.

We report on our project experiences and research findings, describe the participatory research methods implemented, and discuss project implications for wildlife co-management and research supporting Inuit self-determination in Inuit Nunangat.

The Labrador Kajak: a History and a Revival **Jamie Brake & Noah Nochasak**

The kayak was an essential tool for Inuit in Labrador for hundreds of years. It was the key to economic success, it was essential for communication over long distances for much of the year and it facilitated both friendly and hostile interactions with other groups of people. Archaeology, archival records and oral history provide a wealth of information on the use of kayaks in Labrador that has only recently begun to receive focused scholarly attention through the efforts of the Nunatsiavut Government (NG). In 2017 the NG established the Labrador Kayak Revival Program which involves making use of each of the categories of information just mentioned to construct and use skin on frame kayaks on this coast for the first time in more than a generation. The program is providing Nunatsiavut Inuit with opportunities to develop solid kayaking skills, and to increase knowledge of their own kayak history. After a decades long hiatus Inuit are once again able to receive kayak training in their home region from an introductory to advanced level. The program follows a Paddle Canada standard with additional locally developed components including rifle use from kayak and paddling in polynyas and at the sina. Participants have the opportunity to learn to build their own kayaks. The program also includes a significant research component which is producing valuable results including the documentation of relevant traditional knowledge through interviews with elders in the Inuit Communities.

The MMIWG inquiry and its importance for Inuit across Canada **Qajaq Robinson, Violet Ford-Roy, Lisa Koperqualuk & Looee Okalik**

Abstract to come | Résumé à venir.

The Narrative Mood in North Baffin **Jaypeetee Arnakak**

In the literature on Eskimo-Aleut linguistics, the accounting of the verbal moods in the Inuit language is quite comprehensive and uncontroversial. The problem arise from the fact that one of the moods: the -v/-p has not been described in a satisfactory way. Ronald Lowe, 1984, calls the -v/-p form another version of the indicative mood and labels it as a *kiitaimma* declarative. The -v/-p form is also used in North Baffin, but it serves a couple of functions other than indicating: in answering questions; and, to tell a story. In this paper, I proposed that the -v/-p forms are not a variant of the declarative, but constitute a *bona fide* function in their own right, namely, the narrative mood.

The Practice of Digital Return in Nunatsiavut **Mark David Turner & Kyle Crotty**

Since the beginning of the Tradition & Transition Among the Labrador Inuit Research Partnership in 2015, the Nunatsiavut Government and Memorial University have worked closely on a range of digital archives projects aimed at providing Labrador Inuit with access to their rich historical record. Partnerships with content producers in the region like the OKâlaKatiget Society, the Moravian Church in Newfoundland and Labrador and the estate of James Robert Andersen; external archives like the Moravian Archives Bethlehem, the Hudson's Bay Company Archives; and digital distribution platforms like Memorial University's Digital Archives Initiative have allowed us to place digitized historic materials into closer proximity to Labrador Inuit. However, our efforts have yet to fully enable a digital return of these materials. What prevents us from bridging this gap completely is a complex regional ecology of policy, infrastructural capacity, and archival practice. Each of these factors have helped to create consensus and will for digital return, but they present unique barriers to enabling digital access and control for and by Labrador Inuit. First, this presentation will trace the conceptual development of our research partnership's approach towards digital return and access within the context of policy, infrastructural capacity, and archival practice. Second, it will lay out an emerging model for Labrador Inuit-controlled digital access, articulated by Labrador Inuit themselves during recent public engagement sessions on heritagelated matters.

The Qanuikkat Siqinirmiut project: progress in the first year **Christopher Fletcher, Tina Pisuktie, Linda Shipaluk, Marie-Claude Lyonnais**

In 2017 we began a 4-5 year project with the objective of describing the health of Inuit in southern Quebec. The need for health information about people living outside of Inuit Nunagnat is clear: About one quarter of Inuit now live in the south and there is almost no information about their health and social conditions. Likewise, there are almost no services oriented to Inuit in southern Quebec. The flow of people leaving the north is increasing and often a reflection of health and social issues in home communities. The Qanuikkat Siqinirmiut project thus seeks to generate the knowledge needed to better understand and address the health and wellbeing of people in the south. In this paper we will present to progress to date in the project.

The SIKU.org platform and mobile app: social media tools and services for sea ice safety and Inuit self-determination in research and stewardship. **Joel Heath & Lucassie Arragutainaq**

SIKU.org is a social media online platform and mobile app designed with and for Inuit. It provides a wide variety of tools and services towards Inuit self-determination in research, education and environmental stewardship. Winner of the 2017 Google.org Impact Challenge in Canada, over the last year substantial progress has been made in developing, conducting workshops, consultation, piloting in northern communities and obtaining design input and feedback from Inuit hunters, youth including Nunavut Sivuniksavut and community-driven research programs. Far too often, Inuit knowledge and observations have been considered anecdotal by academic communities. The unique research tools available on the SIKU platform and mobile app prove a means for Inuit to document their land-use observations on an ongoing basis, providing a detailed quantitative data set that can be used to bolster their reports and analysis of observations that were previously considered qualitative. Through the tools and services of the SIKU plat-

form, communities and Indigenous organizations can define and implement their own research programs, as well as steward and analyze their own results for their own purposes. As such, it is an important distinction that the platform is designed to facilitate Inuit self-determination in research and stewardship, rather than citizen science (i.e., where the public helps crowd source collection of data towards academic endeavour). In addition to the tools and services provided by the platform, an important component of aligning the approach of SIKU with Inuit Tapiriit Kanatami's National Inuit Strategy on Research involves consultation on approaches to data stewardship, intellectual property rights and tools and permissions that support the unique needs of Inuit, towards refining a Terms of Use and Privacy Policy for the platform, as well as defining logic for sharing, permissions and other features. This presentation will highlight the approach and logic defined to-date through ongoing consultation, and seek additional input moving forward towards how SIKU can best facilitate the parallel needs of individual contributors, projects, communities and Indigenous organizations, towards the long-term benefit of Inuit self-determination.

The Strategy for Socially Marginalized Greenlanders in Denmark. Project leaders and front-line workers perspectives on impacts and outcomes **Helle Møller & Siddhartha Baviskar**

While most Greenlanders in Denmark are doing well, a minority group (6-10%) live under marginalized and socially isolated circumstances most (about 1/3) in the larger cities of Aarhus, Odense, Aalborg, Esbjerg and Copenhagen. Nation-wide initiatives (projects) to help improve the living conditions of this minority group were launched in 2013 and follow-up initiatives that engage marginalised Greenlanders directly (Transition and peer support; The Inclusion initiative) commenced in 2017, little is known about the outcome of the follow-up initiatives. Through document review and qualitative interviews with project leaders and frontline workers we discuss the current situation for marginalized Greenlanders in Denmark and share a point in time status of the initiatives underway. Similar to other persons living under marginalized circumstances in Denmark, marginalized Greenlanders are heterogeneous, have differentiated needs and respond to initiatives in diverse ways. In order to be able to support individual Greenlanders in the best way possible, trusting relationships must be developed. The small changes for the better in the social circumstances and general living conditions of an individual are time intensive but also perceived to be successes. In order to support marginalized Greenlanders as best as possible and with the goal of positive integration in the local milieu, longer term initiatives and individualized approaches with continued contact with a frontline worker who preferably share the same linguistic and cultural background as the clients are necessary.

The West Greenlandic National costume on the fashion runway **Rosannguaq Rossen**

In February 2019, Canada Goose commissioned Inuit designers to create one-of-a kind winter jackets. The Inuit designers created anoraks and parkas inspired by their traditional clothing. Even though Canada Goose have the intention of helping the Inuit societies by the proceeds, the collaboration with the Inuit and a mass-producing company, becomes part of the fashion industry. In the past 10 years similar cases have been going on in Greenland. Different Greenlandic designers have mass-produced fashion clothes and accessories inspired from the West Greenlandic national costume. This kind of clothing became very popular among Greenlanders, but there were also people who criticized the 'traditional turn' into westernizing the Greenlandic

culture and thereby harm it. What happens when the Greenlandic tradition(s) turns into fashion? What happens when European and American designers with no attachment to Greenland and the Greenlandic culture get inspired from the national costume and mass produce for example clothing in material far from the traditional sealskin? Who has the right to be inspired from the Greenlandic/Inuit culture and traditions? Do we, as Greenlanders or Inuit have the right to determine that? Is it a requestion of Intellectual Property Rights? Rosannguaq Rossen is an assistant Professor including a Ph.D-project from Ilisimatusarfik, University of Greenland. Her dissertation "Nationbranding in Greenland – seen through fashion" will be submitted during Summer 2019 She has been affiliated the Dept. of Greenlandic Language, Literature & Media since 2014, after she became MA, with her thesis: Political and community satire in Greenland.

The Words of the Inuit: Underlying Significations under Current Meanings **Louis-Jacques Dorais**

In Inuktitut and other Inuit languages, when lexicological analysis combines morphosemantics (deciphering the original signification of a word through the semantic analysis of its morphemes) with Proto-Eskimo etymologies and other ethnolinguistic tools, it often yields productive results in terms of eliciting potentially meaningful underlying significations. Such significations, even if they are not always recognized as such by current speakers of the language, can provide them with a thesaurus of images generated by their ancestors. In turn, these images, that open a door into the speakers' deepest cultural identity, may help modern Inuit reconnect with their own collective self. By way of example, the words *angakkuq* (shaman), *tuurngaq* (helper spirit), *qaumaniq* (shamanic knowledge) and *qilaut* (shaman's drum) evoke an intimate and powerful relationship between the *angakkuq* (etymologically: "who moves about, strains to get free") and his *tuurngaq* ("one who has been secured"), established through *qaumaniq* ("diffusing light") and the *qilaut* ("means for securing links and/or invoking spirits"). This relationship may be considered as one instance of what an *inuk* (human person) is, according to a possible etymology: "an animated being who 'owns' and influences other beings." Therefore, according to the ancestral Inuit worldview plausibly conveyed by words, *inuunig* (being a person) might imply that *inuit* do enjoy a strong degree of agency over their own surroundings, provided they possess the knowledge (e.g. *qaumaniq*) and tools (e.g. *qilaut*) relevant to their intended activities.

Puvirnituaq-Ivujivik-UQAT Teacher training Program co-management since 1984: Continuity and change elements **Glorya Pellerin, Véronique Paul, Virginie D. de la Chevrotière, Lucy Qalingo & Elisapi Uitangak**

More than 35 years went on since the creation of the co-management group for the Inuit teacher training programs of Ivujivik-Puvirnituaq and Université du Québec en Abitibi-Témiscamingue (UQAT). Three principal areas are the core of this partnership, realised in trilingual and bicultural context: the teacher training for the Inuit, the curriculum and educational material development in Inuktitut, and the links between the school and the communities. Even if the focus of the collaboration are still maintained, we observe some modifications in the articulation of the contents and in the working methods adapted to the XXIst century realities. This work experience, lasting since more than a quarter century within the co-management group members, was subject of a reflection and an analysis. This communication aims to present first an historical review of the development of this partnership followed by elements of continuity in the work practice, mark-

ers of changing work context, partnership relation characteristics and some reflections avenues aroused by this collaboration. /

The development of community-based grief support services for Inuit in Montreal and Salluit

Shawna Hordyk, Eva Quananack & Annie Ittoshat

During this presentation, we describe a bereavement training project initiated by Inuit living in Salluit and Montreal. Funded by SSHRC as well as the Nunavik Regional Health board, this training is offered to local Inuit volunteers and employees interested in training and/or supporting community members who are grieving. This may be due to normal or traumatic grief. We will describe the overall themes discussed in the trainings, the unique factors to consider in providing grief support in Inuit communities, as well as the steps taken to partner with local families and organizations. We will also provide an outline of future objectives.

“The government of Canada is telling Inuit what to eat”: putting contemporary discourses of food security in historical context

Nicole Gombay

In 2018, when talking about updates to the federal Nutrition North programme, Natan Obed, the President of Inuit Tapiriit Kanatami, stated that, “the Government of Canada is telling Inuit what to eat”. A response to widespread concerns about their food insecurity, Nutrition North is designed to give subsidies to Northerners so as to improve their access to perishable, “nutritious food”.

This paper problematizes how ‘food security’ has been formulated in Canada, so that how it can be conceived of and responded to conceals part of what contributed to its coming into being. Using official publications dating from the early 20th Century, I explore the governmental deconstruction and reconstruction of the complex set of beliefs and behaviours that are at the heart of Inuit food systems. I explore how ideas of food security come to be conceptualised in such a way as to overlook the role of settler-colonial states and populations in producing many of the material and conceptual conditions that give rise to the food insecurity of Inuit in the first place.

The transition from a native elementary school to a non-native secondary school: the lived experience of First Nations students

Jessica Godin

In Quebec, some aboriginal communities offer only primary schooling, forcing students to enter a non-native secondary school situated outside the community (Hot, 2010). The transition from elementary to secondary school in such a context is a challenge for aboriginal students as they come up against a new cultural reality that has little connection to the community setting they are used to (Government of Canada, 2015), which often leads them to repeating a school year (Lévesque et al., 2015). Considering that this transition corresponds to the most decisive period in terms of school perseverance (Chouinard 2009, Desbiens 2009), it is important to implement the means and conditions that are essential to support a transition of quality for them. In order to do so, we first need to understand and describe their lived experience about moving from a native elementary school to a non-native secondary school, which is our research objective.

“They are very shy and wild”: Encounters between British Royal Navy explorers and Inuit dogs, 1818-1844

François Lévesque & Danny Baril

Between 1818 and 1844, the period during which Sir John Barrow was Second Secretary of the Admiralty, the British Government renewed polar exploration by undertaking a series of fourteen expeditions in hope of finding the Open Polar Sea. Among those expeditions, ten were undertaken in what is now the Canadian Arctic, six of which by boat (Ross 1818, Parry 1819-20; 1821-23; Lyon 1824; Parry 1824-25 and Back 1836-37), four by foot (Franklin 1819-22; 1825-27; Back 1833-35; Dease 1836-39). In 1829-1833, Sir John Ross also led a private expedition. While none of those expeditions were successful in finding the Polar Sea, they were all instrumental in increasing British knowledge about the Arctic, in large part because the published journals were immensely popular. Many researchers used these journals to understand what place occupied the Arctic and its people in the British imagination. However, none documented how these expeditions and their crews perceived and used Inuit dogs. Yet, this question is interesting because most Royal Navy officers who authored the journals were part of the British nobility, a social class that was made of people who, at the very same period, were starting to consider dogs not only as working animal, but instead as pet. Using the published journals of the expeditions undertaken by the British Royal Navy between 1818 and 1844, this paper explores how British explorers perceived and used Inuit dogs in order to get a better understanding of the place it occupied in the British imagination.

Tiny Records of Inuit Life: Nunatsiavut Embroideries

Susan A. Kaplan, Genevieve LeMoine & Katie Donlan

The Peary-MacMillan Arctic Museum's collection includes 92 mostly unsigned embroideries (household items such as table runners, tablecloths, and napkins) created by Labrador (Nunatsiavut) Inuit between 1940 and the 1970s. The colorful embroideries feature *inukluit*, tiny human figures, and are beautifully executed visual records of traditional Inuit outdoor activities. People are shown fishing, hunting, picking berries, having a boil up, and drumming. Some embroideries feature community buildings as well, and all activities are set against Labrador's landscapes and icescapes. These textiles are distinct among Canadian, Greenlandic, and Alaskan Inuit artistic traditions, and have never been described or studied. The Arctic Museum staff has been visiting Nunatsiavut communities, meeting with individuals who have expressed an interest in examining and talking about the embroideries, in an effort to collaboratively document the history and significance of this Nunatsiavut art form. This project, supported by the Tradition & Transition Research Partnership, is part of an Arctic Museum initiative to use the museum's collections to further document the history of artistic endeavors of Labrador Inuit and increase communities' access to the museum's holdings. The illustrated presentation will feature a selection of the embroideries and some of the results of the collaborative work.

Tracing the Origins of Dogsledding in North America: a critical review of key archaeological sites in Alaska and Western Canada

Katherine Latham

Archaeological evidence suggests that domestic dogs have been living in the Arctic regions of North America for at least 4,000 years but surprisingly little is known about their working relationships with humans until the historic period. Though dogsledding was a critical component

of daily life for Inuit of the recent past, the origins and long-term history of dogsledding in the North American Arctic are unclear. Sled parts and dog harness parts dating back some 2,000 years have been reported from archaeological sites in Alaska and Western Canada but there has been little formal analysis of these materials. Furthermore, no systematic analysis of the archaeological record of dogsledding in this region has been attempted, making it difficult to interpret the emergence, distribution, and evolution of these technologies and practices. Review of archaeological sites in the Western Arctic suggests that dogsledding technology had developed at least by the 13th century in Western Canada. Further investigation of the archaeological record of dogsledding in this region will establish a long-term chronology of dogsledding practices for this region and offer a glimpse into the origins and evolution of dogsledding in the broader Arctic

Traditional Moravian Inuit Festival Celebrations in Nain, Nunatsiavut **Joan Dicker**

Introduction of the traditional celebrations of the Moravian Inuit in Nunatsiavut (Northern Labrador). The history, including how and when these celebrations began, and where they are still celebrated today.

In Nain, we continue to celebrate festive days for young men, young women, children, married couples, and widows. These festive days each have their own day dedicated to them throughout the year.

This presentation will discuss the preparations, the events of the day, the special clothing worn, and the community involvement in each of the days, including the Church services, choir, brass band, donations, food, etc.

Photos and short video clips of the celebration days will be shown. A display of the special clothing worn at the celebrations will also be included.

If possible, two members of the community could be present, showcasing the traditional dress of the celebrations and singing traditional hymns that go with the celebrations.

Traitement Automatique du Langage Naturel et langues autochtones : enjeux et défis **Fatiha Sadat**

Le Traitement Automatique du Langage Naturel (TALN) est un domaine multidisciplinaire impliquant la linguistique, l'informatique et les sciences cognitives. Il vise à créer des outils et ressources linguistiques pour diverses applications. Parmi ces ressources et outils linguistiques, la traduction automatique, l'extraction de l'information, l'analyse des émotions et sentiments, l'analyse du discours, etc. Le développement d'un système tutoriel intelligent afin d'aider l'apprentissage et l'enseignement des langues pourrait aussi se classer parmi les ressources connexes. À travers cette communication et exposé, j'aimerais apporter une contribution à cet événement en présentant les enjeux et défis du TALN face aux langues en danger et/ou peu dotées comme les langues autochtones. Comme je m'intéresse directement à la traduction automatique des langues peu dotées, à leur apprentissage et enseignement, je présenterai des réflexions autour des défis et enjeux du TALN en liaison avec les langues en danger dont les langues autochtones. Aussi, je donnerai un aperçu sur la recherche en traduction automatique et le développement d'outils linguistiques à l'ère des dernières avancées en intelligence artificielle.

Transcultural transgression & transformation, with focus on Greenlandic avant-garde performance

Birgit Kleist Pedersen

Despite a very young tradition of modern theatre in Greenland (since 1975), the theatrical activities are in a rapid change – or development - in many experimenting directions, primarily due to increasing transnational exchanges and inspirations during the last 40-50 yrs. Inspired by the concepts of vertical transculturalism (e.g. Jerzy Grotowski), horizontal interculturalism (e.g. Eugenio Barba); Antonin Artaud's *The Cruelty of Theatre*; Pia Arke's *Ethno-Aesthetics* (1995) and Erika Fischer-Lichte's the transformative power of performance & new aesthetics, this presentation will focus on an artist, writer and performer, born and raised in Greenland, now living in Denmark since 2002, Jessie Kleemann. This performer is the only one of her kind in a Greenlandic context- experimenting body theatre performed to the extreme, provoking the senses of audience everywhere, be it in Greenland, Denmark or transnationally, for some people perceived as too transgressive in a taboo sense. Her performances transgress conformity, focusing on the abjected, the marginalized and on ugliness – mostly without the spoken work. The ugliness is transformed into art; spaces are created in spaces; audience is included as part of the performance – and the meaning of written words are expanded and combined beyond the 'dictatorship of words' (cf. Artaud) in form of lyrics - lyrics are mostly used as part of her performances. The question here is whether Greenlandic – or other - audiences are becoming more open and understanding to her kind of transgressive performance - or, whether the audiences are still not culturally prepared for this kind of performances. If so, why is her performances so hard to comprehend?

Tukisiniq Inuit Nunanganginit Understand Inuit homelands

Jobie Weetaluktuk

Every time Inuit negotiate a land deal, they hope and dream of a true Inuit Nunangat (homeland). They believed they were getting their own ethnic homeland when Nunavut became a territory. This papers examines why that is such a strong delusion for Inuit. Delusion is a dis-cerption as the others would say, but it is a lasting hope of Inuit ethnos. Dreams unrequited breeds disillusion and a sense of betrayal. The Inuit desire for the arctic promised land is as important as it is to other ethnicities. Colonized people long for their homeland. Inuit desire to make this happen. Step by tiny step, Inuit continue onward as shown by historical evidence. The inequity between Inuit and Qalunaat is a major grief in the Inuit camp. In some ways, Inuit will change but remain true to Inuit identity and worldview. Inuit are building their own modern society against scoffs and colonial hangovers. Nunalarivut (our realized homeland) will in some ways conform to colonial systems. Many Inuit want their Nunanait (homelands) to truly respect and conform to our traditions, language, and culture. Inuktitut means the language of Inuit and the ways or worldview of Inuit. Inuit are humans beings. Therefore Inuit should act and be respected as equals. The inequity we suffered under the colonizing parties should not become modus operandi. Inuit want to be a living honour to their Sivullit (fore-parents). Inuit want to build Inuit Nunangit (homelands). To this end, we will have to overcome many colonial systems and mindsets. Inuit just want to be respect as equals.

Tukisiqattautiniq Through Making Literature Together **Johnny Issaluk & Kelly Bushnell**

We propose a bilingual interactive workshop titled “Tukisiqattautiniq Through Making Literature Together,” which explores the ways in which collaborative writing can help facilitate cultural and generational understanding as well cooperation as between traditional and academic epistemologies. The workshop will yield a communally-created public poetry installation entitled “Tukisiqattautiniq” to be displayed at the conference and preserved digitally. We will begin the session by discussing how our writing partnership is an example of tukisiqattautiniq, including our current book project and our poetic practice under the name IJI / EYE. (IJI / EYE is one of the few words that is a palindrome in both Inuktitut and English. It conveys the visual nature of our practice and the ways in which we strive for balance and reflection across the homophonic *iji / eye / I / aye*, reinforcing our artistic commitment to looking one another in the eye and saying yes to this work of collaboration and understanding and to shouldering it together.) We will then facilitate a writing workshop which will produce contributions to the poetic installation “Tukisiqattautiniq,” though we will encourage contributions from as many attendees as possible who can send in responses via text, email, and strategically placed submission boxes. We anticipate that this will be a particularly powerful project at such an interdisciplinary conference, among attendees whose home fields span both the humanities and the sciences. From an academic perspective, though we are conscientious of ecomaterialism’s emphasis on storied matter, we believe that existing critical theory is neither equipped nor appropriate for considering Indigenous literary methodologies. Thus, this collaborative poetry workshop—like the conference itself—aims for understanding and cooperation between academic and traditional knowledge as well.

