

REPORT



# ANNOTATED BIBLIOGRAPHY OF AVAILABLE STUDIES ON ELDERS IN NUNAVIK

SUBMITTED TO

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## 1 BACKGROUND

This reference document lists all available research studies on and consultations done with Nunavik elders over the past two decades (1992-2012). Studies and consultations are referenced using the American Psychological Association (APA) style, one of the most well known bibliographical format in the world. Sources are categorised across themes which are of interest to the Kativik Regional Government (KRG), such as health, environment, culture and socio-economic issues. This knowledge can build on what Nunavik already possesses through *Nunivaat*.

## 2 SCOPING

Our understanding of studies and consultations refers to organized processes of data collection with several elders. As a result, it excludes the following types of sources, which may nevertheless be relevant and interesting to the KRG: biographies or autobiographies of Inuit elders, books written by an Inuit elder, or ad-hoc interviews with individual elders.

If this document only included studies and consultations with an exclusive focus on elders, it would be very limited. The lack of studies with the word "elders" in their titles may partly be explained by the small size of the population, which deters certain types of quantitative studies. To ensure relevant sources were not put aside without due considerations, the scope of the document includes publications which are highly linked to elders, including but not limited to reports and articles on traditional knowledge, culture, language, etc.

There certainly is a large amount of research conducted in Nunavik which can touch elders in one form or another. One has to walk a fine line in choosing which sources to include in order to maintain the relevance and specificity of the bibliography while not making it so large that it loses its purpose. To avoid that last caveat, certain types of sources were not considered, but are nevertheless acknowledged here.

Examples of exclusion are web sites exist which present statistical tables in an interesting way, which can be used to isolate elders' conditions but which do not offer any treatment of the data. These websites include the following: <http://www.centreforthenorth.ca/tool>, <http://www.arcticstat.org/Statistics.aspx/Region/%5BCanada%5DNunavik/Indicator/%5BPopulation%5DAge/> , and <http://www.inuitknowledge.ca/graph?dsid%5B%5D=217>. In addition, certain public health institutions regularly conduct population studies to monitor quantitative parameters with respect to the population's health. Because the focus is not on elders, they are not included here, but they may provide insight into elders' realities. Otherwise, when in doubt, sources are included in the "potential" category.

As a matter of fact, the "potential" category gathers sources which may be of interest but for which it is impossible to assess whether inclusion criteria are fully met in the current mandate. Examples are environmental evaluations which consulted Nunavik Inuit, with no specification of

whether elders attended, studies of interest conducted with Canadian Inuit, with no specification of the location of the study, etc. With respect to the latter, care has been given to include only sources about Nunavik (consequently, publications on elders by the Canadian Arctic College were excluded), but it is possible that some studies in this document do focus on other Canadian Inuit. When in doubt, sources were included.

Furthermore, media references are presented separately at the end, because while they are not scientific, they do provide insight into elders' issues.

Finally, the scope of this document covers the last twenty years, that is, from 1992-2012. This time limit was abided by in searching databases and was conveyed to all interviewees. However, in some exceptional cases, the decision was made to include material originating prior to 1992. These exceptions are documents produced by organisations identified by the KRG as key stakeholders in elders' issues, with the main example being the Avataq Cultural Institute (ACI) archival fonds, which are made out of interviews with several elders over the past few decades. These are included in a separate category called "Avataq Fonds". Should KRG be interested in these materials, the respondent is invited to communicate with Ms Sylvie Côté-Chew. Additionally, the ACI has held the Elders' Regional Conference every year between 1981 and 1988, and biyearly after that (with one three year gap). The proceedings for conferences held after 1992 which are published and available are included in this bibliography, but others may be available with an appointment at the ACI Westmount office.

### 3 RESEARCH METHODOLOGY

Niska used the following methods to fulfill this research's objectives:

1. **Telephone interviews with scholars and institutions focused on Inuit research** to scope the research field and get insight from specialists on available studies.
2. **Keyword search in academic journals and databases, as well as non-scientific online sources**, to uncover all research studies and consultations published over the past two decades.

Over 70 people from over 50 organisations were contacted by phone and email throughout the study. Niska used due diligence in the process, and at least three attempts were made to get in touch with a given person or organisation. Information available publically on organisations' websites was always gathered first, to ensure nothing was left missing. The unavoidable issue of institutional memory came up a few times in interviews with governmental officials, yet contact persons did all that was possible to share accurate and complete information. Information on studies and consultations conducted by private consultants was gathered by asking contact persons at relevant organisations and ministries if they had mandated firms or individuals to conduct studies or consultations.

Furthermore, a half-day meeting with the Research, Library and Archives as well as the Archaeology departments of the ACI was held, during which funds and catalogue database queries and on-site document consultation was undertaken. The study culminated with a visit to the documentation centre of the Centre Interuniversitaire d'Études et de Recherche Autochtones (CIÉRA) at Université Laval, where the most recent issues of the Cahiers du CIÉRA were reviewed and where clarification on the geographic location of certain studies by CIÉRA researchers was obtained.

In addition to the telephone interviews, Niska searched databases and catalogues at University of Calgary and University of Sherbrooke. WorldCat, an online catalogue containing references from American, Australian, British and Canadian universities was also searched. The services of three professional librarians were also brought to contribution.

The *RefWorks* bibliographical system was used to organise information and generate a bibliography using the APA 6<sup>th</sup> edition reference style, which is adopted throughout the reference list. Abstracts are included when available. Care has been given to include English abstracts whenever possible, but some articles written in French are accompanied with a French abstract.

Full details on the research methodology, including the organisations contacted, the databases searched, the websites consulted and the key words used are presented in Appendices. The rigorous methodology used in creating the annotated bibliography brings great confidence in the completeness of this document. However, it is impossible to guarantee that no study or consultation escaped attention. For that reason, it is imperative that the KRG establishes a process to share and update the document, making it a living testimony of all the research and consultations involving Nunavik elders for many years to come.

## 4 ANNOTATED BIBLIOGRAPHY

### 4.1 General

Arnold, M. (2009). KANGIDLUASUK : Blurring Borders and Building Connections with the Expansion and Growth of an Inuit Student Internship Program. ArcticNet Programme 2009 : Annual Scientific Meeting, 8-11/12/2009, Victoria, B.C.

kANGIDLUASUK is the location of a summer base camp - a collaboration between Parks Canada and the Nunatsiavut Government - located at the southern boundary of Torngat Mountains National Park in northern Labrador. The camp, which is managed and run by local Inuit, transforms the shores of kANGIDLUASUK into a unique gathering place; a place where researchers, tourists, government members, Parks Canada staff, families, and local Inuit share, teach, and learn together. Since its establishment, Inuit youth from Nunatsiavut have had the opportunity to work at kANGIDLUASUK as part of an experiential education and outreach initiative led by Parks Canada, the Nunatsiavut Government and the Environmental Sciences Group and funded by Nasivvik, International Polar Year and ArcticNet. Each summer, the student intern program has provided Inuit youth with the opportunity to integrate into all aspects of the base camp, allowing them to experience the land and learn from visiting scientists and local elders. On any given day, students could find themselves electro-fishing to determine species composition in glacial, snowmelt, and lake-fed streams, or travelling by helicopter to historic Inuit gravesites and homelands. Students could be working for several days onboard a long liner studying the marine food web and collecting samples for contaminant analyses, or engaging an elder in stories about their life in the Torngat Mountains beside the warmth of a wood stove. Students could also have the opportunity to assist with the establishment of vegetation plots to determine growth patterns of tundra berries and vegetation related to climate trends, or travel by speed boat to fish for arctic char and hunt for caribou to share with all at the base camp during the next meal. In its third season, the kANGIDLUASUK student program successfully expanded upon its vision to continue to blur borders and build connections. The program engaged the participation of youth from Nunavik this season, thereby re-enforcing the cultural connections that exist between Nunatsiavut and Nunavik. The program also welcomed a non-Inuit student volunteer from western Newfoundland, creating a unique opportunity for cross cultural exchange while promoting an awareness of Inuit life and culture in other regions of the province. Through the course of the program, the students were also presented with daily opportunities to connect. Students connected with the land through the dual lens of science and Inuit culture; they connected with a variety of people, including scientists, elders, government members, international tourists, Parks Canada staff, their peers, and the dynamic Inuit base camp management team; they connected with themselves, participating in activities to reflect on their experiences, and raise an awareness of their personal interests, skills, and capacity. Parks Canada, the Nunatsiavut

Government and the Environmental Sciences Group hope to continue to expand the capacity of the KANGIDLUASUK student intern program. We believe it offers a way to blur borders and cultural boundaries, build connections with a larger world, and develop capacity, confidence and skills amongst local Inuit youth as they develop into ambassadors for the Torngat Mountains, and leaders for future research initiatives in the north.

Avataq Cultural Institute. (1996). Nunavik Inuit Elders' Conference, Tasiujaq, Nunavik, August 26-30, 1996.

Avataq Cultural Institute. (2001). Nunavik Inuit Elders' Conference, Akulivik, Nunavik, August 25-31, 2000.

Avataq Cultural Institute. (2007). Nunavik Inuit Elders' Conference, Kangiqsujaq, Nunavik., September 24-28, 2007

Avataq Cultural Institute. (2010). Nunavik Inuit Elders' Conference, Aupaluk, Nunavik, August 31-September 5, 1998.

Bachand, R., Inuit Elders of Nunavik Association, Müller-Wille, L. & Avataq Cultural Institute. (1991). Nunavik : Inuit Place Name Map Series = Nunavik : Série De Cartes Toponymiques Inuit. Westmount: Avataq Cultural Institute.

Bagg, S. (2006). Thèses/Dissertations. Études/Inuit/Studies, 30(2), 237-252.

Boisvert, P. (2003). Aboriginal Peoples and Restorative Justice: The Promise of Sentencing Circles. University of Ottawa (Common Law). Available at Clearing House: <http://cfjc-fcjc.org/clearinghouse/drpapers/2003-dra/boisvert.Pdf>

Bordin, G. (2002). La Nuit Inuit. Éléments De Réflexion. Études/Inuit/Studies, 26(1)

Bouchard, J. (2007). L'Épreuve De La Modernité : Les Représentations De L'Identité Inuit Contemporaine Et L'Élaboration Du Gouvernement Régional Du Nunavik. (Unpublished Masters anthropology). Université Laval, Québec.

Bouchard, J. (2008). Élaboration Du Gouvernement Régional Du Nunavik Et Construction De L'Identité Collective Inuit. Études/Inuit/Studies, 32(1), 137-153.

Cet article traite de la construction de l'identité collective inuit dans le contexte des négociations et des consultations en vue de la création prochaine d'un gouvernement régional au Nunavik. Il analyse les principales représentations de l'identité inuit contemporaine telles qu'elles s'expriment dans les discours officiels des leaders politiques régionaux et dans ceux, plus informels, de la population locale. D'une part, l'identité ethnique apparaît plus prégnante parmi la population locale que ne le laisse croire un

survol de la littérature anthropologique sur le sujet. D'autre part, l'affirmation de l'identité collective est tributaire de la position sociale des acteurs.

L'Eau, Ressource à Protéger, à Partager Et à Mettre En Valeur: Commission sur la gestion de l'eau au Québec, Bureau d'audiences publiques sur l'environnement, Kuujuaq, Kuujuarapik et Montréal (2009). Retrieved from [http://www.bape.gouv.qc.ca/sections/archives/eau/rapport/bape142-1\\_4.pdf](http://www.bape.gouv.qc.ca/sections/archives/eau/rapport/bape142-1_4.pdf)

Burton, J. W., & Thompson, C. W. (2002). Nanook and the Kirwinians: Deception, Authenticity, and the Birth of Modern Ethnographic Representation. *Film History*, 14(1, Film/Music), pp. 74-86.

Christ, C. (2010), Quebec's Wild North. *National Geographic Traveler*, 27, 74-80.

Suddenly we happen upon a scene out of *Dances with Wolves*: a cluster of tepees pitched on the edge of a fast-moving river where Cree Indians are catching wild trout that they'll smoke for their winter food supply. To reach this northern region of Quebec I boarded an Air Inuit flight from Montreal to Kuujuaq, the most populous of Nunavik's 14 villages, where a handful of outfitters offer willing-to-rough-it travelers an experience in a landscape largely unmarked by man, I would spend two weeks in this immense place, traveling among remote, off-grid settlements by light aircraft, then hiking, kayaking, and exploring the surroundings with indigenous guides.

Collings, P. (2009). Participant Observation and Phased Assertion as Research Strategies in the Canadian Arctic. *Field Methods*, 21(2), 133-153.

Collings, P. (2000). Aging and Life Course Development in an Inuit Community. *Arctic Anthropology*, 37(2), 111-125.

Examined aging and life course development in an Inuit community in Canada. A convenience sample of 19 male and 19 female Inuit aged 23-86 completed open-ended interviews on the recognized stages that one passes through during the course of life, the transitions between these stages, perceptions of the typical experiences for a person in each life stage, and how the typical experiences of people in a particular life stage have changed over time. Transcriptions of the interviews were analyzed. Results found that the younger Inuit (11 men and 13 women aged 23-39) continued to define life stages and perceive the structure of the life course in a manner consistent with that of their elders. In particular, Inuit perceived that entrance into new life stages, and thus the markers of one's age, were based largely upon the natural processes of growth and senescence and upon one's social maturity, culminating in the development of "ihuma" (knowledge or wisdom), which defines adulthood and the development of which continues into elderhood. The few differences between men and women and between old and young in defining the life course suggest that despite economic, political, and technological changes to Inuit society, there exists a great deal of cultural continuity in the way Inuit conceptualize how individual lives should be structured.



Commission de la Santé et des Services Sociaux des Premières Nations du Québec et du Labrador. (2007). Brief. Our Elders, our Identity. Wendake : Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador. Retrieved from <http://www.cssspnql.com/fr/s-sociaux/documents/memoireaines1.pdf>

Présenté au Secrétariat des aînés dans le cadre des consultations publiques sur les conditions de vie des aînés

Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador. (2010). Conditions De Vie Des Aînés Des Premières Nations Du Québec. Rapport Final. Wendake : Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador. Retrieved from <http://www.cssspnql.com/fr/documents/RapportconditionsainesfinalFR.pdf>

Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador. (2010). Conditions De Vie Des Aînés Des Premières Nations Du Québec. Version Condensée. Wendake : Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador. Retrieved from [http://www.cssspnql.com/fr/documents/Conditionsdeviedesaines\\_Condensesansmarques.pdf](http://www.cssspnql.com/fr/documents/Conditionsdeviedesaines_Condensesansmarques.pdf)

Daviss, B. A. (1996). Heeding Warnings from the Canary, the Whale, and the Inuit. *Midwifery Today*, 45-53.

Duhaime, G., Thibault, M., Fréchette, P., & Robichaud, V. (1998). A Perception Study of the Socioeconomic Impacts of the Grande-Baleine Feasibility Study on the Inuit Communities of Kuujuarapik and Umiujaq. Québec: Université Laval. Retrieved from <http://www.ciera.ulaval.ca/publications/travauxRecherche.htm>

Duhaime, G., Searles, E., Usher, P. J., Myers, H., & Fréchette, P. (2004). Social Cohesion and Living Conditions in the Canadian Arctic: From Theory to Measurement. *Social Indicators Research*, 66(3), pp. 295-317.

Social cohesion has emerged as a powerful hybrid concept used by academics and policy analysts. Academics use the concept to underline the social and economic failings of modernity, linking it to the decline of communal values and civic participation. Policy analysts use it to highlight the social and economic inequities caused by globalization. The desired effect of using this concept is often to influence governments to implement policies that will enhance social cohesion by reducing social and economic disparities. Despite its widespread use, however, statistical measures of social cohesion tend to overlook local, non-Western strategies of social inclusion as well as the social impact of non-Western economic systems, such as the mixed economy typical of many Aboriginal communities in North America. In this paper, we develop a model of social cohesion that addresses these omissions through the use of social indicators that measure both the behavior and perceptions of Inuit living in the Canadian Arctic with respect to the social, cultural and

economic conditions of Arctic communities. We explain how and why measuring social cohesion is optimized by combining both culturally-specific and non-specific social indicators.

Edwards, K., Hik, D., & Krupnik, I. (2010). The Amazing Adventures of "Arctic : A Friend Acting Strangely" Across Northern Canada. International Polar Year Oslo Science Conference, 2010, 8-12 June, Oslo.

The Arctic: A Friend Acting Strangely was an exhibition developed by the Smithsonian Institution's National Museum of Natural History in Washington, DC (<http://forces.si.edu/arctic/>). The exhibition puts a human face on warming in the Arctic by exploring how changes have been observed and documented by scientists and polar residents alike. It was on display at the Museum during 2006 as a part of its IPY-related public efforts, and then portions of the full exhibition were adapted by the Canadian IPY Secretariat as a smaller set of 19 portable panels that could travel to communities across the Canadian Arctic. Between 2007 and 2010 this travelling exhibition - reformatted into English, French, and Inuktitut from its original English-only version and packaged in four enormous hockey bags - travelled by truck and small plane to schools, community centers, museums and other public spaces across Yukon, Nunavut, Nunavik, and the Northwest Territories. It's journey began in March 2007 in Whitehorse in the Council of Yukon First Nations building, to celebrate the opening of IPY. It continued to the Prince of Wales Heritage Center in Yellowknife during summer, and then the Nunatta Sunakkutaangit Museum in Iqaluit until February 2008. More recently, the exhibition has visited remote northern communities in Nunavik and Labrador, and the NWT (Paulatuk, Ulukhaktok, Sachs Harbour, Deline, Gameti and Whati). Arctic: A Friend Acting Strangely has proven to be an excellent medium to engage northern youth, elders and entire communities. Returning this exhibition to the people who live the Arctic has been a huge success. At each stop across the North the travelling exhibition was complemented by local material including posters, videos, photographs and Elders' stories. We will also discuss some lessons learned about how to ensure that future travelling exhibitions can be made widely accessible to remote communities.

Fuller-Thomson, E. (2005). Canadian First Nations Grandparents Raising Grandchildren: A Portrait in Resilience. *International Journal of Aging and Human Development*, 60(4), 331-342.

Presents a profile of First Nations Canadian grandparents raising grandchildren in skipped generation households. Data were obtained from custom tabulations of the 1996 Census of Canada on grandparents of First Nations origin (North American Indians, Metis, and Inuit) raising grandchildren in households that include only grandparents and grandchildren. It was found that despite extremely high rates of poverty and disability, 34% of First Nations Canadian skipped generation families were raising 2 or more grandchildren (compared with 17% of other grandparent caregivers). Compared with other grandparent caregivers, First Nations custodial caregivers were more likely to be caring for an older adult (23%) and to

spend more than 30 hours per week on childcare duties (46% versus 30%) and on housework (41% versus 34%).

Gates St-Pierre, C. (2009). Thèses Et Mémoires [Sur Les Amérindiens Et Les Inuit]. Recherches Amérindiennes Au Québec, 39(3), 133-134.

Liste des thèses et mémoires présentés en 2009 et en 2010 dans les universités québécoises

Gionet, L. (2009, Inuit in Canada: Selected Findings of the 2006 Census. Canadian Social Trends, 23-28.

According to a report published by Inuit Tapiriit Kanatami and Indian and Northern Affairs<sup>4</sup>, overall, the [Inuit] language remains strong today despite many forces contributing to its erosion. According to Inuit Tapiriit Kanatami and Indian and Northern Affairs Canada, many factors affect the indicators of employment for northern Inuit and these factors are often very different from those in the South.<sup>18</sup> For instance, across northern Canada people are faced with fewer employment opportunities<sup>9</sup> coupled with a weak infrastructure to support industry and housing for employees.<sup>20</sup> Income of Inuit is lower than the non-Aboriginal population, particularly in Nunavut In 2005, the median income of Inuit in Canada was lower than that of the non-Aboriginal population. In Nunatsiavut, the figure was \$16,576 and \$16,944 in the Inuvialuit region. Since 2000, all communities within Inuit Nunaat have experienced an increase in median income.

Grant, S. D. (1998). Arctic Wilderness--and Other Mythologies. Journal of Canadian Studies, 33(2), 27-42.

Many Canadians still conceive the Arctic as a vast area of pristine wilderness, a concept not shared by its indigenous peoples, the Inuit. The eco-tourism industry promotes the vision of an unspoiled natural world to attract thousands of visitors northward by air or cruise ships.

Hamel, C., Benyoucef, M., & Kuziemy, C. (2012). Determinants of Participation in an Inuit Online Community of Practice. Knowledge Management Research & Practice, 10(1), 41-54.

An online community of practice (OCoP) is an important tool for managing and disseminating knowledge within a community. Unfortunately, research shows that OCoPs are often unsuccessful due to lack of participation by members of the community. This paper describes a preliminary investigation of the determinants that impact participation in an OCoP within an Inuit community. An open-ended interview questionnaire was developed and members of the Inuit community were interviewed. Our results show lack of time as the main barrier to participation. Our study also reveals an interest by many members of the Inuit community in being involved in the development of the OCoP. The Inuit have a strong culture built on knowledge sharing, and this allows for open

conversations and greater trust within the community. In a culture built and sustained by knowledge sharing, we strongly believe that an OCoP can be a valuable tool, provided the right steps are taken to facilitate and encourage participation.

Heyes, S., Puttayuk, P., & Jacobs, P. (N/A). Conference Proceedings, Kerb: Journal of Landscape Architecture, RMIT University, Melbourne, no. 10.

Human Resources and Skills Development Canada (N/A). Formative and Summative Evaluation of the Kativik Regional Government Aboriginal Human Resources Development Agreement : Final Report. Ottawa: Human Resources and Skills Development Canada. Retrieved from [http://publications.gc.ca/collections/collection\\_2011/rhdcc-hrsdc/HS28-166-2010-eng.pdf](http://publications.gc.ca/collections/collection_2011/rhdcc-hrsdc/HS28-166-2010-eng.pdf)

Evaluation of the Kativik Regional Government (KRG) Aboriginal Human Resources Development Agreement (AHRDA) includes formative and summative components. The formative evaluation was conducted in the fall 2006 and winter 2007. It covered the period of April 1, 2003 to March 31, 2006. The evaluation examined issues of program design, delivery, and implementation in addition to the assessment of data collection and accountability systems, and the First Nations and Inuit Child Care component. The evaluation used the following evaluation methods: key informant and stakeholder interviews, discussion groups, document review and assessment of the quality and integrity of the client administrative database. The summative evaluation was conducted in fall 2007 and winter 2008. The evaluation examined primarily program success. Evaluation methods included KRG client discussion groups, key informant interviews, and analysis of quantitative data on program success and impacts. The summative evaluation also generated a comparison group for eligible. Employment Insurance clients using administrative data to estimate program net impacts.

Indian Affairs & Northern Development. (2003). Through Mala's Eyes, Life in an Inuit Community : A Learning Resource. Ottawa: Indian Affairs & Northern Development.

Inuit Tapiriit Kanatami. Negotiating Research Relationships: A Guide for Communities. Ottawa: Inuit Tapiriit Kanatami. Retrieved from <http://www.itk.ca/sites/default/files/Negotiating-Research-Relationships-Community-Guide.pdf>

Inuit Tapiriit Kanatami. (2007). Inuit Statistical Profile. Ottawa: Inuit Tapiriit Kanatami. Retrieved from <http://www.itk.ca/sites/default/files/Inuit-Statistical-Profile.pdf>

Inuit Tapiriit Kanatami. (2008). Inuit Statistical Profile. Ottawa: Inuit Tapiriit Kanatami. Retrieved from [http://www.itk.ca/sites/default/files/InuitStatisticalProfile2008\\_0.pdf](http://www.itk.ca/sites/default/files/InuitStatisticalProfile2008_0.pdf)

Inuit Tapiriit Kanatami. (2010). National Inuit Youth and Elders' Summit. Inuvik: Inuit Tapiriit Kanatami.

Inuit Tapiriit Kanatami and Nunavut Research Institute. (2007). *Negotiating Research Relationships with Communities: A Guide for Researchers*. Ottawa and Iqaluit: Inuit Tapiriit Kanatami and Nunavut Research Institute. Retrieved from <http://www.itk.ca/sites/default/files/Negotiating-Research-Relationships-Researchers-Guide.pdf>

Northern researchers are ever-aware of the growing expectations on them to ensure that northern communities are involved in, and benefit from, research. But what are researchers really being asked to do? How can community members participate meaningfully in research? What level of community involvement is appropriate in a given project? What are the best ways to communicate with local people? How can researchers initiate and maintain a meaningful relationship with community members? This guide is an attempt to address these questions, and provide practical advice to assist researchers who plan to work with, or in the vicinity of, Canadian Inuit communities in the regions of Nunatsiavut (Labrador), Nunavik (northern Québec), Nunavut, and the Inuvialuit Settlement Region of the Northwest Territories (NWT). This guide presents some core “universal” themes in communication and relationship-building that apply to natural, physical, biological, and social scientists working in the Canadian North. A range of information is provided to help researchers tailor ideas to their specific project objectives, whether they are just beginning or they wish to improve ongoing community-researcher relationships.

National Film Board of Canada (Producer), & Isaac, E. (Director). (2003). *If the Weather Permits*. [Video/DVD] Montréal:

In the trying to get used to the strange feeling of staying put. Elisapie Isaac, a young filmmaker born in Nunavut, decides to return to her roots on this breathtaking land. To bridge the growing gap between the young and the old, she lets Naalak, an elder, and Danny, a young policeman from Kangirsujuaq, tell us what they think. She also speaks to her grandfather, now dead, and confides in him her hopes and fears.

National Film Board of Canada (Producer), & Isaac, E., Bisailon, Y., National Film Board of Canada and Studio B. (Directors). (2003). *Si Le Temps Le Permet*. [Video/DVD] Montréal:

Kativik Regional Development Council. (N/A). *Nunavik Elders' Association*

Created in 2005-2006, the Nunavik Elders' Association is the main organization for elders in Nunavik.

Koperqualuk, L. (2007, Spring). *A Gathering to Share Thoughts about our History*. *Makivik Magazine*, 80, 8-12.

Do we know our secondary students, and the research project to be carried out was to also benefit the general public as well as provide training for Inuit on research methods. An important component of the project was to collect oral histories from elders and other

information from ethnologists and historians and other experts. The collected materials would then be made available through the creation of a documentation centre, which was consequently established by the Avataq Cultural Institute in the 1990s. The first objective to provide educational material to secondary and post-secondary students was begun at the local levels where a curriculum developer from KSB created a local history program for the secondary school students at the community level. Much more work needs to be done, however, as only six community schools have local history integrated into their curriculum. ... In practice, the documentation centre now exists and has a vast number of archival tapes, photographs, maps of local areas and Inuktitut names, and genealogy, and KSB is developing curriculum of local history at the schools. The work that has been done to date is very valuable, but any further work that could have been done on the history project was stopped. A Nunavik history is still begging to be done. Some form of history project or textbook could be created to bring to evidence the story of Nunavik, our land, our people, our culture, and traditional knowledge to a larger audience. With the realization that Nunavik is lacking in a regional history, Makivik moved forward in collaboration with the National Institute of Scientific Research (NISR) of the University of Quebec in organizing discussion sessions with Inuit elders from around Nunavik. The first meeting took place February 22nd and 23rd in Kuujuaq .... A second meeting was held the following week in Inukjuak .... The Inuit were gathered together mainly to share their thoughts on a history project; to get ideas as to the concept of history for us, why we want to have a recorded history, what their expectations are, what products they would like to see, and who we wish to target as the consumers of this product. ... The sessions concluded with very interesting topics brought up by all. What was most apparent was the immediate expression by elders of the need to stay connected to the youth. There was a feeling that elders needed to teach the young about traditional values such as being mindful, helpful, and kind to others as well as the need to talk to youth directly about what they felt youth should know. This included traditional knowledge including survival know-how, hunting methods, traditional medicine, and social work. ... The information that was gathered will be presented in a report for the participants, and it is hoped that with all the information we will be able to define a history project that will include the participation of Inuit at the community level.

Kral, M. J., & Idlout, L. (2009). Community Wellness and Social Action in the Canadian Arctic: Collective Agency as Subjective Well-being. *Healing Traditions: The Mental Health of Aboriginal Peoples in Canada*, 315-334.

Kral, M. J., & Idlout, L. (2012). It's all in the Family: Wellbeing among Inuit in Arctic Canada. *Happiness Across Cultures*, 387-398.

Krupnik, I. (2009). *Smithsonian at the Poles : Contributions to International Polar Year Science*. Washington, D.C.: Smithsonian Institution Scholarly Press.

Law, S., & Kirmayer, L. J. (2005). Inuit Interpretations of Sleep Paralysis. *Transcultural Psychiatry*, 42(1), 93-112.



L'Heureaux, P. (2005). Réalités Nordiques Et Société Inuite Du Nunavik. Séminaire Pour Membres De La CNLC [Commission Nationale Des Libérations Conditionnelles], 21 Mars 2005

Ce séminaire visera à « introduire » les membres de la CNLC [Commission nationale des libérations conditionnelles] implique plusieurs défis. Ces défis sont entre autres d'ordre culturels, mais également d'ordre systémique comme la méconnaissance du système et des difficultés d'arrimages des organisations qui en découlent. Les enjeux culturels tournent autour des différences souvent majeures de vision du monde, les relations et de la vie, des valeurs et des rapports liés à la famille, à la vie du couple. Les commissaires n'ayant jamais eu, pour la plupart, la chance d'avoir des contacts directs avec les communautés Inuites et les conditions de vie nordique, une part substantielle de la session visera à aider ces derniers à s'approprier ces dimensions. Approche: Un travail d'initiation à la culture Inuite ouvrira la session préparé avec l'apport de deux intervenants Inuits, un aîné et un jeune adulte. Suivra une présentation synthèse sur les réalités démographiques et socio-économiques de divers types (tailles) de communautés. Un volet complémentaire sera consacré à saisir la réalité quotidienne (lieux physiques, liens sociaux et relations, ressources) de ces mêmes types de communautés. Un portrait-synthèse final mettra enfin l'accent sur une évaluation réaliste des réseaux de ressources institutionnelles et communautaires disponibles pour soutenir une réinsertion. L'atelier offrira à la fois de brefs exposés, des périodes d'exercices pour saisir les réalités évoquées, puis des périodes de question/échange pour intégrer/éclaircir les informations. Une réflexion de clôture portera sur l'intégration de ces enjeux dans les procédures (évaluations, audiences, conditions de libération, etc). Des documents d'appoints couvrant les 4 grands sujets seront rendus disponibles. Aperçu des contenus: Parmi les éléments abordés figureront notamment; Bloc 1 - Histoire du peuple Inuit en quelques « clés » - Nature particulière des familles et des liens communautaires - Valeurs et principes moraux traditionnels et modernes - Enjeux, dilemmes et ambivalences dans le Nunavik d'aujourd'hui. Bloc 2 - Réalité démographique: explosion démographique, surpopulation, déséquilibre population vs emploi, etc. - Problèmes sociaux, de santé, migrations, etc. - Alcoolisme et toxicomanie - Violence: conjugale et familiale, suicide, autres violences. Bloc 3 - Réalité physique d'une petite et d'une grande communauté - Réalités familiales sociales et communautaires des diverses communautés. Bloc 4 -Services limités, instables et accessibilité différentielle (services sociaux, emploi, soutien communautaire, désintoxication). Bloc 5 - Vécu du processus judiciaire et carcéral par les Inuits (langues, schèmes de référence, connaissances légales, rapport aux professionnels et aux instances (procureur, avocat défense, cour, CNLC, etc). Équipe: Une équipe d'intervenants du RQN [Réseau Qajaq Network] ont préparé la session. Un Aîné (elder) ayant exercé le rôle de co-thérapeute sera associé de près au développement du séminaire. Diverses personnes seront consultées pour la finalisation (préparation) de cette session: agente de liaison nordique, agentes de probation et personnel du milieu carcéral. La session sera donnée en français. Une partie de la documentation sera cependant en anglais

Lowi, E. (2006). Elders Seek to Preserve Tradition: Conference a Valuable Means. *Inuktitut*, 99, 39-45.

The article focuses on the Nunavik Elders Conference in Ivujivik, Quebec in August 2005. The conference was held in commemoration of the 25th anniversary of the Avataq Cultural Institute which was established to promote and preserve the collective memory of Nunavik's Inuit. Political, school, and livelihood problems were among the issues discussed during the conference.

Makivik Corporation. (Ongoing). Community Enrolment Committee. Retrieved from <http://makivik.org/fr/wp-content/uploads/2011/01/01-Regional-Guideline-August-2010.pdf>

The presence of the Elder to the sessions of the Community Enrolment Committees is a requisite to ensure the application of the principles guiding the new regime

Makivik Corporation. Raglan Mine: Action-Oriented Social Research Program. Scoping Phase: Analysis, a Report to the Community of Kangirsuk. Québec: Makivik Corporation. Retrieved from <http://pubs.aina.ucalgary.ca/makivik/CI237.pdf>

The analysis of the environmental, economic, and social issues and concerns regarding the Raglan mine, as expressed in the 4 individual and 2 group Kangirsuk interviews, can be summarized in the following manner. In relation to physical impacts, the Inuit of Kangirsuk are concerned about the effects on the environment of previous mining activities undertaken within the region since the 1960's. Interviewees also expressed concern over the potential impacts that the present mining operation may have on the land and its ecosystems. Mine tailings are feared to be a contaminant of both water and air. Interviewees expressed interest in the monitoring of physical impacts of the Raglan mine. Atmospheric studies should be initiated, analyzing, '...the wind, to determine prevailing direction, and see how strong it normally is.' Concerning the economic impacts of the mine, community members recognize that the income made at the mine will have many benefits. Among these benefits are an increased ability to go hunting and increased economic activity for the community's retail stores. However, some community members are not satisfied with the amount of economic activity the mine is generating for them. These people believe that local businesses would experience further benefits if more Kangirsuk workers were hired by the mine. Concerning the use of compensation money arising from the Raglan Agreement, interviewees spoke of the need for a community-wide benefit. As for the social impacts in the community, interviewees recognized that families sometimes feel the negative impacts of having a spouse work at the mine. Children can be neglected, and couples can feel the stress of separation when a spouse leaves for his/her work shift. Marital infidelity is a concern of some interviewees. Possible solutions towards alleviating family stress include the hiring of workers without children or spouses, or allowing newly married workers to bring their spouses to the mine site. The youth of the community are encouraged to get mine jobs, but the lack of formal education is seen as an obstacle to employment. Education is needed to obtain a job, but the interviewees say that



the ability to work hard and learn on the job is as important as education. The elders of the community who were interviewed spoke of their parents' willingness to accept a mining operation, despite the negative consequences, as long as money was involved. Interviewees talked of agreeing to the Raglan operation in a similar light; as long as compensation is paid, the consequences are of secondary interest. Asked about the likelihood of mine workers leaving the community and Nunavik to find further employment in the mining field, interviewees had mixed reactions. Some respondents saw this migration as a positive outcome, while others found it difficult to predict if workers would move away. In relation to Salluit and Kangiqsujuaq, there is a feeling of inequity in the level of participation and involvement in Raglan-related issues. Interviewees repeatedly stated that they were not happy with the preferential treatment they saw other communities receiving. Perhaps part of this dissatisfaction identified by the interviewees comes from the feeling that they do not receive much information about Raglan-related issues. Finally, for the 'on site' situation, the interviewees mentioned that alcohol was readily available to those who worked for Asbestos Hill in the past, and it had a negative impact on the workers. In contrast, the Raglan mining operation is a drug- and alcohol-free environment. This substance ban is commended by the interviewees. Interviewees who worked at the mine identified communication difficulties due to the various languages spoken on site. On the short term, translators can solve communication problems due to language issues between the foremen and workers. One suggestion for dealing with language-related problems in the future is the hiring of bilingual (French-Inuktitut) foremen. Some mine workers who were interviewed felt that Inuit employees were experiencing discrimination. Interviewees felt that the Inuit working at the mine were not being promoted as often as non-Inuit employees. They expressed the idea that some foremen try to get Inuit workers to quit by giving them unskilled and 'boring' jobs. There is some recognition, however, that Inuit workers might get only entry-level unskilled jobs because they lack seniority. One interviewee felt that some discrimination could be curtailed if non-Inuit workers received education about the Inuit people. Interviewees spoke about how the work schedule at the Raglan mine compares to the schedules of past mining activities. There is a feeling that Raglan's work schedule is much better than that of previous operations. There is a perception that younger employees are more prone than older workers to quitting their jobs. Homesickness and personal problems are cited as possible reasons for quitting.