Typing in Inuit Languages on Mobile Devices **Chieu Nguyen, Theresa Breiner, Evan Crew, & Manasa Prasad**

As part of its mission to allow users around the world to type in their native languages, Gboard, Google’s mobile keyboard app, has extended support to over 600 language varieties. We present an overview of our progress, focusing on our development of keyboards for Inuit language varieties in particular, and how orthographic variation and morphological complexity has affected our work. Currently, in our Android app, we offer keyboard layouts for Inuktitut in both syllabics (Qaniujaaqpait) and Latin (Qaliujaaqpait) scripts and for Kalaallisut in Latin script. The Inuktitut syllabics keyboard is a dynamic keyboard in which a syllable can be typed by pressing a consonant key followed by a vowel key that changes appearance in response to the preceding consonant. It accommodates variant orthographies including the Nunavik series and the Nattiliᓄmiutut series. The Inuktitut Latin keyboard is based on the standard Inuit Cultural Institute orthography of 1976, with a primary key for the letter includes long-press inputs to support other orthographic varieties of Inuit languages, ranging from Nunatsiavummiutut to Iñupiaq. The Kalaallisut keyboard is based on the Danish keyboard layout and also includes long-press inputs to support the pre-1973 Kleinschmidt orthography. With these layouts, along with limited predictive text support, Gboard strives to facilitate more natural and efficient typing for users across Inuit Nunangat, Kalaallit Nunaat, and beyond.

Ujjiqsuiniq: Youth becoming skilled and capable as environmental stewards **Shirley Tagalik**

Abstract to come | Résumé à venir.

Un processus de réflexion autour du partage des savoirs **Léa Plourde-Léveillé & Sarah Fraser**

Les savoirs prennent racine dans une réalité contextuelle laquelle comprend une vision du passé et du futur imbriquée dans la culture. Ils ne peuvent être extraits de leur contexte de production sans subir une altération pouvant mener à des erreurs ontologiques. Lors d'une théorisation, les savoirs sont agrégés puis organisés pour en tirer un sens. En contexte interculturel, il faut s'interroger quant au cadre de référence à l'origine du sens accordé. Rend-il compte de la complexité de l'expérience? Afin d'assurer un arrimage entre les productions scientifiques et la réalité des communautés inuit, une réflexion autour des enjeux de création de savoirs et de transfert des connaissances a été entamée. Le transfert des connaissances est inhérent au processus de recherche-action, lequel guide les projets menés au Nunavik par l'équipe de Sarah Fraser. Des questionnements quant aux critères de scientificité et à l'appropriation des savoirs par les communautés inuit ont émergé. Dans une démarche de théorisation encrée, plusieurs outils de transferts de connaissances ont ainsi été co-développés. Au fil des échanges, les besoins de part et d'autre de la rencontre culturelle entre Inuit et Non-Inuit, ont été identifiés. Dans un souhait de décolonisation, une attention particulière a été accordée au respect des différents savoirs ainsi qu'à la création d'opportunités de contribution. L'ancrage des connaissances dans l'expérientiel et leur transfert par le biais d'outils qui répondent aux besoins des Inuit et des Non-Inuit offre l'opportunité d'un rapprochement mutuel et d'un dialogue interculturel indispensable à la sécurisation culturelle des soins et services au Nunavik.

Understanding Contemporary Greenland **Birgit Kleist Pederson**

This session aims at providing an insight of contemporary trends in Greenland in all aspects of culture. Culture in this context covers all aspects of language, literature, media, art and theatre. Greenland is in a point-of-no-return transition towards autonomy as an independent nation, which triggers a diversity of activism, academically as well as in Greenlandic society and communities in general. Besides, the session aims at challenging internal as well as external perceptions of what is going on in Greenland:

- How do we understand the activism internally as well as externally?
- How is Greenland perceived in a Pan Inuit or/and international context, culturally and academically?

Understanding Federal Funding Culture to Improve "Work Readiness" Programs in Nunavut **Karyn Vanden Boomen**

Educational settings are inherently cultural as values and ideals are transmitted through curriculum content, instructional design and definitions of success (Battiste, 2000). Regarding work readiness programs for adults facing barriers to employment in Nunavut, the criteria of federal funding is arguably grounded in Western Eurocentric culture, producing a sort of institutional

dissonance between the intentions of the *Nunavut Land Claims Agreement* (NLCA) and practice. If program strategies are developed and evaluated within this federal cultural frame, this modified presentation of reality becomes an accepted base point for future funding. What breaks this cycle of power? Where do people have the ability to express real needs and receive support? And how can program delivery agents offer relevant work readiness programs? This presentation critiques federal funding through a cultural lens. I discuss the federal government's pan-Canadian essential skills and competencies discourse, the impact of colonization on work readiness and employment barriers in Nunavut, and Inuit views of economic activity and culture. Current programs and learners are limited by this funding culture. The cognitive imperialism or cultural racism described by Marie Battiste (2000) and sustainable funding for adult learners are at stake. As a white, settler Canadian, I believe de-neutralizing the current federal funding culture is a necessary dimension for change and helps make needed space for apposite learning opportunities for adult learners. It is also an expression of needed respect for Inuit self-government by the federal government, thus practicing *tukisiqattautiniq* and the opportunity for positive intercultural dialogue.

Understanding People, Place, and Culture: A NunatuKavut Inuit Mental Wellness Initiative

Julie Bull & Jennifer Shea

Mental wellness is a key health priority for NunatuKavut Community Council (NCC). The NCC represents over 6,000 Inuit, residing in 23 communities primarily located on the South Coast and interior waterways of Labrador. This community-engaged project involves active participation from community members under the direction and leadership of the NCC to develop and strengthen wellness resources in the territory. Our approach is rooted in local expertise from diverse stakeholders including patients, families, health care providers, and community leaders. Community members will share their experiences and expertise through storytelling (a traditional form of knowledge translation); photovoice; and theatre (scripts and performances). Throughout our project we will identify available community assets, resources, and services related to wellness in Southern Inuit communities and build on these strengths to establish wellness programs and resources for NCC. Creating and completing this community-based project in partnership ensures outcomes will be culturally relevant and instill a sense of pride and ownership for the work going forward. Initiatives led by and for the community are critical to closing the gap and enhancing healing. Our presentation will focus on preliminary findings from sharing circle discussions with four pilot communities.

Understanding human – non human relationships

Terto Ngiviu & Cunera Buijs

In this presentation Terto Ngiviu will present some of her research-results among the Inugguit. There are human-like spirits and animal-like spirits in the landscape where you live or travel. Shamans (angakkoq) and hunters develop a special relationship with a class of spirits called Toornat (-nat: plural, naq- singular). There is also a Toornaarsuk (a kind of super-toornaq), which may be either the most desired one to have or the most frightening to encounter. The Inugguit, even nowadays, are afraid of being close to the places that are said to be of Toornaarsuk. What are these spirits and how is the communication between humans and non-humans? How can this relationship been understood? The majority of the great museums of the world have built large collections of magical-religious artefacts, related to healing and religious practice, which is often

a tense topic. Arctic peoples are concerned for transgressions of the sacred and for codes of secrecy. For outsiders it is difficult to get a grip on what should stay hidden and what would be permissible for public eyes. Can museums be of any use in these discussions? Cunera Buijs will present some of the material culture from the *livi* in East Greenland connected to human – non human relationships. A recently made shamans coat is explored, from fish-skin made by an Nanai artist of Southeast Siberia. It is a shelter, a house for the spirits. What do these spirits nowadays mean, how are relationships maintained and how can they be understood? Terto and Cunera are working together to learn more about these topics.

Understanding the Material: Comparing the Ways Tuniit Used Metal (AD 500-1300)

Patrick C. Jolicoeur

Around AD 500 Tuniit, known as the Late Dorset by some archaeologists, first began to use and exchange metal. This represents the earliest wide-spread evidence of metal use in the Eastern Arctic. Despite metal being found at many Tuniit sites, it is generally recovered in low quantities. This represents only a small fraction of what was used in the past. This paper will expand on both the extent and intensity of known Tuniit metal use by assessing the potential proxy indicators of metal use left behind on bone, ivory, and wood tools. This evidence contrasts with the earliest known examples of Arctic metal use found in Alaska as well as the sparse examples of metal use by earlier Tuniit groups in terms of both how it was used and the way it was exchanged. This talk will debate the different ways Tuniit used metal and even how the type of metal, be it iron or copper, may have been important. In particular, there are differences in the amount of metal that can be detected on harpoon heads and knife handles which may indicate that metal was being preferentially used for some activities and not for others. Moreover, there are stark differences in the quantities of copper versus iron that can be detected on these same tools. These results have important implications for how different Tuniit groups interacted with each other in the past, how they moved across their landscape, and how these people engaged with their material world.

Untangling the Lines: Inuit Literature and Translation Studies

Valerie Henitiuk

"[...T]he government employees of Aboriginal Affairs started to ask: can you arrange them in English? I said yes. I wanted to tell [the stories] all just in Inuktitut, but when the government employees asked if I could tell them in Inuktitut and arrange them in English I said yes." (Markoosie Patsauq 2017)

Inuit narratives have been known around the world for some 100 years, especially as told by explorers, anthropologists, or missionaries such as Knud Rasmussen, Franz Boas, or Maurice Métyer. Of course, the versions that circulated were translations, with their Inuktitut originals elided from the record, at least as far as non-Inuit were concerned. In Canada, contemporary Inuit stories—see notable work by such authors as Tanya Tagaq or Norma Dunning—tend to be written in English. The first long-form Inuit fiction to be published by an Inuk was, however, published in Inuktitut (specifically a dialect of *nunavimmiutitut*, with marked influences from North Baffin) some 50 years ago. *Uumajursiutik unaatuinnamut, Maakusiup unikkaatuangit* [hunter with harpoon, long stories by Markoosie] made its initial serial appearance in syllabics, before being self-translated by the author as *Harpoon of the Hunter*. Markoosie's novel has been loved

by readers young and old for half a century, made available to date in countries as far afield as Canada, Ukraine, and India, but oddly, there has been little attention to date paid to the original text. Forthcoming from MQUP is a volume that, for the first time, pays real attention to what Markoosie Patsauq actually wrote in his mother tongue. In their critical framing, editors Henitiuk and Marc-Antoine Mahieu apply both linguistic analysis and translation theory in a bid to understand the complex journey and significance of this ground-breaking text. This paper will argue that a translation studies approach is long overdue, not only in relation to Markoosie's work, but to other Inuktitut stories and song in general, to create space for a renewed relationship with Inuit literature overall.

Urban Inuit Realities

Stephen Puskas, Jason LeBlanc, Joshua Stribbell, Nikita Larter, Maxine Angoo, Lisa Watt, Annie Pisutkie, Tina Pisuktie, Jenna Joyce Broomfield, Amanda Kilabuk, Nicole Parsons, Jessie Kangok & Janet Evvik

Voices of Inuit are often lost in academic conferences, as Inuit have a long history of being the subject at such events. Further to this, urban Inuit are generally not thought of or included. For this reason, we would like to have an all-Inuit panel, that focuses on urban Inuit voices. There is an estimated 27% of Inuit living outside of Inuit Nunangat, with major cities in the south having populations comparable or larger than that of many communities in the north. This migration, that will accentuate over the years, is caused by numerous factors, such as better access to health care, better job opportunities, desire to pursue higher education, or escaping economic and social issues, such as overcrowding, lack of housing, violence and high cost of living. A certain proportion of the population is also composed of people born and raised outside of Inuit Nunangat, some of which have never been up North. The urban community experiences different realities, but shares similar issues: being invisible to southern and northern authorities because of political and structural factors, a situation that causes many challenges. We propose a half-day panel to discuss urban Inuit realities. Themes such as identity, cultural loss and revitalization, representation and community organization will be touched upon. Each participant will have the opportunity to give their perspective about the themes and answer questions.

Using discourse analysis to identify key elements of a consensus process grounded in Inuit traditional knowledge in Canada's Arctic

Priscilla Ferrazzi, Shirley Tagalik, Peter Christie, Joe Karetak, Kukik Baker & Louis Angalik

Aajiqatigiingniq is a principle of Inuit traditional knowledge (Inuit Qaujimajatuqangit) representing a cultural system for consensus decision-making considered crucial to harmony in Inuit communities in Canada's Arctic. This cultural system was pushed aside with the introduction of a Western system of governance. This study brought together a group of elders to discuss, for the first time since colonization, the concept, process and application of aajiqatigiingniq to address the modern day issue of Inuit in trouble with Western laws. The methods involve a facilitated space for the revitalization of Inuit traditional knowledge by Inuit, and discourse co-analysis by Inuit and non-Inuit researchers to identify key elements of the generations-old consensus method. This research offers a respectful, ethical and holistic approach to qualitative analysis of Inuit traditional knowledge.

Using the Concept of *Atiit* to Understand Religious Movements of the early Twentieth Century in Inuit Nunangat

Sharon Angnakak

The Belcher Islands Murders of 1941 in Canadian Inuit history had captured the attention of North Americans who, at the time, reported the event as a “misinterpretation” of Christian scripture, an argument that predicated on the harmful colonial mindset that viewed Inuit as lacking intellect. In our current era, the Belcher Islands Murders are revisited by anthropologists who attempt to understand the event not as a matter of intellect as was once the widespread view, but as an attempt by Inuit shamans to integrate shamanism with Christianity. This paper provides an Inuit-perspective analysis through the Inuit concept of *atiit*, or names. Through the *atiit* perspective, the Belcher Islands Murders are the result of a shamanic interpretation of Christianity and not an attempted integration. This perspective contributes to our knowledge of conversion and first contact between Indigenous people and missionaries and provides an alternative view of this historical event.

Variation de sens des morphèmes fonctionnels de l’inuktitut du Sud de Baffin : le cas du morphème -liq-

Nora Villeneuve

Dans l’article *Determining the semantics of postbases*, Cook et Johns (2009) proposent que le sens des morphèmes fonctionnels de l’inuktitut varie selon la position syntaxique de l’item dans l’énoncé et selon les traits sémantiques de la racine avec laquelle il est joint. À partir de données collectées en 2018 en inuktitut du Sud de Baffin, le morphème -liq-, morphème fonctionnel considéré comme un marqueur d’aspect inceptif dans la littérature, est analysé selon ce qui est proposé par Cook et Johns.

Vers une approche plus humaniste du développement du logement social au Nunavik

Olivia Christie Ikey Duncan & Sami Tannoury

Le logement au Nunavik est une entreprise collective. La grande majorité des Nunavimiuts habitent un logement social. Depuis 2001, la Société Makivik est responsable de la construction de tout le logement social au Nunavik. Il est par la suite géré par l’Office municipal d’habitation Kativik (OMHK). Ces deux organismes sont financés par les gouvernements fédéral et provincial. Bien que les décisions quant au logement soient prises par des organismes inuit, les politiques des bailleurs de fonds ne sont pas sans effets sur le développement du logement des communautés du Nunavik. Le Nunavik étant en pleine crise de pénurie de logements, de multiples recherches sont entreprises pour résoudre cette crise. L’un des axes de recherche est celui de la définition de la maison idéale pour le Nunavik. Ce logement standardisé, économique et adapté aux besoins des Nunavimiuts serait la réponse à la crise. Olivia et Sami, veulent montrer, à travers leurs expériences sur le terrain, pourquoi une approche plus humaniste devrait guider le développement du logement au Nunavik. Une telle approche verrait le logement pour ce qu’il est : le lieu de l’épanouissement familial et communautaire. Ainsi il n’existe pas une maison idéale, mais des maisons idéales (logement de famille, logement pour jeunes, logement pour aînés, du logement de transition, etc.). Finalement, ce développement doit se faire avec plus de consultations des communautés pour recentrer les objectifs du développement à venir

sur leurs besoins et adresser non seulement les types de constructions à concevoir, mais aussi revoir les modes d'accès au logement.

Voices of the Elders: Indigenous Knowledge in Literary and Visual Culture **Renée Hulan**

Featured as one of the “leading collaborative practices” by Canadian Art, Zacharias Kunuk and Ian Mauro’s 2010 film *Qapirangajuq: Inuit Knowledge and Climate Change* combines classic techniques of documentary film making and Inuit storytelling. Interviews with Elders from Igloolik, Iqaluit, Pangnirtung, and other communities are edited together with long shots of the land and water in the Arctic illustrating the stories being told. The ethnographic style of scenes filmed on the land is interspersed with indoor shots of Elders speaking to an interviewer just off camera. In these scenes, the Elders tell that it is no longer possible to predict the weather by looking at the sky, the first thing every Inuit child is taught to do when they get up each morning. As communities create new forms of knowledge, Inuit leaders and artists are working to bring their perspectives to a world still in the grip of climate change denial and skepticism. In keeping with the conference focus on promoting understanding and dialogue between people and generations, this presentation will discuss how alliances to combat the environmental and social consequences of climate change are being forged in literary and visual representations of Indigenous knowledge.

Waking the giants: Hybrid Inuit Youth of the Next Generation **Olivia Ikey**

Waking the giants is a call to the next generation of Inuit youth. A call to wake up and be the powerful, smart, innovative and adaptable people they truly are. In an ever changing and demanding world Inuit youth are constantly bombarded with different messages from traditional and western worlds. We need to learn how to navigate many worlds, appreciate our identities and practice skills needed for both the north and the south. We need to become hybrids. The next generation of Inuit youth need a true understanding of their histories and identities, all of them. There is no perfect definition of an Inuk. We do not come in a certain colour or look a certain way. Some Inuit are amazing hunters, and some cannot speak the language, who is more Inuk then who? No one! Both traditional and modern Inuit are true Inuit in their own right. The skills they have gained from both worlds are very much needed in the future to come. The next wave of Inuit youth need to take on traditional and western roles in the world. We need to adapt ourselves and bring everything we have from both worlds to the table. We need to work with what we have and who we have, and we need to be open minded and inclusive. The next generation of Inuit youth who have a strong fundamental understanding of their identities and the world around them will become the great giant they have truly been all along.

We are Here, sharing stories through archival material **Heather Campbell**

We Are Here, Sharing Stories is a three-year mass digitization initiative at Library and Archives Canada (LAC) that involves in-depth research into Indigenous archival content from all media held at LAC. An important element of the project entails the creation of culturally appropriate and socially inclusive metadata to facilitate online access to records pertaining to First Nations, the Métis Nation and Inuit peoples. LAC has hired three Indigenous people as archivists for

the We Are Here: Sharing Stories team. Heather Campbell is the Inuit Archivist on the team. Their role is to review material and collect metadata to be added either to the database or for use in thematic guides, blogs, and eBooks. As First Nations Archivist Anna Heffernan of Curve Lake states: "While researching the Indigenous content in LAC's collections, we have discovered that in many cases, what may seem like a gap in content is actually a gap in description. Past archival descriptions often failed to capture Indigenous content because they were written through a colonial lens that prioritized Euro-Canadian people, places, and perspectives." Through this project Campbell and her colleagues are making Indigenous content more visible and accessible by filling description gaps. The strategies they are helping to develop will assist with the decolonization of archival processes. Indigenous input into policies around archival description, as well as their roles as Indigenous archivists will help meet the needs of, and connect with the Indigenous peoples represented in the historical documentation at LAC. The unique and valuable context Campbell will add as an Inuk will foster greater understanding of Inuit in Canada.

Welcome and Opening of the thematic session Glorya Pellerin

Abstract to come | Résumé à venir.

When translation fails: Pinpointing "past tense" meanings with speakers of St. Lawrence Island Yupik Sylvia L.R. Schreiner

In this talk I describe my work with speakers of St. Lawrence Island Yupik to better document the meanings of two morphemes that are optionally used to mark past events. In linguistic work on SLI Yupik, the morphemes -ma and -kaa have both been labeled "past tense", and translated with the simple past or the perfect in English (de Reuse 1994, Vakhtin 1989, Jacobson 2001). De Reuse (1994:168) describes -kaa as being used to report "shared historical knowledge", and -ma as used when the speaker "takes some responsibility for the past event reported". However, these descriptions do not ring particularly true for speakers. I report on extensive semantic fieldwork that has shed light on the differences between the two morphemes. While -ma is used to describe past events which are "closer" to the speaker in time, path of knowledge, etc., -ka is reserved for past events that are "further away" in these terms. So, for instance, neghumaaq 'he/she ate, has eaten' might be used when the speaker has recently watched the person eat, or was told directly that the person ate, or has just been reminded that the person ate. Neghegkaaguq 'he/she ate, has eaten' could be used when the speaker saw the person eat hours previously, or heard third hand that they ate, etc. This distinction (call it "cognitive salience") in reporting past events is important for understanding SLI Yupik, but also for adding to collective knowledge of the kinds of distinctions languages make in marking temporal contrasts.

White As Snow: An Ethnographic Account of White Privilege and Indigeneity Patricia Johnson-Castle

This presentation will explore concepts of race and Inuit identity. More and more Inuit are beginning to present in physically diverse ways, different than our ancestors (and different than the expectations of settler-society). All concepts of race are socially constructed but many have difficulty separating race from culture. Drawing on authors like Adrienne Keene, Charles W Mills,

and Stuart Hall, Patricia Johnson-Castle employs auto-ethnography to grapple with her experiences of the gap between how she identifies and is identified, the gap between her inner-Inuk and white-presenting exterior. She thinks through how that interaction is mediated by settler-colonial expectations of what it means to be Inuk; but also the reality that she will never experience the racial discrimination, and structural violence that comes with it, that her racialized cousins and kin do. She will use a couple specific moments and experiences to highlight these tensions, such as living in South Africa (where she was identified as white and her bi-raciality/culturality was erased), and being misidentified by an elder from a different region.

Who is habilitated to speak on Inuit issues? Evidence from Canadian parliamentary commissions under the Harper and Trudeau governments

Jean-François Savard

The House of Commons and Senate in Canada have parliamentary commissions in order to study bills presented for their consideration. Both institutions also have the power to draw on external actors to provide them with knowledge and expertise about the issues under study. These external actors can be experts, civil society leaders or business leaders and are invited by senators or members of Parliament (MPs) sitting on these committees. The identity of these experts is interesting to inquire who is habilitated to speak on Inuit issues. The worldviews and perceptions of MPs and Senators alike have the potential to be influenced by ideas and messages delivered by these experts, in turn influencing public policy. This communication has for objective to study the identity of and ideas expressed by external actors appearing in front of parliamentary committees. The Harper majority government (41st parliament, June 2011-August 2015) will be compared to the Trudeau majority government (42nd Parliament, December 2015-September 2019) to evaluate we can denote a significant change in the actors called to speak about Inuit issues on parliamentary committees.

Winter Archaeology for Winter House Sites: A comparison of summer and winter archaeological site revisits

Deirdre Elliott, Reuben Flowers & Nicholas Flowers

Archaeologically, winter house sites are the richest sources of material information into the Labrador Inuit past, but they can only be excavated in the summer. This results in a very basic knowledge gap between the archaeologist (who never experiences the landscape as it would have been during the original occupation) and the archaeological record they are studying. Engaging with the landscape during the appropriate season, and learning about it from local knowledge holders who can speak to particular challenges and advantages of the locations, provides invaluable insight concerning how people might have interacted with local environments. This paper presents a comparison of methods used and knowledge gained while visiting winter house sites in both summer and winter, with a discussion of how these different set of knowledge influence archaeological interpretations of the past. In short: what is the value of doing archaeology in the snow?