Makivik Corporation. (2000). Raglan Mine: Action-Oriented Social Research Program. Scoping Phase: Analysis, a Report to the Community of Quaqtaq. Québec: Makivik Corporation. Retrieved from <http://pubs.aina.ucalgary.ca/makivik/CI238.pdf>

Makivik, in cooperation with the communities and the Raglan Committee, has undertaken a social impact study in the communities of Salluit, Kangiqsujuaq, Kangirsuk, Quaqtaq and Puvirnituk. This project is designed to be a management and information tool for promoting the harmonious integration of the mining activities into Nunavik for the benefit of the Inuit population. Its overall objectives are: to acquire a knowledge of the present social and economic situation of the communities, to assess on a regular basis the impacts of the project, to multiply the positive effects of the mining activities, to adequately

prevent or correct potential or actual negative effects of the project, and to support Inuit efforts concerning economic and social development. In this first phase of the study, the scoping phase, the goal is to identify community concerns and the perceived positive and negative changes related to the development of the mine. To this end, interviews have been conducted with more than 70 individuals from Salluit, Kangiqsujuaq, Kangirsuk, Quaqtaq, and Puvirnituq. Purpose and goal of the report:: To keep the community informed of the evolution of the social impact research project and, more importantly, to identify the concerns as perceived by those interviewed, a document entitled 'Action-Oriented Social Research program: Interviews on Raglan Mine' was produced. The three sections of this document consisted of: first, an identification of those people interviewed; second, a presentation of the interviews in their entirety; and third, a listing of the topics touched upon by each interviewee. This document was circulated on a restricted basis in December 1998. In March 1999, a first report entitled 'Action Oriented Social Research program: Social Impact Perception of the Raglan Mine,' was submitted to the community and the Raglan Committee. This report gave preliminary findings and a description of the work in progress. Fifteen people were consulted in Quaqtaq; these people were met in 1 group and 11 individual interviews. The present report analyses the interviews, identifying the issues and concerns that emerged. These issues and concerns are found under the three main sections of this report: Impacts on the Physical Environment, Impacts on the Economic Environment, and Impacts on the Social Environment. Under the 'Impacts on the Physical Environment' section, the issues raised are related to past and present contamination of the land and wildlife. The 'Impacts on the Economic Environment' section includes perceptions of the economic impact on Inuit Businesses, the benefits of well-paying jobs, and recommendations as to how the compensation money should be spent. Lastly, the section entitled 'Impacts on the Social Environment' deals with the social benefits and concerns regarding family, youth, elders, employment, education, out-migration, inter-community relations, alcohol, language, discrimination, work schedule, and job stability. We have tried to present all of this information in such a way as to render exactly what people said during the interviews.

Meakin, S., Mandeville, L., Ellsworth, L., Loring, E., Dickson, C., Furgal, C., . . . Parlee, B. (In progress). Arctic Peoples, Culture, Resilience and Caribou

The three-year program is comprised of twelve projects in Nunavut, Northwest Territories, the Yukon, Nunavik and Nunatsiavut. Most projects are community-based case studies (Aklavik, Tutoyaktuk, and Deline) which allow for in depth collaboration and inquiry. Another group of projects allows researchers to learn about cross cutting themes of resilience relevant to all communities in ACRC regions of Nunavut, Yukon and Northwest Territories. A third group of projects is aimed at synthesizing and compiling data gathered from the project in ways that will enable partners to meaningfully interpret and communicate the knowledge and experience of northern communities dealing with caribou population variability and decline. The perspectives of northern communities on environmental change vary significantly by region; while some communities have significant knowledge and capacity to deal with variability and change in resources such as

caribou, others have had limited experience, knowledge and skills for coping, mitigating or adapting to change. Even within communities, the perspectives can be diverse depending on such variables as: income and education, age, gender, knowledge/experience in land-based activities, social networks (for knowledge and resource sharing), and role in governance (e.g., representation on co-management boards). ACRC has engaged with Inuit, Dene and Gwich'in communities from Nunavut, Northwest Territories and Yukon. Multiple methods from archival to oral history research, individual interviews to large format workshops, desktop to on-the-land activities have provided researchers with opportunities to learn about resilience from caribou hunters (men and women), community leaders, resource managers, elders, adults and youth from more than nineteen arctic and subarctic communities

Mesher, D., & Carpenter, M. (2000), *Kuujuaq: Memories & Musings*. Inuktitut, 59-66.

The Hudson's Bay Company was a major influence on Mesher's life. The "Bay Boys" had the power to hand out relief to any old people unable to take care of themselves. They acted as doctors and dentists, and transmitted messages on the wireless radio. Edmunds worked for the Company for many years in Nunavik. He owned a Peterhead boat, he knew and admired explorer and writer Peter Freuchen, he bought Mesher her first bike, and he had a red sleigh made for her that could "hold a 100 lb sack of ice." He showed Mesher how to kill a fox but he was not allowed to trap furs because he was "not classified as an Indian." Her adopted mother Susan was an interesting influence on the young Dorothy. Susan's parents had died when she was young and she was adopted by a family who treated her like Cinderella. This mistreatment left its bitter stamp, Mesher writes: "Therefore, she grew up to be a rather stern and unhappy person." Susan's cough remedy is worthy of note: "She would boil molasses and make a hard candy and then dip that into a little bit of kerosene." Chores! Mesher had plenty -- and they were character builders. The children of Nunavik in her day carried water in pails up and down hills, gathered firewood, and tended nets. Later, she laments, life changed so that "everything was free", and the people began "losing any sense of being personally responsible" and started "learning to be helped."

Ministère de la Famille et des Aînés. (2005). *Rapport De l'équipe De Travail Sur La Pleine Participation Des Aînés Au Développement Du Québec : Afin De Construire Un Québec Pour Tous Les Âges*. Québec: Ministère de la Famille et des Aînés. Retrieved from [http://www.mfa.gouv.qc.ca/fr/publication/Documents/AINES\\_Rapport13-07.pdf](http://www.mfa.gouv.qc.ca/fr/publication/Documents/AINES_Rapport13-07.pdf)

Ministère de la Famille et des Aînés. (2007). *Rapport De La Consultation Publique Sur Les Conditions De Vie Des Aînés : Préparons l'avenir Avec Nos Aînés*. Québec: Ministère de la Famille et des Aînés. Retrieved from [http://www.mfa.gouv.qc.ca/fr/publication/Documents/rapport\\_consultation\\_aines.pdf](http://www.mfa.gouv.qc.ca/fr/publication/Documents/rapport_consultation_aines.pdf)

Ministère de la Famille et des Aînés. (2010). *Avis Sur l'âgisme Envers Les Aînés : État De La Situation*. Québec: Ministère de la Famille et des Aînés. Retrieved from [http://www.mfa.gouv.qc.ca/fr/publication/Documents/cda\\_01-Avis-sur-agisme.pdf](http://www.mfa.gouv.qc.ca/fr/publication/Documents/cda_01-Avis-sur-agisme.pdf)

Ministère des Ressources Naturelles et de la Faune. (Forthcoming). Plan d'Affectation Du Territoire Public (PATF). Lebel-sur-Quévillon: Ministère des Ressources Naturelles et de la Faune.

Land use planning initiative, currently at the phase of preliminary data collection. This process will include Nunavik elders.

Moore, S., Tulk, W., & Mitchell, R. (2005). Qallunaat Crossing. Foreword: Time is Right to Reach Back and Look Forward 4, 2(1), 117.

National Science Foundation (N/A). Survey of Living Conditions in the Arctic: Inuit, Saami, and the Indigenous Peoples of Chukotka. Retrieved from <http://www.arcticlivingconditions.org/>

The Survey of Living Conditions in the Arctic, or SLiCA, is an international joint effort of research and indigenous people to measure and understand living conditions in the Arctic. This website is intended to promote the use and understanding of SLiCA data. Indigenous peoples and researchers from the United States, Canada, Greenland, Norway, Sweden, Finland and the indigenous peoples of the Kola Peninsula and Chukotka in Russia have contributed to SLiCA. SLiCA is a Sustainable Development initiative of the Arctic Council and is supported by the Inuit Circumpolar Council, the Saami Council, and the Russian Association of Indigenous Peoples of the North. The aims of SLiCA are to: Measure living conditions in a way relevant to Arctic residents; Document and compare the present state of living conditions among the indigenous peoples of the Arctic and improve the understanding of living conditions to the benefit of Arctic residents.

Payette, S., Boudreau, S., Morneau, C., & Pitre, N. (2004). Long-Term Interactions between Migratory Caribou, Wildfires and Nunavik Hunters Inferred from Tree Rings. *Ambio*, 33(8), pp. 482-486.

Barren-ground caribou (*Rangifer tarandus*) herds in North America may reach considerable size and undertake large-scale seasonal migrations from the Arctic tundra to the boreal forest. To test the caribou decline hypothesis associated with native harvesting and fire, we have documented the long-term trends of caribou activity based on a novel approach which uses tree-ring dated trampling scars produced by caribou hooves in the extensive trails distributed over the summer and winter ranges of the Rivière-aux-Feuilles herd (RAF herd, east of Hudson Bay in northern Quebec). The age structure data of trampling scars from lichen woodlands distributed over the entire RAF range confirmed the overall trends of caribou activity from the late 1700s to present time. Over the last 200 years, the RAF herd has undergone two highs in the late 1700s and 1900s separated by a moderate activity pattern in the late 1800s. Native harvesting was possibly involved in the early 1900s decline, although at a moderate level. The reduced magnitude of caribou activity during this period has not modified the natural cycle of highs and lows, which suggests that other demographic factors were controlling the changing caribou abundance. Our data also show

that only exceptionally large fires may have a minor, short-lived impact on caribou migrations but not on caribou numbers.

Petit, J. G. (Ed.). (2010). *Cris Et Inuit Du Nord Du Québec: Deux Peuples Entre Tradition Et Modernité*. Québec: Presses de l'Université du Québec.

Aboriginal Partners' Discussion Table: Aboriginal Partners' Discussion Table: (2009). Retrieved from <http://www.plannord.gouv.qc.ca/english/partners/index.asp>

An Inuit table is part of the Plan Nord's Aboriginal partners' discussion table, whose task is to deal with the Aboriginal issues raised by the Plan Nord, in a manner consistent with agreements that have been signed or are being negotiated.

Partners' Discussion Table: Partners' Discussion Table: (2009). Retrieved from <http://www.plannord.gouv.qc.ca/english/partners/discussion.asp>

Representatives from KRG and the Makivik Corporation sit on the Plan Nord's Discussion Table, whose work focuses on obtaining community support for a shared vision, defining a working procedure and determining priorities for implementation in the economic and social spheres.

Réseau Dialog. Autochtonia Documentary Databank - A Short Bibliography: Aboriginal Elders. No. 2011). Montréal: Réseau Dialog. Retrieved from <http://www.reseaudialog.qc.ca/Docs/aines.pdf>

Réseau Dialog. (2011). Autochtonia Documentary Databank - A Short Bibliography: Inuit People. Montréal: Réseau Dialog. Retrieved from <http://www.reseaudialog.qc.ca/Docs/Inuit.pdf>

Réseau Dialog et LASER. (2011). *Atlas Socioéconomique Des Communautés Autochtones Au Québec* Retrieved from <http://www.atlas.reseaudialog.ca>

Resolutions from the 12th Inuit Elders Conference, Tasiujaq, Nunavik. (1997, Fall). *Tumivut*, 9, 82-84.

*Revue Des Thèses*. (2010). *Études/Inuit/Studies*, 34(2), 207-218.

Royal Canadian Mounted Police. (2006). *Final Report : RCMP Review of Allegations Concerning Inuit Sled Dogs*. Ottawa: RCMP. Retrieved from <http://www.rcmp-grc.gc.ca/pubs/ccaps-spcca/pdf/sled-traineau-dogs-chiens-final-eng.pdf>

Ruffin, É. (2010). *Réflexions Méthodologiques Autour d'Une Recherche Géographique En Collaboration à Salluit (Nunavik) Cahiers Du CIERA - De l'Expérience De Terrains Dans Les Sciences Sociales*, 6, 65-82. Retrieved from <http://www.ciera.ulaval.ca/PDF/cahiers6tabmat.PDF>

Rundstrom, R. A. (1992). *Mapping the Inuit Ecumene of Arctic Canada* New York: Guilford Press.

Saladin d'Anglure, B. (2004). Mauss Et l'Anthropologie Des Inuit : Présences De Marcel Mauss. *Sociol.Soc.*, 36(2), 91-130.

En 1906, Marcel Mauss publie, avec la collaboration d'Henri Beuchat, l'Essai sur les variations saisonnières des sociétés Eskimos. Étude de morphologie sociale dans l'Année sociologique. Pour beaucoup d'anthropologues, cet essai constitue la seule grande contribution à la théorie anthropologique fondée sur le cas des Inuit. Pourquoi Mauss a-t-il écrit cet essai, le seul dans toute son œuvre consacré à un seul groupe humain ? Qui était Beuchat ? Qu'est-il devenu ? Comment Mauss avait-il fait le projet de venir au Canada, à l'invitation de Marius Barbeau, pour étudier les Amérindiens ? Autant de questions auxquelles l'auteur tente de répondre, sur un mode très personnel, en s'appuyant autant sur les archives du Collège de France que sur sa propre expérience de 50 années de recherches sur les Inuit du Nunavik et du Nunavut, et de rencontres avec les anciens élèves de Mauss. Il nous montre l'éclatement et l'éparpillement de l'héritage intellectuel de Mauss en ce qui concerne la recherche inuite et comment, c'est du Québec qu'à partir des années 1970 est venue une nouvelle impulsion

Santé Canada. (1996). Tendons La Main Pour Bien Communiquer Avec Les Aînés Autochtones. Ottawa: Santé Canada. Retrieved from [http://www.phac-aspc.gc.ca/seniors-aines/alt-formats/pdf/publications/public/various-variee/communicating\\_aboriginal/reachingout\\_f.pdf](http://www.phac-aspc.gc.ca/seniors-aines/alt-formats/pdf/publications/public/various-variee/communicating_aboriginal/reachingout_f.pdf)

La publication Tendons la main propose divers moyens de présenter et d'émettre de l'information susceptible d'atteindre les aînés autochtones et d'être comprise par eux. La force de cette approche repose sur ses origines, c'est-à-dire la connaissance, l'expérience ainsi que les conseils fournis par les aînés autochtones répartis dans plusieurs collectivités à travers le Canada.

Sheppard, W. L. (1998). Population Movements, Interaction, and Legendary Geography. *Arctic Anthropology*, 35(2, No Boundaries: Papers in Honor of James W. Vanstone), pp. 147-165.

The distributions of Eskimo folktales are used as a means to examine interaction and population movements of prehistoric and protohistoric peoples from Siberia to Greenland. The extent to which folktales are shared between regional groups, dialect divisions, and language areas is used to infer the diffusion of tales across cultural boundaries, retention and loss of archaic forms, and areas of independent invention. These patterns are examined in relation to models of arctic prehistory. The relative lack of overlap between bodies of oral literature between the Eastern and Western Arctic further complicates the enigmatic picture of Dorset-Thule succession. Given a model of recent Thule expansion to the east, a much greater similarity is expected between Alaskan Inupiat and Canadian-Greenlandic Inuit than is observed. Patterns of folklore distributions are more supportive of a single, earlier migration without a subsequent replacement of Dorset culture.



Sigouin, C., Charpentier, M., & Quéniart, A. (2010). La Grand-Maternité Chez Les Inuits. *Nouvelles Pratiques Sociales*, 23(1), 114-129.

Smith, E. A., Smith, S. A., Anderson, J., Mulder, M. B., Jr., E. S. B., Damas, D., . . . Wenzel, G. W. (1994). Inuit Sex-Ratio Variation: Population Control, Ethnographic Error, Or Parental Manipulation? [and Comments and Reply]. *Current Anthropology*, 35(5), pp. 595-624.

Statistics Canada Social and Aboriginal Statistics Division. (2008). *Aboriginal Peoples Survey, 2006*. Ann Arbour: Statistics Canada Social and Aboriginal Statistics Division.

Table régionale de concertation des aînés du Nord-du-Québec. (2009). *La Voix Des Aînés Du Nord-Du-Québec - Répertoire Des Services Offerts Aux Aînés NdQ*. Matagami: Table régionale de concertation des aînés du Nord-du-Québec. Retrieved from [http://www.crebj.ca/index.php?option=com\\_remository&Itemid=31&func=fileinfo&id=285](http://www.crebj.ca/index.php?option=com_remository&Itemid=31&func=fileinfo&id=285)

Table régionale de concertation des aînés du Nord-du-Québec. (2010). *La Voix Des Aînés Du Nord-Du-Québec - Enquête Sur Les Aînés Du Nord-Du-Québec*. Matagami: Table régionale de concertation des aînés du Nord-du-Québec.

Tester, F. J., & McNicoll, P. (2004). Isumagijaksaq: Mindful of the State: Social Constructions of Inuit Suicide. *Social Science & Medicine*, 58(12), 2625-2636.

Tyrrell, M. (2008). Nunavik Inuit Perspectives on Beluga Whale Management in the Canadian Arctic. *Human Organization*, 67(3), 322-334.

In the Arctic, there has long been a strong relationship between Inuit and beluga whales. As well as being considered sentient creatures, Inuit value these small white toothed whales for nutritional, economic, social, and cultural reasons. They are a staple food for many Inuit, and in the complex set of social activities that surround the hunting, butchering, and sharing of belugas, Inuit knowledge, skill, identity, and kinship are enacted and reproduced. Since the mid-1980s the Department of Fisheries and Oceans Canada (DFO) has endeavoured to restore and maintain beluga populations in Nunavik, northern Quebec. In the past decade, these conservation practices have increasingly impinged on the hunting of belugas by Inuit and, by extension, the social and cultural practices within which beluga hunting is situated. While DFO regards the management of belugas as one of biological conservation, Inuit situate this management within narratives of cultural imperialism. To ensure greater involvement by Inuit in the formulation and enactment of management policy, government at all levels must become aware of the broader historical and political processes that Inuit perceive to be at the root of current management practices. As the co-management institutions of the fledgling Nunavik government take shape, can it take lessons from other more successful regimes across the North American Arctic?

Webster, D. (1993, A Place Where Inuit are Welcome (Tungasuvvingat Inuit, Ottawa). Inuktitut, 70-76.

It replaced the original Inuit House, administered by Ralph Ritcey of Department of Indian Affairs and Northern Development, which operated from 1976 to 1983. In 1984 the Department cut back their Inuit orientation and counselling service, leaving only one counsellor to help Inuit adjust to and cope with life in the south: DIAND employee Eileen McArthur and her successor Brenda Conboy each tried singlehandedly to meet the many and varied needs of Inuit in the city. Three years later Inuit and others had convinced DIAND that a new Inuit community centre was essential, and in 1987 Tungasuvvingat Inuit opened.



## 4.2 Health

Ajunnginiq Centre of the National Aboriginal Health Organization. (2006). Suicide Prevention: Inuit Traditional Practices that Encouraged Resilience and Coping. Ottawa: National Aboriginal Health Organization. Retrieved from [www.naho.ca/documents/it/2006\\_Suicide\\_Prevention-Elders.pdf](http://www.naho.ca/documents/it/2006_Suicide_Prevention-Elders.pdf)

Blanchet, C., Dewailly, E., Ayotte, P., Bruneau, S., & et al. (2000). Contribution of Selected Traditional and Market Foods to the Diet of Nunavik Inuit Women. *Canadian Journal of Dietetic Practice and Research*, 61(2), 50-50.

Food composition data were determined for food consumed by 226 Inuit women in Nunavik, estimating the relative contribution of traditional and market food for energy, protein, lipid, carbohydrate, vitamin A, vitamin D, iron, calcium, magnesium, phosphorus, selenium, zinc, and eicosapentaenoic and docosahexaenoic acids. Traditional Inuit food was an important source of protein, vitamin D, iron, selenium, and phosphorus, as well as the main source of eicosapentaenoic and docosahexaenoic acids. The mean contribution of traditional and market food to energy and nutrients was analyzed according to age groups (18-39 and 40-74). Analysis of Inuit women's nutrient intake showed that the contribution of traditional food was greater in the older group than in the younger group, for whom the contribution of market food was greater. Market food contributed the most to Inuit women's energy intake, while 40% of the intake of several nutrients, including protein, vitamin D, iron, phosphorus, and zinc, was derived from traditional food. Inuit women had low vitamin A and calcium intakes. Traditional food had low calcium and vitamin A concentrations, and the Inuit infrequently consumed market food such as milk, dairy products, and yellow and green vegetables. Thus, even though the present study showed that traditional food was the major source of many nutrients in the Inuit diet, market food was also important for the nutritional status of this population, particularly young women. In promoting safe nutritional habits among the Inuit, dietitians must help them maintain traditional food use, which has provided some health advantages (e.g., a lower incidence of cardiovascular disease); encourage consumption of nutritious market foods; and consider the societal values reflected in the traditional diet. In spite of a low consumption of market foods rich in vitamin D, Inuit women appeared to meet their daily requirements through the consumption of traditional foods. However, mean calcium intake seemed low in both groups. This observation is consistent with previous reports (18,36,38). Traditional foods had low calcium concentrations, and market foods such as milk and dairy products, which are important sources of this mineral in southern diets, were not consumed in large enough quantities. However, Kinloch et al. (39) found surprising amounts of calcium in the skin of red char (268 mg/100 g). Moreover, according to their report, bone (cooked in soups) and bone marrow (e.g., from caribou) are other potential sources of calcium in the Inuit diet. These sources probably contributed to our population's calcium intake; as we did not have data on the consumption of these items, calcium intake may have been underestimated in our study. Underestimation of calcium intake may also be a common methodological problem in the Arctic (40). Nevertheless, considering Inuit women's very

low calcium intake previously reported in other communities, efforts should be made to promote the consumption of food items that are good calcium sources (18). As noted earlier, the number of nutrients analyzed was limited because of the small amounts of archived samples. The selected nutrients represent only some of the total nutritional constituents of Inuit women's diet. Moreover, it is known that an FFQ cannot cover all foods because it is limited by a food list (29). In this study, we used an FFQ instead of a 24-hour recall so that we could measure annual intakes of traditional foods in the Inuit population and estimate the contribution of traditional foods to nutrient intake and dietary contaminant intake. Although some important market foods were not included in the questionnaire, we did extend the list to include imported foods. This allowed us to assess their relative importance in the Inuit diet. However, because of the FFQ's limitations, we could not calculate Inuit women's total food intake.

Borré, K. (1994). The Healing Power of the Seal: The Meaning of Inuit Health Practice and Belief. *Arctic Anthropology*, 31(1), pp. 1-15.

Little is known about the production of health in Inuit society. Seal meat, oil, broth, and skin are products of North Baffin Island Inuit subsistence that are used to treat and prevent sickness. By studying the ethnomedical practice of using seal as a medicinal, the Inuit concept of health is revealed. This concept is best viewed as a synthesis of the individual state of being combining the concepts of soul or mind and body, the social well-being of the community maintained through the hunting ritual and food sharing, and the body politic through which individuals exercise political power to provide health and well-being to others in the family and within the larger community. It contrasts with the narrow definition of health offered by western medical experts. The Inuit concept of health influences health-seeking behavior, compliance with western medical treatment plans, and classification of illness. The health status of the community would be better served by open respect and cooperation between the two health care systems.

Brass, G. M. (2008). Respecting the Medicines: Narrating an Aboriginal Identity. *Healing Traditions: The Mental Health of Aboriginal Peoples in Canada*, 355-380.

Brunelle, N., Plourde, C., Landry, M., & Gendron, A. (2009). Regards De Nunavimmiuts Sur Les Raisons De La Consommation Et Ses Effets. *Criminologie*, 42(2), 9-29.

Results from a study on the use of psychoactive substances in Nunavik are presented. The qualitative part of the study consisted of 108 semi-structured qualitative interviews with youth, parents, leaders and elders of four villages. Thematic content analysis of the material revealed different reasons and consequences of substance use and abuse in Nunavik, from the respondent's standpoint. Among the reasons, respondents evoked pleasure, boredom and lack of activities, "colonization," coping about different problems (poverty, victimization and suicide) and also intergenerational transmission. Concerning consequences, they mostly talked about family impacts including intimate violence and child neglect, but also about other deviant behaviors like drinking and driving and lucrative

crimes. These results are discussed according to actual knowledge about causes and consequences of substance use among Inuit and non-Inuit.

Cerigo, H., Macdonald, M., Franco, E., & Brassard, P. (2011). Awareness and Knowledge about Human Papillomavirus among Inuit Women in Nunavik, Quebec. *Journal of Community Health*, 36(1), 56-62.

Accurate knowledge about human Papillomavirus (HPV) and its link to cervical cancer is essential for women to understand and make use of cervical cancer prevention and detection opportunities. This study was the first to survey awareness and knowledge of HPV in a population of Canadian Inuit. The objectives of this study were to assess the level of awareness and knowledge of Inuit women in Nunavik, Quebec, Canada, about HPV infection and its relation to cervical cancer and to study correlates of this awareness. A cross-sectional survey design was used. Women were recruited through convenience sampling at two recruitment sites in Ungava Bay from March 2008 to June 2009. Questionnaires were completed by 175 women aged 18-63. Thirty one percentage reported that they had heard of HPV. Of the women who had heard of HPV, 53% knew that HPV causes cervical cancer. The level of HPV awareness was not found to vary with participants' age. Awareness of HPV was found to be associated with greater or equal to 13 years of education (OR = 4.4, 95%: 1.3-15.1) and knowing someone with cervical cancer (OR = 3.6, 95%: 1.4-8.9). Despite the high prevalence of HPV and incidence of cervical cancer in Inuit populations, there is a low level of knowledge in this population. The lack of awareness and knowledge and misconceptions found in this study has been consistently found in other non-Indigenous populations.

Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador & Institut national de santé publique du Québec. (2010). Research on the Health of Québec First Nations and Inuit: An Overview - 20 Years of Research at a Glance. Québec: Wendake : Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador & Institut national de santé publique du Québec. Retrieved from [http://www.inspq.qc.ca/pdf/publications/1096\\_BilanRechAutoch\\_20Ans\\_VA.pdf](http://www.inspq.qc.ca/pdf/publications/1096_BilanRechAutoch_20Ans_VA.pdf)

From the analysis of these 230 projects on the health of Québec First Nations and Inuit, the following key points stand out: A great diversity in projects across the thematic areas; Differences according to themes, Nations and territories or segments of population studied: the subjects most frequently investigated are not necessarily the ones receiving more funds; Some form of duality exists, with on the one hand, a few research areas where the majority of funds go to acute issues and, on the other hand, numerous projects with modest funding that cover a large spectrum of subjects; The very important but difference influence of two funding sources (one in Québec, the other in Canada) on research development; An increase, in the second observation period, of projects and amounts invested, particularly in certain thematic areas of research.

Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador & Institut national de santé publique du Québec. (2010). Research on the Health of Québec First Nations and Inuit: An Overview from 1986 to 2006. Wendake and Québec: Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador & Institut national de santé publique du Québec. Retrieved from [http://www.inspq.qc.ca/pdf/publications/1098\\_BilanRechAutoch\\_1986-2006\\_VA.pdf](http://www.inspq.qc.ca/pdf/publications/1098_BilanRechAutoch_1986-2006_VA.pdf)

This document presents the results of a review conducted in 2008 of Québec First Nations and Inuit health research, with the goal to identify priorities for research development and in order to shed light on decisions in regards to the health needs of Aboriginal populations. A conceptual framework was developed to accurately define the area of Aboriginal health research. This area was defined as being composed of: The entirety of research activities on the health and well being of the Aboriginal population and on their determinants focused on producing, integrating and applying scientific knowledge, valid and relevant to the FNQLHSSC in the exercise of its mandate towards communities, families and individuals. This review looked at 230 Aboriginal health research projects funded between 1986 and 2006. These projects, selected on the basis of the principles and criteria defined in the conceptual framework, were indexed in the Banque de la recherche sociale et en santé (BRSS) of the Ministère de la Santé et des Services sociaux du Québec (MSSS), this database listing all research projects funded by Québec or Canadian organizations since the late 1980's.

Counil, E., Dewailly, E., Bjerregaard, P., & Julien, P. (2008). Trans-Polar-Fat: All Inuit are Not Equal. *The British Journal of Nutrition*, 100(4), 703-706.

As part of the rapid socio-cultural transition observed in Arctic populations, the Inuit diet is changing. We present original data derived from the baseline Inuit Health in Transition cohort study regarding biological levels of n-3 fatty acids and trans-fatty acids (TFA), lipids with opposite health effects found respectively in traditional marine diets and recently introduced low-quality imported foods. A total of 524 Inuit from the Disko Bay area (Greenland) and 888 Inuit from the fourteen communities of Northern Québec (Nunavik) participated in the study. We measured the fatty acid profile of erythrocyte (RBC) membrane phospholipids (PL) as a surrogate for individual intakes. Moreover, the contribution of store-bought foods to energy intakes was assessed through dietary questionnaires. Our results show that while n-3 fatty acid levels were slightly lower in Nunavik ( $9 \pm 4$  % of RBC membrane PL) than in Greenland ( $12 \pm 1$  %), TFA levels were on average nearly thrice as high in Nunavik Inuit ( $1 \pm 20$  %) as they were in Greenlanders ( $0 \pm 43$  %). Moreover, younger Nunavik Inuit accumulated higher intakes of TFA and lower intakes of n-3 fatty acids. Finally, the average proportion of energy derived from store-bought foods was high in both groups ( $77 \pm 5$  % and  $83 \pm 5$  %), especially in youth. Our results call for action to rehabilitate and recover access to country foods and point to the importance for Nunavik and the entire circumpolar world to follow the example of Denmark and Greenland, which imposed a maximum content of 2 g/100 g fat on industrially produced trans-fats in 2003.

Counil, E., Julien, P., Lamarche, B., Château-Degat, M., Ferland, A., & Dewailly, E. (2009). Association between Trans-Fatty Acids in Erythrocytes and Pro-Atherogenic Lipid Profiles among Canadian Inuit of Nunavik: Possible Influences of Sex and Age. *The British Journal of Nutrition*, 102(5), 766-76.

Dietary exposure to trans-fatty acids (TFA) is likely to be high among Canadian Inuit; yet no data are available on the physiological effects of TFA in this population. The purpose of the present study was to assess the association between TFA and plasma lipid profiles in Inuit men and women living in Nunavik (Québec, Canada). In a cross-sectional, population-based survey, a total of 795 Nunavik Inuit eligible participants gave a blood sample. Exposure to TFA was assessed by their relative proportion in erythrocyte membrane. We performed multiple regression analysis using plasma lipids or their linear combinations as the dependent variables and TFA as the main predictor, adjusting for potential confounders. The associations varied markedly between the sexes and according to age. In men (n 357, aged  $36 \pm 3$  (sd  $14 \pm 3$ ) years, TFA  $1 \pm 24$  (sd  $0 \pm 54$ ) %), TFA tended to be negatively associated with HDL-cholesterol (HDL-C), apoA1 and LDL particle size, and positively associated with non-HDL-C, LDL-cholesterol (LDL-C), apoB100, the apoB100:apoA1 ratio and the ratios of total cholesterol (TC), LDL-C and TAG to HDL-C. No such trends were observed in women (n 438, aged  $37 \pm 0$  (sd  $14 \pm 1$ ) years, TFA  $1 \pm 16$  (sd  $0 \pm 54$ ) %), except for HDL-C and apoA1 in women aged 50 years and more. These results suggest that TFA could raise the risk of CHD in Inuit men at least through their physiological effects on plasma lipids. The differential associations reported in pre- and postmenopausal women need to be reproduced in other populations and in experimental studies addressing the influence of sex hormones in response to dietary fats.

Dewailly, E., Ayotte, P., Bruneau, S., Lebel, G., & al, e. (2001). Exposure of the Inuit Population of Nunavik (Arctic Quebec) to Lead and Mercury. *Archives of Environmental & Occupational Health*, 56(4), 350-7.

The authors conducted a survey during 1992 to evaluate blood levels of lead and mercury in Inuit adults of Nunavik (Arctic Quebec, Canada). Blood samples obtained from 492 participants (209 males and 283 females; mean age = 35 yr) were analyzed for lead and total mercury; mean (geometric) concentrations were 0.42 micromol/l (range = 0.04-2.28 micromol/l) and 79.6 nmol/l (range = 4-560 nmol/l), respectively. Concentrations of omega-3 fatty acid in plasma phospholipids--a biomarker of marine food consumption--were correlated with mercury ( $r = .56$ ,  $p < .001$ ) and, to a lesser extent, with blood lead levels ( $r = .31$ ,  $p < .001$ ). Analyses of variance further revealed that smoking, age, and consumption of waterfowl were associated with lead concentrations ( $r^2 = .30$ ,  $p < .001$ ), whereas age and consumption of seal and beluga whale were related to total mercury levels ( $r^2 = .30$ ,  $p < .001$ ). A significant proportion of reproductive-age women had lead and mercury concentrations that exceeded those that have been reportedly associated with subtle neurodevelopmental deficits in other populations.

Fletcher, C. (2001). Inuit First-Aid Treatments : The Nunavimmiut Way : A Summary of Information Provided by Elders in Inukjuak, Kuujuaq and Kangiqsujaq : Final Report. Montréal: Avataq Cultural Institute and Nunavik Board of Health and Social Services.

Fletcher, C. (2011). Traditional First Aid Manual Based on Interviews with Nunavik Inuit Elders. Westmount: Avataq Cultural Institute.

Gadoua, M. (2011). Pour le bien-être des patients inuit soignés en milieu urbain: Récits autobiographiques et mémoires collectives autour des collections ethnographiques du musée

McCord. In A. Maire, & M. Faye (Eds.), *Le Bien-Être Et La Santé Autochtones* (pp. 95-128). Québec: Centre interuniversitaire d'études et de recherches autochtones, Université Laval.

Gagnon, L. (1998). Signification Pour Les Aînées Inuites Du Soin Offert Par Leurs Proches. (Maîtrise (Sciences infirmières), Université de Montréal). Retrieved from <http://bibvir.uqac.ca/theses/11767132/11767132.pdf>

Gagnon, L., & Vissandjée, B. (2001). Que Signifie Pour Les Aînées Inuites Le Soin Offert Par Leurs Proches? *L'Infirmière Du Québec*, 8(5), 44-47.

L'aide offerte par la famille inuite à chacun de ses aînés est chargée de signification et de valeurs culturelles. L'infirmière qui exerce au sein des communautés inuites du Nunavik ne saisit pas toujours l'importance de cette réalité. Pour la sensibiliser davantage, les auteures ont étudié ce que le soin offert par les proches signifie pour les femmes âgées inuites. » (p. 44) « À la lumière des résultats de cette étude et dans le but d'accroître sa capacité à intervenir en milieu inuit, l'infirmière devra approfondir les expressions et les types de soins à donner aux aînés, selon le milieu culturel.

Grondin, J., Proulx, J. -, Hodgins, S., Dewailly, É., & Blanchette, C. (1996). A Review of Foodborne Diseases in Nunavik. Kuujuaq: Québec Centre for Public Health and Nunavik Regional Board of Health and Social Services.

This report summarizes the information available up to present on foodborne diseases in Nunavik. The report focuses specifically on country food and drinking water, not imported food.

Hamlin-Douglas, L., Coutlee, F., Roger, M., Hanley, J., Franco, E. L., & Brassard, P. (2010). Determinants of Human Papillomavirus Infection among Inuit Women of Northern Quebec, Canada *Sex.Transm.Dis.*, 37(6), 377-381.

We investigated risk factors for prevalent high-risk human papillomavirus (HR-HPV) in Inuit women from Quebec. Younger age and having 10 or more lifetime sexual partners were associated with HR-HPV. Findings suggest that for older women, markers of recent sexual activity are more predictive of HR-HPV status than markers of lifetime sexual history.



Houd S., J. Qinuajak, & Epoo, B. (2004). The Outcome of Perinatal Care in Inukjuak, Nunavik, Canada, 1998-2002. *International Journal of Circumpolar Health*, 63(Suppl 2), 239-241.

Institut national de santé publique du Québec. (2008). Contextual Study of Mental Health Services in Nunavik. Québec: Institut national de santé publique du Québec. Retrieved from [http://www.inspq.qc.ca/pdf/publications/869\\_MentalHealthNunavik.pdf](http://www.inspq.qc.ca/pdf/publications/869_MentalHealthNunavik.pdf)

Institut national de santé publique du Québec. (2009). Cancer among Aboriginal People Living on Reserves and in Northern Villages in Québec, 1984-2004: Incidence and Mortality. Québec: Institut national de santé publique du Québec. Retrieved from [http://www.inspq.qc.ca/pdf/publications/981\\_CancerAutochtonesVAng.pdf](http://www.inspq.qc.ca/pdf/publications/981_CancerAutochtonesVAng.pdf)

Institut national de santé publique du Québec. (2010). Gambling Problems in First Nations and Inuit Communities of Québec: A Brief Status Report. Québec: Institut national de santé publique du Québec. Retrieved from [http://www.inspq.qc.ca/pdf/publications/1072\\_ProblJeuPremNationsVillagesInuits\\_VA.pdf](http://www.inspq.qc.ca/pdf/publications/1072_ProblJeuPremNationsVillagesInuits_VA.pdf)

Institut national de santé publique du Québec & Nunavik Regional Board of Health and Social Services. (2008). Nunavik Inuit Health Survey 2004, Qanuippitaa? how are we? Québec: Institut national de santé publique du Québec & Nunavik Regional Board of Health and Social Services. Retrieved from <http://www.inspq.qc.ca/pdf/publications/nunavik.asp>

The Inuit communities of Nunavik have experienced profound change in every aspect of their lives over the last few decades. As contact with more southerly regions increased, the Inuit changed their living habits, adopting a more sedentary lifestyle, modern living conditions and new eating habits. The survey conducted by Santé Québec in 1992 demonstrated that these changes had an impact on the health status of this population. Ten years later, the Nunavik Regional Board of Health and Social Services (NRBHSS) deemed it important to make plans for a new survey in its region to monitor the evolution of the health status and state of well-being of its population. This survey had 19 themes, with the same number of reports and summaries, available at the URL provided here.

Inuit Tapiriit Kanatami. (2004). Health Indicators of Inuit Nunangat within the Canadian Context: 1994-1998 and 1999-2003. Ottawa: Inuit Tapiriit Kanatami. Retrieved from <http://www.itk.ca/sites/default/files/20100706Health-Indicators-Inuit-Nunangat-EN.pdf>

This document uses information from the Statistics Canada mortality database to provide insight into the health of Inuit. It compares two time periods, 1994-1998 and 1999-2003, within the four regions (the Inuvialuit Settlement Region of the Northwest Territories, Nunavut, Nunavik and Nunatsiavut) that make up Inuit Nunangat. It also compares Inuit Nunangat results with national results. Information for Inuit Nunangat includes all residents of this area, both Inuit and non-Inuit. In some cases there are significant differences between regions or within sub-populations, such as age groups. The results show that

injuries, smoking-related causes of death and causes amenable to medical intervention account for a growing proportion of the inequality in life expectancy between residents of Inuit Nunangat and Canada as a whole.

Inuit Tapiriit Kanatami. (2008). Inuit & Cancer: Discussion Paper. Ottawa: Inuit Tapiriit Kanatami. Retrieved from <http://www.itk.ca/sites/default/files/Final%20Inuit%20and%20Cancer%20Discussion%20Paper%20October%202008.pdf>

This discussion paper is intended to open dialogue on the unique needs and issues relating to cancer among Inuit in Canada. It provides recommendations to improve Inuit access to cancer services, resources and treatment. Its goal is to assist and support the development of policies, plans and programs by federal, provincial and territorial governments, and to help guide the Canadian Strategy for Cancer Control (CSCC). Statistics Canada indicates the death rate from lung cancer is almost four times higher for women in Inuit communities than for other women in Canada; for Inuit men, it is more than double the Canadian rate. 65% of Inuit smoke daily, compared to 17% of the general population, representing the highest rate in Canada. There are persistent health disparities between Inuit and the general population of Canada. The life expectancy gap between Inuit and other Canadians is 13 years— and the gap is not closing. The United Nations' Human Development Index, a standard measure that rates the well-being of member states, placed Canada 6th among 192 nations in 2006. Indian and Northern Affairs Canada used this data to create a Community Well-Being Index to evaluate the well-being of Inuit. When the formula is applied to living conditions in Inuit communities, Inuit place 99th. The information presented in this document confirms that the cancer pattern among Canadian Inuit is distinct from that of the general population of Canada. There is an obvious need for more effective and inclusive policies, programs, services and strategies to respond to the challenges Inuit face with cancer. All cancer patients experience challenges. But Inuit face additional stressors and barriers to treatment: they must deal with jurisdictional issues, social isolation, physical isolation, a system geared to a foreign language and culture, and the stress imposed on families by dislocation and distance. These issues are explored in greater detail within this document. Inuit are seeking to address these concerns and close the gap between the standards of care available to Inuit and to the rest of Canada. To that end, we are seeking a voice in the development of the overall Canadian Strategy for Cancer Control. We hope the Strategy will recognize Inuit issues as priorities, and reflect our concerns in their ongoing planning.

Inuit Tuttarvingat of NAHO. Innuksuiniq – Inuit Midwifery Network Website. Retrieved 04/25, 2012, from [www.naho.ca/inuitmidwifery](http://www.naho.ca/inuitmidwifery)

Inuit Tuttarvingat of NAHO. (2008). Inuit Men Talking about Health. Ottawa: National Aboriginal Health Organization. Retrieved from [www.naho.ca/documents/it/2008\\_Mens\\_Health.pdf](http://www.naho.ca/documents/it/2008_Mens_Health.pdf)



Inuit Communications (ICSL) (Producer), & Inuit Tuttarvingat of NAHO (Director). (2009). Birth, a Joyous Community Event. Episode from Qanuqtuurniq–Finding the Balance Television Broadcast. [Video/DVD] Iqaluit: Retrieved from [www.naho.ca/wellnessTV/maternity.php](http://www.naho.ca/wellnessTV/maternity.php)

Inuit Tuttarvingat of NAHO. (2010). Inuit Tuttarvingat of the National Aboriginal Health Organization Strategic Plan 2010-15. Ottawa: National Aboriginal Health Organization. Retrieved from [www.naho.ca/documents/it/2010 IT NAHO Strategic Plan.pdf](http://www.naho.ca/documents/it/2010_IT_NAHO_Strategic_Plan.pdf)

Inuit Tuttarvingat of NAHO. (2012). Inuit Tobacco-Free Network Website. Retrieved from [www.naho.ca/inuittobaccofree](http://www.naho.ca/inuittobaccofree)

Inuit Communications (ICSL) (Producer), & Inuit Tuttarvingat of NAHO (Executive Producer) (Director). (2009). I Am Young and I Am Proud. Episode from Qanuqtuurniq–Finding the Balance Television Broadcast. [Video/DVD] Iqaluit: Retrieved from [www.naho.ca/wellnessTV/youth.php](http://www.naho.ca/wellnessTV/youth.php)

Inuit Communications (ICSL) (Producer), & Inuit Tuttarvingat of NAHO (Executive Producer) (Director). (2009). How are we as Men? Episode from Qanuqtuurniq–Finding the Balance Television Broadcast. [Video/DVD] Iqaluit: Retrieved from [www.naho.ca/wellnessTV/men.php](http://www.naho.ca/wellnessTV/men.php)

Kirmayer, L. J., Boothroyd, L. J., Laliberté, A., & Simpson, B. L. (1999). Prévention Du Suicide Et Promotion De La Santé Mentale Chez Les Premières Nations Et Communautés Inuits. Unité de recherche sur la culture et la santé mentale.

Kirmayer, L. J., Fletcher, C., & Watt, R. (2009). Locating the Ecocentric Self: Inuit Concepts of Mental Health and Illness. *Healing Traditions: The Mental Health of Aboriginal Peoples in Canada*, 289-314.

Kirmayer, L. J., Corin, E., Corriveau, A., & Fletcher, C. (1993). Culture Et Maladie Mentale Chez Les Inuit Du Nunavik. *Santé Mentale Au Québec*, 18(1), 51-70.

Epidémiologie psychiatrique chez les Inuit; les conceptions traditionnelles et actuelles de la santé et de la maladie mentale; l'importance des attitudes concernant le dépistage et l'évolution des troubles psychiatriques.

Kirmayer, L. J., Fletcher, C. M., & Boothroyd, L. J. (1997). Inuit Attitudes Toward Deviant Behaviour: A Vignette Study. *Journal of Nervous and Mental Disease*, 185(2), 78-86.

Attitudes toward deviant behavior that might indicate psychiatric disorder were investigated among the Inuit of Northern Quebec (Nunavik). 137 Inuit adults (aged 16–78 yrs) were randomly presented with 1 of 6 different vignettes that described a man with strange behaviour who was either threatening or withdrawn, and whose problem was labelled either "isumaluttuq" (burdened or weighed down by thoughts), "demon possession", or "mental illness". Using a social distance scale, Ss rated their willingness to

live, work, or hunt with this person and to allow him into their family. Significant predictors of greater social distance were female gender, more education, less familiarity with the behaviour, and perception of the person as less likely to recover. Rating of likelihood of recovery was influenced by the vignette label, with isumaluttaq associated with less chance of recovery. Ascribing strange behaviour to morally wrong action and to spirits or demons were highly intercorrelated and each was associated with perception of greater likelihood of recovery. Results suggest that Inuit attitudes toward deviant behaviour are influenced more by perceived familiarity and likelihood of recovery than by labels, causal attributions, or explanations.

Knotsch, C., & Lamouche, J. (2010). Arctic Biodiversity and Inuit Health. Ottawa: National Aboriginal Health Organization. Retrieved from [www.naho.ca/documents/it/2010\\_Arctic\\_Biodiversity.pdf](http://www.naho.ca/documents/it/2010_Arctic_Biodiversity.pdf)

Korhonen, M. (2007). Resilience: Overcoming Challenges and Moving on Positively. Ottawa: National Aboriginal Health Organization. Retrieved from [www.naho.ca/documents/it/2007\\_Inuit\\_Resilience\\_Book.pdf](http://www.naho.ca/documents/it/2007_Inuit_Resilience_Book.pdf)

Lucas, M., Dewailly, E., Blanchet, C., Gingras, S., & Holub, B. J. (2009). Plasma Omega-3 and Psychological Distress among Nunavik Inuit (Canada) Psychiatry Res., 167(3), 266-278.

Marine omega-3 (n—3) fatty acid eicosapentaenoic (EPA) and docosahexaenoic (DHA) acids have been associated with beneficial effects in mental health. Cultural and social changes have been related to a decline in mental health of the Inuit, but the role of diet has received scant attention. We examined the relationship between psychological distress (PD) and plasma n—3 among 368 Nunavik Inuit aged 18—74 years who took part in a survey in 1992. Participants were categorized as high-level PD if they scored over the 80th percentile of the PD Index Santé-Québec Survey (PDISQS-14), and non-distressed subjects were those who scored less than this cut-off. Compared with the non-distressed group, n—3 concentrations in the PD group were significantly lower in women but not in men. Compared with the lowest tertile of EPA+ DHA, the odds ratios for high-level PD among women were 0.32 (95% CI: 0.13—0.82) for the second, and 0.30 (95% CI: 0.10—0.90) for the third tertile, after controlling for confounders. In males, there were no significant associations between EPA+DHA and PDISQS-14 scores. Our findings suggest that marine n—3 may play a role in PD among Inuit women. The gender difference observed in our analysis must be examined more carefully in future studies.

Martin, D., Bélanger, D., Gosselin, P., Brazeau, J., Furgal, C., & Déry, S. (2007). Drinking Water and Potential Threats to Human Health in Nunavik: Adaptation Strategies Under Climate Change Conditions. Arctic, 195-202.

Messier, V., Lévesque, B., Proulx, J., Rochette, L., Serhir, B., Couillard, M., . . . Déry, S. (2012). Seroprevalence of Seven Zoonotic Infections in Nunavik, Quebec (Canada ). Zoonoses & Public Health, 59(2), 107-117.

In Nunavik, common practices and food habits such as consumption of raw meat and untreated water place the Inuit at risk for contracting zoonotic diseases. The aim of this study was to determine the seroprevalence of seven zoonotic infections among the permanent residents of Nunavik. The study was conducted in the fall 2004 as part of the Nunavik Health Survey. Blood samples from adults aged 18-74 years ( n = 917) were collected and analysed for the presence of antibodies against *Trichinella* spp., *Toxocara canis*, *Echinococcus granulosus*, *Brucella* spp., *Coxiella burnetii*, *Leptospira* spp. and *Francisella tularensis*. Information on sociodemographic characteristics, traditional activities, drinking water supply and nutrition was gathered using english/inuktitut bilingual questionnaires. The chi-squared test was used to evaluate associations between seropositivity and other measured variables. Statistically significant variables were included in a multivariate logistic regression model to control for confounding factors. Estimated seroprevalences were 8.3% for *E. granulosus*, 3.9% for *T. canis*, 5.9% for *Leptospira* spp. and 18.9% for *F. tularensis*. Seroprevalence was  $\leq 1\%$  for *Trichinella spiralis*, *Brucella* spp. and *C. burnetii*. For most infections, seropositivity tended to increase with age. In multivariate analyses, seroprevalence was positively (i.e. directly) associated with age and residence in the Ungava coast area for *F. tularensis*; age and residence in the Hudson coast area for *T. canis*; female gender, lower level of schooling and frequent cleaning of water reservoirs for *E. granulosus*. No risk factor for *Leptospira* spp. infection was identified. No associations were detected with regards to food habits or environmental exposures. A small but significant portion of the Nunavik population has serologic evidence of exposure to at least one of the pathogenic microorganisms investigated. Further studies are needed to better understand the mechanisms for transmission of zoonotic infections and their potential reservoirs in Nunavik.

Napartuk, M. (1999). Puurtaq Project, Final Report / Projet Puurtaq: Rapport Final. Westmount, Avataq Cultural Institute.

Puurtaq project was about establishing guidelines for the development of local programs that would address the special needs of Inuit elders in the context of contemporary urban living. Ten different sessions were held, for a total of 40.5 hours of recording.

National Aboriginal Health Organization. Interviewing Elders Guidelines. Retrieved from <http://www.naho.ca/media-centre/interviewing-elders-guidelines/>

The National Aboriginal Health Organization (NAHO) is committed to affirming traditional Aboriginal healing practices and medicines and ensuring that these practices receive recognition and respect. Reporters wishing to cover events involving Elders' teachings need to be aware of some simple protocols for approaching Elders and determining how information can be used in news articles, voice clips, or photos/video.

National Aboriginal Health Organization. (2006). Elders' Perspectives | Inuit Tuttarvingat. Ottawa: National Aboriginal Health Organization. Retrieved from <http://www.naho.ca/inuit/inuit-knowledge/elders-perspectives/>

Inuit Tuttarvingat incorporates Inuit knowledge of health, wellness and well-being throughout its projects and publications. On November 24, 2009 Inuit Tuttarvingat held a workshop with elders from the four Inuit regions in Canada to ask important questions about Inuit knowledge, such as: “Do you think academic research can make a contribution to Inuit knowledge?” “Do you want to see healers/elders working in health centres and hospitals in your community?” “Who should we share Inuit knowledge and practices with and how? For what purpose?” The following day, several of the elders held a lively panel discussion at the National Aboriginal Health Organization’s national conference, “Our People, Our Health”. In the panel discussion, called “Inuit Traditional Medicines and Healing Practices”, the elders talked about how traditional and modern-day practices help to keep their communities healthy. Talk to someone you trust about problems; Change your thoughts: remind yourself that although life is sometimes difficult, things will change. Get outside into nature, be active; Focus on helping others; Don’t isolate yourself; Believe in yourself; Learn traditional skills: you will feel proud to be an Inuk.

National Aboriginal Health Organization. (2006). Suicide Prevention: Inuit Traditional Practices that Encouraged Resilience and Coping. Ottawa: National Aboriginal Health Organization. Retrieved from [http://www.naho.ca/documents/it/2006\\_Suicide\\_Prevention-Elders.pdf](http://www.naho.ca/documents/it/2006_Suicide_Prevention-Elders.pdf)

In 2006, we held focus groups with 33 elders in the four Inuit regions of Canada, learning about the values and methods that helped Inuit overcome problems and survive even when life was difficult. The elders’ words are captured in our report. In Inuit Tuttarvingat’s focus groups, elders talked about some things that people can do when they feel overwhelmed, sad, or have a problem that seems to have no solution: Talk to someone you trust about problems; Change your thoughts: remind yourself that although life is sometimes difficult, things will change; Get outside into nature, be active; Focus on helping others; Don’t isolate yourself; Believe in yourself; Learn traditional skills: you will feel proud to be an Inuk.

National Aboriginal Health Organization. (2007). Resilience: Overcoming Challenges and Moving on Positively. Ottawa: National Aboriginal Health Organization. Retrieved from [http://www.naho.ca/documents/it/2007\\_Inuit\\_Resilience\\_Book.pdf](http://www.naho.ca/documents/it/2007_Inuit_Resilience_Book.pdf)

Resilience means the ability to move through difficulties and maintain hope, mental wellness and positive coping methods. Highly resilient people are even often able to become stronger after difficult situations, because they develop confidence in themselves and learn new coping skills. Modern science and the Inuit Elders’ knowledge tells us that resilience is based on several factors: Biological and inborn personality factors. Environmental influences. The way we think about events and ourselves. People who are naturally resilient seem to have certain inborn personality characteristics that influence

how they view problems and how they solve them. Important personality qualities that affect resilience include: Optimism—the belief that problems can be solved and things will get better; Independence—being able to make decisions and act on your own, without always having to depend on someone else to tell you what to do; An inner sense of control and responsibility—believing that you yourself can do something to change a bad situation; The ability to form positive relationships with others and the ability to learn new coping skills, new ways of thinking, etc.

Nunavik Regional Board of Health and Social Services. (2002). Annual Report 2001-2002. Retrieved from [http://www.inchr.com/Doc/January05/rsssn\\_rapport\\_annuel\\_2002\\_en.pdf](http://www.inchr.com/Doc/January05/rsssn_rapport_annuel_2002_en.pdf)

The Nunavik Regional Board of Health and Social Services was very busy in 2001-2002. ... Many new files, projects and programs geared towards improving the lives of Nunavimmiut were initiated, but cannot possibly be realized in isolation from the communities, the institutions and our various partners. ... We are all aware of the need for a comprehensive and coherent program and delivery of services in the area of alcohol and drug abuse in Nunavik. This is an area that needs immediate attention in conjunction with the communities and concerned organizations. The file of midwifery has long been a regional concern. ... Suicide continues to plague our people, and as you will see in the report by our Planning and Programming agents, we have only begun to scratch the surface. We have much to do in this area and again I emphasize the need for all Nunavimmiut to become involved. Life is precious, and we need to continue to convey that message in our everyday lives. Our elders represent our strong past, and our youth are our future. Let's continue to be strong together. This past year saw the determination of youth to handle their own affairs. Our close working relationship with Saputiit, Makivik and the KRG [Kativik Regional Government] shows that we can cover considerable ground by supporting and working with our youth. We have finally begun the training of Inuit managers in the health and social services field. Three sessions of one week each were held, two in Kuujjuaq and one in Puvirnituk. ... Last but not least, we are not alone in our region when it comes to the financial distress felt throughout the health and social services network. We continued our dialogue with the MSSS [Ministère de la santé et des services sociaux] to ensure that our institutions' financial situations are properly addressed. A working committee set up between

Nunavik Regional Board of Health and Social Services. (2010). Annual Report 2009-2010. Kuujjuaq: Nunavik Regional Board of Health and Social Services.

Nunavik Regional Board of Health and Social Services. (2011). Annual Report 2010-2011. Kuujjuaq: Nunavik Regional Board of Health and Social Services.

Nunavik Regional Board of Health and Social Services. (2012, forthcoming). Nunavik Health Profile 2011. Kuujjuaq: Nunavik Regional Board of Health and Social Services.

Okalik, L. (1997, Healing Circles in Nunavik [Interview]. Inuktitut, 44-58.

Eva: We require that strict procedures be followed as it is a serious process of dealing with one's pain. We make it clear that whatever is said and heard is to be kept confidential and to leave everything said at the healing circle site. Unfortunately we cannot hold people from verbalizing other peoples words, so sometimes people leak other peoples' experiences to the surrounding public. When I am prepared to talk at a healing circle, I remind myself that it is fine with me if people repeat my words outside of the circle, as long as I am on my path to healing, I do not care whether people talk about me or not - that is where I have arrived to at different points in my life, as long as I have them out of my system. If I bring myself to forgiveness, that is what I care for the most, never mind if others talk about me. With others though, some can be most scared of other people revealing their true life experiences and feelings. This is our top priority at healing circles, do not reveal other peoples' life experiences. For beginners, we all sit around in a circle on the floor facing each other with some water and some kleenex readily available. People are open to cry with all their might as pains carried can be extremely heavy if kept to oneself much too long, locked up inside the heart with no one to confide in. At the healing circle, people cry as loud as they want to for it is up to the individual and we are not allowed to respond to the person, or to ask any questions - they speak from within themselves only. Once they are done, they have to make it known that they are done by saying they are done. I freely ask, "What has hurt you in your life?" Whoever wants to reply, replies. Then I ask the same question over again, 'What has hurt you in your life?', that is the beginning question for the healing circle. A prerequisite to the healing circle is a prayer. We all have to pray first for I am only human like any other. I take part in the healing circle but I do not have the will to heal people, I am not the speaker, I am not about to be, I cannot heal anybody -- I am just ordinary. Sometimes throughout the healing process, I go and pat people on the back at times as some people are unable to talk of their pains as their pains are much too unbearable to reveal even when they feel like talking. Other times they do not know where to begin to talk about their pains, for it is common not knowing where to start from with all the burdens withheld. This touching, it conveys a lot, it says, 'I am supporting you, you are not alone.' It says all those without a word said. I get up once in a while during the healing circle. Others do not like to be touched as what they carry within themselves is much too heavy to deal with at that instant. I inform them that they do not have to speak if they are not in synchronization at that moment. We take breaks in between as the burdens people release can be heavy to absorb at times. We are not allowed to take away peoples own feelings to gossip upon. When that happens, people end up placing burdens upon themselves. Prayers are very much a part of the healing circle, for that reason I place my vows on the Lord and it is evident that the bad spirits roam around us wearing down our well being. The love that arises from the healing circle is just paramount. The closed walls seem to caper away and when that happens, we come to a more understanding realm of life, we come to understand that others have problems too. A helping environment is more visible and an understanding that we are not alone with our problems. Everyone at one point or another has problems of their own. At healing circles, love grows between people and feelings for each other surface at the gathering.



Pauktuutit Inuit Women of Canada. (2006). Our Ancestors Never Smoked – Elders Reflections about how Tobacco has Affected Inuit Communities. Ottawa: Pauktuutit Inuit Women of Canada. Retrieved from <http://pauktuutit.ca/pdf/tobacco/OurAncestorsNeverSmokedbook.pdf>

Pauktuutit Inuit Women of Canada. (2011). An Inuit Elder and Youth Workshop Model: Preventing Abuse through Supporting Women's Leadership. Ottawa: Pauktuutit Inuit Women of Canada. Retrieved from [http://www.pauktuutit.ca/wp-content/uploads/2010/04/Inuit-Elder-and-Youth-Workshop-Model\\_2011.pdf](http://www.pauktuutit.ca/wp-content/uploads/2010/04/Inuit-Elder-and-Youth-Workshop-Model_2011.pdf)

Pauktuutit Inuit Women of Canada. (2011). National Strategy to Prevent Abuse in Inuit Communities: Environmental Scan of Inuit Elder Abuse Awareness. Ottawa: Pauktuutit Inuit Women of Canada.

The development of tools and resources to aid frontline health service providers in the area of elder abuse has largely overlooked the unique nature of the problem among Inuit living in Canada. Resources developed for non-Aboriginal peoples are not always appropriate for Aboriginal communities and those that are developed for First Nations and Métis populations are not culturally appropriate for Inuit. Accordingly, Pauktuutit has prepared this report to inform policy-makers and those developing tools for frontline workers about the cultural, historical, and socio-economic conditions relevant to elder abuse in modern Inuit society. This report also seeks to better inform and locate the problem of elder abuse among agencies and policy-makers working in the Inuit regions.

Pauktuutit Inuit Women's Association of Canada. (1993). A Community Perspective on Health Promotion and Substance Abuse : A Report on Community Needs in the Northwest Territories, Nunavik, Quebec and Northern Labrador. Ottawa: Pauktuutit Inuit Women's Association of Canada.

Penney, C., Senécal, S., & Bobet, E. (2006). Mortalité Par Suicide Dans Les Collectivités Inuites Au Canada : Taux Et Effets Des Caractéristiques Des Collectivités. Cahiers Québécois De Démographie, 38(2), 311-343.

À défaut de pouvoir identifier spécifiquement les Inuit dans les statistiques de l'état civil à l'échelle du Canada, il est possible au moyen d'une approche géographique de produire une analyse démographique de la mortalité au sein des collectivités inuites du Canada. Nous avons ainsi estimé la mortalité par suicide dans les quatre régions du Canada où sont localisées les collectivités inuites, soit le Nunavut, le Nunavik (Nord du Québec), le Nunatsiavut (Labrador) et la région des Inuvialuit (Territoires du Nord-Ouest) pour les périodes 1989-1993, 1994-1998 et 1999-2003. L'analyse révèle des taux de suicide de 6 à 11 fois plus élevés dans l'ensemble des régions inuites, d'importantes variations des taux d'une région inuite à l'autre et une augmentation marquée des taux lors de la dernière période analysée. Les taux estimés de suicide ont été jumelés au recensement de la population du Canada de 2001 ainsi qu'à l'Enquête auprès des peuples autochtones de 2001 de Statistique Canada afin de cerner certains facteurs explicatifs.

Plourde, C., Brunelle, N., & Landry, M. (2010). Faire Face à l'Usage De Substances Psychoactives Au Nunavik : Amalgame De Traditions Et Pratiques Modernes. *Drogues, Santé Et Société*, 9(1), 77-119.

Social-health management of psychoactive substance (PAS) users has continued to evolve along with the beliefs and discoveries regarding this new field of intervention. Thanks to our recent survey on PAS use among young Inuit, as well as a qualitative study on the Nunavimmiut's point of view regarding PAS use in Nunavik, we can examine the situation in terms of practices designed to help people face their PAS use problem. What of the abstinence model and harm reduction strategies in the Inuit context? What do the youths, parents, leaders and elders think of the current state of addiction services in Northern Quebec? Which problem-solving strategies do the Inuit favour? We will analyze the statements collected from 109 Nunavimmiut regarding services, to help us explore the notion that strategies for providing care in the North should take into account not only cultural aspects, but also best practices. The content analysis will also enable us to describe respondents' realities as well as their views on the present state of social-health management of PAS users in Nunavik and on what it should be.

Poirier, S., & Brooke, L. (2000). Inuit Perceptions of Contaminants and Environmental Knowledge in Salluit, Nunavik. *Arctic Anthropology*, 37(2), pp. 78-91

As part of a multidisciplinary research project on the food chain contaminants in Canada's Eastern Arctic, the authors conducted research in the summer of 1995 in Salluit, an Inuit community of approximately 1000 located in Nunavik. The first objective of the research effort was to seek a better understanding of Inuit perceptions of contaminants, their related environmental knowledge, and the resulting effects, if any, on patterns of harvesting and consumption of country food. The second objective was to contribute to the growing interest in developing a cross-cultural discourse between western science and the traditional knowledge of indigenous peoples. The authors concluded that the possible presence of contaminants was not appreciably modifying the methods used by Inuit to hunt, prepare and eat their food. Some short-term changes were reported, but did not persist. Sallumiut remain confident in their ability to distinguish what is edible. The authors further concluded that, while the discourse with western scientists had changed, Inuit remained somewhat sceptical about the degree to which their knowledge and values are taken into account. Finally it is noted, that since this work was undertaken, new programs for working on contamination issues with northern Aboriginal peoples are being implemented, focusing on many of the issues identified through this project.

Prévost, F. (2006). La Médecine Chez Les Inuits. *Médecin Du Québec*, 41(10), 91-95.

Réflexion sur les défis que pose la médecine transculturelle nordique à partir de l'expérience d'un médecin blanc au Nunavik; illustration par divers exemples.



Richmond, C. A. M. (2009). The Social Determinants of Inuit Health : A Focus on Social Support in the Canadian Arctic. *International Journal of Circumpolar Health*, 68(5), 471-487.

Societies that foster socially supportive networks produce healthier populations. Social support is a significant determinant of health among Canada's Inuit population; however, little is known about the characteristics that provide access to social support among Inuit. This exploratory analysis describes how 4 types of social support (namely, positive social interaction, emotional support, tangible support and affection and intimacy) differ in relation to various determinants of health. Study design: Micro-data from the Arctic Supplement of the 2001 Aboriginal Peoples Survey (n=26,290) was used. Methods: Cross-tabulations and multivariate logistic regression analyses were used to examine levels (high/low) of the 4 types of social support among the full Inuit sample (n=26,290) as they relate to age, gender, geographic region, marital status, Aboriginal language use and participation in traditional harvesting activities. Results: Certain sub-segments of the Inuit population were less likely to report high levels of social support, including men, the elderly (aged 55+) and the unmarried. Some Inuit-relevant determinants were also found to decrease the odds of reporting high levels of social support, including being unable to speak or understand an Aboriginal language, not participating in traditional harvesting activities and living in Nunavik. Conclusions: Research that frames Inuit health within the social determinants of health is in its relative infancy; however, evidence from the social epidemiological literature indicates that those with diminished access to social support also suffer poorer health outcomes. Future research should build on the findings of this study to examine how the relationship between various health outcomes (e.g., respiratory disease, suicide attempts, self-rated health) and social support may respond along a social gradient. Such analysis will build on the paucity of literature specific to Inuit health and social conditions and set priorities for policy and programming efforts that will improve the social determinants of Inuit health.

Rosen, N., Watters, A. K., & Brassard, A. (2005). Classic Kaposi's Sarcoma in the Inuit of Northern Quebec *J.Am.Acad.Dermatol.*, 52(2), 31-34

Background: Classic Kaposi's sarcoma (KS) is predominantly a disease of eastern Mediterranean and Ashkenazi Jewish elderly men. Nevertheless, the disease has been reported to occur in people from various other ethnic and regional backgrounds. Objective: We report, for the first time, the occurrence of classic KS in five Inuit people living in northern Quebec, Canada. Methods and Results: We describe the case of a 69-year-old Inuit man with classic KS, and report four other cases of KS in the Inuit population, identified by a review of our hospitals dermatopathology records. Conclusion: The discovery of classic KS in the Inuit population of northern Quebec brings with it new questions as to the origins of the KS-associated herpes virus in this population. It is our belief that the answers to these questions are in the genotype of the virus that is present in this community.

Sackett, S., & Randell, O. (2002, Injury Prevention in Inuit Communities. *Inuktitut*, 56-62.

While available statistics report higher levels of injury in Canada's Aboriginal populations, a breakdown of the diverse groups in this population are not always available, particularly when relating to Inuit-specific health information. One barrier to gathering information about Inuit is the geographic diversity in which Inuit live. Inuit live in four main jurisdictions, or regions, which include two territories and two provinces. Each of these jurisdictions has its own way of collecting, storing and reporting health information. This makes it much more difficult to present an accurate national picture of Inuit injury rates, or other health information related to Inuit. In many cases, even provincial and territorial information is not available. Inuit Tapiriit Kanatami conducted a survey last year on injuries which led to medevacs, hospitalization and deaths. Regional organizations across the country were asked to conduct a survey throughout their communities to present an accurate summary of injury rates, causes and possible prevention methods in Inuit communities. The survey included health professionals, community workers, RCMP officers, hamlet councils, as well as Inuit living in various communities. If you would like more information on injury prevention or other topics relating to Inuit health, please contact the Inuit Tapiriit Kanatami Health Department; 170 Laurier Avenue West, Suite 510, Ottawa, Ontario K1P 5V5 or call the Health Department's toll free number: 1-877-262-8181

Santé Québec. (1994). Enquête Santé Québecauprès Des Inuits Du Nunavik. Québec: Santé Québec. Retrieved from [http://www.stat.gouv.qc.ca/publications/sante/doc\\_technique/livre\\_code\\_inuit-1992.pdf](http://www.stat.gouv.qc.ca/publications/sante/doc_technique/livre_code_inuit-1992.pdf)

Target population: persons aged 15 and over living in private Nunavik Inuit households in 1992. Sample: 400 households. Subjects: in order to paint a general portrait of the health of Nunavik Inuit, several questions are asked regarding their physical activities, medical services, health problems, nutrition, lifestyle habits; clinical health test results are included and there is a section especially on women's health.

Simard, M., Leighton, F., Jones, A., Elkin, B., Nielsen, O., Rokicki, A. J., Gajadhar, A. A., Forbes, L. B., & Blais, B. (2007). Engaging Northern Communities in the Monitoring of Country Food Safety and Wildlife Health. Waterloo: Canadian Cryospheric Information Network.

This project has proven the benefits of having northern laboratories and by training several northerners for wildlife sampling and laboratory techniques. In collaboration with the scientists working at the Canadian Food Inspection Agency and Gdansk University, we achieved the following: 1) Development of two diagnostic tests, adapted for northern conditions, for the presumptive presence of E.coli 0157:H7 and Salmonella sp., 2) results were negative for all samples (n=129) and 2 community freezers, 3) all family members of the Anisakidae nematodes were present in traditionally eaten fish or in marine mammals from Nain, Labrador, Ungava and Hudson Bays up to Arviat, Nunavut, 4) presence of adult worms in marine mammals proves their transmission in the marine food web, 5) only freeze resistant T. nativa and Trichinella T6 were identified, 6) Trichinella infection was widespread among terrestrial carnivores, but amongst marine mammals, walrus and polar

bears were the only ones infected, 7) black bears and walruses are the most common source of human infection in the north, 8) two diagnostic tests were developed for *Toxoplasma gondii* (multiplex PCR and multi-species enzyme immunoassay (ELISA)) that can be used to detect *Toxoplasma* DNA in meat, and antibodies in blood or tissue fluid, respectively, 9) an absorbent filter paper method to collect blood under Arctic conditions for the diagnosis of *Toxoplasma gondii* was assessed in collaboration with the caribou Network (CARMA) with good results. 10) a qualitative research study undertaken in Nain, Nunatsiavut demonstrated that residents would like research results co-presented to them by the Nunatsiavut Government and the researcher, in a hands-on fashion that emphasized visual methods and one-on-one interaction, 11) a data-entry website and interface was developed featuring the ability to add, modify, search, export and delete IPY specimen data. The data entered using this system is securely stored in the latest version of the Canadian Cooperative Wildlife Health Centre database at the University of Saskatchewan.

Simonet, F., Wilkins, R., Labranche, E., Smylie, J. K., & et al. (2009). Primary Birthing Attendants and Birth Outcomes in Remote Inuit Communities - A Natural «Experiment» in Nunavik, Canada. *Journal of Epidemiology and Community Health*, 63(7), 546-551.

Stout, M. D., & Kipling, G. D. (2005). *Emerging Priorities for the Health of First Nations and Inuit Children and Youth: Discussion Paper*. Ottawa: Health Canada

Taylor, D. M. (2007-2008). *Uses and Abuses of Inuit History : Hearing the Echoes of Elder Voices*. *Makivik Magazine*, 83, 26-28.

In this article we will discuss the role of history for Inuit as a group and for each Inuk personally. We will explore how an over-emphasis on history at one extreme, or a neglect of history at the other extreme, is equally dysfunctional. ... Every individual has her or his own personal history and every cultural group has its own history. ... Our personal and cultural histories are the "inuksuit" in our lives. They allow us to understand why we are the way we are, and so they serve as a guide for the way we think and feel about every situation we face, every action we take, and every decision - big or small - we make every day. ... But it is one thing to use our personal and cultural histories as a useful guide and another thing to live in the past. ... Colonization was one of the dramatic and unfortunately negative events in the history of Nunavik that changed Inuit cultural identity forever. So naturally colonization has had a negative impact on Inuit as a group, and each and every Inuk personally. ... One mistake we could make is to have that memory dominate our every waking minute. ... When we are over-consumed by the past like this we become a prisoner and a victim of our own history. ... Does this mean that Inuit should never think about their Inuit history? Absolutely not! To ignore the past can be just as dangerous as dwelling too much on the past. ... So, clearly we don't want to be consumed by history to the point that we are paralyzed for the rest of our life by past negative events. Equally clearly, we don't want to deny the reality of our history, otherwise as the expression goes we are bound to repeat our mistakes instead of learning from them. The constructive use of history means respecting history, learning from history, and building on history in order to ensure a

healthy mental and physical future. When individuals or entire groups experience a major negative event, they will need some time to heal. But then it is time to put the negative experience to constructive use. People need to guard their memory of the event, but keep it in proper perspective. People need to keep their memory for when it is needed, to remind them of where they have come from, to avoid similar events in the future, and to become better and better at coping with their present reality. ... I think that the constructive use of history will be essential as the people of Nunavik move forward toward self-government. The negotiations will be most successful if the lessons learned from the memories of colonization and the JBNQA are remembered. This will allow negotiators to have a clearer idea of what to bargain hard for and what pitfalls to avoid. Elder voices fused with the present can strike the healthy balance to guarantee a clear vision for the future.

Therrien, M., & Laugrand, F. (2010). Chez Les Inuit Du Grand Nord, Handicap Et Performativité. Le Handicap Au Risque Des Cultures, 75-94. Retrieved from [www.cairn.info/le-handicap-au-risque-des-cultures--9782749213101-page-75.htm](http://www.cairn.info/le-handicap-au-risque-des-cultures--9782749213101-page-75.htm)

Tungasuvvingat Inuit. (2007). Inuit-specific Approaches to Healing from Addiction and Trauma. Mamisarniq Conference 2007. Ottawa. Retrieved from [http://www.itk.ca/sites/default/files/Inuit\\_Specific\\_Approach\\_to\\_healing\\_Trauma\\_Addiction.pdf](http://www.itk.ca/sites/default/files/Inuit_Specific_Approach_to_healing_Trauma_Addiction.pdf)

With financial support from ITK through Health Canada, Tungasuvvingat Inuit, the Ottawa Inuit organization, organized and facilitated the second Mamisarniq Conference, May 29-31, 2007 at Gracefield Camp near Gracefield, Quebec, about 100 kilometres north of Ottawa. Mamisarniq Conference 2007 brought together addiction and mental health workers from Northern Regions and the South who are involved in providing Inuit-specific mental health and addiction services to achieve the following goals: Share effective Inuit-specific approaches to healing; Gain knowledge of a wide range of Inuit treatment and healing programs; Discuss training needs and treatment options; Network with colleagues from other regions and Participate in care-for-the-caregiver activities

Valera, B., Dewailly, E., & Poirier, P. (2008). Cardiac Autonomic Activity and Blood Pressure among Nunavik Inuit Adults Exposed to Environmental Mercury: A Cross-Sectional Study. Environmental Health: A Global Access Science Source, 7, 1-11.