Writing Inuit Cinema

Stephen Agluvak Puskas

Today, there is little doubt about the status of Inuit Cinema as a cultural force in Canada's media landscape. If the 2001 release of *Anatarjuat* represented the advent of this art form, today, we

are witnessing its blossoming. There has been a proliferation of filmmakers across Inuit nunangat, of film-funding opportunities, and a network of southern distribution. However, for all that Inuit Cinema has become in recent years, writing about that Cinema has had a difficult time keeping apace. In the academy, writing about Inuit Cinema is often the domain of ethnographically minded researchers. In the popular press, writing is the domain of critics removed from Inuit culture and communities, and through the lens of southern models of reception. And while both groups help to promote what has become a widely celebrated form of cultural expression, neither has successfully found a place for Inuit to express our own judgments on our Cinema. This discussion will highlight Inuit perspectives on Inuit Cinema, for Inuit filmmakers and Inuit film funders to consider ways in which we can create more and stronger writing about this art form together.

- What role does history serve in writing on Inuit Cinema?
- What must southern critics be aware of when writing about Inuit Cinema?
- What is the role of ethnographic writing about Inuit Cinema today?
- What do Inuit filmmakers feel is missing from writing about their film?
- How do we provide more opportunities for Inuit to write about their cinema?

Young people as storytellers - societies in their eyes Decolonizing Knowledge, Decolonizing Visuality. Young people's take - auto ethnography - on their own times and societies presented by photographs and texts from Uummanaq, Illorsuit, Sisimiut an Nuuk
Jette Rygaard

They came, They saw, They named, They claimed (Linda Tuhiwai Smith; 1999:80). Many travelers, visitors, researchers and artists did just that in Greenland in the 1930s, - among them the American artist Rockwell Kent (1882-1971). He lived and travelled widely from 1929 till 1935 in Illorsuit, Uummanaq, Sisimiut and Nuuk. For two full years he lived and worked in Illorsuit and left with two books exclusively about his time there, hundreds of photographs, drawings, engravings and painting. His reports, opinions and memories about people and this little society and the ones he visited (Uummanaq, Sisimiut and Nuuk) have since then - until now - been almost unchallenged (Rygaard & Vanek, 2017).

Based on the project *Rockwell Kent and Early 1930's Greenland: A Comparative View of Environmental, Social Cultural Change in Contemporary Greenland* more than twenty workshops with more than eighty young people from 12 to 19 years of age were held in these societies, producing ten thousand photographs and texts about these young people's opinions of their own lives and times.

This paper will thematic analyze their photographs and text - the visual as sociological and ethnographic knowledge: Which things (buildings, school and leisure facilities) in their societies are they proud of? Which stories do their photographs tell us about family and friends? Which dreams and phantasies do their messages reveal? And how are their eyes on their societies as young insiders now opposite to an elderly American man - an outsider - more than eighty years before. The young people were eager photographers as their many pictures reveals and less eager writers, but based on their many pictures we see their familiar practices and places and their routes helps us to ethnographic knowing anno 2018.

Peesee Stephens

Western and Inuit epistemology have clashed at times in the Arctic. I have lived through the relocation of the 60s into permanent settlements and have witnessed the cultural clash of Inuit and the non-Inuit who came to 'manage' the new settlements. I have pondered many times of how different our lives would be if Inuit had been collaborators in the decisions of the relocations. Would the education and health systems, church and other institutions be different? In this paper, I will discuss how the traditional Inuit epistemology can make a difference in decolonization and in reconciliation between Inuit and non-Inuit and the institutions.

Speaker Bios | Biographies des conférenciers

Sheena Adams

Sheena Adams is employed as a Program Coordinator for Arctic Energy Alliance – a non-profit dedicated to energy conservation, efficiency and the adoption of renewable energy in the NWT. Sheena has a Masters in Environmental Education and Communication and has studied 21st century leadership in Iceland. Ms. Adams resides in the Western Canadian Arctic in Inuvik, NT and enjoys working, travelling and exploring throughout the Inuvialuit Settlement Region.

Ellen A. Ahlness

Ellen is a fellow with the Washington Institute for the Study of Inequality and Race, the Center for Environmental Politics, and a part-time resident of Sarband, Tajikistan. Her work has appeared in *Current Developments in Arctic Law* and *Managing Multicultural Scandinavia*.

Inukshuk Aksalnik

Inukshuk Aksalnik is the Qikiqtani Truth Commission (QTC) implementation coordinator with QIA. In this position, Inukshuk leads the Saimaqatigiingniq Working Group, a collaborative multi-stakeholder group focused on the implementation of the QTC recommendations. She also leads cultural orientation workshops, based on the work of QTC.

Christopher Alcantara

Christopher Alcantara is also a collaborator with the “Tradition and Transition” project. Much of his research examines the roots of intergovernmental cooperation between Indigenous communities and the various levels of government in Canada. He also writes about institutional design and change using a variety of theoretical, conceptual, and methodological approaches. He has written three books and numerous journal articles, some of which have been shortlisted or won national and international recognition, such as the John McMenemy Prize in 2016, the 2014 ICCS Pierre Savard Award, and the J.E. Hodgetts Award for best article in the journal, *Canadian Public Administration*.

Shanley Allen

Shanley Allen is Professor of Psycholinguistics and Language Development at the University of Kaiserslautern in Germany. She received her PhD in Linguistics from McGill University, and

has published extensively on the language development of monolingual and bilingual Inuktitut-speaking children, among other topics. She is Co-Editor of the book series *Trends in Language Acquisition Research*, Vice President of the *International Association for the Study of Child Language*, and on the Editorial Board of the *Journal of Child Language*.

Jayko Aooloo

Jayko Aooloo served on numerous wildlife-related boards in the area and in Nunavut. Jayko enjoys working with biologists and on different research projects, especially those about species of importance to Inuit (e.g., polar bears, caribou). "Such opportunities embrace my knowledge and allows us (Inuit) to share comparable knowledge in a context in which it's benefiting both parties. It has encouraged me to take part more inclusively, understanding that our knowledge is valuable". Jayko does not hunt as actively as in previous years, however he still enjoys spending time outdoors and values time spent with family hunting seals, seal pups and narwhal, floe edge hunting and camping, and picking eggs.

Raigelee Alorut

Raigelee Alorut is an Inuk originally from Niaqunngut, Nunavut. She earned her Masters' of Education at the Ontario Institute for Studies in Education at the University of Toronto. As well, she received her Honours Bachelor of Arts at the University of Toronto. She encourages students and adult learners in pursuing post-secondary studies.

Raigelee is now working as an Education Officer with Tungasuvvingat Inuit in Ottawa. Her role in the education department is to support Inuit students in Ontario. She would like to see more Inuktitut language and cultural activities presented at each school in Ontario. Her language and culture are important in her life.

Polina Anang

Dr. Anang is a certified Child and Adolescent Psychiatrist, with main areas of interest in Psychotherapy and Psychosomatic Medicine. Dr. Anang obtained her medical degree and defended her PhD thesis at Johannes-Gutenberg University in Mainz, Germany. In collaboration with Residential School survivors and Urban Indigenous Youth she created a new psychiatry postgraduate curriculum: "Indigenous Perspectives on Mental Health". Dr. Anang has been working in Naujaat, Nunavut as a fly-in psychiatrist on a regular basis since 2012. She is Principal Investigator in "Building on Strengths in Naujaat - a Youth Initiative", a Community Based Participatory Research.

Tim Anaviapik-Soucie

From the community of Pond Inlet, graduated from the Environmental Technology Program in Pond Inlet in 2012. In 2014, Tim initiated a collaborative community based research program to address local concerns about the water quality of drinking water sources in Pond Inlet and about potential links between local water quality and stomach illness. In 2014, the Council of the Federation awarded Pond Inlet with an Excellence in Water Stewardship Award. Tim also established a local advisory group to help review and communicate research findings in culturally sensitive ways. Tim's leadership and scientific work caught the attention of Nunatsiaq News, CBC North, CBC Radio-Canada, TVA Québec.

Louise Andersen

I am a PhD-student in the area of *Arctic studies - pedagogy and educational science* at the University of Greenland. Before starting my PhD programme in september 2018, I worked at the Institute of Learning - University of Greenland, where I taught in the field of pedagogics. I hold a masters degree in education from the University of Copenhagen, Denmark. I currently live in Nuuk, Greenland.

Peggy Andersen

Peggy Andersen lives in Nain, Nunatsiavut. She is the former Executive Director of Torngat Arts and Crafts, and is well-known for her skills in sewing sealskin.

Sharon Angnakak

Sharon Angnakak is first year doctoral student at the University of Ottawa in the Religious Studies department. Her thesis looks at the ways that gender and religion have been used to construct narratives of culture loss. She is from Iqaluit, Nunavut.

Maxine Angoo

Maxine Angoo is originally from Whale Cove, Nunavut. She grew up hunting and practicing Inuit games. She has been living in Winnipeg Manitoba for the past 10 years. As a community advocate, knowledge barrier and teacher she works to create change in the community as a professional and community member. She currently sits on the board of directors for the Manitoba Inuit Association and the Kivalliq Inuit Centre. She has a background in Carpentry and teaching and is currently working for the University of Manitoba on a health research project called "Qannuingitisiarutiksait".

Marie Anguti

Marie Anguti is an Elder from the Inuit community of Kugaaruk, Nunavut. She would like to talk about hardship experienced while living on the land. Marie will explain her knowledge around making clothing from animal skins. She will also discuss eating habits and relationships. She has been a member of the Elders Research Advisory Committee for this project since 2013.

Minnie Annahatak

Minnie Annahatak was raised in a small community called Kangirsuk located in the Canadian Arctic. She graduated from a three years career course in Business Administration at John Abbott College in 2014. Minnie is also a local leader in her hometown as a member of her municipal council, housing committee, land-use committee, and board of director for the daycare. It may not always be easy to make decisions that will impact her community, but she does it for the betterment of her people. Minnie is passionate about her career in supporting students and teachers in their entrepreneurial projects. She is the managing director for Inspire Nunavik an organization that is piloting a new and innovative three year high school course with Kativik Ilisarniliriniq. Minnie used to work for Kativik Regional Government as a Regional Financial and Administrative Adviser for the 14 Northern Villages (Municipalities) before going into the

education sector. Off work, Minnie enjoys spending with her girls baking and playing outside. She also loves camping, fishing, sewing, reading and watching Netflix Originals.

Billy Archie

Billy Archie is an active Inuvialuit harvester and has been engaged in the co-management system since the signing of the Inuvialuit Final Agreement. He is a Director on the Aklavik HTC and the Aklavik Alternate on the Inuvialuit Game Council.

Jaypeetee Arnakak

Jaypeetee Arnakak is from Baffin Island and is teaching at Nunavut Arctic College.

Martha Arnarauyak

Martha Arnarauyak is in her 2nd year of the four-year NTEP (Nunavut Teacher Education Program) at Nunavut Arctic college in partnership with the University of Regina. She is fluent in reading, writing, and speaking Inuktitut. Martha is from Rankin Inlet, NU and her parents are originally from Arviat, NU which is where her fluency comes from.

Javier L. Arnaut

Javier L. Arnaut is an economist specialized in quantitative economic history. He holds a PhD degree from the University of Groningen, The Netherlands (2017) and a master's degree in economics (from Universidad Autónoma Metropolitana, México). He currently works at the University of Greenland / Ilisimatusarfik as an assistant professor in the Department of Economics and Business where he does research on economic history and long-run development of the Arctic and emerging regions and teaches courses in economics at the undergraduate and graduate level.

Lucassie Arragutainaq

Lucassie Arragutainaq is the manager of the Sanikiluaq Hunters and Trappers Association, as well as a board member and co-founder of the Arctic Eider Society (AES), an Inuit-driven charity based in Sanikiluaq, Nunavut. He has led many ground-breaking efforts mobilizing Indigenous knowledge, including Voices from the Bay, an effort involving over 28 Indigenous communities from the Hudson Bay region, recognized by We the Peoples: 50 Communities at the 50th anniversary of the United Nations. He plays a leading role in research and stewardship activities of AES and was recently winner of the Inuit Recognition Award at the 2017 international Arctic Change conference.

Andrew Arreak

Andrew Arreak is a graduate from the Environmental Technology Program, Nunavut Arctic College (2012). A founding member of Ikaarvik youth and the first SmartICE operator in Mittimatalik (2016).

Arviat Project Management Committee

David M. Atkinson

David Atkinson is an Associate Professor in the Department of Geography and Environmental Studies at Ryerson University. His research has focused on advancing our understanding of biophysical variables and ecosystem processes within Arctic vegetation communities at multiple spatial and temporal scales through the integration of field-based measures and spatial analytical tools. Dave has recently formed research partnerships with Inuit researchers in Pond Inlet, and Baker Lake, Nunavut with the goal of conducting scientifically rigorous research to address Inuit community concerns regarding water and climate change, in a way that builds local skills and knowledge to the benefit of the community. Dave worked with Gita to refine mapping practices and representations in this paper.

Pia Bailleul

Doctorante contractuelle en anthropologie depuis septembre 2017 au sein du Laboratoire d'Ethnologie et Sociologie Comparative (LESC), Pia Bailleul a effectué une année de terrain ethnographique au Groenland pour enquêter sur le débat public et politique autour de la mine d'uranium de Kvanefjeld, située dans la commune sud-groenlandaise de Kujalleq. Ses thématiques se situent dans le champ de l'anthropologie économique et environnementale avec un intérêt spécifique pour l'histoire comme outil de compréhension du présent, par le biais de l'approche ethnographique.

Kukik Baker

Kukik Baker is manager of the Aqquimavvik Society in Arviat, Nunavut, Canada.

Annie Baron

Annie Baron, from Kangiqsualujjuaq, lives in Québec City. She is a translator for the Nunavik Regional Board of Health and Social Services and sits on a number of Boards for Inuit organizations.

Marie-Pierre Beauvais

Marie-Pierre Beauvais holds a geography bachelor from the Université du Québec à Montréal (UQAM) and a master's degree in biology from the Université de Montréal (UdeM). She is currently working on the links between the right to food and the right to the city in disadvantaged neighborhoods.

Mona Belleau

Mona Belleau is an Inuk originally from Iqaluit, Nunavut. She holds a Multidisciplinary Bachelor's in Indigenous Studies, Tourism Development Administration and Communications. She worked as Coordinator for the Tetavian Community-University Research Alliance (CURA) at Université Laval and also as Communications and Mobilization Coordinator for the Habiter le Nord Québécois Research Partnership who had Inuit and Innu from the province of Quebec as partners. She also worked as an Interviewer for the First Nations Regional Health Survey (RHS) and

as Governance Coordinator for the Thunderbird Partnership Foundation. In addition to her many experiences working with the Inuit and First Nations, she is also Chairperson of the Qaujigiartiit Health Research Centre, based in Iqaluit. She has also worked internationally with the Maori in New Zealand and the Cook Islands. Mona is convinced that it is possible to do Research that is respectful of Indigenous knowledge, know-how and cultures and wishes to contribute to this through her work. She holds the Project Manager: Inuit Health Survey position for the Nunavik Regional Board of Health and Social Services (NRBSS).

Ariane Benoit

J'aborde des thèmes relevant de la connaissance de soi, de la condition humaine et des êtres vivants à travers le chant vocal, la danse et les paroles contées. Cette activité artistique s'inspire de différents univers : le flamenco (trois ans de pratique), le yoga (5 ans de pratique), le tai chi, le chant de gorge inuit. Ces performances sont présentées lors d'événements culturels. La création du spectacle « Sim-Kusu Contes de l'océan » s'est déroulée de 2016 à 2018 (écriture des textes, chorégraphie, chant vocal, mise en scène). Ce spectacle s'inspire de la symbolique de l'eau et de la baleine.

Anna Berge

Anna Berge is a Professor of Linguistics at the Alaska Native Language Center, and the Director of the Alaska Native Language Archive. She has 30 years of experience working with Eskaleut languages, first with Inuktitut and Greenlandic, and for the past 20 years with Unangam Tunuu (Aleut). Her work is based on the results of fieldwork and includes both descriptive studies and language learning materials. In the past decade, her focus has become increasingly interdisciplinary, exploring the prehistory of Unangam Tunuu and the possibility of prehistoric language contact and shift with reference to results from archaeology, genetics, paleo-environmental studies, and ethnohistory.

Paul Berger

Paul Berger is an Associate Professor and Chair of Graduate Studies and Research in Education at Lakehead University. His research interests include Inuit control of Inuit schooling and climate change education. Paul's recent teaching has focused on teaching and communicating about climate change. He worked recently with Inuit Tapiriit Kanatami on a national Inuit teacher education and retention strategy.

Peter Berliner

Professor of Community Psychology and Social Work at Ilisimatusarfik / The University of Greenland in Nuuk. He was born in Tasiilaq in the East Greenland. His present research is on social resilience in Greenland. He is a clinical and organisational psychologist. The chair of the Centre for Research on Children, Young People, and Families- at the University of Greenland. Founder and co-manager of the Siunissaq programme for supporting social resilience in young people in Greenland.

Jyoti Bhargava

Jyoti Bhargava works with the Crown-Indigenous Relations and Northern Affairs Canada and leads Arctic Council projects related to health, mental health and renewable energy. She has ten years of experience of working in the Public Service in various positions, including at Environment and Climate Change Canada and previously with National Round Table on Environment and Economy. Jyoti has a Master's degree in International Relations from the Norman Paterson School for International Affairs (Carleton University) and an MPhil in Social Anthropology from the University of Delhi.

Purna Chandra Bhusal

I was born on 31 October, 1984 in Nepal. I have completed my M.A in English from my home country. I have collected 5-year experience of teaching for master's level in a college and 3-year experience as a head teacher in a school in my home country Nepal. Currently, I am a master's degree student in the programme International Northern Development working with my thesis entitled Indigenous Transnational Identity in the Saami and Innuits. I am a fresh researcher who wants to work on indigenous identity in the Arctic.

Sylvie Blangy

Sylvie Blangy is a researcher at the French National Research Center (CNRS, CEFE) in Montpellier, France. She is coordinating the Human-Environment Observing network (OHMI Nunavik) in Northern Québec. She is currently working in the Arctic and sub-Arctic regions in collaboration with the Cree, Inuit and Saami communities, developing community designed and led participatory-action research projects, tools and techniques adapted to aboriginal contexts, addressing their concerns and priorities such as the social and cultural impacts of Industrial development, or the role of tourism in sustaining their culture, language and lifestyles. Sylvie is exploring new research methodologies linking local expertise and scientific knowledge.

Tim Borlase

Tim Borlase has been actively involved in promoting and sustaining the arts and culture of Labrador for more than 40 years, and has also served as Director at the Performing Arts School at the Capitol Theatre in Moncton, NB. He was the creator of the Labrador Creative Arts Festival and continues to play a key role in the festival's operation.

Laury-Ann Bouchard

Je suis étudiante en psychoéducation dans le parcours Honors. Je travaille depuis environ 9 mois dans la laboratoire de Sarah Fraser. J'ai eu la chance de travailler sur l'analyse des verbatims concernant le département de la protection de la jeunesse. Je compte continuer à la maîtrise en psychoéducation avec modalité mémoire. Mon intérêt premier touche les communautés autochtones à travers le Canada.

Myriam Blais

Myriam Blais, architecte (MOAQ) et Ph.D en théories de l'architecture (University of Pennsylvania 1994), est professeure titulaire à l'École d'architecture de l'Université Laval, à Québec;

elle en a aussi été la directrice (2009-2013). Avec le Groupe Habitats + Cultures et plusieurs co-chercheurs et partenaires, dont des communautés autochtones, elle participe au projet de recherche *Habiter le nord québécois : Mobiliser, comprendre, imaginer* (Conseil de Recherche en Sciences Humaines 2015- 2020) qui porte sur l'aménagement culturellement approprié et durable de l'habitat des Innus et des Inuit du Québec.

Theresa Breiner

Theresa Breiner is a Software Engineer on Google's Speech team working on language support and quality, often for languages spoken in regions that have not previously had much access to technology. She specifically works on research and infrastructure scaling efforts to internationalize the language models that support systems for mobile input and speech recognition, and are used in cool Google products like Gboard and the Assistant. Theresa earned her Bachelor of Arts in Linguistics and a Master's of Computer and Information Technology (MCIT), both at the University of Pennsylvania in her hometown of Philadelphia.

Kaitlin Breton-Honeyman

Kaitlin Breton-Honeyman has been working with the Nunavik Marine Region Wildlife Board in Inukjuak since 2013 and has been the Director of Wildlife Management since 2015. She worked with Nunavik communities during her graduate studies, where much of her research involved learning from the knowledge and experience that Inuit Elders and hunters have of beluga whales. She continues to have particular interest in beluga management and improving the inclusion of Inuit knowledge in wildlife management decisions.

Cunera Buijs

Cunera Buijs is a cultural anthropologist and curator for the Arctic department of the National Museum of World Cultures, Leiden, the Netherlands. Based on extensive research in East Greenland, she published her dissertation *Furs and Fabrics, Transformations, Clothing and Identity in East Greenland* in 2004. Her research topics are material of Greenland, South East Siberia and of the Sámi of Scandinavia. For many years she has carried out research (on sealskin boycott, climate change, shamanism and photographs and representation) and cooperation projects with the National Museum of Greenland in Nuuk, resulting in several exhibitions and publications. Cunera is currently curating the planned exhibition *Healing Powers* about healing and shamanism in worldwide perspective.

Julie Bull

Julie Bull is an award-winning Inuk researcher and educator from NunatuKavut, Labrador. She is currently based in Toronto where she works as a Research Methods Specialist at the Centre for Addiction and Mental Health (CAMH). Julie works with communities, researchers, Research Ethics Boards (REBs), educators, and policy makers to implement emerging and promising practices in ethics and engagement with Indigenous Peoples. In 2018, Julie was the recipient of the Ontario Ministry of Education *Emerging Scholar Change Maker Award* for her work on research/review with Indigenous Peoples in Canada.

Regan Burden

Regan Burden is a NunatuKavut youth from Port Hope Simpson who is currently attending Memorial University of Newfoundland. Regan is pursuing a degree in Political Science and Communication Studies and a certificate in Aboriginal and Indigenous Studies. After completing her bachelor's degree, Regan plans to pursue a career in journalism with a focus on indigenous and northern stories.

Tocassie Burke

Originally from Arctic Bay, Tocassie lives currently in Iqaluit, Nunavut, where she works for the Government of Nunavut. She started her career as an elementary School teacher at Joamie School where she was devoted to share Inuit culture with her students. This devotion has thriven her to promote the use of Inuit Language. Today, she is Manager of Language Promotion and Revitalization for the Government of Nunavut. This position at the Department of Culture and Heritage permitted her to pursue her devotion for Inuit culture and Language.

Kelly Bushnell

Kelly Bushnell is a writer and educator based in Seattle, Washington. She holds a PhD in Literature from the University of London (Royal Holloway College). Her research and writing focuses on the relationships between environment, society, and the individual; more specifically, she has published on historical narrative ecologies of the British Empire and their implications for interdisciplinary environmental action today.

Michelle Caesar

Michelle Caesar is the Learning Support Teacher for Robert E Wilson PS in Ottawa where she has been a member of the Inuit collaborative inquiry for the past 5 years. Prior to that, she taught kindergarten at Robert E Wilson for 11 years. She has also coached numerous teams and extra-curricular activities at the school and works closely with the families in supporting their children. Michelle was born and raised on Manitoulin Island in Northern Ontario and has also taught abroad in London, England for several years.