Background: Mercury is a contaminant that reaches high levels in Nunavik (North of Quebec). It is transformed into methylmercury (MeHg) and accumulated in marine mammals and predator fish, an important part of the traditional Inuit diet. MeHg has been suggested to affect BP in adults and children while the influence on HRV has only been studied in children. We aimed to assess the impact of MeHg levels on HRV and BP in Inuit adults from Nunavik. Methods: In the fall of 2004, the «Qanuippitaa?» Health Survey was conducted in Nunavik (Quebec, Canada) and information on HRV was collected among 280 adults aged 40 years and older. Indicators of the time and frequency domains of HRV were derived from a 2-hour Holter recording. BP was measured according to the Canadian Coalition for High Blood Pressure technique. Pulse pressure (PP) was the difference

between systolic (SBP) and diastolic blood pressure (DBP). Blood mercury concentration was used as exposure biomarker. Statistical analysis was conducted through linear regression and multivariable linear regression was used to control for confounders. Results: Mercury was negatively correlated with low frequency (LF) ( $r = -0.18$ ;  $p = 0.02$ ), the standard deviation of RR intervals (SDNN) ( $r = -0.14$ ;  $p = 0.047$ ) and the coefficient of variation of RR intervals (CVRR) ( $r = -0.18$ ;  $p = 0.011$ ) while correlations with other HRV parameters did not reach statistical significance. After adjusting for confounders, the association with LF ( $\beta = -0.006$ ;  $p = 0.93$ ) became non significant. However, the association with SDANN became statistically significant ( $\beta = -0.086$ ;  $p = 0.026$ ) and CVRR tended to decrease with blood mercury concentrations ( $\beta = -0.057$ ;  $p = 0.056$ ). Mercury was positively correlated with SBP ( $r = 0.25$ ;  $p < 0.0001$ ) and PP ( $r = 0.33$ ;  $p < 0.0001$ ). After adjusting for confounders, these associations remained statistically significant ( $\beta$  SBP = 4.77;  $p = 0.01$  and  $\beta$  PP = 3.40;  $p = 0.0036$ ). Moreover, most of the HRV parameters correlated well with BP although SBP the best before adjustment for mercury exposure. Conclusion: The results of this study suggest a deleterious impact of mercury on BP and HRV in adults. SBP and PP increased with blood mercury concentrations while SDANN decreased with blood mercury concentrations.

van Gaalen, R. P., Wiebe, P. K., Langlois, K., & Costen, E. (2009). Reflections on Mental Wellness in First Nations and Inuit Communities. *Mentally Healthy Communities: Aboriginal Perspectives*, 9.

Wagner, V., Epoo, B., Nastapoka, J., & Harney, E. (2007). Reclaiming Birth, Health, and Community: Midwifery in the Inuit Villages of Nunavik, Canada. *Journal of Midwifery & Women's Health*, 52(4), 384-391.

Wilkins, R., Uppal, S., Finès, P., Sénécal, S., Guimond, A., & Dion, R. (2008). Life Expectancy in the Inuit-Inhabited Areas of Canada, 1989 to 2003. *Health Reports*, 19(1), 7-19.

The total Inuit-identity population of Canada (all provinces and territories) was 45,070. The proportion who would be included in this analysis depended on the cut-off chosen (Table 1). Choosing communities that were "at least 33% Inuit" rather than "at least 20% Inuit" did not change the number of Inuit-inhabited communities included (54). "At least 50% Inuit" would exclude North West River, Labrador (35% Inuit), Inuvik, Northwest Territories (36% Inuit), and Kuujjuarapik/Whapmagoostui, Quebec (37% Inuit), leaving 51 Inuit-inhabited communities. "At least 67% Inuit" would also exclude Iqaluit, Nunavut (59% Inuit) and Aklavik, Northwest Territories (59% Inuit), leaving 49 Inuit-inhabited communities. (The list of communities defined by each of these potential cut-offs was virtually identical in 1991, 1996 and 2001.) In order to include all 54 of the largely Inuit communities (and all communities in the four Inuit land claims settlement areas), the 33% cut-off was selected for this analysis, although the area also includes a larger proportion of non-Inuit (20%: 5% other Aboriginal identity and 15% non Aboriginal) than would have been the case with more restrictive cut-offs. To a large extent, these differences reflected the characteristics of Aboriginal people, particularly the Inuit, in the Inuit-inhabited areas. Among adults, 32% of Inuit and 26% of other Aboriginal peoples in these areas had no more than elementary



school, compared with just 3% of the non-Aboriginal population. By contrast, only 1% of Inuit and 4% of other Aboriginal peoples had a university degree, compared with 34% of non-Aboriginal people. In the Inuit-inhabited areas, about half of Inuit and other Aboriginal people aged 15 to 64 had a job, compared with nearly 90% of non-Aboriginal people. And among those who were employed, around a quarter of Inuit and other Aboriginal people performed unskilled labour (27% and 24%, respectively), compared with 6% of the non-Aboriginal population. Fewer than one-fifth of employed Inuit and other Aboriginal people, versus almost half the non-Aboriginal group, held professional or managerial positions. And while about a quarter of Inuit and other Aboriginal people lived in homes needing major repairs, this was the case for 13% of non-Aboriginal people in these areas. (For information on progress over time with respect to such socio-economic indicators, see the Inuit social trends series recently published by Indian and Northern Affairs Canada.<sup>19</sup>20 Related information about each community, based on the 2001 Census of Canada, is available as a published document.<sup>21</sup>) These findings for the Inuit-inhabited areas do not distinguish life expectancy for Inuit from that of non-Inuit. If the life expectancy of the 15% of the population who were non-Aboriginal is assumed to be the same as that for all Canada (79.5 years in 2001),<sup>14</sup> and that of the 5% of the population who were other Aboriginal to be the same as that of all Registered Indians in Canada (72.8 years in 2000),<sup>15,26,27</sup> then, taking into account the relative population sizes of each group, the life expectancy of Inuit-identity residents would have been 64.2 years (95% CI 63.4 to 65.0)-or 2.7 years less (95% CI -3.0 to -1.6) than that of all residents of the Inuit-inhabited areas, and 15 years less than that for Canada as a whole. Also, because the non-Inuit proportion of the population varied considerably by region, the ranking of the regions according to these rough calculations of life expectancy for the Inuit-identity residents would change, putting the two more southern regions on the bottom and the two Arctic regions on top. Under these assumptions, Inuit life expectancy would have been 60.2 years (95% CI 58.6 to 61.8) in Nunavik, 60.6 years (95% CI 58.1 to 63.1) in Nunatsiavut, 64.4 years (95% CI 62.1 to 66.7) in the Inuvialuit region, and 66.2 years (95% CI 65.0 to 67.4) in Nunavut.

Wilson, K., Rosenberg, M. W., Abonyi, S., & Lovelace, R. (2010). Aging and Health: An Examination of Differences between Older Aboriginal and Non-Aboriginal People. *Canadian Journal on Aging*, 29(3), 369-82.

The Aboriginal population in Canada, much younger than the general population, has experienced a trend towards aging over the past decade. Using data from the 2001 Aboriginal Peoples Survey (APS) and the 2000/2001 Canadian Community Health Survey (CCHS), this article examines differences in health status and the determinants of health and health care use between the 55-and-older Aboriginal population and non-Aboriginal population. The results show that the older Aboriginal population is unhealthier than the non-Aboriginal population across all age groups; differences in health status, however, appear to converge as age increases. Among those aged 55 to 64, 7 per cent of the Aboriginal population report three or more chronic conditions compared with 2 per cent of the non-Aboriginal population. Yet, among those aged 75 and older, 51 per cent of the



Aboriginal population report three or more chronic conditions in comparison with 23 per cent of the non-Aboriginal population.

### 4.3 Education

Annahatak, B. (1994). Quality Education for Inuit Today? Cultural Strengths, New Things, and Working Out the Unknowns: A Story by an Inuk. *Peabody Journal of Education*, 69(2, Negotiating the Culture of Indigenous Schools), pp. 12-18.

Belisimbi, F. (2008). Les Déterminants Des Conditions De Vie Des Inuit Du Nunavik. Le Rôle De l'Éducation. (Unpublished Masters sociology). Université Laval, Québec.

Daveluy, M. (2009). Inuit Education in Alberta and Nunavik (Canada). *Études/Inuit/Studies*, 33(1), 173-190.

Durant la réforme de l'éducation au Nunavut qui a mené à la promulgation de la loi 21 en 2009, l'utilisation de cursus scolaires développés dans d'autres parties du Canada a été soulignée et parfois jugée problématique. Dans cet article je décris comment les Inuit ont été récemment intégrés dans les politiques et programmes éducationnels du gouvernement de l'Alberta. Dans le but de souligner les enjeux de la scolarisation des Inuit dans le sud du pays, je compare le processus en cours en Alberta à celui de la Commission scolaire Kativik du Nunavik (nord du Québec) où le système d'éducation est trilingue avec des programmes en inuktitut, français et anglais. Les liens entre le contenu pédagogique, les langues utilisées pour l'enseignement et le contrôle administratif des systèmes d'éducation au Canada ressortent. À partir du contraste entre les systèmes d'éducation autochtone et inuit au Canada, je démontre que la spiritualité est omniprésente dans l'ouest du pays mais pas au Nunavik ni au Nunavut. During the reorganisation of education in Nunavut that led to the passing of Bill 21 in 2009, reliance on curricula developed in other parts of Canada was mentioned and sometimes perceived as problematic. In this article, I describe how Inuit concerns have recently been integrated into education policies and programming developed by the Alberta government. To examine educational issues that concern Inuit students at southern schools, I have compared Alberta's efforts and activities with those of the Kativik School Board in Nunavik (Northern Quebec) where the education system is trilingual with programs in Inuktitut, French, and English. The comparison shows how curriculum content, languages of instruction, and administrative control interrelate in the Canadian context. In particular, curricula seem to be more spiritually focused in Western Canada than in Nunavik or Nunavut.

de Krom, V. (2003). Nunavik: Inuit-Controlled Education in Québec. *Arctic*, 56(4), 415-416.

Obviously all chapters in this book serve a purpose, but chapters 1 to 5 are probably the most useful. They provide essential background that allows the reader to understand the context that led to the creation and implementation of the James Bay Northern Quebec Agreement (JBNQA) and subsequently the KSB. These early chapters share the stories of elders who were educated traditionally, their children who attended mission and

government schools, their grandchildren who attended residential or high schools in the south, and KSB graduates. Chapter 5, entitled "Kativik School Board: The First 10 Years," highlights the successes of the KSB in the areas of leadership, administration, training of Inuit teachers for community schools, and curriculum development. In chapters 6, 7, 9, and 10, the author explores requests for change within the board and the education system, as well as the creation and implementation of a task force to oversee change. These chapters tend to become bogged down in excessive detail and as a result the reader's attention starts to drift. Although these details are valuable for their factual accuracy, few academic researchers or laypersons would find them interesting, especially in sections that depict the creation of committees and their day-to-day operations. Some of these details could have been included in an appendix. Chapter 8, "Communities Speak Out," provides a brief break from the pedestrian detail by highlighting the issues and debates expressed by community members, with examples on topics related to language use in the schools, materials, values, and the traditions of Inuit culture and identity. I work with Kativik teachers, administrators, and consultants regularly, and several have read portions of this volume. However, it may be somewhat reflective of the book's main weakness that I have yet to find an individual who has read it from cover to cover.

De Menech, C. J. (N/A). Inclusion and the Inuit Experience: The Legacy of the Residential School Perspective in Contemporary Education. *An Exercise in Worldmaking*, 25.

Eriks-Brophy, A., & Crago, M. B. (1994). Transforming Classroom Discourse: An Inuit Example. *Language and Education*, 8(3), 105-122.

Fienup-Riordian, A., & Calista Elders Council. (2011). "so our Voice Will Stay Alive" Quinhagak Elders Point to their Children's Future. *Cahiers Du CIÉRA: Enfances Inuit Childhoods*, 7, 41-56. Retrieved from <http://www.ciera.ulaval.ca/PDF/cahiers7tabmat.PDF>

Fuzessy, C. (1998). Biculturalism in Postsecondary Inuit Education. *Canadian Journal of Native Education*, 22(2), 201-209.

Groupe de travail sur l'éducation au Nunavik. (1992). *Silatunirmut : Le Chemin De La Sagesse*. Montréal: Société Makivik.

Kauki, M., Watt-Grenier, A., Manseau, G., Grey, M., Padlayat, J., Brasseur, M., Ferguson, T., & Nunavut Educational Task Force (N/A). *Silatunirmut: The Pathway to Wisdom*. Final Report of the Nunavik Educational Task Force. Lachine: Makivik Corporation.

An important step towards self-government in Nunavik was taken with the signing of the James Bay and Northern Quebec [JBNQ] Agreement of 1975. The Agreement created several regional organizations with legal powers and responsibilities to provide services and look after the interests of the population of Northern Quebec. Section 17 of the JBNQ Agreement gives the Kativik School Board responsibility for educational services provided to the people and communities north of the 55th parallel. In the absence of full self-

government, the Kativik School Board is still governed by the Quebec Education Act and is technically answerable to the Quebec Minister of Education. In practice the Quebec government has permitted the Kativik School Board a high level of independence so that it can adapt and develop programs to meet the particular cultural, social, and economic needs of Northern Quebec. ... With this background of growing concern about the quality and effectiveness of education in Nunavik on the one hand, and the Board's desire for greater community involvement, understanding, and support on the other, a Task Force on Education was created by a resolution passed at the 1989 Annual Members Meeting of Makivik Corporation. The Nunavik Educational Task Force was funded by an equal contribution from Makivik and the Kativik School Board. ... The people appointed to the Task Force were Inuit who had personal and professional interests in education in Nunavik. ... The first task of the Task Force was to create a study plan. The foundation of the plan was to talk with the people who actually experience the education system in the communities: present and former students, parents, teachers, administrators, commissioners, education committees, elders, and academic advisors. Kativik School Board's program documents and official records were reviewed, studies were commissioned, outside experts were consulted, and other jurisdictions were visited. All these sources would provide the data. ... The initial mandate outlined six different areas of concern: 1. The languages of education, including the importance of Inuktitut and the acquisition of second language fluency in English or French; 2. The content and quality of the school curriculum required for the academic or vocational needs of Inuit students according to their choice of language of instruction; 3. The Inuit and non-Inuit teacher-training programs required to develop a qualified core of professionally competent teachers; 4. The academic requirements needed for Inuit students to be successful in post secondary education and advanced technical training; 5. The adult education programs that will best upgrade academic and vocational skills of Inuit; 6. The role of the family and community to support and encourage educational objectives. ... It is only by understanding how high-quality education works that it is possible to understand what causes it to fail, and then to fix it. ... One of the main problems with education in Nunavik, and elsewhere, is very simple - people ignore wisdom. ...

Laugrand, F. (2008). L'École De La Toundra. Réflexions Sur l'éducation à Partir De Quelques Ateliers De Transmission Des Savoirs Avec Des Aînés Et Des Jeunes Inuit. Cahier Du CIERA: Défis De l'Éducation Chez Les Premières Nations Et Les Inuit, 1, 77-96. Retrieved from <http://www.ciera.ulaval.ca/PDF/cahiers1tabmat.PDF>

McGregor, H. E. (2010). Inuit Education and Schools in the Eastern Arctic Univ of British Columbia Pr.

Ministère de l'Éducation, du Loisir et du Sport. (2011). First Canadians, Canadians First: National Strategy on Inuit Education. Québec: Ministère de l'Éducation, du Loisir et du Sport. Retrieved from [http://www.kativik.qc.ca/sites/kativik.qc.ca/files/news/National\\_Strategy\\_on\\_Inuit\\_Education\\_May\\_31-2011\\_0.pdf](http://www.kativik.qc.ca/sites/kativik.qc.ca/files/news/National_Strategy_on_Inuit_Education_May_31-2011_0.pdf)

Mount, C. B. J. (2001). Inuit Values in Adult Education: A Nunavik Case Study. M.A. Thesis. Unpublished. Montréal: McGill University

The purpose of this study was to investigate Inuit values and needs in Inuit Adult Education. These can only originate from the Inuit themselves: those attending and employed in Adult Education Centres in Nunavik, graduates of both vocational and academic adult education programs, Elders, local education committee members, directors of Northern educational institutions and community leaders. This study examined values in Inuit adult education of one Inuit community's educational and community representatives and students, and how these educational needs may be met so as to respect Inuit traditions. In this qualitative study, research methods included: filmed interviews, surveys and open-ended questionnaires, field notes, and participant observation. It was found that the Inuit are in effect finding themselves between two cultures and two education systems. There is a gap in knowledge between the Inuit vision of education and the non-Inuit vision of education. It was concluded that there is a perceived need to integrate the teaching of traditional Inuit skills and knowledge with contemporary curricula: to unite both into a curriculum that embraces the advantages of both traditions and cultures.

Pernet, F., Koneak, A., Kuannanack Tukalak, A., Irniq, L., Tuniq, M. (2012). Traditions Relating to Education, Pregnancy and Childbirth in Nunavik. Westmount: Avataq Cultural Institute.

Pernet, F., & Dupré, F. (2011). Inuguiniq, devenir une personne autonome: un parcours anthropologique de la reconnaissance. Cahiers Du CIERA - L'Histoire Des Nations Au Québec Et Au Canada: Un Travail En Chantier, 7, 57-78.

Rasmussen, D. (2001). Qallunology: A Pedagogy for the Oppressor. Canadian Journal of Native Education, 25(2), 105-116.

Today in relations with the Euro-Canadian government, Inuit tend to spend most of their energy negotiating for rights to things that they never had to ask for before and resisting Trojan-Horse-style offerings from government "Rescuers." The Inuit word for the Europeans is Qallunaat, and Nunavik Inuk journalist Zebedee Nungak refers to the study of white folks at Qallunology.

Rowan, M. C. (N/). Considering a Framework for Inuit Child Care. Canadian Journal of Native Education, 52-61.

In this article, I examine four key elements in an approach to early childhood curriculum development in the community of Inukjuak, Nunavik in Northern Quebec. These platforms include a community base with local control of funds and local direction of community projects. In the development of the Inukjuak curriculum, I suggest incorporating local knowledge, values, directions, and Inuit approaches to childrearing. It is relationship-based, drawing on many voices from the community including those of Elders, families, parents,

educators, and children. Finally, the process is supported through an assessment cycle - one that starts with the creation of a shared vision and continues with regular check-ins to keep the project moving.

Whittles, M. (2006). Nunavik: Inuit-Controlled Education in Arctic Quebec. *Historical Studies in Education/Revue d'Histoire De l'Éducation*, 18(2), 235-239.



#### 4.4 Environment

Annanack, R., Annanack, M., Gérin-Lajoie, J., Interviewees from Kangiqsualujjuaq, Etok, H., Lévesque, E., . . . Cuerrier, A. (In progress). Local and Traditional Ecological Knowledge of Vegetation and Environment in the Context of Climate Change in Nunavik and Nunavut: Kangiqsualujjuaq

With the help of a local interpreter, semi-structured interviews were conducted with Elders and people still active on the land. Old and actual berry picking sites were identified on maps to evaluate spatial and temporal variability in vegetation and berry production. Interviews were recorded, filmed and transcribed. Similar projects are ongoing in Kangiqsujuaq and Umiujaq (Nunavik) as well as in Pangnirtung, Pond Inlet, Baker Lake and Kugluktuk (Nunavut), and Nain (Nunatsiavut).

Aporta, C., Taylor, D. R. F., & Laidler, G. J. (2011). Geographies of Inuit Sea Ice use: Introduction. *Canadian Geographer/Le Géographe Canadien*, 55(1), 1-5.

In this special issue, we present insights that Inuit hunters have shared with us about what declining sea ice means to them, reflecting different perspectives that emerge from different communities. However, these narratives also share the following traits: sea ice is becoming less predictable, travelling and hunting on moving ice or at the floe edge has become more hazardous, the seasons of sea ice use are shortening, the sea ice is thinning, and there is concern for the safety of younger generations who are less knowledgeable about sea ice terminology and processes. This journal issue is not specifically dedicated to the impacts of climate change on sea ice or northern communities. Neither is it our intention to document the traits of a 'vanishing culture'. The main goal in bringing together various articles on Inuit use of sea ice is connected to our conviction that there is much to learn from Inuit understandings of the processes, structures, and changes in sea ice. They understand the nuances and complexity of this dynamic environment through long-term use and occupancy, and thus Inuit sea ice experts have a great deal to contribute to collective knowledge of physical, human, and animal relationships with marine environments. The amount of emerging research being conducted on the topic reflects, on the one hand, increasing interest by granting councils and research institutions in topics connected to climate change, and on the other, the concern expressed by Inuit communities (particularly by elders) about the preservation and transmission of the traditional knowledge and skills associated with sea ice use. The idea of publishing a special issue of *The Canadian Geographer* on the topic of 'geographies of Inuit sea ice use' came from a desire to communicate research results of the Inuit Sea Ice Use and Occupancy Project (ISIUOP) to the broader academic community. ISIUOP is an International Polar Year (IPY) 2007-2008 project, funded by the Canadian Federal IPY science program. We, the guest editors of this special issue, have played leading roles in ISIUOP and related subprojects (see Aporta this issue and Krupnik et al. 2010). Therefore, this special issue is a

way to showcase ISIUOP results, as well as bring together other important research and focus articles on related projects from other authors not directly involved in ISIUOP. The aim in presenting this diverse collection is to share a range of perspectives on the environmental, social, cultural, and technological elements of Inuit sea ice use, as well as of the changes and challenges that Inuit face today in contemporary community life. All of the articles reflect a strong commitment by researchers and northern community members to work together, to document and share Inuit knowledge of sea ice, and to develop innovative techniques that will help to connect technology and tradition to meet both community and research goals. Geographically, the articles in this issue primarily highlight research undertaken in Inuit communities in the Eastern Canadian Arctic, including Nunavut (Qikqtaaluk [Baffin] region) and Nunavik (northern Québec) (Figure 1). This stems from the geographic focus of ISIUOP researchers and community partners, although two focus articles (Freeman and Krupnik) refer to Inuit sea ice use across the Arctic, providing important historical, national, and international context for current results.

Arngak, P., Adams, M., Gérin-Lajoie, J., Interviewees from Kangiqsujuaq, Lévesque, E., & Cuerrier, A. (In progress). Local and Traditional Ecological Knowledge of Vegetation and Environment in the Context of Climate Change in Nunavik and Nunavut: Kangiqsujuaq

With the help of a local interpreter, semi-structured interviews were conducted with Elders and people still active on the land. Old and actual berry picking sites were identified on maps to evaluate spatial and temporal variability in vegetation and berry production. Interviews were recorded, filmed and transcribed. Similar projects are ongoing in Kangiqsualujuaq and Umiujaq (Nunavik) as well as in Pangnirtung, Pond Inlet, Baker Lake and Kugluktuk (Nunavut), and Nain (Nunatsiavut).

Bielawski, E. (1995). Inuit Indigenous Knowledge and Science in the Arctic. *Human Ecology and Climate Change: People and Resources in the Far North*, 219-227.

Breton-Honeyman, K. (2011, Spring-summer). Understanding Beluga Biology and Ecology through Inuit Knowledge and Experiences in Nunavik. *Makivik Magazine*, 94, 65-67.

Several scientific studies of belugas have previous been conducted in the region including sampling, population surveys and genetic studies from which we have learned a great deal. While this science is critical to improving our collective understanding of beluga, Inuit also have a great wealth of knowledge to contribute. Over the past two winters a researcher from Trent University has been in Nunavik to interview elders and other experienced beluga hunters on their knowledge and observations of beluga whales. The purpose of this project, which is funded through International Polar Year (IPY), and supported by Trent University, Makivik, and the Department of Fisheries and Oceans (DFO), is to increase the understanding of beluga ecology and biology in Nunavik. This project has a specific focus to learn about changes in beluga ecology in Nunavik from Inuit and provide the opportunity for Nunavimmiut to inform scientists and researchers about their knowledge of these animals. During February and March 2009 and March of 2010, 39 interviews took place

with expert elders and hunters in Quaqtaq, Kangiqsualujjuaq, Ivujivik and Kuujjuaraapik about beluga whales. The interviews covered a broad scope of topics and the results clearly represent the depth and the detail of knowledge that Nunavik Inuit have of beluga. Some of the key things that we have learned from Nunavimmiut participating in the study include migration, feeding, and body condition.

Breton-Honeyman, K., Furgal, C., Hammill, M., Doidge, W., & Lesage, V. (2009). Investigation of Beluga (*Delphinapterus leucas*) Habitat Ecology through Traditional Ecological Knowledge (TEK) in Northern Quebec (Nunavik), Canada. ArcticNet Programme 2009 : Annual Scientific Meeting, 8-11/12/2009, Victoria, B.C.

Climate change is occurring at unprecedented rates in the Arctic and its effects are being experienced most immediately and acutely by its people, terrestrial and marine species. These changes affect our understanding of Arctic marine and terrestrial ecology and alter our understandings of species' biology and adaptability (ecological plasticity). One species of particular interest is the beluga whale (*Delphinapterus leucas*), because of its importance to the subsistence and culture of the Inuit and for the insights beluga provide in regards to ecosystem health. Canada is home to several populations of beluga whales and this research focuses on the Ungava and Eastern Hudson Bay populations, both of which are listed as 'endangered' under the Committee on the Status of Endangered Wildlife in Canada (COSEWIC), 1988 and 2004 respectively. The initial decline of these stocks was the result of commercial hunting; however, a century later these populations have not recovered as expected. The subsistence harvesting of belugas by Inuit in Northern Quebec (Nunavik) has been, and continues to be an important human activity for a variety of economic, traditional and health reasons. Thus there is a need to increase our knowledge and understanding of the factors that influence population dynamics, habitat selection and behavioural ecology of this species in order to be able to better understand this slow recovery and ultimately to better manage these and other stocks of whales under similar environmental and anthropogenic pressures elsewhere in the circumpolar north. The principal objective of this research was to collect and document Inuit Knowledge (IK) of beluga to increase understanding of the species' ecology, especially in understanding the key ecological factors influencing habitat use among beluga whales in the Nunavik marine environment. Semi-directed interviews were conducted with expert hunters and elders in three Nunavik communities (Quaqtaq, Kangiqsualujjuaq and Kuujjuaraapik) during the winter of 2009. The detailed and comprehensive IK documented provides new insights into: timing and patterns of migration, seasonal changes in body condition, specific prey species, areas of particular importance for molting, some instances of calving and breeding as well as several accounts of polar bear and killer whale predation. Hunters also indicated that they differentiate between Eastern Hudson Bay belugas and James Bay belugas based on physical characteristics, which suggests these whales are separate stocks. This research is part of a larger interdisciplinary project being conducted in cooperation with the regional Inuit land claim organization, Makivik Corporation and aims to increase understanding of habitat selection by beluga whales through a combination of IK and scientific survey techniques. Ultimately the project aims to identify critical factors influencing habitat use

and preference and what behaviours and other factors (e.g. prey species, bathymetric, oceanic, physiographic) are associated with these areas of importance. Increased understanding of ecology and habitat selection is essential in understanding and promoting conservation and recovery of these populations of beluga.

Breton-Honeyman, K., Furgal, C., Hammill, M., Doidge, W., Lesage, V., & Hickie, B. (2010). Investigation of Beluga (*Delphinapterus leucas*) Habitat Ecology through Inuit Traditional Ecological Knowledge (TEK) in Northern Quebec (Nunavik), Canada. International Polar Year Oslo Science Conference, 2010, 8-12 June, Oslo.

Unprecedented rates of climate change in the Arctic may be altering Arctic marine ecology. One species of particular interest is the beluga whale (*Delphinapterus leucas*), because of its importance to the subsistence and culture of the Inuit and for the insights beluga provide in regards to ecosystem health. The use of Inuit Traditional Ecological Knowledge (TEK) in marine mammal ecology and management has been growing in recent decades. Our research focuses on two populations, which have been slow to recover following commercial hunting one century ago, and continuing subsistence harvesting. Methods: TEK about beluga was collected from hunters and elders to increase the understanding of ecological factors influencing habitat use. Twenty-nine semi-directive interviews following an ethnocartographic format were conducted in three Nunavik communities (Quaqtaq, Kangiqsualujuaq and Kuujjuaraapik) in the winter of 2009. Following from the work conducted to date, additional interviews will be conducted in Ivujivik in the spring of 2010. Interviews were analyzed with NVIVO (qualitative analysis software). Results: The detailed TEK analysis identified important beluga prey species (e.g. Greenland cod, capelin, arctic char, shrimps and several species of sculpin). New insights were provided into the timing and patterns of migration, significant seasonal physiological changes in body condition, previously unknown wintering areas as well as accounts of polar bear and killer whale predation. Hunters indicated that they differentiate between Eastern Hudson Bay and James Bay belugas based on physical characteristics and different wintering locations, which suggests these whales are separate stocks. Discussion: This research is part of an interdisciplinary project to increase the understanding of beluga habitat selection and use via a combination of TEK and scientific survey techniques. Ultimately, the project will identify critical factors influencing habitat use and preference and the ecological variables associated with these areas of importance.

Breton-Honeyman, K., Furgal, C., Hammill, M., Lesage, V., Doidge, W., & Hickie, B. (2010). Nunavimuit Knowledge of Beluga : Understanding Beluga (*Delphinapterus leucas*) Migratory and Local Movement in Nunavik. ArcticNet Programme 2010 : Annual Scientific Meeting, 14-17/12/2010, Ottawa, Ontario.

Unprecedented rates of climatic change in the Arctic may be altering Arctic marine mammal ecology. One species of particular interest, likely influenced by current trends in environmental variables in the North, is the beluga whale (*Delphinapterus leucas*). The beluga whale remains important to the subsistence livelihood and culture of the Inuit.

Further, this species can be regarded as a sentinel for marine ecosystem health. The use of Inuit Traditional Ecological Knowledge (TEK) in marine mammal ecology and management has been growing in recent decades. Our research focuses on two populations of beluga, both of which are considered to be endangered by the Committee on the Status of Endangered Wildlife in Canada. These populations have been slow to recover following the end of commercial hunting one century ago, and continued subsistence harvesting. TEK about beluga was collected and documented from expert hunters and elders to increase the understanding of ecological factors influencing habitat use. Thirty-nine semi-directive interviews following an ethnocartographic format were conducted in four Nunavik communities (Kangiqsualujuaq, Quaqtaq, Ivujivik and Kuujjuaraapik) in the winter of 2009 and 2010. Interviews were analyzed using NVivo (qualitative analysis software). Interviews covered a broad range of topics including, prey species, changes in body condition, stock differentiation, accounts of predation and local and migration movement patterns. A presentation of TEK data on migratory and local movements illustrates the detail and depth of the knowledge held by hunters and elders in Nunavik on this species. Data presented covers the topics of: timing of migration, migratory patterns, descriptions of movements and factors influencing movement patterns and habitat use as well as observed changes in migration. This research is part of an interdisciplinary project to increase the understanding of beluga habitat selection and use via a combination of TEK and scientific survey techniques. Ultimately, the project will identify critical factors influencing habitat use and preference and the ecological variables associated with these areas of importance. Increased understanding of ecology and habitat selection is essential in understanding and promoting conservation and recovery of this species in Nunavik marine waters.

Carmack, E., McLaughlin, F., Whiteman, G., & Homer-Dixon, T. (2012). Detecting and Coping with Disruptive Shocks in Arctic Marine Systems: A Resilience Approach to Place and People. *AMBIO: A Journal of the Human Environment*, 41(1), 56-65.

Clerc, C. Gagnon, M., Breton-Honeyman, K., Tremblay, M., Bleau, S., Gauthier, Y., Aloupa, S., Kasudluak, A., Furgal, C., Bernier, M. & Barrett, M. (2011). Changements climatiques et infrastructures maritimes au Nunavik – Connaissances locales et point de vue des communautés de Quaqtaq, Umiujaq et Kuujuaq. Rapport final présenté au Ministère des Affaires Indiennes et du Nord. Peterborough & Québec : Trent University & INRS.

Couturier, S., & van Ginhoven, Q. (2001). Proceedings of the Ninth North American Caribou Workshop, Kuujuaq, 23-27 April, 2001

For centuries the lives of North American native peoples have been closely tied to the caribou, or *Rangifer tarandus*. For many of these peoples, caribou are more than a vital food source, they are, simply put, a way of life. There is growing interest in the longstanding relationship between the caribou and human populations who share the same territory, or in what is called traditional environmental knowledge. Caribou ecology and conservation status differ radically among ecotypes, whether migratory-tundra, sedentary-boreal, montane, or insular. While the migratory caribou ecotype has been

generally abundant since the early 1980s throughout North America, the sedentary ecotype has recently experienced continent-wide low densities and decline. Nevertheless, even migratory caribou have not always been plentiful, and over the last century, their numbers have fluctuated dramatically. If we look at the caribou populations on the Northern Quebec and Labrador Peninsula, abrupt declines in caribou populations have led to starvation among some native groups. Following a period of relative abundance in the late 19th century, caribou numbers on the peninsula became very low from early in the 1900s to about 1960. However, in the 1970s, for reasons that remain unclear, the Quebec-Labrador caribou numbers began to rise again. Today, two migratory herds- the George River Herd (referred to locally as the Troupeau de la Rivière George) and the Leaf River Herd (Troupeau de la Rivière aux Feuilles)- whose territories overlap in their yearly migration, together make up one of the largest group of free-ranging ungulates in the world. One million-strong, these caribou roam through the region's arctic tundra, taiga, and boreal forest and use an area of about one million square kilometres annually. Such caribou populations form a part of our global heritage. In this context of such fluctuations in numbers, a central concern is the current and future state of these caribou populations. Besides satisfying the subsistence and cultural needs of the native people, caribou are essential to the viability of many northern outfitting businesses that employ both natives and non-natives. Other activities in this Arctic landscape include hydroelectric development, construction, mining, forestry, military training, and tourism. More than ever, there is a need to document and assess the effects of direct and indirect human intervention on the caribou. The North American Caribou Workshop is held every two or three years. The purpose of the event is to bring together people interested in caribou to share their knowledge about the species in order to ensure its conservation. ... From April 23 to 27, 2001, more than 230 caribou experts migrated to the 9th North American Caribou Workshop, held at the treeline in the Inuit town of Kuujuaq, Nunavik, Quebec. This community of about 1800 people near Ungava Bay was chosen over larger cities in southern Quebec following a survey of potential workshop participants. Holding the conference in such a particularly appropriate location was made possible by the sustained efforts of the Organizing and Scientific Committees, by the help of the sponsors, and, above all, by the tremendous support of the people of Kuujuaq. Keeping in mind the importance of caribou to the local people and the fact that development and other fast-growing human activities have today reached the North- for many southerners, the last frontier- the theme chosen for the 9th North American Caribou Workshop was also particularly appropriate: Caribou and Man. ... Hosted by the Hunting, Fishing and Trapping Coordinating Committee (HFTCC), this conference provided a unique opportunity to increase our understanding of the caribou and to encourage research and productive communication. Appropriately, translations were provided in English, French and Inuktitut in order to serve the diverse audience present at the workshop. Scientists and members of aboriginal communities shared their concerns and information about caribou biology and conservation. Each day began with a prayer by a local representative. Each session began with a presentation by an Inuit, Cree, Naskapi, or Innu elder; these elders hailed from throughout Northern Quebec and Labrador, and their presentations described current and past experiences with caribou and wildlife. The organizers' main objective was to make the workshop informative and to



encourage the exchange of information between all participants. Sharing common interests for the caribou's Eurasian relative, many reindeer experts, particularly from Russia, Norway, and Sweden, brought interesting discussions to the workshop.

Desbiens, C. (2007). Dossier Climat: Impacts Sur La Vie Des Inuit. Relations, 721, 16-17. Retrieved from <http://www.chaireghn.cieq.ulaval.ca/Publications.html>

Desbiens, C. (2010). Step Lightly, then Move Forward: Exploring Feminist Directions for Northern Research. The Canadian Geographer, 54(4), 410-416.

I discuss the methodological challenges that research with Aboriginal women poses in historical geography, especially in Northern Canada. Drawing a parallel between historical geography and contemporary Northern studies, I explore how the predominance of climate change as a framework for funding Arctic research creates an environment where women's specific ways of knowing and connecting with the land are not adequately captured. A gender approach that is sensitive to the issues women face in their communities reveals that their experience of climate change, as well as the concerns they have about it, are inseparable from the other economic and social issues they face. I argue for the development of a feminist research agenda in the North that allows Aboriginal partners to locate themselves in the frameworks that are constructed for producing knowledge. At times letting the project 'fail' may be the surest way to enable the emergence of a locally-driven agenda that addresses the present and future needs of Northern Aboriginal Peoples.

Desbiens, C., & Doyon, S. (N/A). Vulnérabilité Et Adaptation Aux Changements Climatiques : Savoirs Et Vécus Des Femmes Inuites Du Nunavik. Québec: Chaire de recherche du Canada en géographie historique du Nord, Université Laval & Institut Hydro-Québec en économie, développement et société. Retrieved from <http://www.chaireghn.cieq.ulaval.ca/Projets.html>

Desbiens, C., & Simard-Gagnon, L. (2012). Vulnérabilité Et Adaptations Aux Changements Climatiques : Savoirs Et Vécus Des Femmes Inuites Du Nunavik. Les Cahiers De l'Institut EDS, Retrieved from [http://www.ihqeds.ulaval.ca/fileadmin/fichiers/fichiersIHQEDS/Publications/CahiersInstitutEDS/201201\\_Cahier.pdf](http://www.ihqeds.ulaval.ca/fileadmin/fichiers/fichiersIHQEDS/Publications/CahiersInstitutEDS/201201_Cahier.pdf)

Doidge, W., May, P., Gordon, A., Burgoyne, C., Adams, W., Nunavik Research Centre, & Environment Canada. (2002). Shellfish Testing Program in Nunavik. Phase I: Database and Logistics. Kuujuaq: Nunavik Research Centre.

Mussels are an important country food in most communities in Nunavik where they are gathered for subsistence purposes. On occasion, they are sold locally. No organized commercial harvest is in operation. All shellfish beds in eastern Canada were technically closed in 1990s following an outbreak of PSP in the Maritimes. However, the subsistence harvest in Nunavik has continued. In the north, mussels grow in more pristine conditions than those in the south. No cases of PSP have been reported in Nunavik. However, the lack

of sewage treatment facilities in northern communities raises concerns about *E. coli* contamination on the local scale. ... [Nunavik] includes shores of Hudson Bay, Hudson Strait and Ungava Bay. The tides and physiography of each region differ. In eastern Hudson Bay tides are small, ca 2m, becoming greater in the NE towards Hudson Strait. The strait has large tides and strong currents. The shoreline is often steep. Tides are even greater in Ungava Bay (up to 11 m) approaching those occurring in the Bay of Fundy. The shores of Ungava are extensive tidal flats, often strewn with boulders. ... During the 1990s, the mussel beds of Nunavik were examined for their commercial potential under the Department of Fisheries and Ocean's Fisheries Development Program. Elders of the community were asked to map and describe the beds in terms of usage, abundance, substrate and whether they were tidal or sub-tidal beds (Doidge et al 1993, Kuujuaq Research Centre 1995). This information with the relevant maps were sent to the communities in early 2002 for verification and correction as part of the Shellfish Testing Program. It now forms the updated database (Appendix I - Map folio). Mussel beds fall into two categories: tidal and sub-tidal. In those areas of Nunavik where the tidal amplitude is high, such as Ungava Bay and most of Hudson Strait, intertidal beds prevail. At Ivujivik, at the NE tip of Hudson Bay, most mussel beds are sub tidal and partially exposed only at very low tides. In eastern Hudson Bay where the tides are small, mussel beds are sub tidal; mussels living at the upper edge of the colony become exposed during spring tides. [In this report the mussel beds are described in detail], ... starting in the east of Ungava Bay and ending at Kuujuaapik in Hudson Bay

Ford, J. D., PhD., Smith, T. R., B.A., & Berrang-Ford, L. (2011). Canadian Federal Support for Climate Change and Health Research Compared with the Risks Posed. *American Journal of Public Health*, 101(5), 814-21.

For emerging public health risks such as climate change, the Canadian federal government has a mandate to provide information and resources to protect citizens' health. Research is a key component of this mandate and is essential if Canada is to moderate the health effects of a changing climate. We assessed whether federal support for climate change and health research is consistent with the risks posed. We audited projects receiving federal support between 1999 and 2009, representing an investment of Can\$16 million in 105 projects. Although funding has increased in recent years, it remains inadequate, with negligible focus on vulnerable populations, limited research on adaptation, and volatility in funding allocations. A federal strategy to guide research support is overdue.

Friesen, M., Norman, L., Dawson, P., Dyke, A., Finkelstein, S., Gendron, D., Hodgetts, L., Ross, J., Savelle, J., Whitridge, P., & Woollett, J. (2007). *Dynamic Inuit Social Strategies in Changing Environment: A Long Term Perspective*. Waterloo: Canadian Cryospheric Information Network.

For the IPY project *Dynamic Inuit Social Strategies in Changing Environments: A Long-Term Perspective*, archaeologists and other scientists from across Canada collaborated with Inuit community and heritage organizations to better understand how Inuit culture developed and changed over the past 1,000 years. Six research teams brought together Inuit

traditional knowledge, excavation of important archaeological sites, and information about changing Arctic environments. The research took place across the Canadian Arctic, with fieldwork occurring in Nunavut near the communities of Cambridge Bay, Arviat, Taloyoak, Igloolik, and Hall Beach; in Nunavik (northern Québec) near Inukjuak; and in Labrador near Nain (Figure 1). The ultimate goal of the project is to understand how outside forces, such as climate change and interaction with Europeans, were combined with complex and dynamic Inuit cultural patterns, to produce the diverse and successful societies which exist across the Canadian Arctic today. A key part of the project is its emphasis on close integration with Inuit organizations. The various research teams worked closely with community groups and cultural organizations, and a large number of Inuit elders and youth were involved in various aspects of the planning, fieldwork, and communication of knowledge gained. The results of the project will be useful to Inuit heritage organizations and educational institutions that are dedicated to connecting the past with the present, and also will provide a long-term historic perspective on issues facing modern northern communities as they deal with climate change and other challenges. Results from the fieldwork include significant new insights into the early Thule Inuit migration from Alaska through the eastern Arctic, the nature of early Inuit life in coastal regions across the Arctic, and the relationship between climate change and Inuit culture change.

Furgal, C., Martin, D., & Gosselin, P. (2002). Climate Change and Health in Nunavik and Labrador: Lessons from Inuit Knowledge. *The Earth is Faster Now: Indigenous Observations of Arctic Environmental Change* (Krupnik I, Jolly D, Eds). Washington, DC: Arctic Research Consortium of the United States, Arctic Studies Centre, Smithsonian Institute, 266-300.

This chapter is divided into three main sections. First, the methods employed in this project to document Inuit knowledge are described, and a brief introduction to the regions of Nunavik and Labrador is presented. Then, the Inuit observations of climate and weather changes and the impacts people feel that these changes are having on them and their communities are reviewed. All observations are organized within a particular local context so as not to generalize or simplify observations as being representative of the entire Nunavik-Labrador area. We also tried to capture the variability within and between regions reported by individuals in this study. Finally, a discussion of the implications of this information for adding to the general understanding and approach to addressing the issue of climate change in the North is provided. The collection of Inuit observations and perspectives of environmental and climate change involved both a review of existing documentation and conducting focus group discussions and key-informant interviews among hunters and elders (including both men and women) in the two regions. These methods are described briefly below. ... Local observations from Nain and Kuujuaq and perspectives documented in this project are summarized as Appendix 1 and 2. ... they were grouped into the general changes associated with: Weather: Temperature, Weather predictability and storms; Intensity of the sun; Ice and snow; Freshwater; The land; The sea; Availability and access to country foods

Furgal, C. (2011). The Inuit Sea-Ice use and Occupancy Project in Nunavik. *Makivik Magazine*, 93, 30-33.

Inuit living throughout the North as well as scientists studying Arctic ice have reported an increase in the length of the ice-free season and a decrease in ice thickness and total sea-ice cover throughout the North. ... The KRG [Kativik Regional Government] Renewable Resources Department and partners at Trent University and Laval University among others, in cooperation with Nunavik communities, initiated a project back in 2003. The project set out to document observations and knowledge of changes in the use of local ice areas and to support community adaptation to the changes taking place in these environmental conditions. This project, called "Nunavik Communities and Ice" (led by KRG and Trent University) has been supported by the federal International Polar Year program through a Canadian project called the "Inuit Sea-Ice Use and Occupancy Project" (led by Carleton University), and is part of an international initiative on this topic, "Sea-Ice Knowledge and Use" (led by the Smithsonian Institute). These initiatives have been working in the circumpolar Arctic to document various aspects of community use, observations and knowledge of the changing sea-ice environment. In Nunavik the project has developed a variety of monitoring, analytical and communication tools as components of a regional adaptation tool kit. Local mapping of sea-ice use and key hazards or dangerous areas, the establishment of community based sea-ice and lake/river ice monitoring stations, the documentation and dissemination of Inuktitut sea-ice terminology, the communication of ice information to community residents, and the development of a safe-travel guide for regional residents all form part of the regional tool kit to support local adaptation and continued safe use of the ice environment. ... Mapping interviews were conducted with active hunters and elders in participating Nunavik communities. ... A simple sea-ice measuring technique was used in the establishment of community monitoring stations in Umiujaq, Akulivik, Quaqtaq, and Kangiqsualujjuaq. ... In-depth interviews were conducted with locally recognized ice experts and elders. Local Inuktitut sea-ice terminology was recorded which described key ice features and processes. Over 50 terms were included in a regional sea-ice glossary that is being developed as part of this project. ... A draft guide for travel safety that brings together knowledge from other sources in the project (mapping, monitoring, local Inuit knowledge) is being developed. ... The KRG climate change project website is being updated and is being used to communicate this information. It will include details about ice monitoring in the participating communities, maps of trail networks and risky areas, traditional Inuit knowledge on travel safety, a link to Environment Canada weather conditions and forecasts for each community, and a link to tide charts. While the IPY components of this project come to a close in 2010-2011 the initiative will continue among KRG and its partners and Nunavik communities.

Furgal, C., Tremblay, M., & Angiyoo, E. (2010). Nunavimmiut sea ice terminology: Appendix A. In I. Krupnik, C. Aporta, S. Gearheard, G. J. Laidler & L. Kielsen Holm (Eds.), *SIKU : Knowing our Ice : Documenting Inuit Sea Ice Knowledge and use* (pp. 453-463). New York: Springer.

Furgal, C. (2004). Climate Change and Inuit Health : Identifying, Assessing, and Monitoring Impacts in Nunavik and Labrador. Weathering Change, 6. Retrieved from [http://www.taiga.net/nce/resources/newsletters/NCE\\_Newsletter\\_Winter2003.pdf](http://www.taiga.net/nce/resources/newsletters/NCE_Newsletter_Winter2003.pdf)

As a result of ongoing work in Nunavik and Labrador on aspects of environmental change and health (e.g., contaminants, country foods, and health), and increasing awareness of climate changes in Inuit regions ..., a cooperative project was started in 2000 among the Nunavik Regional Board of Health and Social Services, Nunavik Nutrition and Health Committee, Labrador Inuit Association/Labrador Inuit Health Commission, and researchers at the Public Health Research Unit, CHUL Research Centre to document changes and identify potential health impacts on communities in Nunavik and Labrador. Through a review of pertinent literature (science and Inuit knowledge) and the conduct of focus groups and interviews with Inuit hunters, fishers, and Elders in the two regions, this project brought together both scientific and Inuit knowledge and observations to identify potential impacts of climate on communities and health in Nunavik and Labrador. The project identified a number of direct [and indirect] impacts of climate-related changes on health relevant to these Inuit communities.

Furgal, C., & Elders of Kangiqsualujjuaq. (2008). Inuit Observations of Climate and Environmental Change: Perspectives from Elders in Kangiqsualujjuaq. No. Workshop Report 36).Trent University and Kativik Regional Government.

Gérin-Lajoie, J., Cuerrier, A., & ArcticNet Lévesque, E. (2008). Using Local and Traditional Ecological Knowledge to Compare Inuit Perception of Climate Change Impacts on Plants, Animals and Environmental Factors between Communities of Nunavik and Nunavut. ArcticNet.

Northern communities are the most susceptible to experience impacts of climate change. This project is looking at Inuit perception of changes that have occurred over the last decades concerning plants, animals and environmental factors. Regarding plant information, we focused on shrubs and berry bearing plants, especially commonly used berries (*Vaccinium vitis-idaea*, *Empetrum nigrum*, *Vaccinium uliginosum*, *Rubus chamaemorus*). We interviewed Elders from two communities in Nunavik, Kangirsualujjuaq and Kangirsujuaq, and two communities in Nunavut, Pond Inlet and Pangnirtung. Semi-structured interviews were held with an interpreter and the interviews were recorded and filmed with consent of Elders. Interviews were later transcribed and Elders' observations have been organized under general topics such as observed changes and description of evidences or impacts, for each interviewee. Perceptions are compared within and among communities. Inuit Elders have already noticed some changes related to environmental factors, but also related to plants and animals. Some changes have been affecting their way of life, such as traveling, predicting temperature, clothing and timing of hunting and fishing activities. The changes observed by Inuit people can vary between communities at different latitudes.

Gérin-Lajoie, J., Cuerrier, A., Spiech, C., Lévesque, E., Hermanutz, L., Henry, G., & Spiech, C. (2010). From Nain, Nunatsiavut to Kugluktuk, Nunavut : Analysing Vegetation Change by Interviewing Local Experts from 8 Inuit Communities Across the Canadian Arctic. ArcticNet Programme 2010 : Annual Scientific Meeting, 14-17/12/2010, Ottawa.

The warming trend in climate observed in the Arctic and its impact are increasingly being noticed both by scientists and Northerners. Vegetation in general acts as an integrator of diverse biophysical and geographical components (e.g. soil, climate, topography, latitude) and is a good indicator of current changes. Several scientific plant monitoring programs were initiated several years ago in different parts of the Canadian Arctic (ITEX, EMANNorth, CANTTEX). However, there is no long term dataset existing in Canada as it does in other northern countries (e.g. USA, Denmark). Consequently, there is a need to collect the observations from the people inhabiting these territories for millennia, the Inuit. Due to their close relationship with their environment, they are keen observers of the surrounding elements and the living world. Elders and local experts represent the Inuit living memory and they are the witness of the changes that occurred over their lifetimes and further as oral tradition was the only transmission mode of knowledge until the early 1900s. Semi-structured interviews were done in 8 communities across the Canadian Arctic (Nunatsiavut, Nunavik and Nunavut) between 2007 and 2010 to collect information about Inuit perception of vegetation and environmental changes in the last decades. From East to West, the selected communities were: Nain, in Nunatsiavut; Kangiqsualujuaq, Kangiqsujuaq and Umiujaq, in Nunavik; Pangnirtung, Pond Inlet (Qikiqtaaluk Region), Baker Lake (Kivalliq Region) and Kugluktuk (Kitikmeot Region), in Nunavut. A total of 144 people (median age 70) were interviewed with the assistance of local interpreters. Both men (56) and women (88), contributed to this study as their respective knowledge is complementary: men are usually more knowledgeable about climate, seasons and hydrology while women talk more easily about plants, berries and ecological factors affecting them. Answers to the questions were later coded in ordinal or binary variables to allow multivariate analyses like detrended correspondence analysis (DCA) to be used. Frequency analyses will also be done to examine consensus (>50%) over change among interviewees, by themes (vegetation, environmental and human factors). Preliminary results suggest that vegetation change and its perception present regional disparities. However, there is general consensus over some observations, mostly thawing permafrost, lower water levels, more unpredictable weather, stronger winds, less abundant snow, sea-ice later freeze-up and earlier break-up, newly observed species. The high arctic site (Pond Inlet) tend to differentiate from the others and there seems to be more consensus over change in Western and central Arctic sites (Kugluktuk and Baker Lake). Analysis of human perception regarding the detection of environmental changes is a complementary tool to scientific monitoring but using an ethical approach that includes local populations. The people living and witnessing these changes act as « living probes », integrating continuous observations of environmental factors at local and regional scales. The quantitative approach using multivariate DCA analysis proves to be a useful statistical tool for comparing complex human data among communities, gender and age groups, thus



facilitating the detection of trends in vegetation change to be validated in time or by modelling and measurements.

Gérin-Lajoie, J., & Lévesque, E. (2008, Spring). The Impacts of Climate Change on Berry Ecology in the North. *Makivik Magazine*, 36-38.

Berry picking is important in northern communities and berries are a good source of vitamins and antioxidants. It is well known that the growth of berries varies in location and time; however, we do not have long-term data to help us understand this variability and evaluate the impacts of global changes. ... Part of the Government of Canada program for the International Polar Year initiative is the Climate Change Impacts on Canadian Arctic Tundra Ecosystems: Interdisciplinary and Multi-scale Assessments ("CiCAT"). The main goal of this project is to improve our knowledge of the ecology of berry producing species and to monitor berry productivity in relation to environmental change. Another important objective of this project is to link local and traditional ecological knowledge with scientific data on variations in annual productivity of commonly used berries: mountain cranberry (kimminaq, *Vaccinium vitis-idaea*), crowberry (paurngaq, *Empetrum nigrum*), blueberry (kigutangirnaq, *Vaccinium uliginosum*) and cloudberry (aqpik, *Rubus chamaemorus*). We are collaborating with schools to develop our monitoring protocols. Within Nunavik, Kangiqsujuaq and Kangiqsualujjuaq are already participating in the project and others in Nunavut and Nunatsiavut should join in over the next two years. By interviewing Inuit elders we learn about the various locations and times that are best for berries to grow and we gather information on areas where berries were picked in past decades and where this activity is still practiced today. ... Elders provide information about their perception of climate changes and how it affects plants, animals and human activities such as travelling, hunting, fishing, and berry picking. The interviews also serve to address their preoccupations in relation to these changes. ... In 2007, 19 interviews took place with elders of Kangiqsualujjuaq and Kangiqsujuaq. Permanent vegetation plots have been established to survey berry productivity, ground temperature and snow height. These data are being collected in collaboration with two northern teachers and their students. Students, guided by their teacher, harvested all the berries growing in the small plots, then weighed, counted and shipped them south for further analyses (e.g. antioxidant concentration). In addition, some classes are involved in recording meteorological and ecological observations in specially designed calendars. These data will help to better understand environmental factors influencing berry productivity over the years.

Gérin-Lajoie, J., Lévesque, E., & Cuerrier, A. (2007). Climate Change Impacts on Berry Ecology in Canadian Arctic Tundra: Linking Traditional Ecological Knowledge with Science. *ArcticNet*, 52.

Berry picking is an important activity in Northern communities and berries are a good source of vitamins and antioxidants. The main objective of this project is to link traditional ecological knowledge (TEK), by interviewing Inuit elders, with scientific data on inter-annual variations in annual productivity (biomass/m<sup>2</sup>) of commonly used berries (*Vaccinium vitis-idaea*, *Empetrum nigrum*, *Vaccinium uliginosum*, *Rubus chamaemorus*) in relation with

environmental factors (shrub cover, snow cover, ground temperature, etc.). Two communities of Nunavik, Kangirsujuaq and Kangirsualujuaq, and two others in Nunavut, Pangnirtung and Pond Inlet are participating in the project. In 2007 in the Nunavik communities, long term vegetation plots have been established (approx. 10m x 10m) with a minimum of 10 smaller monitoring quadrats marked for each species. Aerial photographs (ancient and recent) are being analysed to assist in the reconstruction of the evolution of the vegetation, as well as the historical records stemming from scientific literature, maps and photographs. TEK is being used to find where berry picking took place in the past decades (the best sites) and where this activity is still practiced. Semi-structured interviews are used to collect Inuit knowledge. General themes are established, but questions remain open-ended and, thus, leave room for new information to emerge. These interviews are recorded and transcribed. Old photographs of berry picking scenes and sites are searched and eventually used to help the interviewees remembering and locating these ancient sites and to facilitate story-telling. In 2008-2009, we plan to return to a few sites with elders or berry pickers to evaluate any changes and identify the most sensitive zones. These sites will be evaluated to see if they are still productive. If not, we will investigate potential causes. Permanent plots will be established to characterize the various cover, vegetation height, plant phenology, berry productivity and biophysical parameters. In the early phase of this project, the proposed objectives are discussed with communities in order to insure that community needs are addressed concurrently with basic scientific issues. Since the project is participative, part of the data collection is already being made with the help of interested members of the community (students, teachers, etc.). Protocols are developed in collaboration to insure that the monitoring can be maintained in the future. In addition, data collection and preliminary analyses can easily be integrated in a science or mathematics school project. In the following years, we will survey berry sites during the picking season to gather berries with our collaborators and to collect other information. This program may later be expanded to other parts of the Canadian North and integrated in monitoring networks such as CANTTEX and PlantWatch.

Hammill, M., Breton-Honeyman, K., Communities of Kangirsualujuaq, Quaqtaq, Kuujuaaraapik, Ivujivik, Furgal, Christopher, & Doidge, B. (In progress). Investigation of Beluga (*Delphinapterus leucas*) Habitat Ecology through Inuit Traditional Ecological Knowledge (TEK) in Northern Quebec (Nunavik), Canada

Unprecedented rates of climate change in the Arctic may be altering Arctic marine ecology. One species of particular interest is the beluga whale (*Delphinapterus leucas*), because of its importance to the subsistence and culture of the Inuit and for the insights beluga provide in regards to ecosystem health. The use of Inuit Traditional Ecological Knowledge (TEK) in marine mammal ecology and management has been growing in recent decades. Our research focuses on two populations, which have been slow to recover following commercial hunting one century ago, and continuing subsistence harvesting. Methods: Inuit TEK about beluga was collected from hunters and elders to increase the understanding of ecological factors influencing habitat use. Twenty-nine semi-directive interviews following an ethnocartographic format were conducted in three Nunavik

communities (Quaqtaq, Kangiqsualujjuaq and Kuujjuaraapik) in the winter of 2009. Following from the work conducted to date, additional interviews were conducted in Ivujivik in March 2010. Topics covered in interviews included: migration, feeding, breeding, calving and changes in body condition with a particular focus on any changes in these aspects.

Hayes, A., Laidler, G., Aporta, C., Pulsifer, P., & Taylor, D. R. F. (2011). Inuit Siku (Sea Ice) Atlas - Exploring Knowledge and use of the Ice. Akureyri, Iceland: Seventh International Congress of Arctic Social Sciences, ICASS VII, 22-26 June 2011.

The Inuit Sea Ice Use and Occupancy Project (ISIUOP), as the Canadian component of the broader international IPY Sea Ice Knowledge and Use (SIKU) project, seeks to document, map, and represent Inuit sea ice knowledge and use in several communities in Nunavut and Nunavik. Through this project, local concerns have been expressed about environmental change, cultural change, and bridging knowledge transfer and language gaps between elders and youth. Cybercartography is being employed to help communicate and address these concerns by incorporating various types of qualitative and quantitative information in a multimedia and multi-sensory format. The "Inuit siku (sea ice) Atlas" (<http://atlas.gcrc.carleton.ca/isiuop>) has enabled the rendering of research results in a more accessible community context. Strong emphasis was placed on translating research results into locally useful educational materials and facilitating community-centred narratives. This presentation will highlight: i) the background, research process, and technical development that have led to the launch of this Atlas; ii) the conceptual and ethical challenges and opportunities in developing such interactive multi-media technology; iii) our efforts to link this to northern high school learning activities and curriculum; and, iv) an evaluation of the utility of the Atlas based on community feedback received in winter 2011.

Heyes, S. A. (2011). Cracks in the Knowledge: Sea Ice Terms in Kangiqsualujjuaq, Nunavik. *Canadian Geographer/Le Géographe Canadien*, 55(1), 69-90.

Huntington, H. P., Gearheard, S., & Holm, L. K. (2010). The Power of Multiple Perspectives: Behind the Scenes of the Siku-Inuit-Hila Project. *SIKU: Knowing our Ice*, 257-274.

Kelly, M. (2009). Tursujuq : à Qui Profite Le Parc? *Géo Plein Air*, 21(6), 40-45.

Les débats au sein des communautés autochtones (Inuit et Cris) du Nord du Québec au sujet de la création prochaine du parc national Tursujuq; la question de l'inclusion dans les limites du parc de la rivière Nastapoka, un cours d'eau au fort potentiel hydroélectrique.

Koutouki, K., & Lyons, N. (2009). Canadian Inuit Speak to Climate Change: Inuit Perceptions on the Adaptability of Land Claims Agreements to Accommodate Environmental Change. *Wis.Int'l LJ*, 27, 516-790.

Krupnik, I. (2010). *SIKU: Knowing our Ice: Documenting Inuit Sea Ice Knowledge and use*. Springer Verlag.

Langdon, S., Prosper, R., & Gagnon, N. (2010). *Two Paths One Direction: Parks Canada and Aboriginal Peoples Working Together*. Paper presented at the George Wright Forum, 27(2) 222-233.

Makivik Corporation. (2000). *Puvirnituq Land use and Ecological Survey, 1997*. Québec: Makivik Corporation.

Media Advisory - Inuit Launch Climate Change Book at COP-11. (2005, Dec 02). *Canada NewsWire*, pp. 1-1.

Unikkaaqatigiit - Putting the Human Face on Climate Change - Perspectives from Inuit in Canada stems from an extensive partnership project between ITK, Inuvialuit Regional Corporation, Nunavut Tunngavik Incorporated, Makivik Corporation, Labrador Inuit Association, the Nasivvik Centre for Inuit Health, the Changing Environments program at Laval University, the Ajunnginiq Centre at the National Aboriginal Health Organization, and communities across the Arctic.

Nasivvik Centre for Inuit Health and Changing Environments. (2011). *Community Monitoring of the Big Fish River*. Unpublished. Retrieved from <http://www.nasivvik.ulaval.ca/posts/post/140/community-monitoring-of-the-big-fish-river/>

Community Monitoring of the Big Fish River is a new project being led by the Fisheries Joint Management Committee and the West Side Working Group (WSWG). The project at the Big Fish River will include habitat and water quality surveys, traditional knowledge research and integration, and discussions of the implications of changing environmental conditions, and Inuvialuit health and culture, including diet and country foods. The ultimate reason for the establishment of the WSWG was because of the collapse of the Big Fish River char stock and its failure to recover, despite years of reduced fishing pressure. The WSWG believes that there are major habitat problems on the Big Fish. The spawning/overwintering sites at the fish hole on the Big Fish River are critical to the char. Fishers and elders report that the fish hole is very much changed; water flows out of the falls are much lower than in the past, the water is cooler and less salty, and there is much more sediment on the bottom from the slumping cliffs. We don't know the reason for these changes but they appear to be impeding the recovery of the stock. Traditional foods play a major role in maintaining cultural ties with the past, and providing high nutritional value for at least part of the community's diet. The Big Fish Community Monitoring project will provide the youth and community members of Aklavik with the opportunity to build an understanding of how changes in the local environment are affecting fish stocks and water quality and quantity, and the perceived implications related to human health and the environment, through studies of chemistry, biology, and social aspects (culture, traditions, diet and country foods), while at the same time building capacity in local environments.

Nasivvik Centre for Inuit Health and Changing Environments. (2011). Understanding Environment-Health Relationships and Mapping Inuusiqtartarvit “sites for Health”. Unpublished. Retrieved from <http://www.nasivvik.ulaval.ca/posts/post/145/healthy-land%2C-healthy-ice%2C-healthy-life/>

Like all Inuit, residents of Clyde River are closely tied to the environment. Activities like hunting, camping and fishing are important aspects of physical and mental health to people in the community. There are also important places and pathways in the landscape that provide resources to health like food, and calming places to be with family and friends. In recent years, social and environmental changes are changing the relationships between Inuit and the environment, environment and health, and the healthy places and pathways themselves. The Ilisaqsivik Society and people of Clyde River are very interested in researching more about health-environment relationships in our community. Our project will have three objectives: Bring together team members from Shari Fox Gearheard’s research and Ilisaqsivik’s oral history research to explore and document connections between their respective projects on environmental change and Inuit health and wellness. Document local knowledge of how environment and health are connected in Clyde River and how these relationships may have changed over time. Produce a map of inuusiqtartarvit (“sites for health”) in the Clyde River area that will be incorporated into the Clyde River Observers Pilot Program (CROPP), a community-based environmental monitoring program starting in fall 2005. The knowledge provided by elders and other community members on environment-health relationships will help us understand how to include health and wellness issues in CROPP. The Inuusiqtartarvit map will provide specific locations to monitor. And the youth trained in this project will obtain valuable experience so that they can work on CROPP and other future research projects in our community.

Nickels, S., Furgal, C., Buell, M., & Moquin, H. (2005). Unikkaaqatigiit: Putting the Human Face on Climate Change - Perspectives from Inuit in Canada. Ottawa: Joint publication of Inuit Tapiriit Kanatami, Nasivvik Centre for Inuit Health and Changing Environments at Université Laval and the Ajunnginiq Centre at the National Aboriginal Health Organization. Retrieved from [http://www.itk.ca/sites/default/files/unikkaaqatigiit01\\_0.pdf](http://www.itk.ca/sites/default/files/unikkaaqatigiit01_0.pdf)

Consultations with Elders about the Kuururjuaq Park: Consultations with Elders about the Kuururjuaq Park: Kativik Regional Government – Environment Department, (2000).

Meetings and consultations with Elders started in 2000. The Kuururjuaq park was created in 2009; before that year, a working group with Elders was in place, followed by an harmonization committee to monitor the park once it was open.

Consultations for the Creation of the Pingualuit Park: Consultations for the Creation of the Pingualuit Park: Kativik Regional Government – Environment Department, (2002).

Elders have been consulted since 1996, but more intensely after 2002. They have been consulted about naming lakes and places, park planning and design and the park's interpretation centre. A working group with Elders was in place before the park was

officially launched, which transformed into an harmonization committee for monitoring the park once it is open.

Consultations for the Creation of Tursujuq Park: Consultations for the Creation of Tursujuq Park: Kativik Regional Government – Environment Department, (2002).

Elders from Umiujaq and Kuujjuarapik have have been consulted from 2002. The park is not officially open, and a working group with Elders is in place for consultation and advising purposes.

Consultations for the Creation of Monts-Pyramides National Park Project: Consultations for the Creation of Monts-Pyramides National Park Project: Kativik Regional Government – Environment Department, (2009).

Elders have been consulted since November 2009. The park is not open, but a working group with Elders is in place for consultations and advising purposes.

Paul F. Wilkinson and Associates Inc. (2000). Hunting, Fishing and Trapping Coordinating Committee - Migratory Caribou Workshop. Montréal. Retrieved from [http://www.cccpp-hftcc.com/docs\\_2012/Proceedings\\_Summaries\\_PFWAss\\_Final\\_2011\\_11\\_15\\_all\\_translated.pdf](http://www.cccpp-hftcc.com/docs_2012/Proceedings_Summaries_PFWAss_Final_2011_11_15_all_translated.pdf)

Paul Wilkinson and Associates Inc. (N/A). Assessment of Marine Infrastructure. Kuujjuaq: Makivik Corporation.

Peters, E. J. (2003). Views of Traditional Ecological Knowledge in Co-Management Bodies in Nunavik, Quebec. *The Polar Record*, 39(1), 49-60.

Although there is increasing recognition that traditional ecological knowledge can make important contributions to environmental and resource-management issues, there are also indications that its use in co-management committees has not been straightforward. Three main sets of challenges have been documented -- differences in knowledge systems between western scientific and traditional ecological knowledge, the relatively powerful position of western science and scientists in comparison to traditional ecological knowledge and its users, and challenges in documenting and presenting traditional ecological knowledge. This paper reports the results of a study that surveyed members of co-management committees established in Nunavik, northern Quebec, pursuant to the James Bay and Northern Quebec Agreement to explore their perspectives on these issues. Three elements emerged from this study. They are the complex and sometimes contradictory nature of the views that committee members held about traditional ecological knowledge, the active role of the Inuit in attempting to shape how traditional ecological knowledge is used in decision-making, and the need for documentation of, and research funding for, the collection of traditional ecological knowledge.



Rou  , M., & Nakashima, D. (2002). Des Savoirs « Traditionnels » Pour   valuer Les Impacts Environnementaux Du D  veloppement Moderne Et Occidental. *Revue Internationale Des Sciences Sociales*, 3(173), 377-387. Retrieved from [www.cairn.info/revue-internationale-des-sciences-sociales-2002-3-page-377.htm](http://www.cairn.info/revue-internationale-des-sciences-sociales-2002-3-page-377.htm)

La prise en compte sur la sc  ne internationale des savoirs autochtones dans la gestion des ressources est r  cente. Cet article est bas   sur des entretiens collect  s par les auteurs en 1994 chez les Indiens Cris de Whapmagoostui (Baie James, Canada), dans le contexte de l'  valuation d'impact social et environnemental du projet hydro  lectrique Grande Baleine. Un chasseur cri, pour pallier les nombreuses lacunes qu'il avait identifi  es dans le document d'  valuation d'impact du d  veloppeur, nous a communiqu   ses connaissances et sa vision du monde. Son analyse syst  mique, dont nous ne donnons ici que ce qui concerne le castor, met en valeur les relations   cologiques qui lient humains, mammif  res, poissons et oiseaux, sans oublier les besoins qu'ont les   tres, humains et non humains, d'un habitat, d'une alimentation et d'un abri sp  cifiques    chaque esp  ce. Sa vision conjugue les points de vue mat  riel, esth  tique et   thique et consid  re les r  sultats des actions humaines tant sur le monde naturel que spirituel. Elle transcende la compartimentation des sciences occidentales. Elle d  montre enfin la capacit   pr  dictive du savoir et de la pens  e cris, leur pertinence et leur l  gitimit   en tant qu'instruments d'  valuation.

Stuckenberger, A. N. (2009). Inuit Play, Leadership, and Understandings of Climate Change. Increasing the Requirements to show Antitrust Harm in Modernised Effects-Based Analysis: An Assessment of the Impact on the Efficiency of Enforcement of Art.81 EC, 15.

The Communities of Ivujivik, Puvirnituk and Kangiqsujuaq, Furgal, C., Nickels, S., & Kativik Regional Government – Environment Department. (2005). *Unikkaaqatigiit: Putting the Human Face on Climate Change - Perspectives from Nunavik Communities*. Ottawa: Joint publication of Inuit Tapiriit Kanatimi, Nasivvik Centre for Inuit Health and Changing Environments at Universit   Laval and the Ajunnginiq Centre at the National Aboriginal Health Organization. Retrieved from <http://www.itk.ca/sites/default/files/Nunavik.pdf>

During 2002-2003, as part of a project entitled Identifying, Selecting and Monitoring Indicators for Climate Change, workshops were carried out in three Nunavik communities to collect observations on climate change. These communities included Puvirnituk, Ivujivik and Kangiqsujuaq. Each workshop brought together representatives from the communities to discuss, through a series of guided discussions, the changes that the people of Nunavik are seeing in their environment, the impacts or effects these changes are having and how they have already started to adapt or how they can best respond or adapt to them in the future.

Tooktoo, L., G  rin-Lajoie, J., Interviewees from Umiujaq, L  vesque, E., & C  rrier, A. (In progress). Local and Traditional Ecological Knowledge of Vegetation and Environment in the Context of Climate Change in Nunavik and Nunavut: Umiujaq

With the help of a local interpreter, semi-structured interviews were conducted with Elders and people still active on the land. Old and actual berry picking sites were identified on maps to evaluate spatial and temporal variability in vegetation and berry production. Interviews were recorded, filmed and transcribed. Similar projects are ongoing in Kangiqsujaq and Kangiqsualujuaq (Nunavik) as well as in Pangnirtung, Pond Inlet, Baker Lake and Kugluktuk (Nunavut), and Nain (Nunatsiavut).

Tremblay, B., & Lévesque, E. (2008). Increasing Erect Ligneous Vegetation in the Canadian Eastern Arctic : A Case Study from the Forest-Shrub Tundra Transition Zone. Arctic Change 2008 : Conference Programme and Abstracts, Québec (Qc), 9-12 December, 2008. Québec.

Indications of Arctic warming are numerous. A major response of arctic terrestrial ecosystems is land-cover change, and studies show that erect shrubs are amongst the vegetation types that respond the most to climate warming. Increasing shrub cover has profound implications on ecological processes (e.g. soil nutrient cycling) and environmental parameters (e.g. snow deposition, albedo). A substantial erect shrub increase in the past 50 years has been documented in Alaska and satellite image analysis show steady increase of NDVI in northern latitudes of North America for at least the past 20 years. However, the nature and extent of shrub cover increase remains unknown for most of the Arctic. The main objective of this project is to determine if and how an expansion of erect ligneous vegetation is ongoing in the Canadian Eastern Arctic, by studying a key area in Nunavik: Kangirsualujuaq (George River), located at the extreme northern limit of the forest tundra. Comparative analysis of erect shrub and low tree cover was made with ArcGIS on 1964 and 2003 orthophotos, in order to determine absolute area of erect ligneous vegetation increase and classify changes. Ground truthing was done during the summer of 2008, consisting of 350 vegetation plots in a ca. 6 km radius around the community. Preliminary results indicate a substantial and almost ubiquitous erect shrub increase in the past 40 years; dwarf birch (*Betula glandulosa*) being the main species responsible for this. Moreover, results show that low tree cover, consisting chiefly of larch (*Larix laricina*), is also expanding and that local tree line is moving upslope. Larch seedlings and saplings are extremely abundant in the vicinity of pre-existing forest cover, and 2008 cone production was very high. These results are in concordance with NDVI change analysis for the period 1988-2002 and with local ecological knowledge obtained from community Elders.

Tremblay, M., Furgal, C., Lafortune, V., Larrivée, C., Savard, J., Barrett, M., . . . Etidloie, B. (2006). Communities and ice : Linking traditional and scientific knowledge. In R. Riewe, & J. Oakes (Eds.), *Climate Change : Linking Traditional and Scientific Knowledge* (pp. 123-138). Winnipeg: Aboriginal Issues Press.

Traditional and scientific knowledge are used together to find solutions to adapt to climate variability in Northern Quebec communities within the framework of the project titled « Climate change in Nunavik: Access to territory and resources ». This research project is based on interviews with elders and experienced hunters, ice and snow monitoring by local Inuit and Naskapi researchers and supporting analysis of local climate data. Through the

combination of this information, the project is beginning to identify the most appropriate indicators to characterize ice conditions and determine when the ice trails - critical for accessing harvesting areas and maintaining a more traditional way of life - are safe for travel by the local populations.

Tremblay, M., Furgal, C., Larrivée, C., Annanack, T., Tookalook, P., Qiisik, M., . . . Barrett, M. (2008). Climate Change in Northern Quebec: Adaptation Strategies from Community-Based Research. *Arctic*, 61, 27-34.