Heather Campbell

Heather Campbell is an Inuk, originally from Rigolet, Nunatsiavut, now living in Ottawa, ON, Canada. Campbell is an Archivist for the *Where are Here Sharing Stories* project of the *Indigenous Documentary Heritage Initiative*, a three year initiative to digitize Indigenous content in the Library and Archives Canada collections. Campbell was Language and Culture Project Coordinator for Inuit Tapiriit Kanatami from 2005-2011. She is a former Curatorial Assistant with the Indigenous department of the National Gallery of Canada and the Department of Indigenous Affairs. Campbell is also a graphic artist currently working on her first documentary film with the National Film Board of Canada.

Ivan Carlson

Ivan Carlson is a Masters student at Memorial University of Newfoundland. He is currently doing research on landscape change and formation in Northern Labrador, focusing specifically

on how past activities are recorded in the paleoecological record. Central to these interests is using archaeoentomology to reconstruct past environmental conditions to understand and date site activity. Further, given current research examining human-environment relationships in Arctic and sub-Arctic contexts, Ivan is interested in exploring notions around what constitutes a site given the far-reaching nature of human impacts on ecological processes.

Natalie Carter

Natalie Carter is a Postdoctoral Fellow in the Department of Geography, Environment, and Geomatics at University of Ottawa, and the Community Research Lead of the Arctic Corridors and Northern Voices project.

Alexander Castleton

Alexander Castleton is a PhD candidate in Sociology at Carleton University.

Laine Chanteloup

Laine Chanteloup est Maître de conférence en géographie à l'Université de Limoges et membre du laboratoire CNRS Géolab UMR 6042. Ses travaux scientifiques portent sur les sports de nature incluant la chasse, la gestion des espaces naturels, les interrelations humains - animaux et les territorialités autochtones (Inuit et Cris). Elle travaille depuis son doctorat effectué en cotutelle entre l'Université de Savoie (France) et l'Université de Montréal (Canada) sur le territoire arctique canadien (Nunavut et Nunavik). Elle est membre du GDR Arctique.

Vanessa Chaperlin

Vanessa Chaperlin is from rural Ontario, Canada with a professional and academic background in curriculum development and global education. She has taught middle and high school students in six different countries working specifically and most passionately on shifting curriculum to meet the needs of the students she services as an educator. As the Assistant Director of Second Language at Kativik Ilisarniliriniq (KI), Vanessa lives in Kuujuaq, Quebec, with the mandate to support the strengthening and Inuitization of K-12 school curriculum across the 14 communities of Nunavik. She leads the development of an Inuit-centred Education (IcE) at KI, which aims to strengthen language and culture through educational approaches driven by Inuit values and vision. The work entails building an educational framework that will link the knowledge, skills, and values that are critical to the process of Inuguiniq (becoming a full-able person). A mother of two, Vanessa and enjoys spending time outside, playing guitar, reading books, and playing games the local improv troupe.

Jacqueline Chapman

Jacqueline Chapman is a PhD candidate in the Fish Ecology and Conservation Physiology Laboratory at Carleton University. Her research focuses on the health and survival of fish released from fisheries, as well as fishery development in indigenous communities.

Yasmine Charara

Yasmine Charara is the Research & New Paths Manager at Kativik Ilisarniliriniq. She connects researchers, communities, and school board members to ensure research in Nunavik communities is meaningful and impactful, and relevant to community goals.

Daniel Chartier

Daniel Chartier is full professor at the Université du Québec à Montréal, Research Chair on Images of the North, Winter and the Arctic and director of the International Laboratory for Comparative Multidisciplinary Study of Representations of the North. He is a specialist of cultural images of the North, the Arctic and Winter, of Québec, Inuit and Nordic cultures, and of cultural pluralism and reception theory.

Nathan Cohen-Fournier

Nathan Cohen-Fournier is the socio-economic development officer at Makivik Corporation, the landclaim organization for Inuit of Nunavik. As such, he is the active lead on files including entrepreneurship development, the Pirursiivik Greenhouse and Social Art Project, biofood initiatives, Nunavik Furs tannery, the organization of the Ivakkak Dog Sled Race, and other socio-economic files. Nathan is based in the Makivik Head Office in Kuujuaq, QC.

Robert Comeau

Robert Comeau is an Inuk law student studying in his hometown of Iqaluit as a student of the Nunavut Law Program. He graduated from Carleton University in 2017 obtaining a BA in History and Political Science. Robert is a founding board member and the current Vice-President of the Qajakkut Society based in Iqaluit. In this work, Robert supports the delivery of qajaq building programs as well as things like Paddle Canada certifications. Over the past three years, Robert has facilitated half a dozen building programs building a specific knowledge set while also getting certified by Paddle Canada.

Sarah Cox

Sarah Cox has been in the Public Service for 20 years, the last eight of which have been at the executive level. She has spent the bulk of her career at Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC), where she has managed complex projects. Her areas of work have included Education, Inuit Relations, Federal/Provincial/Territorial & Intergovernmental Affairs, the Northern Strategy and International Affairs, to name a few. She is currently the Director of Circumpolar Affairs at CIRNAC and the Canadian Head of Delegation for the Sustainable Development Working Group (SDWG) in the Arctic Council.

Véronique Coxam

Thora Martina Herrmann is Associate Professor at the Université de Montréal, Canada with expertise in action-research projects on the impacts of socio-environmental changes on Indigenous Peoples in subpolar and polar regions as well as on community-based environmental monitoring and place-based Indigenous knowledge and identity using visual art-based methodologies,

such as filmmaking, photovoice, and interactive mapping. She works in First Nation, Inuit, Mapuche and Sámi contexts. She is co-leader of the *Niqiliriniq* project (funded by the Labex DRI-IHM/OHMI Nunavik).

Allison Crawford

Allison Crawford is a psychiatrist and Associate Professor in the Department of Psychiatry, University of Toronto, where she is Associate Chief, Outreach and Telemental Health at the Centre for Addiction and Mental Health. Allison has worked as a psychiatrist in Nunavut for over 10 years, and coordinates psychiatric services for the Government of Nunavut. Her clinical and research activities focus on community-based mental wellness, and interventions for psychological trauma.

Evan Crew

Evan Crew is an Analytical Linguist on the Speech team at Google, where she works predominantly on language model quality for production ASR systems, and developing new keyboard layouts for Gboard for Android. She specializes in developing for scripts like Arabic, Devanagari, and adding new scripts such as N'ko. Evan graduated from San Diego State University in 2015 with a Bachelor of Arts degree in Linguistics, a focus in Computational Linguistics, and a minor in Chinese Language.

Alain Cuerrier

Alain Cuerrier is an ethnobotanist working at the Montreal Botanical Garden, Plant Biology Research Institute and adjunct professor at the Université de Montréal. He has been collaborating with Inuit, Cree, Naskapi, Innu Nations for over 18 years on different projects targeting plant use, climate change and land use.

Merissa Daborn

Merissa Daborn is a PhD candidate in the Faculty of Native Studies at the University of Alberta. Merissa is currently researching urban Indigenous food security in Winnipeg, Manitoba. She looks at the operationalization of healthism in food insecurity discourses and policy and the subsequent negation of social relations in food security programming for Indigenous peoples in the city. Find her on Twitter at @merissadaborn or visit www.merissadaborn.com to see more of her work.

Ranjan Datta

Dr. Ranjan Datta is a Banting Postdoctoral Fellow in the Johnson Shoyama Graduate School of Public Policy at University of Regina, Canada. Ranjan's research interests include advocating for Indigenous environmental sustainability, food Security in Arctic, Indigenous energy management, decolonization, Indigenous reconciliation, community-based research, and cross-cultural community empowerment. As an Indigenous scholar, he has developed a strong understanding of relational research frameworks from his 15 years working experience with various Indigenous and cross-cultural communities in Canada, USA, Norway, India, and Bangladesh. He has a total of 26 peer-reviewed publications on Indigenous land-water and sustainabilities issues, and

his recent book, *Indigenous Perspectives on Land-Water Management and Sustainability*, published with Routledge. Currently he is also editing two books titled *Responsibilities for land and reconciliation* is under contract with University of Toronto Press and *Reconciliation in Practice: A Cross-cultural Perspectives* is in press with Fernwood Publishing.

Michelle Davies

Michelle Davies has lived in Nain, Nunatsiavut for 5 years and works as the Archaeology Assistant for the Nunatsiavut Government. The Hebron Family Archaeology Project is part of her research as a PhD Candidate at Memorial University.

Jackie Dawson

Dr. Jackie Dawson is the Canada Research Chair in Environment, Society, and Policy and is an Associate Professor in the Department of Geography, Environment, and Geomatics at the University of Ottawa. She is an Applied Scientist working on the human and policy dimensions of environmental change in ocean and coastal regions and is considered an expert in Arctic shipping, Arctic tourism, and Arctic oceans governance. She has served on two Canadian Council of Academies' Expert Panels, is an elected member of the College of the Royal Society of Canada and is a Fellow of the Royal Canadian Geographic Society. She led the drafting of the 2018 G7 science statement focused on Arctic oceans and resilient communities and is currently the Co-Scientific Director of the NCE ArcticNet.

Valentina De Gregorio

After a French and Italian Law Bachelor's Degree, Valentina joined the Master of Research in Food, Law and Finance of the International University College, while contributing to the researching activities of the Milan Center for Food Law and Policy on exploitation of migrants in agriculture. The connection between food and human rights led her to cooperate with the Civil Society Mechanism for relations with the UN Committee on World Food Security, exploring rural-urban displacement worldwide. In 2018, the Migrants Office of Slow Food International welcomed Valentina, who takes care of initiatives aimed at promoting interaction between human diversities through food.

Cécile de Sérigny

Cécile de Sérigny worked as a wildlife biologist in Nunavut and also, for the Canada Research Chair in Northern Biodiversity. While living in Kuujuarapik, she worked for the Northern Study Center and Youth Fusion. She also worked in Qamanitu'aq to develop workshops about the community wellness. She was an intern with the Quebec Research Center and the Department of Environmental Health in Nunavik to work on lead contamination among migratory birds. She was a co-developer of the workshop "Intercultural Indigenous Workshop" held at McGill University. She won the Vocation prize in 2017 in Paris for her devotion to the northern region.

Jason Dicker

Jason Dicker is an Inuk from Nain, Nunatsiavut. He conducted his Master's research in environmental policy at the Grenfell Campus, Memorial University of Newfoundland. He has a keen

interest in resource management and environmental studies. Most importantly, applying Indigenous knowledge and perspectives within these fields to better strengthen Indigenous lifestyle and importance in natural resources, specifically wildlife management. Jason also completed his undergraduate degree in environmental studies as well as a diploma in northern natural resources. He loves to see other Inuit pursue studies within this discipline as well.

Joan Dicker

I was born and raised in Nain, and am fluent in both Inuktitut and English. My grandparents were a big part of the church. My Grandfather, Martin Martin, was the Chief Elder of Nain. My Grandmother, Benigna Martin, was a Chapel Servant. Religion was, and still is, a big part of our lives. Therefore, the Moravian Inuit celebrations are a big part of our culture and traditions. I taught in my hometown of Nain for 38 years, and retired in June 2016. Teaching students about our traditions and culture was very important throughout my career. This is why I would like to focus this presentation on sharing our celebrations and traditions.

Julie Dicker

My name is Julie Dicker and I am a physical education teacher and coach at Jens Haven Memorial School in Nain, Nunatsiavut. I am originally from Nain. I attended Memorial University of Newfoundland in St. John's, NL and obtained my Bachelor Physical Education and Education Undergraduate Degrees in 2009. From 2009 - 2014 I taught at John Christian Erhardt Memorial School in Makkovik, Nunatsiavut. It was in Makkovik that I gained my first teaching and coaching experiences. In 2014 I moved back home to Nain, where I continue teaching Physical Education and Coaching.

Katie Donlan

Katie Donlan, Curatorial Intern at the Arctic Museum, has just started her career.

Louis-Jacques Dorais

Specializing in questions of language and identity (e.g. Inuit), the presenter has taught in the department of anthropology, Université Laval, between 1972 and 2011.

Maya Doyon-Hanson

Maya Doyon-Hanson is the Violence and Abuse Prevention Program Manager for Pauktuutit Inuit Women of Canada. She conducts research, builds collaborations with strategic partners and on the ground leaders, manages multi-year projects aimed at eliminating gender-based violence and promoting gender equality, increasing access to justice, and promoting community-based engagement within Inuit communities. Ms. Doyon-Hanson brings insight regarding Inuit colonial context, along with a gender-based analysis approach, and skills to mainstream Inuit societal values. She also brings experience in community-based gender equity program design and training, which bridges current day pedagogical approaches with traditional values, focused on its application in daily life. She also has experience in participatory research, and monitoring and evaluation, through her work in eastern Africa and Latin America. Ms. Doyon-Hanson holds a Master's in Peace and Conflict studies.

Christiane Drieux

Christiane Drieux, licenciée en ethnologie-anthropologie (Strasbourg), diplômée de l'École Pratique des Hautes Études (Paris), affiliée au Laboratoire d'Anthropologie Sociale (LAS, Paris), termine une thèse de doctorat, sous la direction de Charles Stépanoff, à l'École Pratique des Hautes Études (PSL) Après avoir sillonné l'Asie Centrale et l'Himalaya à la rencontre de peuples semi-nomades, elle s'est tournée vers l'Arctique : plusieurs séjours chez les Samis éleveurs de rennes, puis l'étude des connaissances et savoir-faire des Inughuit, chasseurs de narvals dans le Nord-Ouest du Groenland.

Daniel Dumas

Daniel Dumas is a PhD candidate at LMU's Rachel Carson Center for Environment and Society in Munich, Germany. He obtained his MA in geography from the University of Ottawa in 2017. His thesis, entitled "Negotiating Life Within the City: Social Geographies and Lived Experiences of Urban Metis Peoples in Ottawa," was a study in modern urban Indigeneity. During his time in Ottawa, Daniel volunteered at the Wabano Centre for Aboriginal Health and briefly worked at Nunavut Sivuniksavut as a tutor. Afterwards, Daniel worked as a Special Projects Intern for the Alberta Ministry of Indigenous Relations in Edmonton, Alberta.

Olivia Christie Ikey Duncan

Olivia est inuit, elle est originaire de Kuujjuaq. Depuis plus de dix ans, elle se dévoue à la défense des droits de la jeunesse nunavimut et plaide pour leurs droits aux différentes institutions politiques. Elle a travaillé pendant cinq ans au Carrefour jeunesse-emploi du Nunavik et a été membre et vice-présidente du conseil d'administration du Qarjuit Youth Council. Elle étudie présentement au Nunavik Sivunitsavut. Olivia a milité pour les droits des nunavimiuts auprès des paliers locaux, provinciaux et nationaux de gouvernements. Elle a plaidé et tenté d'éduquer citoyens et élus dans les domaines de l'habitation, l'éducation, la santé mentale et la réconciliation. Olivia milite pour la jeunesse du Nunavik du 21^e siècle et promeut l'adaptabilité et l'innovation dans tous les aspects de la vie.

Nelly Duvicq

Nelly Duvicq has a PhD in literary studies from the Université du Québec à Montréal (UQAM). Her thesis topic was about Nunavik writings from 1959 to the present day. Since 2007, she has participated in numerous research and publishing projects aimed at highlighting the literary heritage of Nunavik (International Laboratory for the Comparative Multidisciplinary Study of Representations of the North, Avataq Cultural Institute). She has lived in Ivujvik for about ten years and is a teacher at Nuvviti School.

Frédéric Dwyer-Samuel

Frederic Dwyer-Samuel is a master's student at the Plant Biology Research Institute (Université de Montréal, Department of Biological Sciences). His thesis explores the effects of forest fires in Nunatsiavut on ground vegetation, shrubs and local Inuit life. He is part of the research project *Food, Fire, and Ice*, which looks at the relationships between fires, permafrost and plants through an interdisciplinary lens.

Hannes Edinger

Hannes Edinger is an award-winning economist based in Terrace, British Columbia. Hannes founded Big River Analytics Ltd. in 2011 with the objective of providing statistical and analytical capacity to benefit Indigenous communities and governments across Canada. His experience includes conducting research and the management of research teams on projects related to the labour economics, unique data visualisations, economic impacts of Indigenous industries and businesses, program delivery evaluations, and Indigenous labour markets. Hannes and his team have served all levels of government in Canada. They continue to provide analytical capacity to local, regional, provincial, and federal Indigenous organizations in Canada.

Cassandra Elliott

Cassandra Elliott has lived in Inuvik, Inuvialuit Settlement Region, Northwest Territories Canada for over five years. She currently works for the Joint Secretariat and Inuvialuit Regional Corporation as the Traditional and Local Knowledge Coordinator and has been that position for over three years.

Deirdre Elliott

Deirdre Elliott is a PhD student in archaeology at Memorial University of Newfoundland whose research focuses on the various ways the Inuit in Labrador interacted with animals in the past.

Mary Elliot

Mary Elliot received her Bachelor's in Linguistics from Northeastern University in Boston. She has conducted research on language development in both Inuktitut and Tzeltal (Mexico), and is planning to pursue a Master's related to linguistics or anthropology.

Taylor Ellis

Taylor Ellis is a PhD candidate and certified teacher originally from Ontario who taught high school social studies in Nunavut before moving to Manitoba to pursue his current academic studies in the Faculty of Education at the University of Manitoba.

Shelly Elverum

Shelly Elverum is an anthropologist and educator based in Mittimatalik. She works with the Ikaarvik: Barriers to Bridges team, enabling northern communities to have a stronger voice in Arctic science and is also a Northern Coordinator for SmartICE.

Leslie Emingak-Frempong

Leslie Emingak-Frempong was born and raised in Cambridge Bay, Nunavut. After having a cardiac arrest in 2013, she decided to focus on helping people learn how to cope with trauma. She enrolled in the Social Service Program, from which she graduated in 2017. Leslie hopes to encourage and inspire her fellow Inuit to pursue their dreams.

Sipporah Enuaraq

Sipporah has been with Pauktuutit Inuit Women of Canada since December 2005, where she started as the Coordinator of Abuse Issues. Sipporah has a strong desire to help make a difference for the lives of Inuit women and children. Sipporah has been working as a Coordinator at Pauktuutit's Health department since June 2014. Sipporah's professional commitment is to be a part of a process that makes a difference on issues and improving the services, programs, projects that are in existence today.

Susan Enuaraq

Susan Enuaraq was born and raised Clyde River Nunavut. Her mother was Nubiya and her father is Josie Enuaraq. Susan is currently the Senior Advisor for Inuktut for the Department of Culture and Heritage. She has raised two children. Susan has a diploma in Inuit Studies as well as a law degree.

Tracy Ann Evans-Rice

Tracy Ann Evans-Rice lives in Makkovik, Nunatsiavut, where she is the Status of Women Coordinator for the Nunatsiavut Government.

Sharon Farnel

Sharon Farnel is a PhD Candidate at the University of Alberta. In her doctoral research, she is working with the Inuvialuit Cultural Centre in Inuvik to develop a community driven knowledge organization and resource description framework for the Inuvialuit Digital Library. She is also Metadata Coordinator at the University of Alberta Libraries, member of the Canadian Federation of Library Associations Indigenous Matters Committee Joint Working Group on Subject Headings and Classification, and member of the Board of the Library Association of Alberta.

Priscilla Ferrazzi

Priscilla Ferrazzi is an Assistant Professor in the Department of Occupational Therapy, Faculty of Rehabilitation Medicine in Alberta, Canada.

Kathryn Florence

Kathryn Florence is an immigrant qallunaat-settler residing in Montreal (known by the Kanien'kehá:ka Nation as Tiohtiá:ke). She conducted her undergraduate work at Purdue University, Indiana, graduating with an Honors Bachelor of Arts degree in Anthropology and a Bachelor of Arts degree in Art History, minoring in Classics. Florence is currently pursuing a Master of Arts in Art History at Concordia University, Montreal. She is also the Executive Director of the Canadian Latin American Archaeology Society (CLAAS) and remains active in researching Mesoamerica alongside First Nations visual culture.

Marjorie Flowers

Marjorie Flowers is the AngajukKâk of the Hopedale Inuit Community Government.

Nicholas Flowers

Nicholas Flowers is Reuben's son, and is currently a high school student at Amos Comenius Memorial School. Nicholas has a keen interest in archaeology and Inuit history, and in learning and teaching traditional Inuit skills.

Reuben Flowers

Reuben Flowers is from Hopedale, Nunatsiavut, Labrador, and is a teacher in Indigenous lifeskills at Amos Comenius Memorial School.

Vanessa Flowers

My name is Vanessa Flowers and I am from Hopedale, Nunatsiavut. I am currently completing my internship for my education degree through MUN at the Grenfell Campus in Corner Brook. Prior to this, I completed a Bachelor of Science in Biology. I started sewing at a young age with my grandmother (Andrea Flowers), Sarah Jensen, and my sister, Veronica. I first began making slippers at a local sewing group. Now, I sew slippers, Inuit dolls, and other small-scale items such as keychains and earrings. I am looking forward for Veronica and I to hold a slipper making workshop at this Inuit Studies Conference so that we can share our knowledge about making traditional Labrador Inuit slippers!

Veronica Flowers

My name is Veronica Flowers and I am 19 years old. I am from Hopedale, Nunatsiavut and I am currently in my second year of university at MUN, Grenfell Campus, in Corner Brook, NL. I am studying environmental science, focusing in biology. I started sewing at a young age with my grandmother (Andrea Flowers), Sarah Jensen, and my sister, Vanessa. I first started making slippers at a local sewing group. Now, I sew slippers, seal skin mitts, and other small-scale items such as keychains and earrings. I am looking forward for Vanessa and I to hold a slipper making workshop at this Inuit Studies Conference so that we can share our knowledge about making traditional Labrador Inuit slippers!

Carolyne Fontaine

Architecte depuis 2009 et collaboratrice chez EVOQ depuis 2017, Carolyne travaille dans les milieux autochtones au nord du 50^e parallèle. Habitée par le désir de concevoir une architecture respectueuse des cultures locales et soucieuse de l'environnement, elle optimise la collaboration au sens large du terme et pousse les limites des projets qu'elle pilote afin d'élever la qualité architecturale à son plus haut niveau. Architecte engagée, Carolyne met à profit son dynamisme et son engagement envers la profession pour œuvrer auprès de ses paires et le public en général, comme administratrice et présidente du comité d'inspection professionnelle à l'Ordre des architectes du Québec

Michael Foor-Pessin

Currently, I am the administrator of the Facebook group, the President of the Inuit Art Society, and an avid collector. I have been an English teacher on both the secondary and college levels for almost four decades. I teach English at Otselic Valley Central School and Morrisville State

College. I am currently the President of the Inuit Art Society. In the Spring 2017 issue of the Inuit Art Quarterly, I had an article published on the art of Passa Saviardjuk Qavavauk in "Collector's Choice." To celebrate the opening of an Inuit art exhibition at the Kenosha Public Museum, I wrote the catalog notes titled "Tunnjanarniq: Sharing Our Inuit Art Treasures."

Caroline Forcier Holloway

Caroline Forcier Holloway is a Senior Audiovisual Archivist at Library and Archives Canada. She acquires and promotes film, video, sound, and oral history holdings, and holds specialized knowledge of documentary, actuality, and orphan films, with emphasis on exploration in the North. She has collaborated on oral history workshops at Nunavut Sivuniksavut, Ottawa's Inuit College, as well as in establishing an audiovisual archival training program with IBC, in Iqaluit. During the course of her career, she has interviewed, presented and written about several filmmakers and their films pertaining to northern content, and in particular, interviewed Inuit Elders, for a Project Naming web page initiative, *Talking to Elders*.