Les communautés arctiques rapportent depuis quelques années des hivers plus chauds et plus courts qui ont des implications sur la saison de glace et par conséquent sur l'accès au territoire et aux ressources locales par les membres de ces communautés. Ces conditions climatiques ont comme conséquence d'augmenter les risques lors des voyages hivernaux en raison de glaces instables et plus minces. Un programme intégré de surveillance des glaces (PISG) a été développé au Nunavik pour produire des outils d'adaptation visant à soutenir l'accès sécuritaire au territoire et aux ressources et pour augmenter la capacité d'adaptation locale par la participation communautaire aux activités de surveillance. L'approche du PISG rassemble plusieurs partenaires (les communautés nordiques, universités canadiennes et différents organismes) qui s'intéressent particulièrement aux questions d'accès au territoire et aux ressources au Nunavik et y apportent des perspectives variées. Le projet du PISG intègre le savoir traditionnel et le savoir scientifique utilisant plusieurs sources de données (provenant des entrevues semi-structurées, des entrevues ethno-cartographiques locales, de la surveillance de glace et des données météorologiques). Le PISG est un exemple de partenariat entre les communautés nordiques et les scientifiques qui permet de mieux comprendre les impacts des changements climatiques en cours dans le nord, leur importance sur les peuples autochtones et la façon dont la capacité d'adaptation locale peut être développée par une recherche intégrée et coopérative.

Tremblay, M., Bleau, S. Bernier, M., Gauthier, Y., Tukkiapik, S. Baron, A. & Barrett, M. (2009). Koksoak River Environment: From the Perspective of Kuujjumiut. Final report presented to the Northern Ecosystem Initiative – Environment Canada. Kuujjuaq: Kativik Regional Government, Renewable Resources, Environmental and Land Use Planning Department. Retrieved from [http://climatechange.krg.ca/Tremblayetal2009\\_Koksoak-environnement%20eng\\_p.pdf](http://climatechange.krg.ca/Tremblayetal2009_Koksoak-environnement%20eng_p.pdf)

A workshop was carried out in Kuujjuaq in February 2009 with local experts in order to document local knowledge and observations about environmental change on the Koksoak River that might impact on access to the territory and the sustainability of marine infrastructure. The project made it possible to identify the changes and impacts produced by changing water levels, flow and ice formation on the river. The diversion of the Caniapiscou River and recent climatic change affect the duration of ice cover on the Koksoak River and ice quality. Ice forms roughly three weeks later and the breakup occurs three weeks earlier than in the 1970s. The section of the Koksoak River between Whale Point and the mouth of the river freezes only rarely. An alternative snowmobile trail that runs parallel to the Koksoak River is now used to reach Ungava Bay. Much of the ice on the

Koksoak River upstream from Kuujjuaq is now rough due to the lower water levels since the diversion of the Caniapiscou River and ice movement produced by the tides. Hydrological changes have also been observed. Since the diversion of the Caniapiscou River, water levels are approximately three metres lower. In the summer of 2008, conditions occurred that had never before been observed by the local experts and that made access to marine infrastructure difficult at low tide. The diversion of the Caniapiscou River has also produced more difficult navigational conditions because there are now more shallow areas. The low water levels on the Caniapiscou River have led to less frequent use. Drift ice erosion occurs in places along the banks of the Koksoak River, especially in the sector of the marine infrastructure at Kuujjuaq and in the bay upstream from the community. A sedimentation zone was identified downstream from Whale Point. The summer of 2008 was marked by the accumulation of sand downstream from the marine infrastructure. This accumulation had never before been observed.

Tremblay, M. & Furgal, C. (2008). Les changements climatiques au Nunavik et au Nord du Québec: L'accès au territoire et aux ressources. Rapport Final présenté aux Initiatives des écosystèmes nordiques, Environnement Canada. Retrieved from [http://climatechange.krg.ca/NEI2008\\_publicue.pdf](http://climatechange.krg.ca/NEI2008_publicue.pdf)

Le projet porte sur les changements climatiques et l'accès aux ressources et au territoire au Nord du Québec. Cinq communautés inuites (Akulivik, Ivujivik, Kangiqsualujjuaq, Kangiqsujaq et Umiujaq) et une communauté naskapie (Kawawachikamach) sont impliquées dans le projet de recherche. L'objectif principal du projet est d'aider les communautés à documenter les impacts observés des changements climatiques et environnementaux en cours et de développer des stratégies d'adaptation permettant aux communautés d'atténuer les impacts négatifs sur l'accès au territoire et aux ressources et d'augmenter la sécurité lors des déplacements sur le territoire. Le projet communautaire réunit à la fois le savoir traditionnel et scientifique. Le rapport présente plusieurs informations relatives au savoir traditionnel sur les sentiers (estivaux et hivernaux), la glace, le climat et l'environnement dans un contexte d'accès au territoire et aux ressources et de sécurité humaine. De plus, le rapport présente les résultats de l'analyse scientifique du développement de la glace en milieu lacustre et marin. On y retrouvera les principales conséquences des changements climatiques en cours sur l'accès au territoire, les principales adaptations déjà utilisées par les gens des communautés et quelques recommandations pour atténuer les effets négatifs liés au réchauffement climatique en cours qui sont semblables à l'ensemble du territoire.

Tremblay, M., Furgal, F., Larrivée, C., Annanack, T., Einish, N. Swappie, N., Tookalook, P. Angiyu, E., Qiisik, M., Savard, J-P., Allard, M., Barrett, M. & les communautés de Kangiqsujuaq, Akulivik, Ivujivik, Umiujaq, Kangiqsualujjuaq et Kawawachikamach. (2007). Changements climatiques au Nunavik : Accès au territoire et aux ressources. Rapport Final (Projet : A1279) présenté au Programme sur les impacts et l'adaptation liés aux changements climatiques, Ressources Naturelles Canada. Retrieved from [http://climatechange.krg.ca/CCIAD2007\\_publicue.pdf](http://climatechange.krg.ca/CCIAD2007_publicue.pdf)

Le projet porte sur les changements climatiques et l'accès aux ressources et au territoire au Nord du Québec. Cinq communautés inuites (Akulivik, Ivujivik, Kangiqsualujjuaq, Kangiqsujaq et Umiujaq) et une communauté naskapie (Kawawachikamach) sont impliquées dans le projet de recherche. L'implication des communautés est assurée par un chercheur local basé dans chacune des communautés qui participe activement à tous les niveaux de la recherche (collecte des données, analyse et diffusion des résultats). L'objectif principal du projet est d'aider les communautés à documenter les impacts observés des changements climatiques et environnementaux en cours et de développer des stratégies d'adaptation permettant aux communautés d'atténuer les impacts négatifs sur l'accès au territoire et aux ressources et d'augmenter la sécurité lors des déplacements sur le territoire. Le projet communautaire réunit à la fois le savoir traditionnel et scientifique. Le rapport présente plusieurs informations relatives au savoir traditionnel sur les sentiers (estivaux et hivernaux), la glace, le climat et l'environnement dans un contexte d'accès au territoire et aux ressources et de sécurité humaine. De plus, le rapport présente les résultats de l'analyse scientifique du développement de la glace en milieu lacustre et marin. On y retrouvera aussi les principales conséquences des changements climatiques en cours sur l'accès au territoire, les principales adaptations déjà utilisées par les gens des communautés et quelques recommandations pour atténuer les effets négatifs liés au réchauffement climatique qui sont semblables à l'ensemble du territoire.

#### 4.5 Culture, language and traditional knowledge

Avataq Cultural Institute (N/A). Local Cultural Committees Retrieved from <http://www.avataq.qc.ca/en/Institute/Departments/Local-cultural-committees>

Elders are represented on Local Cultural Committees, present in 14 villages.

Avataq Cultural Institute. (2000). Nunavik Culture and Inuttitut Language: A Synthesis of Needs Identified since 1981. Lachine: Avataq Cultural Institute.

Six fields have been identified, each with specific needs and proposed measures: Inuttitut language, traditional skills, oral history, archives and historical research, archaeology and geographical knowledge, and last, art, artefacts and artists. ... The situation of Inuttitut in Nunavik is of concern, without being desperate. The language is spoken by practically everyone, however, a certain erosion is occurring: loss of parts of the vocabulary and structure, mistakes in grammar and spelling, use of anglicisms and creative neologisms, syllabics reading and writing not always fluent, mix-up between dialects. There is presently no organized resource for language in Nunavik .... Most of the hunting and survival skills are available in the region, however their transmission is far from assured. ... The teaching of traditional skills should basically have the same weight as the teaching of non-Inuit ... programs. ... In order to protect the knowledge of the land, a number of able Elders could be employed in each community. ... Oral history interviews and manuscripts are an extremely valuable resource .... It has been urgent for the past 20 years to record oral knowledge in an organized fashion. ... Avataq already has either on file or located a wealth of oral history information ... nevertheless, this information is not completely accessible for lack of adequate programs of transcription, translation and publication. ... At the present time, most Nunavik organizations either have their own archives, or at least possess some valuable archival material .... Only Avataq archives is organized for making accessible the information to the region as well as to the general public. The important documents and publications from the region should be deposited in a central archive and made available for research purposes. ... More research work needs to be done ... on the history of Nunavik families and camps, before and during contact with Qallunaat. History after contact also needs to be seen through the Inuit point of view. ... The practice archaeology has been impeded by the fact that no provisions were made in the JBNQA [James Bay and Northern Quebec Agreement] for the protection of Culture of which the archaeological remains are an important part. ... In order to alleviate the absence of an archaeological policy for Nunavik, the Elders of Nunavik passed a number of resolutions in the early 1980s that gave the incentive to the Avataq Cultural Institute to create an Archaeology Research service. ... the lack of personnel, funding, and of a firm policy has seen the destruction and the loss of many archaeological sites within the Nunavik communities. ... Nunavik is a region that has many artists of great talent. Resources for their development however are scarce. ... The situation ... [concerning] objects: works of art, as well as traditional objects



and archaeological artefacts, is at a very elementary level. There is currently no conservation facility available for the region. ... The whole question of patriation of museum collections ... can never be addressed as long as Nunavik has no adequate facility and personnel. ... In this short document it has not been possible to develop extensively the ideas for components that a Nunavik Ministry of Culture should establish. ... What is missing is sufficient staff and monetary resources to structure and expand adequate departments. In some cases, like traditional skills transmission, a new structure needs to be created, by merging and expanding existing resources of the region. In any case, it is believed that elements such as the Elders Conference must be built upon; local Elders Association must be set-up or solidified; links with the youth and Youth association be maintained and increased. Regarding funding, let us mention that Avataq in the last 20 years has been financed by a number of agencies but that generally speaking, 25% of the budget is provided by Makivik Corporation, 25% by the Ministry of Culture and Communications, 25% by DIAND, and 25% by other organizations .... The present budget borders one million dollars per year, which is clearly not enough. The idea has been submitted informally to other Nunavik organizations that with a percentage of the region's resources (such as 1% of the total budget of Nunavik) adequate cultural programs could be organized and maintained (without counting capital expenses and large educational programs). This idea has not received the support of other organizations up to now. Avataq hopes that the process of self-government will allow its mandates and objectives to be realized and believes that the Nunavik Commission will hear its recommendations.

Avataq Cultural Institute. (2012). Archaeology - Departments. Retrieved 04/21, 2012, from <http://www.avataq.qc.ca/en/Institute/Departments/Archaeology>

The Avataq Cultural Institute's Archaeology Department regularly hires elders as site guides during fieldwork. Poster presentations and articles on the department's activities are available at this URL.

Avataq Cultural Institute. (2012). CURA Project Sivulitta Inuusirilaurtangit Atuutilaurtanigillu (S.I.A.) Retrieved from [http://www.avataq.qc.ca/en/CURA/node\\_703](http://www.avataq.qc.ca/en/CURA/node_703)

The underlying theme of the S.I.A. Project is "Time and space among the Inuit of Nunavik". In other words, it includes as much the distant past and the recent history, and the occupation of the land and the associated knowledge by the Inuit and their predecessors. Inuit traditional knowledge and scientific knowledge from different disciplines (archaeology, geography, history, anthropology, geomatics and Earth Sciences) are joined in order to enrich the interpretation methods and knowledge conducive to education, to cultural emancipation and socio-economic development of Nunavik. The CURA also piloted an Elders in Residence project in 2010, during which three elders were involved as advisors to the CURA. Other publications are forthcoming.

Bedon, P. S. M. (2009). Pratiques Traditionnelles Chez Les Sages-Femmes Autochtones Du Nunavik Et Programme De Formation.

The Beginnings of Inuktitut's Neglect... and Revival! (2009). Inuktitut, Winter(106), 52-60.

The author discusses on the gradual demise of the Inuktitut dialect in the culture of Inuits. It mentions that the tremendous change in the Arctic life for the past 50 years has instigated the gradual decline of the Inuit vocabulary and culture. The author imparts that the survival of the Inuktitut language depends on the preservation of encounters with real Inuktitut. He relates his experience with real Inuktitut language during the annual cultural gathering of Inuit elders in Kangirsuk.

Bielawski, E. (N/A). Inuit Indigenous Knowledge and Science in the Arctic. Ottawa: Canadian Arctic Resources Committee. Retrieved from <http://www.carc.org/pubs/v20no1/inuit.htm>

Bjarne, M. (2003). « Aînés », Droit Et Tradition : à Propos De La Philosophie Traditionaliste Amérindienne. Nuovi Studi Politici, 2(3), 41-62.

Blaisel, X., Laugrand, F., & Oosten, J. (1999). Shamans and Leaders: Parousial Movements among the Inuit of Northeast Canada. Numen, 46(4), 370-411.

The existence of Parousial movements in Northeast Canada has remained largely unnoticed in the literature on messianic movements. Yet many Parousial movements flourished among the Inuit of Northeast Canada in the first half of this century. Recently, Inuit elders have shown themselves willing to discuss these movements with the authors. Their information sheds important light on the nature of these movements. On the basis of the existing literature, archival sources and oral information of the elders a new appraisal of these movements can be made. Eleven Parousial movements, some very poorly documented are discussed by the authors. They argue that the Parousial movements can be considered as attempts to integrate Christianity in existing Inuit beliefs and practices, notably shamanism. These movements developed in areas outside direct missionary control, and their development informs us about patterns of leadership and competition in Inuit society. Most of these movements were short-lived and ended by Inuit themselves. The negative assessment of these movements by missionaries and secular authorities often resulted in a distorted picture of these movements that can be corrected with the help of the information of Inuit elders. The Parousial movements constituted an important chapter in the history of Inuit religion and played an important part in the acceptance of Christianity as the combination of Christianity and shamanism turned out to be unsuccessful.

Bobaljik, J. D. (1996). Assimilation in the Inuit Languages and the Place of the Uvular Nasal. International Journal of American Linguistics, 62(4), pp. 323-350.

Boucher, C. (N/A). Femmes Inuit Et Pratiques De Naissance. (Unpublished Masters). Québec: Université Laval. Retrieved from <http://www.chaireghn.cieq.ulaval.ca/Chercheurs.html>

Breton, A. (2004). Photography Project in Inukjuak. *Inuit Art Quarterly*, 19(2), 38.

This article reviews an exhibition of photographs taken by Amélie Breton and Inuit elders, on display at Laval University in Quebec City, Quebec in 2004.

Carry, C., & Carrington, C. (2011). Inuit Food Security 2011 Selected Bibliography. Retrieved from [www.naho.ca/documents/it/2011\\_Inuit\\_Food\\_Security\\_Selected\\_Bibliography.pdf](http://www.naho.ca/documents/it/2011_Inuit_Food_Security_Selected_Bibliography.pdf)

Châiné, F. (2007). When Inuit Sculpture Opens into Stories. *Caribbean Quarterly*, 53(1/2, Returning the Gaze: Reclaiming the Voice – Post-Colonialism and its Implications for Drama and Education), pp. 104-114.

The object of this paper is to account for a research that was realized at the Musée national des beaux-arts du Québec during the Inuit exhibition Inuit. Quand la parole prend forme (Inuit: When Words Take Shape). With a group of art education students, I have elaborated a tour scenario and a workshop addressed to elementary students and we have privileged a playful approach to this event. This research has enabled me to ascertain that regardless of the formal qualities of the artwork, these young visitors were able to discover a culture, its legends, a story, a geographic location, in short a series of elements that favor the construction of knowledge on a nation of the Canadian Arctic. A dynamic established itself between the student-guides and the young visitors and enabled them to construct a tale throughout the artwork which has the ability to strongly evoke and awaken these young minds to a new culture. I will discuss the strategies retained to favor such a tale and the possibilities in the application within the contexts of drama and theatre.

Crépeau, R., Laugrand, F., Poirier, S., & Bousquet, M. (2007). La Fabrique Du Religieux Chez Les Amérindiens Et Les Inuit. Comparer Des Traditions, Des Paysages Spirituels Et Des Expériences Religieuses Contemporaines. Québec: Centre interuniversitaire d'études et de recherches autochtones (CIÉRA), Université Laval. Retrieved from <http://www.ciera.ulaval.ca/recherches/projetsTerminees.htm>

Cuerrier Alain, K. E. (2012). The Botanical Knowledge of the Inuit of Kangiqsualujjuaq, Nunavik. Inukjuak and Montréal: Avataq Cultural Institute.

Cuerrier Alain, Umiujaq and Kuujuarapik Elders. (2011). The Botanical Knowledge of the Inuit of Umiujaq and Kuujuarapik, Nunavik. Inukjuak and Montréal: Avataq Cultural Institute.

Cuerrier Alain, & Kangiqsualujjuaq Elders. (2011). The Botanical Knowledge of the Inuit of Kangiqsualujjuaq, Nunavik. Inukjuak and Montréal: Avataq Cultural Institute.

Cuerrier Alain, & Kangiqsualujjuaq Elders. (2011). The Botanical Knowledge of the Inuit of Kangiqsualujjuaq, Nunavik. Inukjuak and Montréal: Avataq Cultural Institute.

CURA "Leadership and Governance in Nunavut and Nunavik: Life Stories, Analytical Perspectives and Trainings". (2011). Workshop 4 Intergenerational Workshop: Authority Relations in Nunavik

Families. Inukjuak: Retrieved from  
[http://www.fss.ulaval.ca/cms\\_recherche/upload/cura/fichiers/newsletter\\_4\\_workshop\\_4.pdf](http://www.fss.ulaval.ca/cms_recherche/upload/cura/fichiers/newsletter_4_workshop_4.pdf)

This workshop gathered 3 elders and 3 young people during five days, at the Youth Center of Inukjuak. They were invited to share their views about the transformations of authority relations within the family during the last fifty years. Numerous subjects were broached, such as the role and the place of the angajuk/nukaq within the family; the importance of helping each other; the transformation of local leadership, etc. The elders told many stories about their life when they were still nomads, whereas the young had the opportunity to ask questions and express their point of view.

CURA "Leadership and Governance in Nunavut and Nunavik: Life Stories, Analytical Perspectives and Trainings". (2011). Workshop 5 Inuit are really Skilful: Inuit Perspectives on Autonomy and Guidance. Kangiqsujuaq: Retrieved from  
[http://www.fss.ulaval.ca/cms\\_recherche/upload/cura/fichiers/newsletter\\_5\\_workshop\\_5.pdf](http://www.fss.ulaval.ca/cms_recherche/upload/cura/fichiers/newsletter_5_workshop_5.pdf)

This workshop involved elders, adults, and youths during 7 days, in Kangiqsujuaq (Nunavik). They were invited to share their views about the knowledge, the know-how and the skills that one has to master in order to become an autonomous person, and about the acts of guidance and teachings that help their acquisition. The participants evoked numerous subjects, such as mastering knowledge and skills related to the land; knowledge and skills related to the construction, maintenance, and use of tools; knowledge and skills related to the making of practical, adapted and high quality clothing; knowledge and skills to get an employment and earn money; knowledge and respect for the rules/laws that regulate community life; games, music, and leisure time; knowledge, faith and religion.

CURA "Leadership and Governance in Nunavut and Nunavik: Life Stories, Analytical Perspectives and Trainings". (2012). Workshop 6 Understanding and Training Local Leadership. Ivujivik: Retrieved from  
[http://www.fss.ulaval.ca/cms\\_recherche/upload/cura/fichiers/newsletter\\_workshop\\_6.pdf](http://www.fss.ulaval.ca/cms_recherche/upload/cura/fichiers/newsletter_workshop_6.pdf)

This activity took place in Ivujivik (January 15-23th, 2012) in the Nuvviti school. It gathered students from Grade 7 to Secondary 3 and an elder from the community, Quitsak Tarqiasuk. The workshops were organised mainly in the framework of the Inuktitut course and we worked closely with the teacher, Louisa Kanarjuaq, who is also respected as an elder in Ivujivik. Caroline Hervé taught the students the main methods of ethnography. They were asked to play the role of an anthropologist and to prepare questions on the subject of leadership. Those questions were then asked to the elder that joined the course for almost three hours. A very rich dialogue between the student and the elder followed. At the end of the week, Caroline Hervé gave a more concrete example of anthropology practice and outcomes by presenting her research on Nunavik political history to the students.

CURA "Leadership and Governance in Nunavut and Nunavik: Life Stories, Analytical Perspectives and Trainings" coordinator. (2010). Authority, Leadership and Governance: Cosmopolitical Issues in

Contemporary Inuit Society. Val-d'Or. Retrieved from  
<http://www.cura.leadership.ciera.ulaval.ca/?pid=1065>

This presentation will explore some elements of the political transformations which occurred in a Nunavik community during the XXth century. We will focus on one particular aspect : the role played by the angajuk (the oldest one) in different kind of context (family, political life, hunting activities...). The age of a person was a structuring aspect of power relations in Inuit groups before sedentarization. It can be observed in the way people helped each other in work activities. It was the major way to transmit knowledge. We can see it still at work today in the context of the school, the coop or municipal life. These observations will give us the occasion to question the categories of age groupings and particularly the one of inuturait (elders) and the concept of angajuqqaq.

Desrosiers, P. M., Bhiry, N., Cencig, E., Marguerie, D., & Lemieux, A. (In progress). Description of the Team 2008. Archaeological Research on Drayton Island

In coastal Nunavik, Thule Inuit winter sites are almost exclusively located on islands, while sites occupied in other seasons are located primarily on the mainland. However, the time depth of this dual procurement pattern has not yet been explored. This project will seek to determine whether this pattern was in effect during the Thule period, through canoe-based survey, site mapping, excavation of houses and middens, and analyses of artifact and zooarchaeological assemblages in two regions of Nunavik: the region near Inukjuak on eastern Hudson Bay, and the Ivujivik-Salluit area in northwestern Nunavik. In summers 2007 and 2008, the Avataq Cultural Institute worked on the archaeological research on the Hopewell Islands close to the community of Inukjuak. The dataset includes a comparison of the geomorphological and archaeological data to study the evolution of housing in the region, as well as traditional knowledge by conducting many interviews with local elders. Geomorphology data and a records of wood species and dendrochronology were also collected. The project is coordinated by Avataq Cultural Institute, the cultural arm of the Nunavik Inuit Association. Thanks to students: Allie Aculiak, Bobby Angnatuk, Moses Idlout, Natalie Echalook, Monica Echalook, Bobby Elijassiapik, Alec Epoo, Pamela Inukpuk, Sarah Iqalluk, Matiusi Kasudluak, Megan Kasudluak, Tonya Moreau, Eva Nowra and Paulo Palliser. Also thanks to Nally Weetaluktuk, Andrew Epoo, Simeonie, Alicie and Andy Naluktuk.

Desrosiers, P. M., & Burke, A. (2010, Summer). Early Sources for the Production of Stone Tools. Makivik Magazine, 33-35.

Desrosiers, P. M., Lofthouse, S., Bhiry, N., Lemieux, A., Monchot, H., Gendron, D., & Marguerie, D. (2010). The Qijurittuq Site (IbGk-3), Eastern Hudson Bay: An IPY Interdisciplinary Study. Geografisk Tidsskrift-Danish Journal of Geography, 110(2), 227-243.

An interdisciplinary study was conducted at Qijurittuq (IbGk-3), an archaeological site located on Drayton Island along the eastern shore of Hudson Bay, Nunavik. Local Inuit made important contributions to the research. High school students participated in the

field school, and elders shared their traditional knowledge. The elders expressed an interest in the source of the wood used to construct Qijurittuq's semi-subterranean dwellings, and this inspired us to expand our research in that direction. This interdisciplinary study included a reconstruction of the geomorphological and environmental history of Drayton Island, wood provenance and dendrochronology studies, research on house architecture and settlement patterns, and a zooarchaeological analysis. This paper synthesizes the preliminary results of this interdisciplinary investigation within the context of climate change. We discuss the persistence of semi-subterranean dwellings in eastern Hudson Bay long after they had been abandoned elsewhere. At Qijurittuq, their abandonment corresponds with the end of Little Ice Age. However, at the same time, the development of more permanent contact with Euro-Canadians was having a strong impact upon Inuit culture.

Desrosiers, P. M., & Rahmani, N. (2003). Le Quartzite Dit "De Diana": Apport De Nouvelles Recherches Sur La Carrière De Kangiqsualuk, JjEj-3 (Quaqtaq, Nunavik). *Archéologiques*, 16, 13.

This paper deals with the results of the 2002 summer fieldwork at the Kangiqsualuk quartzite quarry site (JfEj-3) located at Diana Bay. The study of lithic material, the analysis of the extraction zones and the spatial distribution of the structures associated with the quarry, provide information about activities that were carried out at this site. The question of the origin of the so-called "Diana quartzite" is integrated in a broader discussion on the role of the quarry during the Palaeo-Eskimo period.

Desrosiers, P. M., Gendron, D., Todisco, D., Monchot, H., Rahmani, N., Bhiry, N., & Houmard, C. (2008). Tayara (KbFk-7) Et Le Dorsétien : Recherche Pluridisciplinaire Sur Un Site-Clé Du Paléoesquimaux Du Détroit d'Hudson (Nunavik, Canada). *Anthropologie*, 112(4-5), 757-779.

Depuis quelques années, une équipe de recherche a été formée par l'institut culturel Avataq autour de l'étude du site Tayara (KbFk-7), localisé sur le détroit d'Hudson, au Nunavik dans le nord du Québec. Ce site paléoesquimaux est d'une importance clé pour comprendre la préhistoire de l'Arctique de l'Est grâce, entre autres, au contexte géomorphologique ayant favorisé la conservation exceptionnelle des niveaux archéologiques. Cet article présente donc les premières observations ainsi que quelques résultats préliminaires liés à ces recherches de longue haleine incluant la géoarchéologie, l'analyse de l'architecture, de la faune, de l'industrie lithique et osseuse, une révision de la chronologie et une discussion sur l'impact de ses recherches sur notre compréhension du Paléoesquimaux. Cela nous permet de reconstituer la séquence d'occupation du site en lien avec les phénomènes d'enfouissement et de réévaluer la valeur du site en tant qu'holotype du Dorsétien ancien. Il illustre l'importance de la pluridisciplinarité dans notre quête d'une meilleure compréhension des modes de vie des Paléoesquimaux et dans l'analyse des sites archéologiques en général.

Dorais, L. (2000). Le Temps Des Fêtes [Chez Les Inuit] à Quaqtaq. *Études/Inuit/Studies*, 24(2), 139-150.



Description des festivités de Noël et du Nouvel An à Quaqtaq au Nunavik observées en 1966-1967; comparaison avec les rituels traditionnels du solstice d'hiver autrefois célébrés dans l'Arctique oriental canadien (Terre de Baffin) et au Groenland.

Dorais, L. (2010). Être Huron, Inuit, Francophone, Vietnamien... Propos Sur La Langue Et Sur l'Identité. Montréal: Éditions Liber.

Par-delà l'identité individuelle de chacun, que signifie aujourd'hui être huron, inuit, franco-américain, anglo-qubécois, canadien, hawaïen, vietnamien? Se définit-on par la langue, la culture, la nation? Dans quelles circonstances? Cet ouvrage a pour objectif de jeter un regard anthropologique sur les phénomènes identitaires en suivant la place particulière qu'y occupe la langue et le rôle qu'elle y joue. Il examine ainsi le cas d'un ensemble de collectivités minoritaires où, à travers leur portrait sociohistorique, les processus d'identification apparaissent à la fois dans leur résilience et dans leur polymorphisme. En annexe, on trouvera une petite introduction à l'inuktitut du Nunavik, qui permettra de se familiariser avec un idiome réputé difficile d'accès.

Dorais, L. (2010). The Language of the Inuit. Syntax, Semantics, and Society in the Arctic. Montréal-Kingston: McGill-Queen's University Press.

The Inuit occupy an immense area of land - from the easternmost tip of Russia, through Alaska and Canada, to Greenland. Inuit language, history, semantics, sociology, and anthropology show a variety of distinct characteristics in different parts of this vast area. Covering an equally impressive range, The Language of the Inuit is the most comprehensive study to date of the language and the forces that have affected its development. The culmination of forty years of research, The Language of the Inuit maps the geographical distribution and linguistic differences between the Eskaleut and Inuit languages and dialects. Providing details about aspects of comparative phonology, grammar, and lexicon as well as Inuit prehistory and historical evolution, Louis-Jacques Dorais shows the effects of bilingualism, literacy, and formal education on Inuit language and considers its present status and future. An enormous task, masterfully accomplished, The Language of the Inuit is not only an anthropological and linguistic study of a language and the broad social and cultural contexts where it is spoken but a history of the language's speakers.

Dorais, L., & Krupnik, I. (2005). Preserving Languages and Knowledge of the North. Études/Inuit/Studies, 29(1-2), 17-27.

A partir du concept de "reversing language shift" développé par le sociolinguiste Joshua A. Fishman, justification du mouvement visant à préserver les langues et les savoirs des peuples du Grand Nord; survol des efforts qui ont été déployés, au plan de l'enseignement et de la recherche, pour stopper le changement linguistique; brève présentation des principaux chercheurs dans le domaine et du colloque international intitulé Peut-on renverser la dérive des langues et des savoirs dans le Nord?, organisé à Québec en octobre 2004.

Dorais, L., & Watt, R. (Eds.). (2001). *Inuit Identities in the Third Millenium / Identités Inuit Au Troisième Millénaire*. Québec: Inuksiutiit Katimajit. Retrieved from <http://www.ciera.ulaval.ca/publications/parutionsAnterieures.htm>

Drummond, S. G. (1997). *Incorporating the Familiar: An Investigation into Legal Sensibilities in Nunavik*. Canadian Legal Libraries, 23.

Fitzhugh, W. W., Loring, S. G., & Odes, D. (2002). *Honoring our Elders. A History of Eastern Arctic*. Washington, D.C.: National Museum of Natural history, Smithsonian Institution.

Fletcher, C. M., & Kirmayer, L. J. (1997). Spirit Work, Nunavimmiut Experiences of Affliction and Healing. *Etudes-Inuit-Studies*, 21(1), 189-208.

Discusses narratives of spirit-influenced affliction and healing in Nunavik (northern Quebec). Efforts at healing individual and collective trauma are central to recent popular evangelical religious movements. In this context, spirit interactions ground the ability to heal within Inuit communities and provide a supportive social milieu for personal change. Other forms of spirit interaction less commonly encountered in a religious context - notably 'uuttuluttaq,' and 'uirsaq/nuliarsaq' - have themes similar to evangelical teachings but derive from older conceptions of spirit agency. These phenomena situate unusual behaviour and personal distress within basic social and moral frameworks. Within the community, episodes of spirit possession and influence are not defined by rigid criteria, nor can they be reduced to a simple diagnostic category. Different interpretations of spirit interactions and experiences with the spirit world reflect the diversity of information available about the nature and causes of individual and social distress in northern Quebec today. These can serve to contest conventional responses to social suffering, by providing culturally resonant alternatives which support local authority over illness and healing.

Fontaine, J., Dewailly, É., Benedetti, J., Pereg, D., Ayotte, P., & Déry, S. (2008). Re-Evaluation of Blood Mercury, Lead and Cadmium Concentrations in the Inuit Population of Nunavik (Québec): A Cross-Sectional Study. *Environmental Health: A Global Access Science Source*, 7, 1-13.

Background: Arctic populations are exposed to mercury, lead and cadmium through their traditional diet. Studies have however shown that cadmium exposure is most often attributable to tobacco smoking. The aim of this study is to examine the trends in mercury, lead and cadmium exposure between 1992 and 2004 in the Inuit population of Nunavik (Northern Québec, Canada) using the data obtained from two broad scale health surveys, and to identify sources of exposure in 2004. Methods: In 2004, 917 adults aged between 18 and 74 were recruited in the 14 communities of Nunavik to participate to a broad scale health survey. Blood samples were collected and analysed for metals by inductively coupled plasma mass spectrometry, and dietary and life-style characteristics were documented by questionnaires. Results were compared with data obtained in 1992, where 492 people were recruited for a similar survey in the same population. Results: Mean blood

concentration of mercury was 51.2 nmol/L, which represent a 32% decrease ( $p < 0.001$ ) between 1992 and 2004. Mercury blood concentrations were mainly explained by age (partial  $r^2 = 0.20$ ;  $p < 0.0001$ ), and the most important source of exposure to mercury was marine mammal meat consumption (partial  $r^2 = 0.04$ ;  $p < 0.0001$ ). In 2004, mean blood concentration of lead was 0.19  $\mu\text{mol/L}$  and showed a 55% decrease since 1992. No strong associations were observed with any dietary source, and lead concentrations were mainly explained by age (partial  $r^2 = 0.20$ ;  $p < 0.001$ ). Blood cadmium concentrations showed a 22% decrease ( $p < 0.001$ ) between 1992 and 2004. Once stratified according to tobacco use, means varied between 5.3 nmol/L in never-smokers and 40.4 nmol/L in smokers. Blood cadmium concentrations were mainly associated with tobacco smoking (partial  $r^2 = 0.56$ ;  $p < 0.0001$ ), while consumption of caribou liver and kidney remain a minor source of cadmium exposure among never-smokers. Conclusion: Important decreases in mercury, lead and cadmium exposure were observed. Mercury decrease could be explained by dietary changes and the ban of lead cartridges use likely contributed to the decrease in lead exposure. Blood cadmium concentrations remain high and, underscoring the need for intensive tobacco smoking prevention campaigns in the Nunavik population.

Fortescue, M. (1993). Eskimo Word Order Variation and its Contact-Induced Perturbation. *Journal of Linguistics*, 29(2), pp. 267-289.

Gendron, D., & Kokiapik, R. (2011). La préservation, le développement et la promotion de la langue et la culture des nunavimmiuts, un exemple de mobilisation du savoir : Le cas de l'Institut culturel avataq. In J. Petit, P. Aatami & A. Iserhoff (Eds.), *Les Inuit Et Les Cris Du Nord Du Québec. Territoire, Gouvernance, Société Et Culture*. (pp. 315-323). Québec: Presse de l'Université du Québec.

Gendron, D. (In progress). Le Temps Et l'espace Chez Les Inuit Du Nunavik. Québec: Chaire de recherche du Canada en géographie historique du Nord, Université Laval & Institut culturel Avataq. Retrieved from <http://www.chaireghn.cieq.ulaval.ca/Projets.html>

Gingas-Breton, A. (2005). Visions Inuites. Transformations Et Persistances Dans l'Expression d'Une Identité Culturelle. (Unpublished M.A. Anthropologie). Université Laval, Québec.

Grammond, S. (2008). L'Appartenance Aux Communautés Inuit Du Nunavik: Un Cas De Réception De l'Ordre Juridique Inuit? *Revue Canadienne De Droit Et Société*, 23(1-2), 93-119.

Gruben, H. (2002, Elder's Perspective: Traditional Knowledge Excerpts from Transcript [Inuit Health Information Initiative Conference]. Inuktitut, 74-84

Inuit Elders, male and female, from Nunavut, Nunavik, Labrador and the Inuvialuit regions, were asked to guide and participate in a workshop on traditional knowledge during the Inuit Health Information Initiative conference in June 2001, in Inuvik. The Elders talked about traditional medicine, health and suggested ways to pass on their knowledge and how to work with researchers. The following is part of a transcript of discussions during the workshop. The South has at least ten different kinds of Aspirin, which many Inuit are

starting to use because Qallunaat doctors recommend it, but the Inuit had their own way of dealing with fevers, cuts and pain. In these changing times, we need these workshops to make both the Inuit and non-Inuit continue to work together. We cannot stop time, but we can plan and go along with time and help one another. We can work together through communication.

Hammill, M., Lesage, V., & Doidge, B. (2007). Pan-Arctic Tracking of Beluga Whales (PATOB). Waterloo: Canadian Cryospheric Information Network.

PATOB research was presented to all communities in Nunavik during community consultations completed during the spring of 2007, as well as the Anguvigaq Hunters, Fishers and Trappers Association general meeting in Umiujaq, and in 2008 in Tasiujaq, the annual general meeting of the Nunavik elders sponsored by Avitaq Cultural Institute in Kangiqsujuaq, and an IPY conference to present several IPY projects held in Kuujjuaq. At the consultations, the Inuit requested that we undertake our telemetry studies in James Bay, an area where there are a large number of animals, but also where we know very little about their stock relationships with Hudson Bay beluga, their movement and diving behaviour and overwintering areas. Furthermore, James Bay is also responsible for approximately 70% of the total freshwater inflow into the Hudson Bay region, so changes in physical environmental conditions in this area will have wide reaching impacts on Hudson Bay and freshwater inflow into the Northwest Atlantic.

Hervé, C. (2010). Les Dynamiques Du Pouvoir à Ivujivik (Nunavik) : L'Importance De La Relation Aîné-Cadet. Inuit Studies Conference, Val d'Or. Retrieved from [http://www.cura.leadership.ciera.ulaval.ca/index.php?pid=1081&recherche\\_effectuee=1&cherche\\_r=nunavik&author\\_71=-1&keywords\\_76=-1&button=SEARCH](http://www.cura.leadership.ciera.ulaval.ca/index.php?pid=1081&recherche_effectuee=1&cherche_r=nunavik&author_71=-1&keywords_76=-1&button=SEARCH)

Hervé, C. (2011). Respecting the Elders Or Respecting the Boss? Dynamics of Power in Canadian Inuit. Polar Worlds Conference, Paris. Retrieved from [http://www.cura.leadership.ciera.ulaval.ca/index.php?pid=1081&recherche\\_effectuee=1&cherche\\_r=elder&author\\_71=-1&keywords\\_76=-1&button=SEARCH](http://www.cura.leadership.ciera.ulaval.ca/index.php?pid=1081&recherche_effectuee=1&cherche_r=elder&author_71=-1&keywords_76=-1&button=SEARCH)

Heyes, S. (2002). Protecting the Authenticity and Integrity of Inuksuit within the Arctic Milieu. *Études/Inuit/Studies*, 26(2).

Heyes, S. (2006). Inuit Knowledge and Perceptions of the Land-Water Interface. (Unpublished PhD). McGill University, Montréal.

Heyes, S. (2011). Recovering and Celebrating Inuit Knowledge through Design: The Making of a Virtual Storytelling Space.

Heyes, S., LaBond, C., & Annanack, T. (2003). The Social History of Kangiqsualujuaq, Nunavik. Lachine: Avitaq Cultural Institute.

This study was undertaken to ascertain the significant events, occurrences, people, places and narratives that have shaped the region of Kangiqsualujjuaq since the nineteenth century, for the purpose of documenting the region's history and culture. The work was done within the context of planning a Nunavik Park for the Quebec National Parks Network. The report is a short historical overview of Kangiqsualujjuaq based on the recollections of Inuit residents and observations made from field trips, personal diaries, as well as an extensive literature review. It includes historical content from not only Kangiqsualujjuaq, but also the wider geographical region known as the Quebec-Labrador Peninsula. Historical knowledge of Kangiqsualujjuaq is mostly held by a few Inuit Elders who can still provide rich accounts of Inuit life prior to establishment of communities. Topics covered within this report include the history of Kangiqsualujjuaq (George River) between 1800 AD. to present, a short history of Killiniq (Port Burwell), a summary of the landscape narratives, legends and stories associated with the Quebec-Labrador Peninsula, and the origin of the toponym Torngat. All available published and unpublished material (see Bibliography) was reviewed. Then, a field trip was conducted in Kangiqsualujjuaq in February 2003. The interviews performed with Inuit Elders and younger individuals yielded a wealth of information pertaining to local stories, myths and legends. Staff members of the community school and employees of the municipality also provided extensive information about the human history of the village. Field interviews performed in Kangiqsualujjuaq during the mid 1980-90s (Avataq's Oral History Archives) provided useful information and first-hand accounts. The residents of Kangiqsualujjuaq have witnessed dramatic changes to their environment and social structure within the last 50 years. Not only have Inuit learned to adapt to a sedentary lifestyle, but they have also had to adjust their ways of thinking and knowing about their arctic homeland. Technical interventions have been the main catalyst for this change in social relations and environmental perceptions. Other outside forces such as land-claim agreements, commercial ventures and infrastructures, western educational systems, political interventions, and the shift to modernized means of transportation, are but some of the elements that now fashion the lives of Kangiqsualujjuamiut. It is remarkable that Kangiqsualujjuamiut, through this shift from a pre-industrial to a post-industrial society, have sustained a time-honoured connection to their territory. The transmission of knowledge relating to the history of Kangiqsualujjuaq, within the community itself, will only prosper if younger Inuit are eager to learn about their homeland from Inuit Elders, parents and schoolteachers

Howe, L. E. (2010). Temporality and Reconciliation. *Administrative Theory & Praxis*, 32(4), 611-619.

In an article ingeniously titled "The Time of the Most Polar Bears," Martha Dowsley and George Wenzel try to capture the ambiguities of efforts to reconcile wildlife biology's scientific knowledge with Inuit traditional knowledge, or Inuit qaujimaqatuqangit (usually translated as things long known to the Inuit). While wildlife scientists, believing that polar bear populations are in decline, want tighter restrictions on polar bear hunting, many village Inuit believe populations to be healthy or increasing and, because of the complex and crucial role the hunt plays in their culture, spirituality, and subsistence, want hunting restrictions relaxed. However, as important as the issue of mutual misunderstanding is, the

author will instead focus on the issue Dowsley and Wenzel raise in their title: temporality. If Inuit qaujimajatuqangit fundamentally challenges mainstream temporal -- political affectivity, then the best way to encourage scientists, administrators, and conservationists to react positively to a time out of joint is to offer a vision of having a better time.

Inukpuk, E., POV, S., & Rowan, C. (2006). *Unikkaanguaaurtaa: Let's Tell a Story - A Collection of 26 Stories and Songs from Nunavik, with Activities for Young Children*. Westmount: Avataq Cultural Institute.

Kishigami, N. (2004). A New Typology of Food-Sharing Practices among Hunter-Gatherers, with a Special Focus on Inuit Examples. *Journal of Anthropological Research*, 60(3), pp. 341-358.

This article first examines several anthropological studies to illustrate some substantial limitations of the concepts of "reciprocity" and "exchange" as applied to food sharing among hunter-gatherer societies. I then propose a new typology of food sharing for identification, classification, description, and comparison. The new typology includes nine types of sharing: giving based on rules, voluntary giving, demand giving, exchange based on rules, voluntary exchange, demand exchange, redistribution based on rules, voluntary redistribution, and demand redistribution. Finally, I demonstrate the utility of the new typology by using it to analyze food sharing among two Inuit groups in the Canadian Arctic.

Koperqualuk, L. (2009). How do we Build History in Nunavik? A Dialogue. *Cahiers Du CIERA - L'Histoire Des Nations Au Québec Et Au Canada: Un Travail En Chantier*, 4, 15-18. Retrieved from <http://www.ciera.ulaval.ca/PDF/cahiers4tabmat.PDF>

Labrèche, Y. (2006). Variations Saisonnières Et Échange-Don De Nourriture Chez Les Inuit Du Nunavik. *Études/Inuit/Studies*, 30(2), 73-94.

Nous proposons dans cet article une exploration de deux thèmes de l'œuvre de Marcel Mauss qui revêtent une importance toute particulière pour l'étude des échanges alimentaires chez les Inuit du Nunavik: l'effet des variations saisonnières sur la morphologie sociale et le cycle du don. Une fois les bases morphologiques et les pratiques inuit clarifiées sur un arrière-plan ethnoécologique, nous examinons quelques aspects des rituels et tabous inuit en insistant sur les prescriptions et les codes relatifs au don et aux provisions de nourriture. Au terme de cet exercice, nous retenons que la chaîne de l'échange-don a survécu à la modernité.

Lanari, R., Boileau, J., Lewis, A., Mast, G., Nivaxie, M., Lamarche, P., Brasseur, M. -, Makivik Corporation Renewable Resource Development Department, & Commission de la qualité de l'environnement Kativik. (2002). *Caribou Commercialization Project: Environmental Impact Study: Phase 2*. Retrieved from <http://pubs.aina.ucalgary.ca/makivik/CI025.pdf>

The report entitled *Caribou Commercialization Project: Environmental Impact Study, Phase 1* was submitted to the Kativik Environmental Quality Commission in December 2001. It



defined and justified the Project, described the environmental and social milieu as well as the status of the caribou herd, discussed impacts of the Project, and proposed mitigation and monitoring measures. This report describes the second phase of the environmental impact study. The study was originally scheduled to take place during the caribou harvest of February-March 2002. For reasons beyond the scope of this study, the harvest did not take place as foreseen. Nevertheless, a biologist went to Lake Mollet in July 2002 in order to assess the environmental impacts of the disposal site, which was easier to access and view in the summer season. A more thorough consultation was carried out in August 2002 with the communities of Kuujjuaraapik and Whapmagoostui. This report submits the findings of the second phase of the study with respect to the disposal site and its environmental impacts, Cree land use, as well as the views and concerns of both the Cree and Inuit communities. It also presents further recommendations pertaining to mitigation measures. Cree and Inuit respondents alike were in favour of the Project. In their opinion, the positive impacts seem to outweigh the negative ones. Furthermore, with the proper involvement of both communities, these positive impacts could be easily increased while the negative impacts are minimized. The positive impacts are mostly economic in nature: jobs for members of the communities and benefits for Native businesses. It is also felt that a commercial hunt is a good caribou management scheme and that the disposal site may have positive impacts on other animals, the soil and plants. On the other hand, the Cree hunt mostly inland and the commercial harvest takes place within the area of two of the 26 trapping territories belonging to the Cree of Whapmagoostui. The use of helicopters and snowmobiles to hunt may create stress, reduce the reproduction rate, affect the health of the caribou and, most importantly, change its migration routes. If the caribou population declines or if the caribou changes its migration routes, subsistence hunting will become more difficult and will have to be practiced further inland. Sport hunting, which is a very lucrative business in Nunavik, may also be affected if the herd decreases or if migration routes change. Seen from the point of view of a subsistence hunter, sport hunting is yet another activity that 'disturbs' the herd: 'Even if there is no commercial hunt going on, there is still some disturbance with the caribou. Sport hunters are also disturbing caribou so there is not as much caribou as usual' (Cree elder). Another area of concern is the huge quantity of 'good' food being wasted as well as the skins and the antlers being thrown away. To increase positive impacts and minimize negative ones, the respondents made recommendations on various subjects. The waste disposal site being a main concern, it was suggested that the area surrounding the Project be monitored on a regular basis. As well, caribou migration patterns, the health of the herd and the impact of sport hunting should be monitored by Native hunters. Finally, in order to prevent valuable caribou parts from going to waste, there should be stricter harvest and butchering regulations. Greater cooperation between both communities would diminish or eliminate these previously mentioned impacts and better ways of proceeding with the harvest could be found. More jobs could be created if processing was carried out in the communities. The costs of bringing more meat to the communities could be paid for by the sale of handicrafts made of skins and antlers. Finally, we should add that in order to avoid further psychological distress in the communities, there should be a Cree and Inuit public meeting prior to the next harvest. The purpose of such a meeting would be to explain and provide information

about the Project as well as discuss issues like local meat processing, disposal of carcasses, skinning and meat distribution in the communities.

Laugrand, F. (1999). Piusinaqtuq: Evangelization, Healing and Conversion of the Inuit to Christianity on the East Coast of Hudson Bay. *Studies in Religion*, 28(1), 5-22.

After a historical analysis of the evangelization process (1837-1925) on the East Coast of Hudson Bay, documents a traditional therapeutic practice which is still unknown regarding its relationship with Christianity: piusinaqtuq. Oral tradition shows that this practice was occasionally used as a conversion ritual between the end of the 19th and the beginning of the 20th century. Closely linked to healing and to the Christian ritual of communion, this initiation practice and its symbolic elements fit in with the process of reception of Christianity by nomadic Inuit living in regions that were not yet covered by missionaries. In a prospective manner, suggests that further thought needs to be given to the role of birds in the Inuit religious sphere as well as to the complex relationship between health and religion, healing and conversion.

Laugrand, F. (2001). Des Humains, Des Ancêtres Et Des Esprits. Ambiguïté Et Hétéronomie Du Rêve Chez Les Aînés Inuit De l'Arctique Canadien. *Études/Inuit/Studies*, 25(1-2), 73-100.

Laugrand, F. (2002). Mourir Et Renaître. La Réception Du Christianisme Par Les Inuit De l'Arctique De l'Est Canadien. Québec: Presses de l'Université Laval. Retrieved from <http://www.pulaval.com/catalogue/mourir-renaitre-reception-christianisme-par-les-3904.html>

À la fin du XIXe siècle, les missionnaires jugeaient les Inuit « inconvertissables ». Un siècle plus tard, les aînés de l'Arctique canadien revendiquent leur identité chrétienne, soulignant avec fierté les concordances entre le christianisme et leurs traditions millénaires. Ce livre offre quelques pistes pour comprendre ce retournement de situation. Dans une perspective ethnohistorique et en se concentrant sur la période 1890 à 1940 l'auteur suit à la fois les stratégies déployées par les acteurs et le travail des schèmes qui joue à leur insu. Diachronique, la première partie de l'ouvrage traite de l'installation des missions, de la contagion des idées et de la recevabilité du christianisme en fonction des configurations sociohistoriques du contact dans trois grandes régions qui correspondent aujourd'hui au Nunavut et au Nunavik. Après un intermède consacré à l'analyse des rêves et des revers la dernière partie, plus synchronique, analyse le processus de conversion en trois temps : à travers l'étude de douze mouvements prophétiques, des rapports entre chamanes et missionnaires et de plusieurs rites de conversion.

Laugrand, F., & Oosten, J. (2007). Reconnecting People and Healing the Lands: Inuit Pentecostal and Evangelical Movements in the Canadian Eastern Arctic. *Numen*, 54(3), 229-269.

Focuses on Pentecostal and Evangelical movements in Nunavik and Nunavut. Although these movements are quite modern, they combine old and new features in a variety of ways. Presents an overview of the most important movements and their history, and

examines recent developments, notably the case of the healing of the land rituals developed by the Canada Awakening Ministries with the collaboration of a group from Fiji. Discusses basic patterns characterizing these new Christian movements, and explores to what extent structural patterns can be discerned in them. They claim to introduce discontinuity with the past as well as new forms of solidarity integrating modern ideologies in a Christian perspective, but the relation to land as well as connections to shamanism remain central issues in modern Inuit discourses and practices of Pentecostalism.

Laugrand, F., & Oosten, J. (2008). *Cercles De Guérison, Pratiques d'Inspiration Chamanique Et Néo-Chamanisme Chez Les Inuits Du Nunavik Et Du Nunavut. Recherches Amérindiennes Au Québec*, 38(2-3), 55-67.

Laugrand, F. (1999). *Mourir Et Renaître: La Conversion Au Christianisme Des Inuit De L'Arctique De L'Est Canadien. L'Homme*, (152, Esclaves et "Sauvages"), pp. 115-141.

Piusinaqtuq, siqqitiq and mumitsimaniq are rituals still scarcely described. They were practised by many different Inuit groups of the Canadian Eastern Arctic in order to complete their appropriation of Christianity. Set up punctually during the first half of the twentieth century, these rituals were mainly observed in regions where Anglican and Catholic missionaries were not yet present. A comparison of the three rituals suggests the predominance of the scheme of death and rebirth. Using the typology of rites build up by Luc De Heusch, the paper shows that although these collective rituals belong to the occasional rites, they share also in a real or metaphorical level, the main characteristics of the transitional rites usually described as leading to an irreversible spiritual initiation. In the following conversion rituals however, irreversibility doesn't appear neither contingent nor exceptional but rather due to both the specific shape of the Inuit ritual system strongly marked by the model of the reproductive cycle and also the negative attitude Inuit societies express towards history.

Laugrand, F., & Oosten, J. (2002). *Canicide and Healing: The Position of the Dog in the Inuit Cultures of the Canadian Arctic Anthropos*, 97(1), 89-105.

Recently, Canadian Inuit elders expressed deeply felt concerns about the dog killings in Northern Quebec in the fifties and sixties of the last century. The AA. examine the connection between an attack on the dogs and an attack on the community at large that emerges from these statements. The strong position taken by the elders can be explained in terms of the central position of dogs in Inuit society. First, the AA. explore to what extent dogs are seen as members of human society and the role they play in preserving it. Secondly, they argue that the healing practises of killing or mutilating dogs can be explained in terms of the close relationship that exists between the dog and its owner within a logic of part-whole relationships.

Laugrand, F., & Oosten, J. (2010). *The Religion of Nature: Evangelical Perspectives on the Environment Études/Inuit/Studies*, 34(1), 71-90.

In this paper we examine recent developments in Evangelical movements among the Inuit of the Canadian Eastern Arctic. We focus especially on Canada Awakening Ministries (CAM) and show how it successfully integrates traditional Inuit ideas and values in a modern Christian perspective. We explore how elders are given a more prominent role in the “healing the land” rituals and how traditional elements are becoming part of a Christian context. We examine CAM’s critical views on radical environmentalist groups and argue that its support of traditional Inuit hunting values through “biblical environmentalism” is bound to strengthen its position in the North.

Lavallée, C., Spiech, C., Lévesque, E., & Cuerrier, A. (2008). Berry Productivity in a Warmer North: Natural Variation and Impacts of Field Experiment. *ArcticNet*, 256.

Berry picking is an important autumn activity in northern communities, providing a healthy and locally abundant source of food (Usher, 1976). Warming in the Arctic may affect biotic components of terrestrial ecosystems, including dwarf and prostate berry producing shrubs. This in turn may affect the people who rely on this particular food source. The ecology of berry producing shrubs in relation with a warming climate and associated land-cover changes is poorly known. We will investigate the response of berry producing shrubs to natural variation and simulated environmental changes for four species commonly used by Inuit communities. The four study species include bilberries, cranberries, crowberries, and cloudberry. The main objectives of this project are to assess the response of berry producing shrubs to experimental warming, and to gain traditional ecological knowledge of the uses of these shrubs. The three study sites are located in Kangiqsualujjuaq and Kangiqsujaq, in the Nunavik region, and in Baker Lake, in the Kivalliq region. To evaluate the impact of warmer and longer growing seasons we will use standard ITEX (Molau and Molgaard, 1996) open top chambers (OTC). We will also be conducting interviews with elders of the communities. We expect that a warming climate will impact berry shrub production. Lengthening the growing season will affect flowering times and sexual reproduction of each of shrubs differently. Interviews with local elders will determine traditional uses of the shrubs, the importance of these shrubs to the communities, as well as the areas traditionally used by local people for the harvest of berries.

Lecavalier, P. (2000). Kangiqsualujjuaq Community Cultural Centre: Outline of Proposed Project. Westmount: Paul Lecavalier.

This document presents the Kangiqsualujjuaq Community Cultural centre project that is being proposed by the Northern Village of Kangiqsualujjuaq. This centre is meant to provide the much-needed spaces for community cultural and social activities as well as acting as the visitor reception and information centre. It begins with a description of the location and make-up of the community, its long history as a centre for outfitting activity along the George River, the eastern shores of Ungava Bay and the western slopes of the Torngat Mountain range. It then presents the various components of the project to meet the needs of the different user groups for the centre - the Youth, the Women's Auxiliary,

the Elders, the community groups and the visitors/tourist groups. The needs of these users are described in terms of the functional spaces required and the program of the activities to be held in the centre. Special emphasis is given to the way in which the proposed multi-purpose hall can accommodate a variety of activities. Finally, the document outlines a funding strategy in which existing government funding programs are identified together with their potential contribution towards the project.

Lemieux, A. (2009). *Changements Environnementaux Et Culturels En Milieu Arctique: Site Archéologique IbGk-3, Île Drayton, Inukjuak*. (Unpublished MSc). Québec : Université Laval.

Cette recherche porte sur l'étude de la relation entre les changements environnementaux et culturels dans le Bas Arctique. Une approche multidisciplinaire en géographie physique et géographie culturelle a été adoptée afin de comprendre le contexte dans lequel le site archéologique IbGk3, situé sur l'île Drayton au sud d'Inukjuak, a été occupé. Le site est composé de vestiges de maisons semi souterraines. Le paysage de l'île, dont plusieurs témoins du passage des glaciers sont visibles, est en constant changement, entre autres en raison du relèvement isostatique et du retrait marin qui y est associé. Les conditions environnementales clémentes d'il y a 960 ans cal. BP auront permis l'entourbement de certaines terrasses. Le choix de l'emplacement du site aurait été influencé par la disponibilité des ressources animales et des matériaux de construction des maisons tels le bois et la tourbe, mais également par la géomorphologie du site. Le savoir traditionnel inuit a permis entre autres de proposer un modèle d'aménagement intérieur des maisons semi souterraines lequel est formé d'un tunnel d'entrée, d'une zone de couchage surélevée et d'un côté spécifique pour préparer la nourriture.

Lemieux, A., Bhiry, N., & Desrosiers, P. M. (2011). The Geoarchaeology and Traditional Knowledge of Winter Sod Houses in Eastern Hudson Bay, Canadian Low Arctic. *Geoarchaeology: An International Journal*, 1-22.

A multidisciplinary study was undertaken at the Qijurittuq Site (IbGk-3) on Drayton Island in Low-Arctic Quebec (Canada) to document the relationships between climatic, environmental, and cultural changes and the choice of Thule/Inuit dwelling style in the eastern Arctic. Several marine terraces were <sup>14</sup>C-dated with shells in order to reconstruct the area's uplift (glacioisostatic rebound) curve. Plant macrofossil analysis of peat was conducted to reconstruct past vegetation and, indirectly, past climate. Archaeological surveys and excavations characterized the structure of subterranean sod houses at the Qijurittuq Site and were supplemented with open interviews with Inuit elders for a better understanding of site location and the use of household space. The sites selected for habitation were well-drained sandy marine terraces in a valley sheltered from prevailing winds. Sod houses were in turn made possible by the abundance of driftwood on the island and the presence of nearby peat land. Thule/Inuit people used semi-subterranean houses rather than igloos at the Qijurittuq Site during the dry, cold conditions toward the end of the Little Ice Age. Stable environmental conditions and food supply during winter possibly

explain the use of those semi permanent houses on Drayton Island. However, it does not exclude the use of igloos during short expeditions on ice.

Lougheed, T. (2010). The Changing Landscape of Arctic Traditional Food. *Environmental Health Perspectives*, 118(9), A386.

Lowi, E. (2006). A Benchmark for the Future: The Elders Mull Over Avataq's First Quarter Century. *Makivik Magazine*, 76, 18-21.

A generation ago, the Inuit of Nunavik were still busy organizing the communities and institutions they gained by the signing of the 1975 James Bay and Northern Quebec Agreement. The impacts that followed are still with us today and are the legacy with which today's Inuit youth must contend. And in 1980 Avataq Cultural Institute was established, charged with the privilege of preserving and promoting the collective memory of the Inuit of Nunavik. In the 25 years prior to Avataq's birth, the Inuit of Nunavik experienced perhaps the periods of greatest change the people ever saw. Many Quebec Inuit were living freely on the tundra then, in a manner resembling the lives of their elders. These were some of the things on the minds of the people who came to Ivujivik at the end of August this past summer for the biennial Nunavik Elders Conference, held on the occasion of Avataq's 25th anniversary. But the delegates also came to consider where Nunavik's Inuit, its elders and youth, are going after a generation of substantial change.

Makivik Corporation. (2002). Makivik Corporation Annual Report, October 1, 2001 to September 30, 2002 = Rapport d'Exercice De La Société Makivik Du 1er Octobre 2001 Au 30 Septembre 2002. Montréal: Makivik Corporation.

At a meeting attended by Inuit and Cree elders and leaders in Kuujjuaraapik in August 2002, we signed an agreement-in-principle concerning our overlapping offshore reciprocal harvesting and ownership rights.

Martijn, C. A. (2002). The History of Archaeological Research in Nunavik (Nouveau Québec): A Second Opinion. In W. W. Fitzhugh, S. Loring & D. Odess (Eds.), *Honoring our Elders, A History of Eastern Arctic Archaeology* (pp. 205-216). Washington, D.C.: National Museum of Natural history, Smithsonian Institute.

Martin, K. (2010). Is an Inuit Literary History Possible? *American Indian Culture and Research Journal*, 34(2), 67-80.

Martin, T. (2005). Modernité Réflexive Au Nunavik. *Globe : Revue Internationale d'Études Québécoises*, 8(1), 175-206.

Étude du mode de circulation du gibier au sein des communautés de Kuujjuarapik et Umiujaq mis en place à la suite de l'instauration du Programme d'aide aux Inuit pour leurs activités de chasse, de pêche et de piégeage, qui se caractérise par une association entre le



don et un système de distribution organisé du gibier; développement de l'hypothèse selon laquelle ce fonctionnement correspond à une modernité hybride ayant intégré des éléments du mode traditionnel de réciprocité.

Matwichuk, M. R. (2005). If the Weather Permits. *School Library Journal*, 51(7), 54-54.

*If the Weather Permits* begins with a striking juxtaposition. An Inuit elder describes how he navigates his life by the natural landmarks that surround him while the filmmaker, an Inuit descendant named Elisapie Isaac, is shown walking through the streets of a nondescript urban landscape. The setting is the village of Kangirsujnaq in northern Quebec.

Mead, E., Gittelsohn, J., Kratzmann, M., Roache, C., & Sharma, S. (2010). Impact of the Changing Food Environment on Dietary Practices of an Inuit Population in Arctic Canada. *Journal of Human Nutrition and Dietetics*, 23, 18-26.

Michaud, M. D. (2007). Nunavik Inuit Traditional Knowledge and Beluga Harvesting : Summary of the Report Entitled: « Inuit Elders and their Traditional Knowledge : Beluga Hunting and Sustainable Practices » Ottawa: Fisheries and Oceans Canada.

According to the Elders of Nunavik, who met in March 2006, although Inuit now have access to electricity, grocery stores, etc., beluga harvesting is not only an important issue of their cultural identity, but also an important source of food for many. This manual is, in part, a summary of Ayalco, Bergeron and Michaud (2006) that presents the point of view of the Elders of Nunavik on "beluga hunting and sustainable practices". While collecting ITK on beluga hunting in Nunavik, many Inuit Elders pointed out the necessity to develop a "hunting manual" that would present a "summary" of what should be, in their opinion, good hunting practice.

Ministère des affaires municipales, des régions et de l'occupation du territoire - Direction du Nord-du-Québec. (2000). Workshop on Culture and Elders. Katutjniq: Ministère des affaires municipales, des régions et de l'occupation du territoire - Direction du Nord-du-Québec

Ministère des affaires municipales, des régions et de l'occupation du territoire - Direction du Nord-du-Québec. (2008). De La Banquise Au Congélateur: Mondialisation Et Culture Au Nunavik. Ministère des affaires municipales, des régions et de l'occupation du territoire - Direction du Nord-du-Québec

Nalukturuk, A. (2006). Promotion of Inuttitut Under a Non-Ethnic Government.

Inuttitut is the basis of our identity. I have heard elders repeat over and over again that our language defines who we are as a people, and that to lose it means losing our unique culture and identity. Inuttitut is said to be one of the only three Aboriginal languages in Canada with a good chance of surviving. Statistics Canada's 2001 Aboriginal Survey indicates that 99% of the Inuit population in Nunavik speaks and understands Inuttitut

either very well or relatively well. But these figures are very misleading: they overestimate our ability to speak and understand Inuttitut properly. If one were to spend a day in a typical household and listen in on the conversation - with the frequent and unnecessary borrowing of English terms and the improper use of syntax, one could not fail to see the true predicament faced by Inuttitut today. When you consider that the only proficient speakers remaining are 60 years old and over and that they represent a mere 4.5% of the total Inuit population, while a staggering 65% is below the age of 30, it is clear that Inuttitut, like all the other aboriginal languages in Canada, is in grave danger of extinction ... unless drastic measures are immediately undertaken to reverse the situation. ... In an environment where English and French are the dominant languages we must ensure that Inuttitut be on an equal footing. ... Indeed the challenge of protecting Inuttitut in a non-ethnic government will be tremendous. We feel that the language and culture of the Inuit must be made a priority of the highest order by the new Nunavimmiut Aquvvingat. It must be integrated into the daily life of the new Government, it must become its' working language. It is important that legislation similar to that of Quebec's Law on the protection of the French language be passed and measures taken to make Inuttitut the language of work, and the language of public signs and commercial advertising. We must also, at every opportunity that we have, encourage non-Inuit to learn Inuttitut. The creation of a Nunavik Government will be an opportunity for us to reverse the present trend toward the erosion of Inuttitut

Nunavik Research Centre, Doidge, W., Adams, W., Burgy, C., & Species at Risk Habitat Stewardship Program (Canada). (2002). Traditional Ecological Knowledge of Beluga Whales in Nunavik : Interviews from Puvirnituq, Umiujaq and Kuujjuaraapik. Kuujjuaq: Nunavik Research Centre.

Beluga whales (*Delphinapterus leucas*) are a traditional food of the Inuit of Nunavik. Recent aerial surveys indicate the size of the eastern Hudson Bay stock has declined since the previous survey in 1993 (Kingsley 2000, DFO unpublished data). This stock is designated by COSEWIC as "threatened" (Reeves and Mitchell 1989). As part of the co-management process, Makivik Corporation and the Nunavik Hunting Fishing and Trapping Association have been working with DFO and Environment Canada's habitat stewardship program to document traditional and local knowledge of beluga whales in Nunavik. Elders from the communities of Kangirsuk, Salluit and Inukjuak were interviewed during the first phase of the project (Lee et al 2002). In the present report, the knowledge of beluga hunters from Puvirnituq, Umiujaq and Kuujjuaraapik were compiled through maps and interviews. Our report is not an extensive study of Inuit knowledge, but a response to questions that were posed to obtain information that was considered necessary for an understanding of beluga life history that can be used in management decisions. ... The communities covered by Phase II were chosen because the management concerns at present are focused on the eastern Hudson Bay stock. They represent the next three of six communities where interviews have been conducted and are thus numbered sequentially: Puvirnituq (4), Umiujaq (5) and Kuujjuaraapik (6). Maps are used to summarize life history characteristics and travel routes and follow a community map numbering system. ... Reasons for decline in numbers: Disturbance by the noise from outboards on canoes in coastal waters (Map 6.3) is

said to be the reason for the decline in the Great Whale area. Although Cree do not hunt whales, it was noted that they "toy" with them sometimes which may scare them away.

Nunavik Research Centre, Lee, D., Doidge, W., Burgy, C., Adams, W., & Canada. Dept. of Fisheries and Oceans. (2002). Traditional Ecological Knowledge in Relation to the Management of Beluga Whales in Nunavik : Phase I. Interviews at Kangirsuk, Salluit and Inudjuak. Kuujjuaq: Makivik Corporation.

Inuit elders and current beluga hunters were interviewed in Kangirsuk (Ungava Bay), Salluit (Hudson Strait) and Inukjuak (Hudson Bay) during February and March 2001 to gather traditional and local knowledge of beluga whale ecology in their region. The study is not meant to be comprehensive for the whole region of Nunavik, but an initial step in the updating of information needed for co- management of beluga whales in Nunavik. The information is presented in text and graphical form (maps). Whale behaviour and hunting methods and historic changes in these are described. In Spring, beluga in NW Ungava Bay move northwards along the coast; whales in Hudson Strait migrate westwards; and those in eastern Hudson Bay proceed southwards. The direction of these movements is reversed in Fall. Some respondents mentioned that whales traveled further offshore than previously which was attributed to disturbance from noise, primarily from outboard motors. Some hunters thought over-harvesting could be the reason for the decrease in some locations, but felt this had been necessary for subsistence needs. Hunting methods have changed over the years and the present knowledge base has been eroded with the passing of elderly, very knowledgeable hunters. Many thought a "Generation Gap" now exists. Concerns with the present co-management regime were expressed.

Oosten, J., & Laugrand, F. (2006). The Bringer of Light: The Raven in Inuit Tradition. *Polar Record*, 42(222), 187-204.

Oosten, J., & Laugrand, F. (2002). Qaujimaqatuqangit and Social Problems in Modern Inuit Society. an Elder Workshop on Angakkuuniq. *Études/Inuit/Studies*, 26(1), 17-44.

Oosten, J., Laugrand, F., & Remie, C. (2006). Perceptions of Decline : Inuit Shamanism in the Canadian Arctic *Ethnohistory*, 53(3), 445-477.

In the nineteenth and twentieth centuries most explorers, whalers, and ethnographers perceived Inuit traditions, especially shamanism, to be in a state of decline. The assumption that Inuit culture was on the brink of disappearance constituted a classic topos in anthropology obscuring the dynamics of Inuit culture and society. This perspective was enhanced by focusing too much on the person of the shaman and underestimated the importance and strength of the ideological system and values involved. Qallunaat (white people) perspectives of decline contrast with Inuit perspectives valorizing the integration and incorporation of qallunaat culture. We compare classic descriptions of shamanism with recent testimonies of elders and demonstrate that, even today, shamanism is for many

Inuit part of a wider cosmology that is dynamic, open to innovation, and marked by strong continuity.

Otis, G. (2002). Inuit Subsistence Rights Under the James Bay and Northern Quebec Agreement: A Legal Perspective on Food Security in Nunavik. In G. Duhaime (Ed.), *Sustainable Food Security in the Circumpolar Arctic : State of Knowledge* (pp. 189-195) Edmonton: CCI Press. Retrieved from [http://www.droitcivil.uottawa.ca/index.php?option=com\\_contact&task=view&contact\\_id=132&Itemid=235&lang=en&lang=fr](http://www.droitcivil.uottawa.ca/index.php?option=com_contact&task=view&contact_id=132&Itemid=235&lang=en&lang=fr)

Ouellette, N. (2002). Les Tuurngait Dans Le Nunavik Occidental Contemporain. *Études/Inuit/Studies*, 26(2), 107-131.

Dans la région d'Inukjuak l'existence des s'inscrit dans la cosmologie et dans l'expérience inuit contemporaine mais elle n'est plus associée à l' (le chamane inuit) comme cela semble être le cas ailleurs dans l'Arctique. La réalité de ces êtres non-humains repose sur les conceptions du monde qui imprègnent la totalité du social et du culturel. En maintenant les relations entre les humains et les non-humains, les rencontres et les récits impliquant des affirment et établissent des aspects de la vision du monde inuit. Les transformations résultant de l'adoption du christianisme par les Inujjuamiut ne semblent donc pas avoir complètement atteint leurs représentations fondamentales du monde. Ainsi, des conceptions qui étaient à la base des pratiques chamaniques demeurent importantes jusqu'à ce jour et elles se manifestent, entre autres choses, à travers la réalité des .In Inukjuak (Nunavik) the existence of is entrenched in local cosmology and is part of the experiences of contemporary Inuit. However, it is no longer associated with the (the Inuit shaman) like it seems to be the case elsewhere in the Arctic. The existence of these non-human beings lies in worldviews which permeate all social and cultural aspects of the society as a whole. By maintaining the relationship between humans and non-humans, the encounters with and the stories involving maintain and establish some aspects of the Inuit worldview. The cultural transformations that took place since the Inujjuamiut converted to Christianity do not seem to have completely reached the core of their worldview.

Pasch, T. J. (2008). Inuktitut Online in Nunavik: Mixed-Methods Web-Based Strategies for Preserving Aboriginal and Minority Languages.

Peters, E. J. (2003). Organisational Design for Co-Management: Comparing Four Committees in Nunavik

Pollock, R. M. (2008). (Re)Visiting the North: Reflections from the Mushuau-Nipi (George River). *International Journal of Canadian Studies*, (38), 61-90.

Cultural narratives of northern wilderness are central to any understanding of the ongoing development of Canada, particularly as they relate to Aboriginal people and environmental change. This paper provides a critical interdisciplinary perspective on the related concepts of region, wilderness and landscape as they are used to describe the North. The literature

review exposes the personal, political and ideological uses of landscape to better understand how places, like the George River of Nitassinan, Innu territory, are inscribed with contested meanings. Political discourses about places draw upon economic, cultural and scientific constructions of land and its use, while wilderness mythology continues to dominate public policies relating to park creation and protected area management. The (Northern Aboriginal Seminars) held on the George River are presented as one prospect for mediating complex land use conflicts through dialogues about culture, wilderness, environment and development.

Saladin d'Anglure, B. (2000). Pijariurniq. Inuit Performances and Rituals of the First Time. *Études/Inuit/Studies*, 24(2), 89-113.

Inuit rituals of the first time, which celebrate the first performances (pijariurniit) of Inuit children and adolescents, have often been mentioned by ethnographers of the Arctic, without ever being analysed as "ceremonial sequences," according to the phrase of Arnold Van Gennep, the inventor of the notion of "rites of passage." On the basis of oral and written data collected from Inuit elders, in Nunavik during the 1960s as well as in Nunavut during the 1970s and 1980s, this article tries to emphasize the cosmological dimension of these rites, in a perspective similar to that of many other present-day specialists. These rituals are principally clustered around two major life crises, birth and puberty, and make reference to two essential themes of Inuit thought, the production of the material conditions of human life and the reproduction of this same human life. These two themes constitute inseparable aspects of the dynamics of life, and they participate in the cyclicity of human souls, game animals and celestial bodies, well expressed by the phrases *silu malillugu* (following the direction of the cosmos) or *siqiniq malillugu* (following the sun's direction). This research field of rituals of the first time and, more generally, of rites of passage, should be more systematically examined throughout the Inuit area, because it gives access to the most subtle corners of Inuit religious philosophy, notably travesty and gender inversion, and to the sexual division of tasks in the socialization of children.

Saladin d'Anglure, B. (2001). La Construction De l'Identité Chamanique Chez Les Inuit Du Nunavut Et Du Nunavik. *Études/Inuit/Studies*, 25(1-2), 191-216.

Analyse de deux composantes de l'identité chamanique inuit: les noms chamaniques et les esprits auxiliaires.

Saladin d'Anglure, B. (2004). Le « Troisième » Sexe Social Des Inuit. *Diogenes*, 208, 157-168. Retrieved from [www.cairn.info/revue-diogene-2004-4-page-157.htm](http://www.cairn.info/revue-diogene-2004-4-page-157.htm)

Saladin d'Anglure, B. (2004). La Toponymie Religieuse Et l'Appropriation Symbolique Du Territoire Par Les Inuit Du Nunavik Et Du Nunavut. *Études/Inuit/Studies*, 28(2), 107-131.