Selma Ford

Selma Ford has been the Health Coordinator for Inuit Circumpolar Council (ICC) since January 2016. Before joining ICC Selma held a number of positions with Indigenous organizations in Ottawa, including 7 years at Inuit Tapiriit Kanatami (ITK). Selma's home community is Nain, Nunatsiavut where she was a community health worker for 9 years before moving to Ottawa in 2005.

Alain Fournier

Alain travaille avec les Inuit et Premières nations depuis plus de trente-cinq ans. Il œuvre dans les territoires canadiens de l'Inuit Nunangat (Nunavik, Nunavut et Nunatsiavut). Il travaille également avec les Cris de l'Eeyou Istchee, les Mi'gmaq, les Malécites, les Innus et les Kanien'kehá:ka (Mohawks). L'écoute et le profond respect, lui ont permis de créer des liens de confiance avec les Inuit et Premières nations. Ainsi les échanges se font dans un climat propice au développement de leurs idées, de leurs visions du monde. Il s'est donné pour mission de contribuer activement à la promotion et à l'épanouissement des cultures Inuit et des Premières Nations à travers la conception de leurs environnements bâtis.

Sarah Fraser

Sarah Fraser is a professor at the school of Psychoeducation at Université de Montréal. She has been dedicating much of her time to our collaborative work with friends and partners of Nunavik. She has had the incredible pleasure of working with Inuit individuals who have conviction, passion and strength. Together they have embarked on a journey with the objective of developing community solutions to reduce placements and signalements to youth protection services. This has led them to the creation of Tasiurvik center, a center that is being supported by the Regional Partnership Committee, the Nunavik Board of Health and Social Services, Makivik Co., Kativik School Board, Avenir d'Enfants and Quebec en Forme. She also has the pleasure of teaching in psychoeducation, doing clinical supervision, evaluation and therapy.

Roxanne Gauthier

Roxanne a obtenu son diplôme avec distinction de l'École d'architecture de l'Université McGill en 2005. Elle s'est jointe à l'équipe EVOQ Architecture en 2006 et a été nommée collaboratrice en 2017. Elle est impliquée dans les principaux domaines d'expertise de Conservation du patrimoine et des Premières Nations. Bien qu'elle soit reconnue pour son expertise en planification et en gestion de projets, elle possède également de solides compétences techniques ainsi qu'une vaste expérience en conception et en construction. Roxanne se distingue par ses compétences organisationnelles et son leadership positif. Elle est associée écologique LEED® et elle a établi et dirige le comité de développement durable d'EVOQ.

José Gérin-Lajoie

José Gérin-Lajoie, M.Sc., is a research coordinator at Université du Québec à Trois-Rivières, Québec, affiliated with the Centre d'Études Nordiques. She coordinates *Imalirijit*, a community-based environmental monitoring program of the George River in Kangiqsualujjuaq, Nunavik, as well as *Nunami Sukuijainiq*, a science land camp program, recipient of the Arctic Inspiration Prize, in collaboration with the George River Youth Committee and a dynamic team of researchers. Her actual research interests are the complementarity between Western Science and Indigenous knowledge, the empowerment of indigenous communities in biomonitoring, indigenous interactive mapping and the use of arts to better communicate science.

Chris Gismondi

Chris is a podcast host @aerialsettler and MA student in Art History under Dr. Heather Igloliorte at Concordia University (Tio'tia:ke/Mooniyang: unceded Kanien'kehá:ka and Anishinaabek territory). Chris is a queer white qallunaaq Settler, first generation Canadian of Scottish and Italian descent, born and raised on Nanzuhzaugewazog, Dish with One Spoon/ Head of the Lake treaty no. 14 (1805): Michi Saagiig Nishnaabeg, Haudensaunee, and Wendat territory. Chris is an alumni of Students on Ice Arctic 2013 Expedition, Canadian Roots Exchange, and McGill University, BA Joint Honours Art History, History, and Indigenous Studies.

Rebecca Goodwin

Rebecca Goodwin is a PhD candidate in Anthropology at the University of Western Ontario and a team member on the Inuvialuit Living History Project. She has been working together with Inuvialuit communities for six years and has conducted research based in the north for ten.

Alexandre Granger

Alexandre Granger is currently doing his bachelor in Environmental Geography at the Université de Montréal and is also making an Honor project on the questions of food sovereignty and food security in Nunavik.

Naja Dyrendom Graugaard (PhD fellow at Aalborg University)

Inspired by her own mixed background in Denmark and Greenland, Naja's current research involves Inuit sealing, Indigenous knowledge, alternative narratives, coloniality and decoloniza-

tion in the Arctic. She holds a M.E.S. from York University and a B.A. from Trent University (Canada). Naja is also a mother, theatre artist and learning doula.

Brendan Griebel

Brendan Griebel is an Arctic-focused anthropologist, archaeologist and curator. He is a long-term employee and research associate of Cambridge Bay's Pitquhirnikkut Ilihautiniq, and is currently a Post-doctoral Fellow with OCAD University's Wapatah Center for Indigenous Visual Culture Research. His research lies at the intersection of Indigenous cultures and museum collections.

Sean Guistini

Sean Guistini, PhD is the manager of Nunavut Arctic College Media (NAC Media) in Iqaluit. NAC Media publishes books, collects and documents oral histories, produces films, and is developing a digital archive. Sean's participation as a scholar in the Fulbright Arctic Initiative is focused on developing relationships towards digital return of archival materials to Nunavut.

Amie Hay

Amie Hay is a Speech Language Pathologist who has worked in with Inuit from the Inuvialuit, Nunatsiatvut and Kivalliq regions over her career. She currently works in the Kivalliq region of Nunavut. She is committed to increasing and providing trauma safe and culturally appropriate services.

Amos Hayes

Amos Hayes is the Technical Manager at the Geomatics and Cartographic Research Centre at Carleton University. He is the architect of the Nunaliit atlas framework (<http://nunaliit.org>) and oversees its development and deployment in partnership with dozens of community, faculty, and student researchers in Canada and internationally. Amos has extensive experience co-designing and deploying knowledge collection, mapping, and visualization systems based on Nunaliit with the goal of self-sufficient, self-directed, and sustainable research and knowledge management by Indigenous communities.

Joel Heath

Joel is an accomplished Canadian academic and filmmaker and former Fulbright Chair in Arctic Studies. He has 20 years of Arctic experience working with Inuit communities combining his expertise in ecology, sea ice dynamics, Inuit knowledge and mathematical biology. He has led development of a network of Community-Driven Research Programs, curriculum for northern schools, directed/produced the 16x award winning film *People of a Feather* (www.peopleofafeather.com). He is Executive Director and co-founder of the Arctic Eider Society (www.arcticeider.com), a registered Canadian charity based in Sanikiluaq Nunavut, and recent winner of the Google.org Impact Challenge in Canada for SIKU: the Inuit knowledge Wiki and Social Mapping Platform.

Valerie Henitiuk

Valerie Henitiuk is VP Academic & Provost at Concordia University of Edmonton. Previously, she served as in various roles at MacEwan University (Canada) and the University of East Anglia (UK, where she was Director of the British Centre for Literary Translation). With a PhD in Comparative Literature from the U of A (2005), her research has focused primarily on Translation Studies, World Literature, Japanese Literature, metaphor, and Women's Writing; currently, she is studying the translation and circulation of Inuit literature in English and French (supported by a SSHRC Insight Development Grant, 2016-19). From 2012-17, she was editor-in-chief of the Routledge journal *Translation Studies*. Dr. Henitiuk's work has been published in journals such as *Target*, *The Canadian Review of Comparative Literature*, *Comparative Literature Studies*, *META*, *Translation Studies*, and *TTR*, and in collected volumes such as *Teaching World Literature*, *Thinking through Translation with Metaphors*, *Translating Women*, and *A Companion to Translation Studies*. Her books include *The Pillow Book in Translation* (U of Ottawa Press 2012); *A Literature of Restitution* (co-edited, Manchester UP 2013); and *Spark of Light: Short Stories by Women Writers from Odisha* (co-edited, Athabasca UP 2016).

Dominique Henri

Dr. Dominique Henri works at Environment and Climate Change Canada. She is a community-engaged social science researcher. Her research focuses on Indigenous knowledge systems and their applications in wildlife co-management, sustainable resource use and environmental governance. She lives in Montréal, Québec.

Nancy Henry

Nancy Henry is an Indigenous Education Instructional coach for the Ottawa Carleton District School Board. She is a settler in Canada, who has been working in inclusive and equity education for most of her 30 years of teaching. One part of a strong OCDSB team, she supports the curricular and systemic change required for the school board to be responsive to the TRC calls to action, and supports First Nations, Métis and Inuit students and their families in the school board.

Thora Herrmann

Thora Martina Herrmann is Associate Professor at the Université de Montréal, Canada with expertise in action-research projects on the impacts of socio-environmental changes on Indigenous Peoples in subpolar and polar regions as well as on community-based environmental monitoring and place-based Indigenous knowledge and identity using visual art-based methodologies, such as filmmaking, photovoice, and interactive mapping. She works in First Nation, Inuit, Mapuche and Sámi contexts. She is co-leader of the Niqiliriniq project (funded by the Labex DRI-IHM/OHMI Nunavik).

Lisa Hodgetts

Lisa Hodgetts is Associate Professor in the Department of Anthropology at the University of Western Ontario. Lisa is a community-based archaeologist who work primarily in the north, particularly in the western Canadian Arctic with Inuvialuit research partners. Lisa and Natasha Lyons currently co-direct the Inuvialuit Living History Project. Lisa's other research interests include

zoarchaeology, landscape and gender archaeologies, and the application of geophysical techniques in archaeology, and gender archaeology. Lisa chairs the Canadian Archaeological Association's Working Group on Equity and Diversity in Canadian Archaeology.

Shawna Hordyk

Shawna Hordyk is professor at the School of Social Work at UQAM. She has worked with children and families as a counselor for nearly 20 years.

Amy Hudson

Amy Hudson is from the Inuit community of Black Tickle, located off Labrador's southeast coast in NunatuKavut. She is the Manager of Research, Education and Culture at the NunatuKavut Community Council and is a PhD Candidate in the Interdisciplinary department at Memorial University, specializing in Inuit governance and community sustainability. Amy works with and for Inuit in pursuit of self-determination through research. She is currently leading community driven research in the areas of Inuit history, identity, governance, sustainability, renewable energies, food and water security.

Beverly Hunter

Beverly Hunter is originally from Nain but now resides in Hopedale, Nunatsiavut. She began working with Nunatsiavut Department of Health and Social Development in 2011 as a counselor for the Trauma and Addictions Mobile Treatment team. Beverly now works under the same department with a new role of Elder's Coordinator.

Renée Hulan

Renée Hulan is Professor in the Department of English Language and Literature at Saint Mary's University. She is the author of *Climate Change and Writing the Canadian Arctic* (Palgrave 2018), *Canadian Historical Writing: Reading the Remains* (Palgrave 2014) and *Northern Experience and the Myths of Canadian Culture* (McGill-Queens, 2002). She also edited *Native North America: Critical and Cultural Perspectives* (ECW, 1999), and, with Renate Eigenbrod, *Aboriginal Oral Traditions: Theory, Practice, Ethics* (Fernwood, 2008).

Hagar Idlout-Sudlovenick

Hagar Idlout-Sudlovenick is the Director of Social Policy with the Qikiqtani Inuit Association (QIA). As the director, she oversees youth programming, funding for cultural activities, policy development as well as implementation of the Qikiqtani Truth Commission. Hagar also sits on committees that review social and cultural needs of Inuit.

Olivia Ikey

Olivia Ikey is an Inuk from Kuujuaq. She has been involved in youth issues and politics for much of the last 10 years. She worked for five years at Youth Employment Services (YES) and served as Board Member and Vice President of the Qarjuit Youth Council for a time. She is currently a student at Nunavik Sivunitsavut in Montreal.

Kativik Ilisarniliriniq

The Kativik Ilisarniliriniq, the school board of Nunavik, was created in 1975, under the James Bay and Northern Quebec Agreement (JBNQA). Under the JBNQA, the Kativik Ilisarniliriniq is granted the power and jurisdiction to develop and deliver specific educational services and programs consistent with Inuit culture. The mission of the Kativik Ilisarniliriniq is therefore twofold. On the one hand, it acts as a regular regional school board for all Nunavik residents. On the other hand, it also acts as an exclusive Inuit institution with unique powers and jurisdictions that aim to protect, maintain, and develop the Inuit language, culture, and way of life. Since 1978, the Kativik Ilisarniliriniq has been the exclusive provider of academic services to the population of Nunavik. The education programs developed by the school board are offered in all schools of the 14 Nunavik communities, in Inuktitut as first language and in French and English as second languages. The school board operates 17 primary and secondary schools as well as 5 adult education centres.

Aupaa Irkok

Ms. Aupaa Irkok works at the Arviat Wellness Centre. She is a community-based researcher committed to support research driven by Inuit. She enjoys hunting and making toys for kids. She lives in Arviat, Nunavut.

Johnny Issaluk

Johnny Issaluk is an Inuk actor, athlete, educator, and traditional knowledge keeper from Iqaluit, Nunavut. He is known for his roles in the film adaptation of Richard Wagamese's *Indian Horse* and *The Terror*, for which he was elected a Fellow of the Royal Canadian Geographical Society. He has been a recipient of the Queen's Diamond Jubilee medal, a Canada 150 ambassador, and he is the author of *Games of Survival: Traditional Inuit Games for Elementary Students*.

Annie Ittoshat

Annie Ittoshat is the coordinator of the grief support training in Montreal. As pastor of the Inuit congregation in Montreal, she works with Inuit in diverse health, justice and educational environments.

Jamise Itulu

Jamesie Itulu is a local Mittimatalik artist who is known for his bold graphics of local animals. In the fall of 2018 Jamesie joined SmartICE and is currently preparing to attend Nunavut Sivuniksavut in the fall of 2019.

Shirley Jararuse

Shirley Jararuse is from Nain, Nunatsiavut who is working as UKausinik Aulatsijik/Language Program Coordinator for Nunatsiavut Government in the Department of Culture, Recreation and Tourism.

Frankie Jean-Gagnon

Frankie Jean-Gagnon is a wildlife biologist with the Nunavik Marine Region Wildlife Board. She works on marine wildlife policies under a co-management system with a focus on creating opportunities for Inuit to get interested and involved in wildlife management. She is interested in knowledge co-production to better inform wildlife management and strengthen Indigenous stewardship of environmental resources. She lives in Inukjuak, Québec.

Mervin Joe

Mervin Joe has worked as a Parks Canada Resource Management Officer since 1993. Based out of Inuvik, Northwest Territories, Mervin is an Inuvialuit hunter and knowledge-holder. He has been a core project team member of the Inuvialuit Living History Project since its inception in 2009.

Alana Johns

Alana Johns is Professor Emeritus of Linguistics at the University of Toronto and leads the SSHRC funded grant Sinâni: Labrador Inuttitut on the Edge.

Patricia Johnson-Castle

Patricia Johnson-Castle is Inuk from Nunatsiavut on her father's side, and of German and Anglo-Saxon ancestry on her mother's side. Her grandmother was Julia Lucy of Tishialuk, her great-aunt was Liz Tooktoshina. She grew up as an urban Indigenous person in St. John's, Newfoundland. Patricia has a Bachelor of Arts from McGill University in African studies and philosophy, and a master's in social anthropology from the University of Cape Town, where she received a distinction for her thesis.

Janique Jonhson-Lafleur

Janique Johnson-Lafleur is a PhD candidate in transcultural psychiatry (McGill University) and a research coordinator at SHERPA Research Center (Institut universitaire au regard des communautés culturelles, CIUSSS du Centre-Ouest-de-l'île-de-Montréal), for projects in youth mental health collaborative care, including the Atautsikut project on a community of practice in youth mental health and wellness in Nunavik.

Patricia Johnston

Dr. Patricia Johnston recently completed her PhD in social work at the University of British Columbia (UBC). With over 10 years of experience working in the Northwest Territories and Nunavut with children, youth, and families, Patricia has developed an intimate understanding of the social, cultural and economic challenges many Inuit families face. She most recently conducted research with mothers from Arviat, Nunavut, examining the impact of mining employment on families in relation to the care and protection of children. Her research interests center on social policy and community-based participatory research.

Patrick C. Jolicoeur

Patrick recently completed his PhD in the Department of Archaeology at the University of Glasgow. His main research there concerned Tuniit metal use and interaction networks, but his research interests more broadly involve the evidence of interaction between the Tuniit and early Inuit. Prior to this, he received a BA at the University of Victoria and an MLitt also at the University of Glasgow. He has conducted fieldwork in southern Nunatsiavut and Quebec's Lower North Shore as well as Scotland and South Africa.

Fabienne Joliet

Fabienne Joliet est docteure en Géographie Culturelle et Professeure au Département Paysage d'Agrocampus Ouest d'Angers et membre de l'UMR Espaces et SOciétés (CNRS 6590). Elle s'intéresse aux modes de naturalité et à la sensibilité paysagère secrétée par les différentes cultures. Elle travaille sur le territoire du Nunavik depuis 2008. Elle est chercheuse associée au Laboratoire International d'études multidisciplinaires comparées des représentations du Nord dirigé par D. Chartier à Montréal et fait partie des membres de la Commission IUCN France, du GDR Mutations Polaires, renouvelé GDR Polaire.

Rebecca Jones

Rebecca Jones is a Violence and Abuse Prevention/ Health Program Coordinator for Pauktuutit Inuit Women of Canada. She leads project designs, development and implementation, carries out community outreach and ensures quality program delivery and sustainable approaches. Ms Jones brings a wealth of experience and knowledge regarding violence and abuse prevention initiatives with Inuit women and Nunavut's Justice system. She possesses a deep understanding of the unique daily realities, opportunities and challenges, and Inuit societal values within Inuit communities. She is of Inuit descent and has a passion for Inuit women's self-empowerment and access justice. She also has experience in designing and delivering Inuit cultural competency workshops to various non-Inuit service providers, developing Victims Services materials, and carrying out Inuit focused and lead research. Ms. Jones has a background in education and communication, with certifications in applied suicide intervention and trauma counselling.

Rozanne Enerson Junker

Rozanne Enerson Junker, PhD. I am the only presenter at this point, but I would like an opportunity to query Inuit and non-Inuit photographers of Inuit life to see whether they may be able to share their creative vision with ISC participants, if that is of interest to the organizing committee. My book, *Renatus' Kayak: A Labrador Inuk, American G.I. and a Secret World War II Weather Station*, was recently published by Polar Horizons. I presented earlier versions of this work at the Quebec and St. John's ISC. In addition, I have presented at the Winnipeg Art Gallery, The Rooms (St. John's), The Canadian Nordic Society and Northern Lights (Ottawa) and gave the Gilbert Higgins Memorial Lecture at the Newfoundland & Labrador Historical Society. I have a PhD in political science and since being retired have written for *Labrador Life* and *Newfoundland Quarterly*. I am also an avid bird photographer. I divide my time between San Francisco, CA and Blue Sea Lake, Quebec.

Kaviq Kaluraq

Kaviq Kaluraq is from Baker Lake, Nunavut who has taught in the Nunavut Teacher Education Program at Nunavut Arctic College since 2009. Kaviq is also a graduate student at Trent University in the Masters of Educational Studies Program. She is also a member and chairperson nominee of the Nunavut Impact Review Board. She has been a member of NIRB since 2010. Kaviq is also a Jane Glassco Northern Fellow, 2018-2019, doing policy research on Inuit land-based education policies in Nunavut.

Susan A. Kaplan

Susan A. Kaplan, Director of the Arctic Museum, and Genevieve LeMoine, Curator of the Arctic Museum, are Arctic anthropologists and archaeologists who have worked in various parts of the Arctic for decades.

Joe Karetak

Joe Karetak is a Director of the Aqqiumavvik Society in Arviat, Nunavut, Canada.

Elsie Kasudluak

Elsie Kasudluak worked as an early childhood educator and centre administrator, at the Tasiurvik Child Care centre in Inukjuak. for many years. She currently works as a Youth Employment Officer at Youth Employment Services Nunavik.

Elizabeth Kavik

Elizabeth Kavik, resident of Rankin Inlet Nunavut currently studying economics at the University of Manitoba. I have spent most of my life in Rankin Inlet where I raise my daughter, two dogs and our kitten Mittens. I began my studies at the Arctic College taking Management Studies program in 2005 with the goal of receiving CPA certification. A pregnancy, marriage, loss and several jobs later, I decided to attend University in 2016 and finish up that certification. Throughout my studies I have had the opportunity to learn from so many individuals and experience the community through various perspectives, this experience fuels my desire to see changes to the economics and political systems to support Inuit and their values.

Karen Kelley

Karen Kelley is a Senior Researcher at Inuit Tapiriit Kanatami (ITK), the national organization representing Canada's 65,000 Inuit. Karen holds a Masters Degree from the Department of Geography and Environmental Studies at Carleton University. Karen has been with Inuit Qaujisarvingat, the research department at ITK for over eight years. Inuit2 Qaujisarvingat and the Inuit Qaujisarvingat National Committee, for which Karen plays a secretariat role, were instrumental in developing the National Inuit Strategy on Research (NISR) and its Implementation Plan available at www.itk.ca/national-strategyon-research.

Laura Kelvin

Laura Kelvin is a SSHRC Post-Doctoral Fellow in the Department of Archaeology, Memorial University of Newfoundland

Karin Kettler

Karin Kettler is working alongside various committees and partners as the Pirursiivik Project Manager in Inukjuak with the Makivik Corporation. She has extensive experience working with Inuit communities and recently focused on local food production. Her passion is seeing people grow individually or collectively while still connecting to the Inuit culture.

Jackie Kidd

The Arctic Eider Society (AES) is an Inuit-led charity working in Inuit and Cree communities to support community-driven research to help address food security, safety and the environmental stewardship of sea ice and marine ecosystems. The Arctic Eider Society provides administrative support to the Hudson Bay Consortium, a coordinated effort among communities and stakeholders to work together towards a shared vision for the Hudson Bay and James Bay region, including planning, protected areas, sustainable development, coordinated research, monitoring, integrated management and stewardship. AES, winning the Google.org Impact Challenge in 2017, is also developing an Inuit Knowledge Wiki and Social Mapping Platform called SIKU. It is with all of these tools, that Jackie Kidd, the Education Coordinator at the Arctic Eider Society, works to engage youth in environmental monitoring and research through classroom education as well as hunter and elder partnerships to further mobilize Inuit knowledge and support the Arctic's stewards of tomorrow.

Bruce (Jane) Kiguttaq

Jane is an OICC Kindergarten Cultural teacher dedicated to integrating Inuit values and culture with the Ontario school curriculum. A diversified instructor, Jane also teaches Inuktitut classes for adults. Jane has been involved with OICC since 2014. She was drawn to OICC's approach, small class sizes that foster intimacy and skill building; and simply "loves teaching Inuit culture" to children and adults alike. Her passion and deep respect for Inuit traditions makes her an exceptional cultural teacher and ambassador for Inuit values. Prior to OICC, Jane worked at Carleton University where she participated in research on all Inuktitut dialects in Canada.

Anna Kim

Anna Kim is an assistant professor in management for sustainability at the Desautels Faculty of Management, McGill University. She received her Ph.D. in Management Studies from the University of Cambridge. Her research explores sustainable development through the lens of time and space, particularly in the context of extreme resource constraints.

Charlene Kippenhuck

Charlene Kippenhuck was raised in Charlottetown, Labrador. She is an Inuit who is an avid hunter, fisher and outdoorswoman. She currently holds the position of Environment and Climate Change Coordinator with NunatuKavut Community Council. She has over a decade of

experience administering aspects of land and resource management programs in the Northwest Territories and Newfoundland and Labrador, particularly in program administration and financial management. She has a rich history in public service having held a number of various positions. She holds a Bachelor's Degree in Science, a Bachelor's Degree in Arts, and a Certificate in Criminology from Memorial University.

Mari Kleist

Mari Kleist is from Nuuk, Greenland and is an Adjunct Professor at the University of Calgary, Canada. She is trained in Arctic Archaeology where she has over the past decade worked on archaeological field projects across Canada and Greenland. Mari is also a guest lecturer and external examiner at Ilisimatusarfik, the University of Greenland. She has a strong interest in the colonial effects on Greenlandic society, and has recently worked as the head of secretariat for the Greenland Reconciliation Commission.

Lisa Koperqualuk

Lisa Koperqualuk has a Bachelor of Arts in Political Science and a Master's degree in Anthropology. She is originally from Puvirnituq, Nunavik. She served as researcher for the MMIWG inquiry. Lisa Koperqualuk cofounded the Saturviit women's association and is now vice-president of the Council of Circumpolar Inuit.

Bettina Koschade

I am a PhD candidate at the Center for Interdisciplinary Studies in Society and Culture at Concordia University. My doctoral research interests focus on the Inuit-state relationship, looking at the political and cultural implications of Inuit housing through an interdisciplinary lens and theory from political science, geography and anthropology. I am gratefully supported by the partnerships Réseau DIALOG at INRS and Habiter le Nord Québécois at Université Laval. I recently worked for Saturviit Inuit Women's Association of Nunavik, and previously spent eight years in the federal government at SSHRC. Earlier academic research centered on Indigenous knowledge and the concept of jurisdiction with the Ardoch Algonquin community in Ontario.

EunJoo Koo

EunJoo Koo is a lecturer in corporate social responsibility at the Department of Management, HEC Montréal. She received her Ph.D. in Development Studies from the University of Cambridge. Her research interests include multilingualism in organizations, corporate social responsibility, and corporate-community relations.

Anita Kora

Anita Kora is originally from Nain, Nunatsiavut, and now resides in Ottawa, Ontario. She holds a Masters in Archival Studies from the University of British Columbia and is currently the Librarian-Archivist at Inuit Tapiriit Kanatami (ITK). The ITK Corporate Library, and the forthcoming Archive, is home to and makes available a collection that is Inuit-specific in scope, with a focus on the following subject areas: environment, wildlife, language, education, research, and health and social development. This consolidation of Inuit-specific resources is meant to support the work of and research being conducted by Inuit, ITK and our affiliated partners.

Piers Kreps

Piers Kreps originally hails from Tuktoyaktuk & Inuvik, CA. Moving south with his father, he was raised away from Inuit culture. During a brief hiatus from studies at McMaster, he joined Right To Play's Sport For Development team, facilitating his connection with Indigenous communities. He graduated with a degree in political science, and carried onto study international social policy at the London School of Economics and Political Science.

Vincent L'Hérault

Director of ARCTICConnexion (www.arcticonnexion.ca), a nonprofit organization, founded in 2012, who is committed to developing new approaches to the conduct of Arctic research emphasizing the development of community competencies and the capacity of youth to participate actively in research. Mr. L'Hérault and Mr. Tim Anaviapik Soucie have developed a novel research approach built on experiential learning, an essential aspect to inunnguiniq 'the making of a capable person. The approach is entirely driven by young Inuit, blending science and traditional knowledge to address community issues. Mr L'Hérault is a co-laureate of the 2013 Arctic Inspiration Prize and Laureate of the Force Avenir Environment.

Niklas Labba

Niklas Labba is an academic, a researcher and a reindeer herder at the same time. Niklas is the coordinator of the Centre for Sami Studies at the University of Tromsø. He holds a master degree in Economics, from Umeå University (account and finance). He was the Manager, of the Gáisi, Sámi Language and Culture Centre (Tromsø, Norway) from 2009 to 2017 and from 2002 to 2008 a Researcher, at the Nordic Sami Institute/ Tromsø university. He has worked also for the Sami Parliament in Norway. He is a Reindeer herder, at the Saarivuoma sameby (Övre Soppero, Sweden). Niklas trained himself in PAR (Participatory Action research) through several workshops in Canada, France and England and facilitates his own workshops on Saami Culture and Language.

P. Whitney Lackenbauer

P. Whitney Lackenbauer est détenteur de la chaire de recherche du Canada (niveau 1) sur l'étude du Nord canadien, à l'Université Trent. Il est aussi lieutenant-colonel honorifique du 1er Groupe de patrouilles des Rangers canadiens, co-directeur du Centre on Foreign Policy and Federalism et co-éditeur de la série des Documents on Canadian Arctic Sovereignty and Security (DCASS). Ses ouvrages récents incluent *China's Arctic Ambitions and What They Mean for Canada* (co-auteur, 2018), *Canadian Armed Forces Arctic Operations, 1945-2015: Historical and Contemporary Lessons Learned* (co-éditeur, 2017), et *Le Canada et l'Arctique* (co-auteur, 2017).

Annie Lamalice

Annie Lamalice holds a geography bachelor and master's degree from the Université du Québec à Montréal (UQAM) and is currently a PhD candidate at the Functional and Evolutionary Ecology Center (CEFE-CNRS) in Montpellier, France and at the Geography Department of the Université de Montréal, Canada. She is working on the theme of food security and food sovereignty in Nunavik since 2015, as part of the "Niqiliriniq" project supported by the Nunavik International Human-Environment Observatory (OHMI-Nunavik).

Harriet E (Rutie) Lampe

Rutie Lampe is from Nain, Nunatsiavut, she is a descendant of parents and ancestors from Hebron. She is a Mental Health and Addictions Worker at the Nunatsiavut Department of Health and Social Development.

Cynthia Lapierre

Cynthia Lapierre is the Associate Principal at Kateri Tsi Ionterihwaienhstahkhwa, the elementary school in Kahnawa:ke, Mohawk Territory (QC). She has a Masters in Applied Linguistics from Concordia University in Montreal, and she is currently enrolled in the *First Nations Schools' Principal Course* through OISE. Cynthia has a passion for research, specifically in the areas of second language acquisition, language teacher training, and Indigenous language revitalization. Working as an ally in Kahnawa:ke, Cynthia is learning about the language, culture, and education of the community through an Indigenous-informed lens.

Mathieu Landriault

Mathieu Landriault est directeur de l'observatoire de la politique et la sécurité de l'Arctique (OPSA). Il enseigne depuis 2009 à l'École d'études politiques de l'Université d'Ottawa ainsi qu'à l'École d'études des conflits de l'Université Saint Paul. Il a publié des articles dans plusieurs revues scientifiques, tels que *l'International Journal*, le *Canadian Foreign Policy Journal* et *Arctic*. Ses recherches portent sur les représentations médiatiques ainsi que les préférences de l'opinion publique sur les enjeux arctiques. L'étude de la gouvernance arctique et de l'activisme d'acteurs non-traditionnels (compagnies, organisations non-gouvernementales) représente aussi un intérêt de recherche.

Nikita Larter

Nikita Larter, from Inuvik, lives in Toronto. She is an artist and activist for Inuit rights.

Jason Lau

Jason Lau is a Master's student in the Anthropology Program at the University of Western Ontario. His research aims to use visual research methods to co-produce archaeological knowledge with Inuvialuit as part of the Inuvialuit Living History Project.

Frédéric Laugrand

Frédéric Laugrand est professeur en anthropologie à l'U. Laval (Canada) et à l'UCL (Belgique). Ses recherches portent sur les cosmologies autochtones, les missions religieuses et les rapports humains/animaux. Avec Jarich Oosten, il a édité des ouvrages dans le cadre de plusieurs séries bilingues (anglais/Inuktitut): *Interviewing Inuit Elders; Inuit Perspectives of the Twentieth Century* et *Memory and History in Nunavut*. Avec J. Arnakak et L. McComber il a édité, *Fighting for Our Rights. The Life Story of Louis Tapardjuk* (Nunavut Arctic College, 2014). Avec J. Oosten, il a publié, *Hunters, predators and prey. Inuit perceptions of animals* (Berghahn Books, 2014), *Reverend E.J. Peck and the Inuit, East of Hudson Bay (1876-1919)* (Avataq, 2019) et *Inuit, Oblate Missionaries, and Grey Nuns in the Keewatin, 1865-1965* (MQUP, 2019).

Géraldine Laurendeau

Géraldine Laurendeau is a student at the Université de Montréal and is currently completing a Master's degree in Environment and Sustainable Development option Biodiversity Management. Her mandate within the Niqiliriniq project was to think about edible developments that promote the production of local foods while taking into account environmental conditions, landscape ecology, human-nature relationships and the needs of each community.

Isabelle Laurier

Isabelle est diplômée en architecture de l'Université de Montréal, 1992. Depuis 2015, elle participe activement à la planification et à la gestion des projets d'intégration d'art à l'architecture d'EVOQ avec les communautés autochtones. Elle contribue à ce qu'EVOQ continue à se démarquer par la sensibilité et l'intelligence de l'approche à son travail avec les communautés autochtones. Son apport à l'équipe nordique d'EVOQ aide à donner forme au narratif des artistes et des bâtiments du territoire Inuit Nunangat. Dernièrement, elle a géré un concours d'intégration d'art couvrant tout l'Inuit Nunangat, une première en histoire de l'art inuit canadien. À titre de co-conservatrice elle a géré, planifié et conçu la prestigieuse exposition d'art "Inuit Qaujimajatuqangit , art, architecture et savoirs ancestraux." présentée à la Guilde en 2018.

Julie Lauzière

Julie Lauzière is a doctoral candidate in Health Science Research (Community Health) at the Université de Sherbrooke, Quebec, Canada. She has been working primarily with universities, research centres, and public health organizations on projects related to infant and young child feeding, family support, healthy environments, and sociocultural factors influencing health.

Maria Lear

I am the Archaeological Curator & Geophysical Technician within the Department of Archaeology, Memorial University, St. John's, NL. I have worked in Newfoundland & Labrador within research-based archaeology involving artefact collections and geophysics as well as living a number of years in Ireland, being employed in the Irish commercial archaeological sector.

Haidee Smith Lefebvre

Haidee Smith Lefebvre, a mixed-race educator-researcher, is interested in Inuit girlhood and art, hip-hop culture and breaking, a hip-hop dance form. At a time when many individuals and institutions seek to answer some or all of the Truth and Reconciliation's Calls to Action, her presentation upholds aspects of the Tenth Principle of Reconciliation: it sustains public education and dialogue about Inuit contributions to Canadian society.

Genevieve LeMoine

Susan A. Kaplan, Director of the Arctic Museum, and Genevieve LeMoine, Curator of the Arctic Museum, are Arctic anthropologists and archaeologists who have worked in various parts of the Arctic for decades.

Jean-François Lepage

Jean-François Lepage est analyste principal au Centre de la statistique ethnoculturelle, langue et immigration à Statistique Canada. Il est détenteur d'un doctorat en sociologie de l'Université du Québec à Montréal, et il travaille en statistique linguistique à Statistique Canada depuis 10 ans. Il est l'auteur ou le coauteur de nombreuses publications sur diverses questions linguistiques, notamment *Évolution de la situation linguistique au Nunavut, 2001-2016*. Jean-François Lepage is a senior analyst in the Centre for Ethnocultural, Language and Immigration Statistics at Statistics Canada. He holds a Ph.D. degree in sociology from Université du Québec à Montréal and has been working on language statistics at Statistics Canada for 10 years. He is the author or coauthor of many publications on various language issues, namely *Evolution of the linguistic situation in Nunavut, 2001-2016*.

Gita J. Ljubicic

Gita Ljubicic is an Associate Professor in the Department of Geography and Environmental Studies at Carleton University. She works at the intersection of cultural and environmental geography, with an emphasis on learning from Indigenous knowledge about complex socio-ecological issues. Over the last 18 years she has worked with various Inuit communities across Inuit Nunangat on locally identified priorities related to sea ice, water, caribou, and plants. Her work also explores critical dimensions of cross-cultural ethics and methodologies, and how Indigenous and scientific knowledge can be brought together in support of more representative and meaningful decision-making. Gita was the co-lead of the SSHRC-funded project in Uqsuqtuuq with Simon Okpakok, and she worked with Dave to refine mapping practices and representations presented in this paper.

Emanuel Lowi

Emanuel Lowi is a Montreal-born writer and photographer. Educated in the city's Jewish day school system, he earned a B.A. in English and Political Science at Brandeis University, a degree in Education from McGill and a Master's degree in Journalism from Columbia University in New York. As of September 2019, he will be a PhD candidate at Concordia University. His work as a journalist has focused on the Arctic and Canada's aboriginal peoples – especially the Inuit – as well as the Middle East, where he has spent considerable time visiting and living with various Bedouin tribes. He has worked for National Geographic magazine and his articles have been published in Canada in numerous newspapers. He has been a native affairs reporter at CBC Radio and was the first Quebec correspondent for the Aboriginal Peoples Television Network's evening news. He teaches First Peoples Studies at Concordia University

Natasha Lyons

Natasha Lyons is a founding partner of Ursus eritage Consulting and Adjunct Faculty in the Department of Archaeology at Simon Fraser University. Natasha conducts collaborative, community-based research with several First Nations and Inuit communities throughout Western Canada and the Arctic. She founded the Inuvialuit Living History project in 2009 with Mervin and the Inuvialuit Cultural Resource Centre, and currently co-directs the project with Lisa Hodgetts. Natasha practices and publishes widely on critical community archaeology, ethical research practice, digital representation, and palaeoethnobotany.

Joanna MacDonald

Joanna MacDonald works for the Inuit Circumpolar Council Canada as the Climate Change and Health Officer. Before joining ICC, she lived in Iqaluit, Nunavut where she worked for the Government of Nunavut's Climate Change Secretariat as the Adaptation Specialist. Joanna studied Environmental Science at the University of Guelph and did a Masters at McGill University in partnership with the community of Rigolet, Nunatsiavut exploring Inuit youth-identified protective factors that enhance mental health and well-being in a changing climate using participatory video.

Martha MacDonald

Martha MacDonald is a long-term resident of Labrador and has been involved with the Labrador Creative Arts Festival for the past twenty years. Her research and university teaching interests include Inuit language shift, folklore and oral traditions, and the performing arts.

Paige MacDougall

Paige is the Director of Research at the Canadian Deafness Research and Training Institute (CDRTI) and is a founding member of the Nunavut Deaf Society (NDS). She is also the founding Director of a nonprofit organization in Mexico called *YUCAN Make a Difference A.C.* Paige has her PhD from McGill University in socio-cultural anthropology and works extensively with indigenous peoples and persons with disability in Canada. In her research activities with CDRTI and NDS, Paige emphasizes the importance of community engagement and consultation as a means to facilitate communications between service providers and Deaf clients in culturally appropriate ways.

Marion Macé

Marion Macé holds a geography and anthropology bachelors and a master's degree in environmental assessment from the Concordia University in Montréal. She joined the "Food System / Niqiliriniq" project in November 2017 as part of her final internship. Her master thesis focused on the role of participatory geomatics in supporting local edible gardening initiatives in Canadian Inuit communities. She is now managing the Inuvik Community Greenhouse in the North West Territories.

Thomassie Mangiok

Thomassie Mangiok, graphiste de formation, il vit et travaille à Ivujivik. En plus des nombreuses identités graphiques qu'il a conçues pour diverses organisations et institutions de sa région, il travaille à la réalisation d'une série de dessins animés en inuktitut. Impliqué dans l'éducation des Inuits du Nunavik en tant que commissaire, administrateur d'école et artiste, il a comme priorités la sauvegarde de l'inuktitut et la création de matériel pédagogique adapté aux Inuits.

Marie-Odile Marcotte

Marie-Odile Marcotte is originally from Quebec, Canada, but has been living in Iqaluit since June 2017. She is a member of the Bar of Quebec and used to work in refugee law. She

currently works as the Therapeutic Justice Program Manager within the Government of Nunavut, Department of Justice.

Jean-Louis Martin

Jean-Louis Martin is senior scientist at CNRS at CEFE (Centre d'Ecologie Fonctionnelle et Evolutive) in Montpellier, France. He studies the response of species and ecosystems to change induced by humans and the lessons for conservation. He works in the temperate and Mediterranean regions, and in the Arctic. He has also been coordinating a long term study on the impact of rural abandonment on landscapes and biodiversity in Mediterranean France and on how heterogeneity in farmed landscape affects biodiversity.

Leigha McCarroll

Leigha is a PhD student in Carleton's Public Policy program, where her research interests include theories of knowledge and how diverse forms of knowledge are mobilized in grassroots and community settings to inform evidence-driven policy. She is currently employed with the Canadian Partnership for Women and Children's Health, where she works with a cross-country team to develop capacity-building programs for Canadian NGOs working in the realm of global health and gender equality. With a breadth of practical experience across diverse NGO settings, Leigha is especially interested in the role that communities can play in shaping effective health programming. She holds a Master of Philanthropy and Nonprofit Leadership from Carleton, and a Bachelor of International Studies and Modern Languages from the University of Ottawa.

Musée McCord

Le Musée McCord est un musée d'histoire sociale qui célèbre la vie à Montréal, d'hier et d'aujourd'hui : son histoire, ses gens, son peuple, ses communautés. Ouvert sur la ville et sur le monde, il interpelle les gens d'ici et d'ailleurs en posant un regard actuel sur l'histoire. Il abrite l'une des plus importantes collections historiques en Amérique du Nord composée de plus de 1 500 000 artefacts

Linette McElroy

A former registered nurse with 25 years' experience in TB care, Linette's career spans the spectrum of TB care - from front line nursing, to education/training, to TB protocol and policy development. Linette assisted Inuit Tapiriit Kanatami (ITK) in the development of the Inuit-specific Tuberculosis Strategy (2013). In 2017, she was invited back by ITK to support the Inuit TB Elimination Task Force and development of the Inuit Tuberculosis Elimination Framework (2018). Linette is passionate about TB elimination across Inuit Nunangat and contributes to global TB elimination efforts through Stop TB Canada and the Union against TB and Lung Disease.

Catherine McGregor

Catherine McGregor has been involved in curriculum development and educational change throughout her 40-year career in northern education. From 2003-2013 she worked closely with Nunavut's Elder Advisors to develop made-in-Nunavut foundation documents, policies and

teaching/learning materials. In 2013 she retired as Executive Director, Curriculum & School Services, Nunavut Department of Education.

Heather E. McGregor

Heather E. McGregor is an Adjunct Professor in the Faculty of Education, University of Ottawa. She was born in Yellowknife and grew up in Iqaluit. In 2010 she published *Inuit Education and Schools in the Eastern Arctic* (UBC Press). Heather has subsequently published on residential schools history, history education, historical consciousness, and decolonizing practices in schools.

Kristeen McTavish

Kristeen McTavish was born and raised in rural eastern Ontario and currently lives and works in Nain, Nunatsiavut. She holds a Bachelor's degree in Biomedical Sciences with a minor in Criminology and is currently working towards a Masters in Sustainability Studies. She has worked as a Coordinator for the Nasivvik Centre for Inuit Health and Changing Environments, and also as a Research Associate with the Health Environment Indigenous Communities (HEIC) Research Group at Trent University. In 2013, Kristeen worked with a group of interested Inuit youth to create Inuusuktut Qaujisarnilirijut: Youth Seeking to Gain Knowledge, a youth-led research group focusing on health research about Inuit youth, for Inuit youth. Kristeen is currently working for the Department of Health and Social Development of the Nunatsiavut Government in the role of Inuit Health Survey Manager for the Nunatsiavut Region. Kristeen is passionate about using research and conduct of community-led research to create opportunities for education, capacity enhancement and community building, particularly for youth.

Shuvinai Mike

A career educator, Shuvinai's passion for the preservation, development, promotion and usage of Inuktitut and Inuit Culture started when she joined the Government of the NWT in 1979 as a teacher's assistant. She went on to earn her Master of Education in Leadership (PEI 2009).

Shuvinai's work went from program to policy development when she joined the Department of Culture and Heritage as the Director of the Inuit Qaujimajatuqangit Division. There, she works to manage and guide the recommendations of the Inuit Qaujimajatuqangit Katimajit (IQK) for practical application within the GN.

Shuvinai's career has brought her in touch with and impacted the youngest child to listening and learning from Inuit elders. A full and wholistic circle. Her favorite past-time is teaching and mentoring her children, grandchildren, and extended family.

Greg Mitchell

Greg Mitchell is the Senior Researcher for NunatuKavut Community Council, Labrador, Canada, and for the past sixteen years has been researching indigenous land uses and the ethno-historical background of Labrador Inuit. He has authored a number of related papers and is co-author of the land claims document, entitled, "Unveiling NunatuKavut: Describing the Lands and People of South/Central Labrador". He lives at Gillams, NL, Canada.

Jackson Mitchell

Jackson Mitchell is a settler Master's student in Applied Linguistics and Discourse Studies at Carleton University in Ottawa. After completing a Bachelor's in Linguistics at the University of Ottawa, he wanted to continue his studies in the field of language revitalisation, focusing on working with indigenous communities in Canada. Jackson's is currently researching the best practices and methods for learning Inuktitut as a second language.

Richard D. Mohr

Richard D. Mohr (Ph.D., U. Toronto) is Professor Emeritus of Philosophy and of the Classics at the University of Illinois–Urbana. He has written books on ancient Greek metaphysics, LGBTQ social and legal issues, and American ceramics. His articles on Inuit art have appeared in *Inuit Art Quarterly* (Winter 2017), *The Outsider* (Chicago, Fall 2018), and *Above & Beyond: Canada's Arctic Journal* (March 2019). He has spoken at two annual conferences of the Inuit Art Society.

Marika Morris

Marika Morris, Ph.D. is an Adjunct Research Professor in the School of Indigenous and Canadian Studies at Carleton University, and a consultant who conducts research for various Inuit organizations, including Tungasuvvingat Inuit, Pauktuutit Inuit Women of Canada and Nunavut Tunngavik Incorporated. She is published on the issues of participatory research methods with Inuit, urban Inuit, and Inuit approaches to suicide prevention, among other topics.

Kumiko Murasugi

Kumiko Murasugi is Associate Professor of Linguistics and Cognitive Science at Carleton University. Her research areas include theoretical and applied linguistics, Inuit languages, language documentation, and linguistic cartography. She is currently developing an online cybercartographic atlas of the Inuit language in Canada in partnership with the Geomatics and Cartographic Research Centre at Carleton, linguistic and applied linguistic collaborators, and Inuit partner organizations.

Ingrid Murphy

Ingrid Murphy est étudiante à la maîtrise en sociologie à l'UQAM. La présentation proposée est basée sur les recherches qu'elle effectue dans le cadre de son mémoire. Son expérience terrain en tant que coordonnatrice de projet pour Fusion Jeunesse à Kangiqsujuaq au Nunavik l'a mené à s'interroger sur les rapports entre Inuit et Qallunaat au sein des institutions scolaires.

Lucie Nadeau

Lucie Nadeau, MD, MSc, FRCPC, is an associate professor at McGill University (Psychiatry Department), holds an MSc in transcultural psychiatry and a certificate in Inuit language and culture. She works as a child psychiatrist in Montreal (Montreal Children Hospital, Jewish General Hospital), and at the Inuulitsivik Health Center in Nunavik. She is a leader in youth mental health collaborative care research in Canada, with projects both in remote Indigenous communities and in urban culturally and socioeconomically diverse milieu. She is the nominated principal investigator for the Atautsik community of practice project in Nunavik.

David Newland

David Newland's work as a writer and performer begins in his childhood outside the village of Nobel, north of Parry Sound, Ontario. Now based in Cobourg, Ontario, his musical community remains profoundly rural: folk festivals and gigs in smaller centres, Home Routes house concert tours in underserved communities, visits to the reserve community of Mishkeegogamang, Ontario, with ArtsCan Circle, and to the hamlets of Nunavut as a performer and tour host with Adventure Canada.

Terto Ngiviu

Terto Ngiviu is an independent researcher and studied history and culture at the university of Nuuk, Greenland. She specialized in the semantics of clothing and spirituality. She conducted PhD research at the university of Cambridge on spirituality, shamanism and Christianity in Inuit culture of Northern Greenland. Recently Terto lived and studies healing and spiritual culture in the villages of Kapisilit in West Greenland and repairs new research among the Inugguit.

Chieu Nguyen

Chieu Nguyen is a Software Engineer on the Speech team at Google, developing infrastructure and tools for the Gboard mobile keyboard app to facilitate the creation of new layouts for hundreds of languages, especially ones written in lesser used scripts that require more specialized support, including Inuktitut in syllabics, as well as input modalities like the Morse code keyboard. Chieu holds a Master of Arts degree in Linguistics from the University of Chicago and a Master of Engineering degree in Electrical Engineering and Computer Science from the Massachusetts Institute of Technology.

Looee Okalik

Looee Okalik was the community liaison officer at the Missing and Murdered Women and Girls Office in Ottawa. Looee was born in the camp of Illungajuq on Cumberland Sound and relocated to Panniqtuuq. Educated in Nunavut, Looee worked as journalist and elementary school teacher and has also worked on files related to residential schools, diabetes, tobacco cessation, the Healing Our Spirit Worldwide gathering and Inuit Qaujimanituqangit. As community liaison officer for the MMIWG inquiry, Looee prepared witnesses and communities for the inquiry and made after aftercare plans with witnesses after they had testified.

Charmaine Okatsiak

Charmaine Okatsiak, resident of Rankin Inlet Nunavut currently studying Nunavut Teacher Education Program at the Nunavut Arctic College. Since graduating high school in 2008, I have worked at the local schools as both substitute teacher and full-time teacher. Since I find myself always working at the schools, I have decided to work towards getting my teaching degree and am currently in second year. I have a passion for teaching youth to know the basics of our Inuit language and a passion of the cultural performing arts. In the past I have led cultural youth groups and gatherings.

Stanley Oliver

Stanley Oliver was born and raised in Labrador. Stan is an Inuit who is an avid hunter, fisher and outdoorsman. He currently holds the position of Fisheries & Oceans Coordinator with the NunatuKavut Community Council. He has worked in the Labrador and Atlantic region in the Natural Resources field/industry for over twenty-Five (25) years. Occupying, several senior management and leadership positions with the Nunatsiavut Government and the Atlantic First Nations Congress. He holds a Diploma from Memorial University as Resource Technician, a Certified Engineering Technician with the NL Association of Engineers and numerous certificates in Aboriginal Governance and Administration.

Hazel Ootoowak

Hazel Ootoowak is from Pond Inlet. She is the Bridging The Gap (BTG) Coordinator at the Ottawa Inuit Children's Centre. The BTG team consists of four classroom presenters and a one-on-one student support worker. The four presenters go into various schools across Ottawa to educate students about Inuit culture, language and history for all grades (Kindergarten to Grade 12). Additionally, they provide cultural sensitivity training for professional educators upon request. Our student support worker helps Inuit students that are in need of assistance with improving their academic and/or social skills. Our BTG team has had great positive impact on students, teachers and Inuit families alike. We are a strong team that works well together and we are proud to share knowledge about who we are as Inuit.

Dawn Ottereyes-Lacasse

Dawn Ottereyes-Lacasse is Cree-Algonquin from Northern Quebec and a proud mother of two healthy and active boys. She is as a nursery class teacher at Kateri Tsi lonterihwaienhstakhwa in Kahnawa:ke, Mohawk Territory (QC). Dawn is currently participating in the *Forest and Nature School Practitioner* course through the Forest School of Canada. Her goals include further developing the Forest School at Kateri and promoting its benefits to other Indigenous communities. Dawn takes great responsibility in ensuring that both her children and her students learn and experience the way of life of their ancestors while building a strong connection to the land.

Jeela Palluq-Cloutier

Jeela is the Linguist of Inuit Uqausinginnik Taiguusiliuqtiit, the Inuit Language Authority of Nunavut. The focus of her research in the past five years has been on standardization of Inuktitut orthography in Nunavut, Inuktitut Grammar, and language assessments. Jeela's passion is working with the Inuit language and it's continued use and survival. She passionately enjoys learning about the language variants from Alaska to Greenland.

Emmelie Paquette

Emmelie Paquette is a MSc student at Carleton University within the department of Geography and Environmental Studies with an expected graduation of summer 2019. She has a an undergraduate degree in Conservation Biology from the University of Toronto completed in 2017. Current research interests include Inuit knowledge and ways of knowing Arctic environments and wildlife with a focus on women's environmental knowledge and essential role in knowledge transmission

Kennet Pedersen

Kennet Pedersen is a lecturer (\approx associate professor) who is researching and teaching in anthropology and pre-Christian Inuit cultures at the Ilisimatusarfik/University of Greenland.

Glorya Pellerin

Glorya Pellerin, Ph.D. est professeure titulaire à l'Université du Québec en Abitibi-Témiscamingue. Son champ d'expertise se situe principalement dans le domaine de l'utilisation pédagogique du numérique et de la formation pratique. Elle s'intéresse également de près à la formation des enseignants inuit, ainsi qu'à l'accompagnement en formation à distance. Elle est membre associée au Centre de recherche interuniversitaire sur la formation et la profession enseignante (CRIFPE), et membre chercheuse au sein du Groupe de recherche interuniversitaire sur les impacts pédagogiques des technologies de l'information et de la communication (GRIIPTIC). Elle est responsable de l'Équipe de développement de recherche et d'actions de collaboration en contexte éducatif autochtone (ÉDRACCÉA).

Jessica Penney

Jessica Penney is an Inuk PhD student in Sociology at the University of Glasgow. She was raised in Iqaluit, Nunavut, but her maternal family is from Rigolet, Nunatsiavut. Jessica is interested in how Inuit health is shaped by global issues such as colonialism, imperialism, and energy production, and how these issues affect lives at a local level. Her PhD focuses on the health and wellbeing impacts of the Muskrat Falls hydroelectric project in Nunatsiavut.

Alison Perrin

Alison Perrin is a doctoral student at Carleton University under the supervision of Dr. Gita Ljubicic. Her research interests lie in northern science-policy, climate change impacts and adaptations, and human-environment relationships. Her graduate research focuses on research policy for Canada's North, examining barriers and enablers to northern participation in research processes. She lives in the Yukon and works at Yukon College's Yukon Research Centre where she conducts research on climate change adaptation and collaborates with Yukon Government to translate climate change knowledge into policy and decision-making. Alison is a Research Assistant in the SSHRC Partnership Engage Grant with Jamal and Gita, and some of the Nunavut research analysis will also be part of her doctoral research.

Jocelyn Piirainen

Jocelyn Piirainen is an urban Inuk and emerging curator of indigenous arts. She's worked with galleries in Ottawa and Toronto, promoting indigenous arts and artists, and will be starting her position at the Winnipeg Art Gallery as the Assistant Curator of Inuit Art in the spring of 2019. She also has an interest in analog film and photography - creating short film works and experimental polaroid photos.

Mikael Pirak

Mikael Pirak is the Rektor, the head master of the Sami School in Jokkmokk. He was the previous Rektor of the Gällivare Sami School. He is a teacher in Sami handicraft and the son of Lars Pirak,

a famous Sami painter.

Ashley Piskor

Ashley Piskor is a Parks Canada Cultural Resource Management Advisor, based out of the Western Arctic Field Unit in Inuvik. Ashley works closely with Inuvialuit beneficiaries to document, monitor, and educate about cultural resources in the three Western Arctic Parks, Ivvavik, Aulavik, and Tuktot Nogait.

Tina Pisuktie

Tina Pisuktie is a Montreal-born Inuk who has worked for the development of the urban Indigenous community of Montreal the past 13 years. She has been a caseworker for the Inuit Assistance Program at Chez Doris Women's Shelter Foundation and a Student Life Animator for the Kativik School Board (Now Kativikilisariliriniq). In 2017, she was part of the founding board of the Southern Inuit Association and now works as the Executive Director.

Jonathan Pitseolak

Jonathan Pitseolak is a student at the Nunavut Arctic College's Environmental Technology Program in Pond Inlet Nunavut. Jonathan is a former research assistant on the community-based Water Quality monitoring project in Pond Inlet. Despite its young age, Jonathan owns remarkable knowledge and skills for environmental research and communication, and he's a living example of youth leadership and commitment.

Saa Annie Pitsiulak

Saa Annie Pitsiulak is a long time educator, from a traditional Inuit family camp of Tasiujakallak (south west of Kimmirut). She and her family resettled to Lake Harbour NWT via qimuksiq (dogteam) in the spring of 1966, so her older sisters would attend formal school. Saa grew up in Kimmirut, where she attended the Federal Day School. She went into the workforce young as her two older sisters did, because of the sealskin industry being stopped by animal rights activists. Saa began training on-the-job when she was hired as a Classroom Assistant, back in 1981. She entered full-time training in 1990, to complete her teaching diploma and Bachelor of Education Degree at Nunavut Arctic College. She has taught various grades in her home community and Iqaluit, taught ten years at the Nunavut Teacher Education Program, and her last teaching assignment was with NAC's Academic Studies Program. Saa received her Master of Education Degree from UPEI in July 1st, 2007.

Léa Plourde-Léveillé

Léa Plourde-Léveillé est étudiante au doctorat en psychologie communautaire à l'UQAM sous la supervision du Professeur Brian Mishara. Son projet de thèse de doctorat porte sur les facteurs favorisant la résilience des jeunes Inuit à risque suicidaire au Nunavut et lui a valu une bourse des IRSC en 2017. Depuis avril 2017, Léa fait partie de l'équipe de recherche de Sarah Fraser dans laquelle elle participe activement et coordonne plusieurs projets relatifs au bien-être dans les communautés inuit au Nunavik.

Judith Poirier

Judith Poirier (MA Royal College of Art, Londres) est professeure à l'École de design de l'Université du Québec à Montréal. Spécialisée en typographie, elle explore le côté abstrait (visuel et sonore) de l'alphabet, dans un aller-retour entre le livre et le film. Son approche expérimentale et collaborative se situe aux intersections du design, de l'animation et des arts visuels.

Manasa Prasad

Manasa Prasad is a Software Engineer on Google's Speech team working on increasing coverage of Speech languages and improving the quality of these languages. She develops tools that allow linguists and other engineers to easily add more languages. She also researches ways of supporting new locales in the system. She holds a Master of Computing degree from the University of Utah, USA (surprisingly in Computer Graphics) and a Bachelor's degree in Information Technology from SRM University, India.

Alysa Procida

A passionate and dedicated arts advocate, Alysa Procida has worked closely with Inuit artists for the past 8 years. In 2015 Alysa joined the Inuit Art Foundation as Executive Director and Publisher of the award-winning *Inuit Art Quarterly* (IAQ), bringing a wealth of experience with Inuit art and non-profit leadership. Prior to her role with the IAF, Alysa was the Executive Director and Curator of the Museum of Inuit Art in Toronto, ON.

Under her leadership the IAF successfully launched several signature programs including the Igloo Tag Trademark, which protects artists from cultural appropriation and theft; the Inuit Artist Database, a first-of-its-kind biographical resource for artists to receive support in creating online CVs and the inaugural Kenojuak Ashevak Memorial Award which supports an established Inuit artist in pursuing an artistic residency. As Publisher of the IAQ, Alysa oversaw a full redesign of the magazine in conjunction with the IAF's 30th anniversary in 2017 and the magazine's first National Magazine Award in 2018.

Over her career Alysa has written and presented internationally about using both traditional and new media channels to champion Inuit art to new and existing audiences. Her curatorial projects include *The Matchbox Gallery: A Retrospective* (2014); *The Art of Play* (2013), showcasing new media including Arctic video games: and *Remembering Ovilu Tunnillie* (2014).

Andrea Procter

Andrea Procter is an anthropologist living in St. John's. She recently worked with the Newfoundland and Labrador Residential Schools Healing and Commemoration project to write a history of the residential schools in the province.

Simon Proulx

Étudiant en architecture à l'Université Laval depuis 2012, j'ai obtenu mon baccalauréat en 2015 à la suite d'un échange étudiant au Vietnam. Au cours de ma maîtrise, j'ai eu la chance de visiter plusieurs communautés du Nunavik, dont Salluit, Puvirnituq, Umiujaq et Kuujuaq, ainsi que la communauté innue de Uashat mak Mani-Utenam. Après un atelier en architecture dont le sujet portait sur l'habitation et la solidarité chez les communautés inuit et innues du Québec, j'ai entrepris une maîtrise en sciences de l'architecture avec le groupe Habitats et Cultures dans

l'optique de parfaire mes connaissances et de contribuer à la recherche sur le Nord québécois avec et pour les communautés autochtones.

Stephen Agllovak Puskas

Stephen Agllovak Puskas co-founded and produced Nipivut, Montreal's Inuit community radio show. Stephen also serves on the advisory circle for the Indigenous Screen Office, and was selected by the Senate in 2017 as an Indigenous Youth Leader. Stephen's film about Inuit self-representation, Ukiuktaqtumi (OO-KEE-UK-TAK-TOO-MEE) won the Prix de la Releve at 2017's Presence Autochtone and he was an Associate Producer at the National Film Board for the Labrador Doc Project, which supports Nunatsiavummiut in producing films.

Brenda Amak&ak Putulik

My name is Brenda Amak&ak Putulik I am currently living in Rankin Inlet, Nunavut I have been with Nunavut Arctic College since October 19, 2009 as a Senior Instructor, CARS Program until I became an Inuktitut Instructor for four years now I started in July 8th, 2014 I was raised in Naujaat, Nunavut, a community reside right in the arctic circle, I lived in between two worlds of traditional Inuit way of being I was raised by my great grandmother from my father's side and my great grandfather from my mother's side, then there is my father that was taught through residential school system and showed me the modern world. I grew up in both Naujaat and Igloolik, in the Inuit custom I first have to introduce my ancestors. My great grandmother Lea Arnauyak who knew Knud Johan Victor Rasmussen during his fifth Thule expedition. My great grandfather Noah Piugattuk many of his knowledge are recorded in the Isuma production and as well as varies books sharing his knowledge. Noah Piugattuk is the reason why in Nunavut we can now hunt bowhead whale.

Maaji Puutilik

Maaji Puutilik is the Pedagogical Counsellor at the Tasiurvik Child Care Centre in Inukjuak, Nunavik. She has been a key player in developing Inuit specific materials for early childhood practice in Nunavik, for more than 20 years.

Jasmiini Pylkkäen

Jasmiini Pylkkänen is a REXSAC (Resource Extraction and Sustainable Arctic Communities) PhD student in cultural anthropology, based at the University of Oulu in Finland. Her home, heart and work are all located in the circumpolar North. Pylkkänen's PhD research project looks into fairness in natural resource use in Arctic and sub-Arctic places. She has familiarized herself with many past and present-day mining cases in Finland, Canada, Greenland, Sweden and Norway and is now looking more specifically into women's perspectives and approaches to fairness in the context of mining developments in the Kivalliq region of Nunavut.

Katherina Qirngnuq

Katherina Qirngnuq is an Elder from the Inuit community of Kugaaruk, Nunavut. She grew up on the land as a real Inuk. Katherina attended residential school and that is where she learned her English. She has also been a member of the Elders Research Advisory Committee for this project since 2013.

Feng Qu

Feng Qu, Ph. D in anthropology (2013, University of Alaska Fairbanks), the Founding Director of Arctic Studies Center (ASC) at Liaocheng University, China. His research focuses on Inuit prehistory, shamanism, animism, and Alaskan ethnography.

Eva Quananack

Eva Quananack is coordinator of the grief support training team in Salluit. Thought recently retired after many years of serving her community in the areas of counselling and education, she remains engaged in the well-being of Nunavik communities.

Alasie Qumaaluk

Alasie Qumaaluk is the Project manager of various projects in Kangirsujuaq. She has been working on different projects for the wellness of the community. Since the researchers of the OHMI- Nunavikhas travelled to Kangirsujuaq, she has been part of the project. She has been coordinating the project for the local community since 2018

Kevin Rafie

futur PhD student with University of Versailles Saint-Quentin-en-Yvelines joint supervision with Ilisimatusarfik, University of Greenland. After leaving two years in Greenland,

Kevin graduated his Master's programme « Arctic Studies » with the University of Versailles Saint-Quentin-en-Yvelines. It was then offered him to continue his thesis research at a PhD level. He is

now looking for fundings. In the meantime he is applying to participate in conferences in order to share his research done during his Master thesis.

Jrène Rahm

Jrène is professor at the Université de Montréal in the Faculty of Education. She is interested in documenting learning of youth and young adults outside of school. It led her to an interest in land-based, Inuit ways of learning and decolonizing methodolgies. She became involved in a youth photography project in collaboration with Avataq in the context of an archaeological fieldschool in Nunavik. She is currently documenting lifelong learning and educational pathways with Inuit, next to their engagement and leadership in scientific research grounded in blended approaches of Western Science and Inuit ways.

Lisa K. Rankin

Lisa K. Rankin is a Professor and Research Chair in the Department of Archaeology at Memorial University of Newfoundland. She is also the Principle Investigator of the Tradition & Transition Research Partnership between Memorial University and the Nunatsiavut Government.

Derek Rasmussen

Derek Rasmussen lived in Iqaluit for 12 years, which included assignments in senior policy positions at Nunavut Tunngavik Inc. (NTI). He was the principal researcher interviewing witnesses

and reviewing documentation in support of NTI's 10 year implementation litigation against Canada. Canada settled this case out of court by making a \$255m payment to Inuit, 3/4 of which will be used to create Inuit training programs to fulfill the 85% Inuit public service requirement in Article 23 of the Nunavut Agreement..

Jean-Luc Ratel

Jean-Luc Ratel is Ph.D. student at Laval University in education science. His thesis, currently under final evaluation, concerns First Nations' university students in Quebec and their projects in relation with wellbeing among Indigenous peoples. He also works in collaboration with Northern Sustainable Development Research Chair on education in Nunavut and is lecturer at Université du Québec à Montréal department of education and specialized training. His research interests concern Indigenous education, intercultural education and sociology of education.

Ryan Rice

Ryan Rice, Kanien'kehá:ka of Kahnawake, is an independent curator whose career spans 25 years in museums and galleries, including posts as Chief Curator at the Museum of Contemporary Native Arts and the Indigenous Art Centre. He received a Master of Arts degree in Curatorial Studies from the Center for Curatorial Studies, Bard College; and a Bachelor of Fine Arts from Concordia University. His writing on contemporary Onkwehonwe art published in numerous periodicals and exhibition catalogues, and he has lectured widely. Rice is the Associate Dean of Academic Affairs in the Faculty of Liberal Arts/School of Interdisciplinary Studies at OCAD University.

Sébastien Rioux

Sébastien Rioux is Assistant Professor in the Department of Geography at Université de Montréal, and Canada Research Chair in the Political Economy of Food and Wellbeing.

France Rivet

Since 2007, France Rivet has been dedicating her time and skills to make the Arctic, its nature, people, and history better known. France spearheaded the research project *In the Footsteps of Abraham Ulrikab* which uncovered the remains of five Labrador Inuit in a Paris museum. Her book, by the same title, was published in 2014, and served as the basis for the documentary *Trapped in a Human Zoo*. French being her mother tongue, France is hoping that she can give back to the Inuit community part of its history that would otherwise stay hidden.

Sean Robertson

Sean Robertson is an Associate Professor at the Faculty of Native Studies, University of Alberta, Edmonton, Canada. As a legal and cultural geographer, he has done research with Indigenous peoples in southern British Columbia and Nunavut, as well as studies on architecture and hate crimes. His current research on the emotional geographies of law with the Inuit community of Kugaaruk, Nunavut involves a community action component in the form of elder-led youth land camps about sealing and fishing. The project is called: "Introducing the Emotional and Affective Geographies of Law: Strengthening Community Through the Practice and Feelings of Law."

Andréanne Robitaille

Andréanne Robitaille is a research assistant within Dr. Sarah Fraser's lab (UdeM) on *Collaborative child mental health care in Nunavik*. She is currently a PhD student at Faculty of Pharmacy (UdeM). Her research interests range from sociology of professions, interprofessional collaboration in healthcare, sociology of health and illness, organizational and participatory healthcare research and qualitative methods. Nurse clinician, she completed a Master degree (Nursing) working on perceptions of clinicians working in Nunavik on antidepressant medication. She worked at the Nunavik Centre and the Native and Northern Health Program (McGill University Health Centre).

Thierry Rodon

Thierry Rodon is professor at Laval University in political science and chairholder of the Northern Sustainable Development Research Chair. He specializes in northern politics and community development and has extensive experience working with Aboriginal communities and northern institutions on a broad range of issues, including the social and economic impacts of development projects, renewable resource management, adapting to climate change, access to higher education in the Arctic, policy development and evaluation, as well as community participation in environmental impact assessments.

Bianca Romagnoli

I am a second year PhD student in the anthropology department at the University of California, Los Angeles. I have a BA in religious studies and political science from the University of Ottawa and an MA in religious studies from the University of Toronto where I examined the use of religious care in PTSD counselling provided by military chaplains. My current ethnographic dissertation research examines the experiences of Canadian Rangers living working in Cambridge Bay and Yellowknife. This project explores how the changing environmental and political climate of the Arctic is affecting Ranger's work and their lives in communities.

Helga Rosing

Helga Rosing has a bachelor degree in theology and is now a master student in Cultural and Social History at Ilisimatusarfik/University of Greenland (but presently abroad).

Rosannguag Rossen

Rosannguag Rossen is an assistant Professor including a Ph.D-project from Ilisimatusarfik, University of Greenland. Her dissertation "Nationbranding in Greenland – seen through fashion" will be submitted during Summer 2019 She has been affiliated the Dept. of Greenlandic Language, Literature & Media since 2014, after she became MA, with her thesis: Political and community satire in Greenland.

Natacha Roudeix

Natacha Roudeix est doctorante en cotutelle à Simon Fraser University (Vancouver) et l'INALCO (Paris) et enseigne à Kativik Ilisarniliriniq. Elle est titulaire d'une Maîtrise ès Art en Éducation de

Simon Fraser University. Elle a enseigné au Nunavik, au Népal, au Sri Lanka et dans une École Internationale Française à Vancouver. Ses intérêts de recherche portent sur le plurilinguisme et les identités des Inuit du Nunavik.

Carol Rowan

Carol Rowan currently work as an Instructor at Carleton University and is involved in a project to propose an Inuit ECE training model. She has been working towards the development of early childhood programs based in Inuit ways of knowing and being for more than 30 years.

Fatiha Sadat

Fatiha Sadat est professeur agrégée au département d'informatique, UQAM. Elle s'intéresse à la recherche et au développement dans les domaines de Traitement Automatique des Langues (TAL/TALN), sous domaine de l'Intelligence Artificielle (IA) et Humanités Numériques (HN). En particulier, elle s'intéresse aux systèmes multilingues, multimodale et monolingues tel que l'analyse des sentiments et fouille des opinions liés à divers domaines et problématiques, la traduction automatique, la recherche d'information monolingue et translingue, le développement d'ontologies et autres ressources lexicales, l'analyse de données massives tel que les médias sociaux pour l'extraction de l'information, classification et catégorisation, reconnaissance des entités nommées, développement d'agents conversationnels (chatbots), traitement des langues peu dotées (ex. asiatiques et sémitiques) et en danger (tel que les langues autochtones), etc. Par le passé, Fatiha Sadat a été chercheur au Conseil National de Recherche Canada (CNRC), où elle a contribué au programme GALE financé par DARPA. Elle jouit d'une expérience internationale en recherche et détient des subventions et contrats partenariaux en recherche et développement.

Jean-François Savard

Détenteur d'un doctorat (Ph. D.) en science politique de l'Université Carleton, Jean-François Savard est professeur à l'ENAP (École nationale d'administration publique) depuis 2006, où il y enseigne l'analyse et la conception et la mise en œuvre des politiques publiques. Ses travaux de recherche portent sur les questions de politiques autochtones, plus particulièrement sur l'autonomie gouvernementale autochtone, les relations entre les communautés autochtones et les administrations publiques du Québec et du Canada et du fédéralisme.

Stephan Schott

Stephan Schott was born in Germany and immigrated to Canada in 1992. He is an Associate Professor in the School of Public Policy and Administration at Carleton University with a PhD in Natural Resource and Environmental Economics from the University of Guelph. He teaches graduate courses in natural resource management, energy economics, energy tools and evaluation methods and theoretical foundations of public policy. Dr. Schott has extensively worked in interdisciplinary teams with indigenous governments and communities, natural scientists, engineers and social scientists from other disciplines. He has 12 years of non-interrupted research and teaching experience in the Canadian Arctic where he managed and led several major Arctic research projects. His research currently focuses on alternative energy and sustainable development in the Arctic, the economic impacts of mining on local communities and local business

development, food security and Arctic commercial fishery development, wildlife management and knowledge co-evolution, and energy strategies and carbon emission reduction programmes in North America and Europe

Sylvia L.R. Schreiner

Sylvia L.R. Schreiner is an Assistant Professor in the Linguistics Program at George Mason University. Her research is in syntax, morphology, semantics, and language documentation. Much of her work to date has focused on the morphosyntax and semantics of tense, aspect, mood, and modality. She is undertaking ongoing collaborative work (with Lane Schwartz, UIUC) documenting and producing computer tools for St. Lawrence Island Yupik, funded by a 42-month NSF Documenting Endangered Languages grant. She received her PhD in Linguistics from the University of Arizona in 2012.

Willow Scobie

Willow Scobie is a sociologist at the University of Ottawa. She has worked with Nunavummiut youth on issues such as identity, filmmaking, post-secondary education, mining consultation processes, and broader government policies for almost ten years. Her background is in youth leadership and has worked with non-government organizations on projects including child and youth policies and resources that address family violence.

Jennifer Shea

Jennifer Shea is an assistant professor of Aboriginal Health in the Division of Community Health and Humanities. She has been working with Indigenous communities in Saskatchewan and Newfoundland and Labrador since 2006. Prior to working at Memorial she worked in leadership roles within the provincial health care system for eight years. Jennifer's research is community-based and driven by community's needs. She specializes in participatory approaches such as photovoice. Current projects include topics such as food security, resilience, TB, Cancer and mental wellness.

Megan Sheremata

Megan Sheremata is mid-career Environmental Science PhD candidate at the University of Toronto Scarborough. Born and raised in Montréal, she spent much of her career outside Inuit Nunangat, working on applied research projects with communities in northern Ontario, and outside of Canada in urban centres and in developing regions of Asia, Africa, and Latin America. A common theme to this work has been to connect community priorities with scientific research and decision-making. She hopes to contribute to the growing body of Inuit-led research in support of the communities she collaborates with, which are at the front-lines of environmental change.

Jamal Shirley

Jamal Shirley grew up in Rankin Inlet, Nunavut, and has worked with the Nunavut Innovation and Research Institute (NIRI) in Iqaluit since 1998 as manager of research design and policy development. Jamal provides oversight for NIRI's research licensing process and he has been involved in designing, delivering and reviewing a broad range of scientific research, training

and consultation initiatives in the natural and social disciplines across Nunavut. Jamal and Gita are Co-Applicants on a SSHRC Partnership Engage Grant to assess research trends in Nunavut over the past 14 years.

Natasha Simonee

Natasha Simonee recently completed the Nunavut Teacher Education Program, in Pond Inlet, Nunavut. She is an active hunter and has assisted in numerous research projects in Pond Inlet. Her role in those projects has included coordination of hiring local researchers; scheduling, conducting or assisting in interviews and group discussions; holding community information sessions; assisting with community networks; and connecting local knowledge holders and Elders with researchers. She was the manager of the Mittimatalik Hunters and Trappers Organization when this project was conducted in Pond Inlet.

Jacinda Sinclair

Jacinda Sinclair is an MA candidate at Memorial University of Newfoundland where she studies archaeology. She received her BA from the University of Manitoba. She has also worked for The Manitoba Museum's Archaeology Department.

Krystyna Slawecki

For over 8 years, Krystyna Slawecki has worked toward reinforcing literacy programming in the urban centers as well as in remote FNMI communities, in collaboration with longstanding partners. Her work centers on training and mentoring, as well as adapting programming to suit the needs and context of the community. She also co-manages the literacy camps program in the James Bay Cree communities, Nunavik, Nunavut and Nunatsiavut— a program that encompasses over 120 summer employees. In her free time, Krystyna is on the executive board of Alternatives, an international solidarity organization.

Raygan Solotki

Raygan Solotki is the Executive Director for the Inuvik Community Greenhouse. She encouraged her local NWT government to assist the greenhouse in creating new jobs in the small Inuvialuit Settlement Region communities of Aklavik, Tuktoyatuk, Ulukhaktok and Paulatuk (as well as Fort McPherson and Tsiigehtchic) to encourage local food production opportunities, education and economic development. She now advocates for this program to expand across the north.

Gloria Song

Gloria Song is a PhD student in Law at the University of Ottawa's Faculty of Law as well as a project coordinator for the Law Society of Nunavut. She previously worked as the poverty lawyer for the Legal Services Board of Nunavut while based in the community of Cambridge Bay, Nunavut, where she assisted low-income clients with their legal issues, including domestic violence.

Bettina Spreng

Bettina Spreng is a linguist who has worked on grammatical description with Inuktitut speakers for over 20 years. She is an assistant professor at the University of Saskatchewan.

Alex Stefanelli

Alex Stefanelli is a Master's student of linguistics at Université de Montréal specializing in phonology. Using Optimality Theory and its derivatives as a framework, he is interested in questions of consonantal processes, gemination, and compensatory lengthening with a particular focus on the Indigenous languages of the Americas.

Pam Stellick

Pamela Stellick is a Team Leader and Program Manager at the Ottawa Inuit Children's Centre with extensive experience in the non-profit sector. She has worked for Inuit agencies in Ottawa for the past 20 years including implementing and directing an Inuit-specific trauma and addictions treatment center, the Mamisarvik Healing Center. She has strong mental health services professional background, and is a Registered Psychotherapist (College of Registered Psychotherapists of Ontario, reg# 005304) with a Master's of Education in counselling (M.Ed.) from University of Ottawa. Experienced in cross-cultural approaches to Inuit-specific mental health and addiction services, she also has experience in Operations Management, Trauma and Addictions Therapy, Psychotherapy, Clinical Supervision, Program Evaluation, and Program Development.

Marianne Stenbaek

Marianne Stenbaek is professor at McGill University and specialist of Greenlandic culture and literature.

David Stewart

Dave Stewart is a filmmaker and Senior Producer of the Inuvialuit Communications Society, the public broadcaster whose mandate it is to showcase and celebrate the voices, people, heritage and culture of the Inuvialuit Settlement Region.

Joshua Stibbell

Joshua Stibbell lives in Toronto. He was born in the South and met his first Inuk 5 years ago. He has been working to reclaim his culture ever since that encounter. He works for the Toronto Inuit Association and is the President of the National Urban Inuit Youth Council.

Mark Stoller

Mark Stoller is a PhD candidate at the University of British Columbia and a former director of the Nanivara Oral History Project in Gjoa Haven. He works with Inuit youth to research, record and share local histories.

Amos Suarak

Amos Suarak is from Nain, Nunatsiavut, who is working as a language research assistant for Sinâni Labrador Inuttitut on the Edge (SSHRC project)

Shirley Tagalik

Shirley Tagalik is a retired educator living in Arviat, Nunavut. She is an active researcher in the areas of education, child development, language development, youth engagement, youth suicide prevention, determinants of health, healing and cultural revitalization, climate change and food security. For the past 20 years she has been working closely with Inuit Elders to document their cultural knowledge, *Inuit Qaujimajatuqangit*. Shirley serves as a volunteer director on the Arviat Aqqiumavvik Society, a community group dedicated to addressing concerns through community-driven research and innovative programming. She is a Research Associate with the Qaujigiartiit Health Research Centre and serves as an advisor to various other organizations in the area of health, justice and education.

Sami Tannoury

Sami Tannoury a plus de 18 ans d'expérience dans la conception, la production et la supervision de projets de construction de bâtiments. Sami s'est joint à l'équipe EVOQ en avril 2007 et est devenu associé en 2015. Il est reconnu pour son approche de conception qui favorise une architecture adaptée à l'ensemble des exigences financières, qualitatives, fonctionnelles, réglementaires, et d'échéanciers de projet. Au fil des années, il a développé une expertise de conception et de construction de logements au Nunavik. Il dirige l'équipe des projets de logements social qui collabore avec la Société Makivik depuis 2001. Il a aussi réalisé du logement pour les employés e plusieurs institutions publiques, du logement pour aînés et du logement pour femmes en recherche de refuge.

Kirsten Thisted

Kirsten Thisted, Associate professor at Department of Cross-Cultural and Regional Studies, University of Copenhagen

Laura Thompson

Laura Thompson, B.A. (York), B.Ed. (Laurentian), M.Ed., Ph.D. (Alberta), was born and raised in Sudbury, Ontario, and has lived, studied and worked in urban and rural communities across Canada and in France. As a high school student, Laura participated on an exchange program to Clyde River, Baffin Island (then NWT). She returned to Nunavut to work amongst Inuit and raise her Inuit children, who are French-speaking. As Laura navigates the complexities of language(s) and identity(ies) in postcolonial places and spaces, she strives to build bridges of understanding between Inuit and French-speaking Nunavummiut.

Manitok Thompson

Before entering politics, Manitok Thompson had a distinguished career as an educator, teacher and language consultant.

In 1995, Manitok was first elected as an NWT MLA and held cabinet portfolios of Minister of Municipal and Community Affairs and Minister responsible for the Women's Directorate.

In 1999, Manitok was elected to Nunavut's historic, first Legislative Assembly. She was appointed as Minister of Public Works and Services and the Minister Responsible for the Nunavut Housing Corporation, later becoming the Minister of Community Government and Transportation and Minister responsible for Sport Nunavut. In the final year of her term she held the portfolios of Human Resources and Minister responsible for Nunavut Arctic College and Education.

Shelley Tulloch

Shelley Tulloch (Ph.D., Université Laval) is an Associate Professor and Chair of the Anthropology Department at University of Winnipeg. She conducts community-partnered research related to culturally-relevant education; Indigenous leadership; youth; bilingualism; language; and identity.

Chanda Turner

Chanda Turner works as a Resource Management Coordinator for the Inuvialuit Game Council, providing technical support for the implementation of the IFA and IGC's mandate. She received her Masters from the University of Victoria for a traditional knowledge and habitat study of muskrats in the Inuvialuit Settlement Region and Gwich'in Settlement Area.

Mark David Turner

Mark David Turner is an Adjunct Professor of Music at the Memorial University of Newfoundland. He also serves as the Manager of Audiovisual Archives and Media Literacy² for the Tradition & Transition Among the Labrador Inuit Research Partnership. His work lies at the intersection of performing arts, media, and archival practice in Newfoundland and Labrador. His writings have appeared in popular and scholarly journals in Canada and the United States.

Jennifer Ullulaq

Jennifer Ullulaq is the youngest Hamlet Council Member in Gjoa Haven. She was a facilitator of the Nanivara Oral History Project and planner for the 2018 Umiyaqtutt Festival. She continues to advocate for youth involvement in Inuit history. Jennifer has been a guest speaker at the Royal Ontario Museum in Toronto. Her two daughters inspire her to do her best.

Gloria Uluqsi

Gloria Uluqsi is originally from Whale Cove, Nunavut and is now the Chair of Education Programs at Nunavut Arctic College in Iqaluit, Nunavut. She completed her Masters of Education at the University of Regina and is also a NTEP graduate. She is a board member of Ilitaqsini – Nunavut Literacy Council. Gloria is a leader in the use of Inuit Qaujijimajatuqangit in education. She has been a classroom teacher, a community program coordinator, and is now leading in Teacher Education.

Bruce Uviluq

Bruce Uviluq is an Inuk from Iqaluit, Nunavut where he was born and raised. He is a hunter and father of two boys. Bruce moved to Ottawa to attend the University of Ottawa common Faculty

of law and graduated in 2017. Bruce works for Nunavut Tunngavik Inc. as a Legal Negotiator where he began working in 2002.

Geneviève Vachon

Geneviève Vachon, architecte (MOAQ), est professeure titulaire à l'École d'architecture de l'Université Laval où elle enseigne le design urbain et l'habitation. Avec le Groupe Habitats et Cultures et plusieurs co-chercheurs et partenaires, dont des communautés autochtones, elle dirige le partenariat de recherche *Habiter le nord québécois* qui porte sur l'aménagement culturellement approprié et durable de l'habitat des Innus du Nitassinan et des Inuit du Nunavik. Financée par le CRSH jusqu'en 2020, l'équipe interdisciplinaire et intersectorielle mise notamment sur le design architectural et urbain pour concevoir, de manière collaborative, des visions d'avenir partagées pour les milieux de vie autochtones.

Marika Vachon

Marika a principalement oeuvré, au cours des vingt dernières années, à titre d'architecte et de gestionnaire de projets de construction publics au Québec ainsi qu'à l'étranger. Actuellement candidate au Doctorat en architecture (Ph.D.) sous la codirection de Myriam Blais (architecture, UL) et de Caroline Hervé (anthropologie, UL), elle s'intéresse aux systèmes de production des logements au Nunavik, sous l'angle de la gouvernance et de l'habiter. Marika est récipiendaire de la bourse d'excellence doctorale de Sentinelle Nord (2018), de la bourse de la réintégration à la recherche du FRQSC (2019-2022) et de la Bourse de doctorat *Habiter le Nord québécois* (2017-2020).

Nalini Vaddapalli

Nalini Vaddapalli has served as the Chief Executive Officer of the Law Society of Nunavut since moving to Iqaluit in September 2010. She was called to the Quebec Bar in 2004 and worked as a human rights, children rights and social justice lawyer; and as a policy advisor, program manager and executive director in the not-for-profit sector before moving to Nunavut. Nalini also acts as the Administrator for the Nunavut Law Foundation which provides an important platform to build connections with the communities across the territory. In this capacity, outreach and providing direct assistance and guidance to organizations and individuals who are seeking funding is an important part of her responsibilities. Nalini is committed to community engagement and is currently sitting on the Board of the Nunavut Disability Makinnasuaqtiit Society, the Nunavut Sunakkutaangit Museum and manages, on a volunteer basis and on behalf of the YWCA Agvvik Society (Women Shelters), the *Empowering Indigenous Women for Stronger Communities* project funded through Status of Women Canada

Mélanie Valcin

Mélanie Valcin has a solid expertise in program development and evaluation, particularly in the education and community development fields. She is currently the Regional Director for Quebec, Nunavut and Atlantic Canada at Frontier College. Over the past 10 years, she has collaborated with more than 30 Inuit and First Nations communities, workplaces and governments to deploy and evaluate literacy programs for children, youth and adults. Mélanie started her career at the UN Development Fund for Women in Mexico City. Then, in Australia, she

coordinated the International Education Programs at Monash University. Back in Canada, she worked for the Canadian Red Cross before joining Frontier College in 2002.

Karyn Vanden Boomen

Karyn is a settler Canadian from rural SW Ontario. She moved to Nunavut after studying International Development and Globalization, and Indigenous Studies, and after working for the federal government in Treaties and Aboriginal Governance. Interested in Inuit self-government, she wanted to work in the context of the *Nunavut Land Claims Agreement*. Living in Iqaluit and working in adult learning across Nunavut, she learned more about the discursive space created by the NLCA and the real impact of Southerners working there. Informed by this, Karyn is pursuing a Masters of Education for Change in Social Justice Education at Lakehead University.

Jeffrey van den Scott

Jeffrey van den Scott is a postdoctoral fellow with the Tradition & Transition Research Partnership at Memorial University. He earned his PhD in musicology at Northwestern University with a dissertation project examining the representation of Inuit culture in composed Canadian music since 1967 alongside ethnographic study of music making in the community of Arviat, Nunavut.

Deborah Van Dyk

Deborah is currently a Senior Policy Advisor at ITK, coordinating the TB elimination file. Prior to coming to ITK, she had been public health nurse for over 10 years. Most of her nursing career to date has been spent working on the challenges of communicable disease prevention and control in remote northern communities. Most recently, she was the coordinator for the Taima TB program of research which focuses on helping Inuit in Canada stop the transmission of TB in their communities.

Susan Vanek

Susan Vanek, a sociocultural anthropology PhD student at Binghamton University (SUNY), is in the final stages of her dissertation work on state sponsored development in Greenland. Her initial fieldwork was conducted in the communities of Nuuk, Maniitsoq and Tasiilaq, Greenland, funded by an International Dissertation Research Fellowship from the Social Science Research Council, with additional support provided by a Doctoral Dissertation Improvement Grant from the US National Science Foundation and an American-Scandinavian Foundation Fellowship. She is currently a Co-PI on the US National Science Foundation funded project entitled, *Rockwell Kent and Early 1930s Greenland*.

Magali Vullierme

Magali Vullierme holds a PhD in Political Sciences. Her thesis, entitled "Canadian Rangers and Junior Canadian Rangers: Vector of Human Security of Canadian Inuit", studies relationships between nonIndigenous and Indigenous members of Rangers' patrols. She conducted several field trips in the Arctic, including with Canadian Rangers patrols in Nunavik and Nunavut. She is now working on climate changes issues, more specifically on permafrost thaw. In this context, she is employed by the laboratory Culture, Environment, Arctic, Representations, Climate (CEARC,

France) and affiliated to Nunataryuk project. Since November 2018, she is beneficiary of an Institute for Strategic Studies (France) postdoctoral grant.

Mengxue (Ada) Wang

Mengxue (Ada) Wang is a registered dietitian working as the regional clinical dietitian for the Government of Nunavut. She holds a Bachelor's of Nutritional Science, Dietetics major from McGill University and is currently pursuing graduate level education at UBC. She lives in Rankin Inlet and travels to other communities across the Kivalliq region to help community members, programs and organizations build food skills and knowledge, foster positive relationship with traditional and southern foods, manage their health, and prevent chronic diseases. Living in Nunavut, Ada found her passion in traditional food and cuisine, and in sharing them with friends and family.

Jobie Weetaluktuk

Jobie Weetaluktuk is a writer, teacher, translator in Inuktitut - English. Jobie has been a filmmaker, TV presenter, editor, communications and program agent, and author. Jobie is an advocate of Inuktitut the language and the ways of the Inuit. Jobies' mother tongue is Inuktitut of the Tasiujarjuaq Nunavik. Jobie lives in Montreal, QC. He was born south of Inukjuak, but was mostly raised at Inukjuak, QC. Jobie believes that Inuktitut will make a comeback and gain new ground. In the lifetime of Jobie, Inuktitut has both lost and gain ground.

Elizabeth Wessells

Elizabeth Wessells is a PhD student in the Archaeology program at the University of Washington. She completed her MA in Museology/Museum Studies in 2017 with a thesis focused on international repatriation of ancestral remains and cultural objects from US museums to First Nations in Canada. She is currently studying Inuktitut with Mick Mallon and Alexina Kublu through the UW's Canada Studies Center, and is interested in the intersections of language, cultural history, and museums in the Arctic.

Jennifer Williams

Jennifer Williams, a trained teacher, is committed to facilitating a sense of wonder about, and cultivating respect for, our world and its inhabitants. She has been providing cross-cultural experiential education opportunities for youth both on land and at sea for more than 15 years. Jennifer joined the Students on Ice team in 2016 and has been dedicated to the continued evolution of the programming to meet the needs of a diverse group of learners, from North to South, and around the globe. She deeply honours different ways of being in the world and brings a focus to the importance of relationships and community-building in all that she does.

Katherine Wilson

Katherine Wilson has been involved in Arctic research for over 20 years. Her experiences highlighted the need for new approaches to work with Inuit. In 2015 Katherine embarked on her PhD at Memorial University.

Sarah M. Wilson

Sarah Wilson is an archaeology master's student at the Memorial University of Newfoundland. Her research focuses on inuksuit in Labrador and is studying the embodiment of culture in landscapes. Sarah's thesis involves using a drone to collect 3D imagery of inuksuit on the landscape. Sarah grew up in Anchorage, Alaska and earned her B.A. in Anthropology and Archaeology from the University of British Columbia in Vancouver, BC. Outside of academia, Sarah likes trail running, rock climbing, and sewing. She teaches local sewing classes for all ages and enjoys sewing her own clothes and bags.

Graham White

Graham White has been visiting and writing about the Canadian North for more than three decades and has published widely about government and politics in the North. His most recent book is *Made in Nunavut: An Experiment in Decentralized Government* (2015, with Jack Hicks). His book on Northern co-management boards will be published by UBCPress in 2020. Professor White is a collaborator with the SSHRC-funded "Tradition and Transition Among the Labrador Inuit", co-sponsored by the Nunatsiavut Government and Memorial University of Newfoundland. He is a former President of the Canadian Political Science Association and a former editor of *The Canadian Journal of Political Science*.

Charlotte Wolfrey

Charlotte Wolfrey is the AngajukKâk of the Rigolet Inuit Community Government.

Colette Wright

Colette Wright has been a teacher in the Ottawa-Carleton District School Board for several years. She is thrilled to be part of the Kindergarten team at the Ottawa Inuit Children's Centre. She is excited to be working with an Inuit Cultural Teacher and an Early Childhood Educator. It is amazing for her to see the children at the OICC embrace their culture and develop a sense of identity and a positive self-image. Her goal is to help foster a life-long love of learning within the students that she has the privilege to work with on a daily basis.