The relationships that a people has with its territory are complex and multidimensional. The case of the Canadian Arctic is a good example of this complexity. I will concentrate here

on one of those relationships; the symbolic appropriation of the territory by the Inuit, through their religious toponymy and conception of sacred sites and spaces. The issue of religious toponymy may appear simple since a term with a religious connotation can easily be identified by someone who knows well the language and culture of the Inuit. However, we will see that it is not always the case because the religious aspect has a tendency to be hidden under figures of style, metaphors, metonymy, or sense displacement, as shamanistic vocabulary shows us. Although the conception of sacred sites and spaces is from oral tradition, it is also included in the religious practice and associated beliefs. Yet, the more one gets away in time from active shamanism, the more it becomes difficult to find its traces and sense. These diverse levels of complexity will be the subject of this paper which corresponds to the first part of an ongoing research.

Saladin d'Anglure, B. (2007). Être Et Renaître Inuit. Homme, Femme Ou Chamane. *Anthropologica*, 49(2), 317-319.

Hormis l'avant-propos qui dresse une brève histoire d'Igloolik depuis 1824, date de la visite du capitaine Parry, et une brève introduction qui présente les trois principaux informateurs de l'ethnographe, l'ouvrage est divisé en quinze chapitres. Le premier traite de la réincarnation de Sawiurtalik, un ancien chasseur décédé vers 1904, dans sa petite fille Rose Iqallijuq qui en portait le nom et l'identité. A priori, ce récit pourrait sembler exceptionnel mais [Bernard Saladin] d'Anglure montre qu'il en existe beaucoup d'autres, suggérant de considérer les récits de réminiscences intra-utérines comme un véritable genre narratif. Ce premier chapitre fournit à l'auteur l'occasion de présenter les grandes notions clés de l'univers spirituel des Inuit, des conceptions de l'âme à celles de la vie et de la mort. Le lecteur apprend comment, par un jeu d'échelles, l'utérus opère comme une métaphore de l'iglou et ce dernier comme une métaphore de l'univers. L'auteur rappelle enfin le phénomène du sipiniq, cette croyance d'un changement possible du sexe d'un nouveau-né au cours de l'accouchement, déjà évoqué par Rose Dufour. Dans le chapitre 2, l'auteur traite de la genèse, tel que ce processus est décrit dans plusieurs mythes de la Terre de Baffin et de l'apparition des premiers humains. Les récits retenus indiquent la précarité de l'univers inuit. L'auteur fait ressortir ce paradoxe d'une autochtonie fixée par les mythes qui ont souvent un ancrage local pour un peuple migrant et semi-nomade. Le chapitre se clôt par une relecture de l'adoption et de la renaissance que pouvait engendrer la pratique d'un saut périlleux de jouvence, les premiers humains ne connaissant pas encore la mort. Comme le jour est introduit après une joute verbale entre le corbeau et le renard, la mort fait son apparition après les paroles d'une femme effrayée par la terre en train de sombrer dans la mer en raison d'une surpopulation. Les chapitres 3, 4 et 5 traitent de plusieurs figures centrales de la mythologie inuit dans lesquels l'anthropologue met en corrélation des données tirées de la parenté et des pratiques, avec celles que livrent subtilement les mythes. Le chapitre 3 est consacré à la figure énigmatique de Silap inua, parfois décrite comme un bébé géant au sexe proéminent, et connu sous le nom de Naarjuk (Gros-Ventre). Sans entrer dans les détails d'une discussion qui anima jadis les spécialistes des Inuit, force est de constater que les données de ce chapitre paraissent plus fragmentaires et plus lacunaires qu'ailleurs, les informations de [Knud Rasmussen] demeurant ici la



source principale d'information.-Cette figure mythique de silaap inua exigerait donc de plus amples recherches. Fin ethnographe, l'auteur fait cependant ressortir d'intéressantes caractéristiques avançant l'idée que Sila constitue le principal opérateur des changements d'échelle qui permettent de passer du microcosme au macrocosme. Eair encapsulé dans la bulle de l'âme et relâché au moment de la mort est ainsi vraisemblablement associé au Sila qui désigne également l'air extérieur, l'atmosphère, la raison. D'autres associations sont bien établies - Sila et les souffles corporels, Sila et les silaat, ces gigantesques caribous mâles -, mais il faudra expliquer un jour pour quelles raisons l'ethnographie contemporaine demeure si timide Ã propos du maître du Sila? Le chapitre 4 traite des frasques et de l'inceste commis par Frère-Lune (Taqqiq) sur sa Soeur-Soleil (Siqiniq). Contrairement au récit précédent, l'ethnographie de ce mythe pan-arctique paraît très solide, certains épisodes étant même associés aux aventures d'autres personnages mythiques connus ailleurs dans l'Arctique, qu'il s'agisse de Kiviuk, le grand héros épique, ou d'Atungaq. Comme pour les autres récits, l'auteur commente une myriade de détails et offre des explications très riches: sur les pouvoirs chamaniques du plongeon, la clairvoyance chamanique (qaumaniq), l'origine des narvals et sur plusieurs catégories d'entités non-humaines que sont les gens aux-longues-griffes (qittuarjuit), les gens-sans-anus (itiqanngittut) que rencontrent le frère et sa sœur dans leurs pérégrinations.

Sigouin, C. (2010). La Place Et Le Rôle Des Grands-Mères Inuit Dans Les Relations Familiales Intergénérationnelles. (Unpublished Masters Social Work). Université du Québec à Montréal, Montréal.

Thériault, S. (2009). La Terre Nourricière Des Inuits: Le Défi De La Sécurité Alimentaire Au Nunavik Et En Alaska. (Unpublished LL.D.). Québec: Université Laval. Retrieved from <http://www.chaireconditionautochtone.fss.ulaval.ca/documents/pdf/These-Sophie-Therault-2009.pdf>

Weetaluktuk, J. (1997). Traditional Food Inquiry: Igunaq and Other Preparations. Westmount: Avataq Cultural Institute.

#### 4.6 Socio-economic and political issues

Antomarchi, V. (2009). *Tourisme, Identité Et Développement En Milieu Inuit : Le Cas De Puvirnituq Au Nunavik*. *Téoros*, 28(1), 52-60.

Problématiques liées au développement du tourisme dans les communautés autochtones du Nunavik.

Bernard, N., Furgal, C., Bernier, S., Müller-Wille, L., Otis, G., Grondin, J., . . . Leclair, D. (2000). *Sustainable Development in the Arctic: Conditions for Food Security. Summary of the Workshop with the Stakeholder Organization Representatives*, Kuujjuaq, Nunavik, January 19-20, 2000, Kuujjuaq.

In May 1999, the research program 'Sustainable Development in the Arctic. Conditions for Food Security' held a scientific meeting in Quebec City to discuss the different research projects among researchers, to present the work to the Social Sciences and Humanities Research Council of Canada representative, and to receive suggestions and comments from the members of the Advisory Committee for the next stages of the ongoing program. The format and the extent of the research program demanded consultation with regional representatives to conduct an integrated discussion taking into consideration the goals of the researchers, as well as the expectations of stakeholder organizations regarding research on food issues. This consultation would take the form of a workshop, to be held in each of the circumpolar regions involved in the research process. This summary presents the discussions that took place during the workshop held in Kuujjuaq on January 19 and 20, 2000. This workshop, supported by the Nunavik Nutrition and Health Committee, gathered various organization representatives, four elders and a research delegate from each of the research themes. The first section of the summary presents the rationale of the workshop and the goals pursued by the researchers; the second section deals with the discussions that relate to socio-economic issues of food security in the Arctic and to the research priorities that should be addressed regarding sustainable economic development; the third presents health and environment concerns about food security, as well as the research priorities for this theme; finally, the fourth addresses the legal aspects of securing food availability, access to land and harvesting rights, and the legal hurdles that prevent the commercialisation of country food. It presents the priorities on which to focus research on legal frameworks

Bernard, N., & Duhaime, G. (2005). *Socio-Economic Profile of Elders in Nunavik*. Québec: Canada Research Chair on Comparative Aboriginal Condition, Université Laval. Retrieved from <http://www.chaireconditionautochtone.fss.ulaval.ca/documents/PDF/131.pdf>

The socio-economic conditions of elders in Nunavik are unstable and may be characterized as follows: their income is lower than the Québec average and government security benefits represent more than half of their total income; hunting, fishing and gathering

activities as well as the sale of art and craft products supplement their income, either through sales or the exchange of food; elders live in dwellings with, on average, five individuals. One out of every six elders is on a waiting list for social housing. Highlights - Demographics: Nunavik comprises 419 individuals aged 60 and older. Elders represent 4% of Nunavik's population. Males are more numerous in the 60 to 70 age group; females make up the majority in later years. Females represent 50.6% of the population surveyed. 83% of households include children (including grandchildren and great grandchildren). There are on average 3.2 children per household. 87% of elders speak only Inuttitut. 86% never attended school or did not complete elementary school. Income: Average total income is \$19,250, or 13% lower than that of individuals aged 65 and over in Québec (2002 dollars adjusted for inflation). 32% of elders draw some income from a job, a business or self-employment; they have an average total income of \$28,360. Half of these elders are under the age of 65. 69% of elders receive only government security benefits and supplement their income through the sale of traditional food and products. Their average total income is \$12,882. Hunting and Fishing Activities: 70% of elders hunted or fished in 2004. These activities are practised by a large number of elders. 45% of elders sold a portion of their harvest or art and craft products; 63% of these were between the ages of 65 and 75. Their average sales were \$1,275. 89% of elders shared a portion of their harvest with others outside of their household; 93% of elders received food through the Inuit Hunting, Fishing and Trapping Support Program. In 2004, 37% of elders reported that they had experienced a shortage of food occasionally or regularly. Housing: 96% of elder households live in rental housing. These dwellings are occupied, on average, by five individuals. 53% of dwellings occupied by elders are over-crowded, which is to say that there is more than one person per room. A large majority of dwellings are equipped with basic household items. 87% of households do not have personal property insurance.

Chabot, M. (2001). *De La Production Domestique Au Marché: L'Économie Contemporaine Des Familles Inuit Du Nunavik*. (Unpublished Ph.D.). Québec: Université Laval. Retrieved from <http://www.chaireconditionautochtone.fss.ulaval.ca/documents/pdf/These-Marcelle-Chabot-2001.pdf>

Chabot, M. (2003). Economic Changes, Household Strategies, and Social Relations of Contemporary Nunavik Inuit. *The Polar Record*, 39(1), 19-34.

This article examines current economic practices of the Inuit of Nunavik and the consequences of these practices on social relations. In western societies, recourse to market and increasingly frequent use of money have been identified as major factors related to a decline in household production. These practices are also associated with a reduction of interpersonal dependency and with the emergence of instrumental rationality. In Nunavik, like in many Arctic regions, money and commodities represent an increasing portion of the economic resources of Inuit households. Household production also contributes substantially to their resources. An examination of the Inuit household budget shows a diversity of lifestyles supported by various economic activities and strategies that aim at satisfying material needs of family members. These strategies demonstrate that Inuit

are economically rational and make use of monetary calculation. This rationality does not influence all economic behaviours, which are also motivated by traditional values and customary obligations. However, the emergence of diversity in lifestyles indicates the existence of a greater margin of self-determination for individuals.

Chabot, M. (2004). Consumption and Standards of Living of the Quebec Inuit: Cultural Permanence and Discontinuities\*. *The Canadian Review of Sociology*, 41(2), 147-170.

This study explores some recent trends in the economic practices of the Inuit of Nunavik (Quebec, Canada). It is based on a characterization of the monetary and non-monetary transactions made by a sample of 38 Inuit households in 1995. The analyses show that the Inuit are highly dependent on manufactured goods. The rise in income has allowed for more discretionary income; however, analyses suggest that current economic conditions place limitations on the development of individual wants and aspirations, as well as play a significant role in encouraging traditional norms of conduct. It is suggested that material conditions and values mutually reinforce one another to reduce the penetration of a consumer culture.

Dufour, J., & Tremblay, M. A. (2001). *The Nunavik Commission: Lessons from a Unique and Extraordinary Experience*. Québec: Nunavik Commission.

This paper presents the lessons that can be drawn from the experience of the Nunavik Commission. This experience warrants analysis since it is an original perspective in the pursuit of viable solutions for the establishment of self-government for Aboriginal communities in Canada. We will analyse what can be drawn from the Commission's various accomplishments or activities during the various phases of its work: consultation, analysis and the drafting of the final report. The Nunavik Commission carried out its mandate between December 1999 and April 2001. The parties to the Political Accord that established the Commission (the Government of Canada, the Québec Government and Makivik Corporation) defined the Commission's mandate as follows: 'Identify the required means to establish a form of public self-government that can meet the needs of a northern community while operating within federal and provincial jurisdictions.' ... From the outset, the Commission was to adhere to a number of principles or constraints that were also set out in the Political Accord: The Nunavik Government shall be non-ethnic; The Nunavik Government shall respect the authority of Québec's National Assembly and of the Parliament of Canada; The establishment of the Nunavik Government will be consistent with all Inuit rights set out in the James Bay and Northern Québec Agreement; The structure of the Nunavik Government shall reflect current legal and economic realities, but shall also be innovative and consistent with the objective of creating a new type of government within a provincial jurisdiction; The Canadian Charter of Rights and Freedoms and the Québec Charter of Human Rights and Freedoms shall apply to the Nunavik Government; and, The provisions for the creation of the Nunavik Government shall be consistent with the fact that Nunavik is part of the Arctic and Nunavik Inuit entertain close ties with Nunavut Inuit. ... On the whole, the main lessons to be drawn from this

experience can be summarized as follows: A Commission should have a single chairperson; It is essential that all Commission members be able to take part in meeting with the agencies involved in the process; A consensus on the content and recommendations of the final report should not be an absolute requirement; An adequate research budget is necessary; and, It would be helpful if an elder were among the Aboriginal members

Duhaime, G. (2006). Low Incomes for Nunavik Elders. Nunivaat, Nunavik Statistical Bulletin, 1E Retrieved from <http://www.chaireconditionautochtone.fss.ulaval.ca/documents/PDF/144.pdf>

Duhaime, G. (2009). More Poverty in Nunavik. Nunivaat, Nunavik Statistical Bulletin, 5E Retrieved from <http://www.chaireconditionautochtone.fss.ulaval.ca/documents/PDF/163.pdf>

Duhaime, G. (2009). Poverty in Nunavik: State of Knowledge. Québec: Canada Research Chair in Comparative Aboriginal Conditions. Retrieved from <http://www.chaireconditionautochtone.fss.ulaval.ca/documents/PDF/161.pdf>

Gombay, N. (2009). Sharing Or Commoditising? A Discussion of some of the Socio-Economic Implications of Nunavik's Hunter Support Program. The Polar Record, 45(2), 119-132.

The article considers the perceptions of Inuit in one settlement in Nunavik regarding the dynamic relations between market and subsistence economies. The socio-economic role of country foods in Inuit society are described followed by a discussion about the impacts of the Hunter Support Program (HSP) on Inuit society. A hybrid institution, the HSP buys country foods in order to give them away. Based on interviews that included Inuit purveyors to, and administrators of, the programme, the article discusses some socio-economic effects of commoditisation of country foods on subsistence economies and explores the ways in which this food moves in and out of commodity status. It is argued that these shifts are linked to conflicting notions of value. Some Inuit justify the existence of the HSP because they perceive it to be an essentially non-Inuit institution which lies outside the realm of customary socio-economic organization and thereby frees them from the need to observe those rules strictly while providing them with the income to be able to respect the requirement to share food amongst Inuit. Others express reservations about the programme because it elicits behaviours amongst Inuit that they perceive as threatening their socio-economic reproduction. It is argued that the HSP, an institution that both mimics and breaks with tradition, one which is designed to help Inuit to promote the subsistence way of life yet does so in the context of at least some components of the market, is an example of Wenzel's (2001) contention that the analytical distinction between acculturation and adaptation is not a matter of oppositions, but rather, part of a whole.

Inuit Tapiriit Kanatami and Inuit Circumpolar Council (Canada). (2007). Building Inuit Nunaat: The Inuit Action Plan. Ottawa: Inuit Tapiriit Kanatami and Inuit Circumpolar Council (Canada). Retrieved from <http://www.itk.ca/sites/default/files/Inuit-Action-Plan.pdf>

The Inuit of Canada and Her Majesty the Queen in right of Canada signed a Partnership Accord on May 31, 2005. The Inuit of Canada are represented in the Partnership Accord by Inuit Tapiriit Kanatami (ITK), on behalf of the Inuvialuit Regional Corporation, Labrador Inuit Association, Makivik Corporation, Nunavut Tunngavik Incorporated, Pauktuutit Inuit Women of Canada, the National Inuit Youth Council, and the Inuit Circumpolar Conference Canada (ICC Canada). The Partnership Accord calls for an Inuit Action Plan (IAP) to be developed and negotiated by the Government of Canada and Inuit. The IAP must reflect the principles and objectives of the Partnership Accord and recognize the emerging global Arctic reality. The Government of Canada has recognized the growing importance of the Arctic in a world where there are “increased security threats, a changed distribution of global power, challenges to existing international institutions, and the transformation of the global economy.” The IAP will be monitored and evaluated through the establishment of a joint steering committee and through regular meetings between the Minister of Indian Affairs and Northern Development and the President of ITK. The purpose of this Framework document is to provide a context for the follow-up actions by the Government of Canada and the Inuit of Canada on the Partnership Accord and Inuit Action Plans.

Inuit Tapirisat of Canada: Timelines and Milestones, 30 Years with ITC. (2001), Inuktitut, 26-26.

Prior to the Quebec Referendum, ITC supports right of the Inuit of Nunavik to determine their own future as part of the Inuit nation of Canada. ITC establishes Health Department to address Inuit health issues and ensure Inuit-specific health agendas are formed at the national level. An advisory committee with representatives from each Inuit region is established to work with the ITC Health Department. ITC Board Members vote to change organization name to Inuit Tapiriit Kanatami, to better reflect successful negotiation and settlement of Inuit land claims in Canada.

Lajoie, A. (2009). *Le Rôle Des Femmes Et Des Aînés Dans La Gouvernance Autochtone*. Montréal: Éditions Thémis.

Létourneau, J. (2005). *Modernité Et Autonomie Politique : La Lutte Des Inuit Du Nunavik*. Globe : *Revue Internationale d'Études Québécoises*, 8(1), 37-48.

Panorama des revendications présentées par la communauté inuit du Nunavik devant la Commission du Nunavik, créée en 1999 par le gouvernement québécois, notamment en ce qui concerne la protection de la langue inuktitut, la culture, l'éducation et l'environnement; le défi que constitue pour cette communauté la prise en charge de son développement économique sans sacrifier ses traditions et valeurs ancestrales.

Makivik Corporation, Government of Quebec, & Government of Canada. (2011). *Agreement in Principle Concerning the Amalgamation of Certain Public Institutions and Creation of The Nunavik Regional Government*. Retrieved from [http://www.makivik.org/fr/wp-content/uploads/2011/01/agreement\\_in\\_principle1.pdf](http://www.makivik.org/fr/wp-content/uploads/2011/01/agreement_in_principle1.pdf)



Nunavik Commission. (2001). Amiqqaaluta-Let Us Share : Mapping the Road Toward a Government for Nunavik: Report of the Nunavik Commission. Ottawa: Nunavik Commission. Retrieved from <http://publications.gc.ca/collections/Collection/R2-233-2001-1E.pdf>

Created in November 1999, following the Political Accord between the Nunavik Party, Québec and Canada, the Nunavik Commission was given the mandate to propose a form of government for Nunavik. The Commission decided to proceed first with public hearings and meetings with public and regional organization in all Nunavik communities. The Commission also consulted with aboriginal communities and nations neighbouring Nunavik. Finally, it held an extensive round of consultation with numerous government officials from either Québec, Canada, Nunavut and Greenland.

Rae, L. (2011). Inuit Child Welfare and Family Support: Policies, Programs and Strategies. Ottawa: National Aboriginal Health Organization. Retrieved from [http://www.cwrp.ca/sites/default/files/publications/en/Inuit\\_CW\\_Family\\_Support\\_2011.pdf](http://www.cwrp.ca/sites/default/files/publications/en/Inuit_CW_Family_Support_2011.pdf)

The Inuit Child Welfare and Family Support report was developed as a result of the identification of children's health as a priority within the Inuit Tuttarvingat strategic plan. The report is an amalgamation of research and policy reviews concerning Inuit communities and their involvement with the child welfare system. An overview of the status of Inuit children in Canada is provided, as well as the historical factors contributing to the current challenges faced by Inuit communities. The disproportionate number of Inuit children receiving child welfare and family support services is attributed to systemic issues Inuit communities face, in addition to the lack of Inuit involvement in child welfare legislation. Further research is recommended in order to fully understand the overrepresentation of Inuit children in child welfare care. The determinants of health model provides a framework for understanding the overrepresentation of First Nations, Inuit, and Métis children in the child welfare system and receiving family support. This model considers various personal, economic, social and environmental factors contributing to poor health outcomes, and unhealthy families and communities. Specific issues that impact Inuit communities, such as child and family poverty and community involvement, are identified and included in the proposal for addressing systemic barrier.

Statistics Canada. (2003). Aboriginal Peoples Survey 2001 - Initial Findings: Well-being of the Non-Reserve Aboriginal Population. Ottawa: Statistics Canada. Retrieved from <http://www.arcticlivingconditions.org/>

This report presents the initial findings of the 2001 Aboriginal Peoples Survey (APS). It is a statistical portrait of the well-being of the Aboriginal population living in non-reserve areas across Canada. The concept of well-being is a complex one with physical, mental, emotional and spiritual aspects. While it is difficult to completely measure well-being using quantitative methods, APS findings can contribute to an understanding of the experiences and living conditions of Aboriginal people in Canada. The complex interrelation between physical, mental/intellectual, spiritual, and emotional facets of wellbeing is a theme

explored by many Indigenous cultures. For example, many Aboriginal societies use the “Medicine Wheel”, a symbol of holistic healing that embodies these four elements of “whole health”. The natural world is also a key part of well-being because of the intrinsic connections and interrelationships between people and the environment in which they live. Well-being flows from balance and harmony among these elements. This report takes the broad topic of the well-being of the non-reserve Aboriginal population and uses several different indicators to explore the physical, mental/intellectual, emotional and spiritual facets of well-being. The result is a more complete picture of the well-being of the non-reserve Aboriginal population in Canada.

Stern, P. (2005). Wage Labor, Housing Policy, and the Nucleation of Inuit Households. *Arctic Anthropology*, 42(2), pp. 66-81.

Public policy practices in the Canadian North, particularly those connected to housing and employment, are encouraging a reorganization of Inuit social organization to more closely resemble the insular and independent nuclear family household idealized by Eurocanadians. This has wide-ranging implications for the social stability of northern communities without sufficient employment opportunities. The paper examines the symbolic and structural effects of housing policies and employment on culturally valued social practices such as sharing in Holman, a community in the Inuvialuit Settlement Region of the Northwest Territories of Canada.

Trudel, F. (2008). Self-Governance in Arctic Societies: Dynamics and Trends. Proceedings of the Fourth IPSSAS Seminar, Kuujuaq. Retrieved from <http://www.ciera.ulaval.ca/publications/publicationsRecentes.htm>

Usher, P. J., Duhaime, G., & Searles, E. (2003). The Household as an Economic Unit in Arctic Aboriginal Communities, and its Measurement by Means of a Comprehensive Survey. *Social Indicators Research*, 61(2), pp. 175-202.

Northern aboriginal communities are widely recognized as having mixed, subsistence-based economies. The chief characteristic of this economy, aside from the contribution of subsistence harvesting and related activities to household well-being, is that the household operates as a "micro-enterprise" that is the basic unit of production as well as consumption. This economic form has persisted into the present day, contrary to the predictions of many social scientists and policy-makers. This paper outlines a model of the household in mixed, subsistence-based economies, and describes its characteristics and activities. While the discussion focuses on northern Canada, the model is thought to apply generally in the circumpolar North. Quantitative measurement of northern aboriginal household characteristics and activities has been limited, however, because national and regional data collection systems are not designed specifically to capture these phenomena. The model is therefore based primarily on the results of in-depth case studies, and the systematic measurement of subsistence harvesting. This paper describes the development, for the first time, of a questionnaire specifically designed to document quantitatively the

key characteristics of the household economy as part of a comprehensive survey of living conditions in the circumpolar Arctic.

Wilson, G. N. (2008). Nested Federalism in Arctic Quebec: A Comparative Perspective. *Canadian Journal of Political Science*, 41(1), 71-92.

The creation of an autonomous region of Nunavik within the province of Quebec would constitute a new phase in the development of Canadian federalism. Although there is no existing domestic model for such a political arrangement, the system of nested federalism in the Russian Federation offers a useful comparative tool for examining the internal and external features of the emerging system of government in Nunavik, as well as the challenges of operationalizing and embedding such a system within the Canadian federal structure. This article outlines the basic principles of nested federalism and considers them in light of recent developments in the region of Nunavik, including the initialling of an "Agreement in Principle concerning the amalgamation of certain public institutions and the creation of the Nunavik Regional Government" between the regional, provincial and federal governments in August 2007. The article concludes that although the Agreement in Principle does not entrench the types of intergovernmental mechanisms and jurisdictional powers that were recommended by the 2001 Report of the Nunavik Commission and that are necessary to the proper functioning of a nested federal arrangement, the political amalgamation outlined in this document represents a significant step forward in terms of creating an institutional framework for an autonomous, nested region in Nunavik.

#### **4.7 Avataq fonds**

Avataq Cultural Institute. (1977-1987). ACI03 TIKI fonds.

TIKI fonds consists of 107 interviews (122 hours) carried out in 13 communities. It also consists of 40 cm of textual documents (9 transcriptions and translations). TIKI was the organization preceding Avataq. Since there was no cultural component to the 1975 Bay James Convention, Johnny Epoo interviewed various elders from different communities in order to collect information regarding Inuit culture. These Interviews were done in collaboration with Kativik School Board from 1977 to 1987, but mostly between 1977 and 1979. KSB took care of the transcriptions.

Avataq Cultural Institute. (1980-ongoing). ACI02 Oral History Collection.

This collection consists of 43 interviews (56 hours) held in 11 Nunavik communities, from 1980's until now. It also consists of 7cm of textual records (transcriptions and translations). It deals with traditional knowledge and local histories.

Avataq Cultural Institute. (1983-1990). ACI04 Traditional Medicine Project fonds.

This fonds consists of 37 group interviews (137 hours) about traditional medicine in Nunavik held in 1983 and in 1990. The purpose of the Traditional Medicine Project was to gather medical knowledge over the Tree Line area. It was also an opportunity to collect additional information regarding Nunavik health services in the early days.

Avataq Cultural Institute. (1985-1986). ACI01 Oral History Project fonds.

This fonds consists of 59 free field interviews (86 hours) carried out in 9 communities mostly from 1985 to 1986. It also consists of 27cm of textual records of transcriptions and translations.

Avataq Cultural Institute. (1986). RES02 Nobuhiro Kishigami fonds.

This fonds consists of 42 interviews (79 hours) held by Nobuhiro Kishigami mostly in Akulivik in 1986. His interviews deal with genealogy and kinship. Nobuhiro Kishigami is a researcher from the National Museum of Ethnology in Osaka, Japan. This Museum owns the 2nd largest collection of Inuit artefacts after Canada.

Avataq Cultural Institute. (1988). INS01 The Canadian Museum of Civilization.

Avataq holds a copy of 95 interviews (141 hours) held in Nunavik between 1957 and 1977 by several anthropologists. The Canadian Museum of Civilization Corporation (CMCC) is a

Canadian National Institution responsible for preserving and promoting the heritage of Canada, and it is contributing to the collective memory and sense of identity of all Canadians.

Avataq Cultural Institute. (1992). INS07 Kuujjuaq Municipality Oral History Project fonds.

This fonds consists of 35 interviews (28 hours) of elders from Kuujjuaq and held in 1992. Kuujjuaq Municipality Oral History Project was undertaken by Kuujjuaq Municipality who hired Elijah Johannes to interview some elders about the history of old Fort Chimo from the 1960's to nowadays. Elders participating were part of a group of elders who used to gather on Wednesday evenings.

Avataq Cultural Institute. (1994). RES05 Alexandre Chouinard fonds.

This fonds consists of 8 interviews (12 hours) of people from Salluit and two nurses. These interviews were held in 1994 by Alexandre Chouinard about health care in Nunavik. During his first year of Medicine, Alexandre Chouinard, from Quebec, inquired about the political motivations of the Federal Canadian Government taking care of the Inuit health. Alexandre Chouinard has been working on collaboration with Avataq in order to get some information and help for his medical research.

Avataq Cultural Institute. (1996). RES07 Keishi Omura fonds.

This fonds consists of interviews of Inukjuak elders (10 hours 10 minutes) held in 1996 by Keishi Omura about color terminology, food & subsistence activities and food sharing practice, plant uses and ethnobotany. Keishi Omura was one of Dr Henry Stewart student at The Faculty of Language and Culture of Osaka University, Japan.

Avataq Cultural Institute. (1996). ACI13 Traditional Food Project fonds.

The Traditional Food Project consists of 10 interviews (6 hours) carried out in 6 communities in 1996. The Nunavik Regional Board of Health and Social Services N.R.B.H.S.S, requested and financed through their Community Health Subsidy Program this project. The N.R.B.H.S.S was concerned about this issue since most Canadian cases of botulism occurred in Nunavik. The main purpose of the project was to gain practical knowledge of traditional and contemporary food preservation practices, especially in igunaq making. The research was also to evaluate Inuit understanding of the botulism intoxication, its causes, and symptoms.

Avataq Cultural Institute. (1996). ACI18 Puurtaq Project fonds.

This fonds consists of 21 group interviews held in 1996 in Inukjuak for a total of 72 hours. Puurtaq project was about establishing guidelines for the development of local programs

that would address the special needs of Inuit elders in the context of contemporary urban living.

Avataq Cultural Institute. (1999). RES12 Sachiko Kubota fonds.

This fonds consists of 6 interviews (5 hours) of Inukjuak elders in 1999 by Sachiko Kubota, an anthropologist.

Avataq Cultural Institute. (1999). INS02 CBC North Archives.

The fonds consists of 214 interviews (450 hours) of Nunavimmiut, collected and broadcasted by CBC Kuujjuaq team during the 1980's and 1990's.

Avataq Cultural Institute. (2002). ACI17 "Des Tunnuut aux Inuit" Project fonds.

This fonds consists of 13 interviews (16 hours) of elders held in Quaqtaq in 2002, by Nicholas Little for an archeological project.

Avataq Cultural Institute. (2008-ongoing). ACI23 Nunavik History Project fonds.

This fonds consists of 73 interviews (70 hours) of elders done in 2008 and held all over Nunavik about traditional justice. These interviews were done by Lisa Koperkualuk, Minnie Etidloie and Putulik Illistuk.

Avataq Cultural Institute. (2008). INS09 Salluit Community History Project fonds.

This fonds consists of 31 interviews (30 hours) of elders from Salluit and done in 2005 and 2008. These interviews are about traditional life and culture. "Salluit Community History Project was created by the Northern Village of Salluit municipality through funding received from the provincial economic development fund under the Sanarutiit agreement in the Fall of 2004. The purpose of this project was to gather oral history from Salluit, traditional and cultural topics, and some modern day issues such as climate change, current affairs.

Avataq Cultural Institute. (2009). RES01 Fabien Pernet Fonds.

This fonds consists of 4 interviews (7 hours 30 minutes) of elders held in 2009, by Fabien Pernet, in Kangiqsujuaq. These interviews are about traditional midwifery.

Avataq Cultural Institute. (2010). ACI25 Arviq project fonds.

This fonds consists of 8 interviews (5 hours 30mn) held in Kangiqsujuaq, in 2010, by Putulik Illisituk. Inuit from Kangirsujuaq had a bowhead whale hunt in 2008, and Putulik Illisituk has been interviewing people from the community about this event.



Avataq Cultural Institute. (2010). INS10 Taqramiut Nipingat Incorporated fonds.

This fonds consists of 350 interviews (500 hours) of elders held by TNI from all over Nunavik from 1980's until now on. Taqramiut Nipingat Incorporated is producing and broadcasting twelve hours of radio programming per day.

Avataq Cultural Institute. (N/A). RES09 Bernard Saladin d'Anglure fonds.

This fonds consists of 237 interviews of elders (about 524 hours) held in Nunavik and Nunavut communities by Bernard Saladin d'Anglure about traditional life and culture. Bernard Saladin is an anthropologist working for the GETIC, Groupe d'Études Inuit et circumpolaires de l'Université Laval. Since 1950, he has been travelling up North and for 30 years, and also teaching at Laval University, Québec. Bernard Saladin is also the author of numerous books and scientific notes. In 2001, he received le Prix Canadien de la recherche scientifique sur le Nord.

## 4.8 Potential sources

Aboriginal Affairs and Northern Development Canada. (2011). Consultation - Policy on Transfer Payments - Implementation. Ottawa: Aboriginal Affairs and Northern Development Canada. Retrieved from <http://www.aadnc-aandc.gc.ca/eng/1307645957502>

On October 1, 2008, the Treasury Board of Canada Secretariat (TBS) issued a Policy on Transfer Payments and a Directive on Transfer Payments (PTP) that affects all recipients of federal grants and contributions, including First Nations, Inuit, Métis and other funding recipients. AANDC worked towards implementation for more than a year and phased in initial implementation of the PTP by March 31, 2011. To comply with the PTP, AANDC made administrative changes to departmental business processes, program terms and conditions and funding agreement requirements. The changes focused on: Administrative requirements for recipients that are proportionate to the level of risk associated with entering into a funding agreement; Modification and standardization of Funding Agreements; and Additional contribution funding approaches for use with Aboriginal recipients. AANDC committed to and undertook extensive outreach and engagement activities to support the implementation of the PTP. Engagement began in December 2009 leading to the implementation target date of March 2011 and is still ongoing to ensure continuous improvement in achieving the objectives of the PTP. Independent of the PTP, AANDC programs have been and will continue to engage recipients and other interested parties, as deemed appropriate. Engagement activities were undertaken by Regional Offices and Program Sectors with First Nations, Inuit, Métis and other recipient organization administrations on the overall implementation initiative, funding agreement models and recipient general risk assessment (GA) tool and the department's new approach to intervention.

Dick, L. (1995). "Pibloktoq" (Arctic Hysteria): A Construction of European-Inuit Relations? *Arctic Anthropology*, 32(2), pp. 1-42.

Since it was first referenced in Polar exploration literature a century ago, "pibloktoq" (arctic hysteria) has fascinated numerous psychiatrists, anthropologists, and other scientists. In asserting its prevalence among the Inuhuit of north-western Greenland, the scientists have advanced a myriad of explanatory hypotheses, arguing alternately for the primacy of psychological, environmental, or dietary factors. Yet, diverging semantic contexts of "pibloktoq" in Inuhuit language and folklore, and "hysteria" in Western writing, have contributed to cultural differences in interpretation. This paper examines the primary record and offers a more extensive evidentiary base for analysis. It is argued that "pibloktoq" was a catch-all rubric under which explorers lumped various Inuhuit anxiety reactions, symptoms of physical (and perhaps feigned) illness, expressions of resistance to patriarchy or sexual coercion, and shamanistic practice. Many of these behaviours

apparently were induced by the stresses of early contact between Euro-Americans and Inuhuit between 1890 and 1920.

Hicks, J., Bjerregaard, P., & Berman, M. (2007). The Transition from the Historical Inuit Suicide Pattern to the Present Inuit Suicide Pattern. *Aboriginal Policy Research Moving Forward, Making a Difference*, 4, 39-53.

Johansen, B. E. (2002). The Inuit's Struggle with Dioxins and Other Organic Pollutants. *American Indian Quarterly*, 26(3), pp. 479-490.

Great Whale Complex: Great Whale Complex: Kativik Environmental Quality Commission, Inukjuaq, Umiujaq, Kuujjuarapik, Mailasi, Sanikiluaq (1991). Retrieved from <http://www.keqc-cqek.ca/sites/default/files/img-pdf/file/1991-1993.pdf>

Raglan Mine Project: Raglan Mine Project: Kativik Environmental Quality Commission, Salluit, Kangiqsujuaq, Kuujuaq (1995). Retrieved from <http://www.keqc-cqek.ca/sites/default/files/img-pdf/file/1994-1995.pdf>

Peplinski, L., Muller-Wille, L., & Mitchell, D. (2001). Public Resource Management and Inuit Toponymy: Implementing Policies to Maintain Human-Environmental Knowledge in Nunavut. (Unpublished M.A.). Royal Roads University, Victoria.

Inuktitut place names are closely tied to land use and are part of the indigenous environmental knowledge system of Inuit. At least twenty percent of names collected in a case study, the South Baffin Place Names Project, contain environmental references. Despite the existence of a Nunavut Government Toponymy Policy, reinforced in the Nunavut Land Claim Agreement, there appears to be limited recognition of the substantive value of place names research for resource management. Consequently very little effort has gone into place names research since the policy was announced in 1991 by the previous government. This is a problem because, as the experience of the case study demonstrates, the elders who possess the knowledge of the names are few, and their numbers are decreasing. ... The hypothesis guiding this thesis is that Inuktitut place names represent an important source of environmental knowledge. The thesis will answer the following questions: How can knowledge of Inuktitut place names, as a form of indigenous knowledge, assist in resource management? How can the existing government policy and program be improved to ensure that the knowledge is not lost, but continues to inform users of the land? ... The most basic maps, for general reference, in the Nunavut Territory, are those of National Topographic System (NTS). The names for places on these basic maps were assigned largely for political reasons during the period preceding the colonization of the northern territory by non-aboriginals. ... Aboriginal toponymy in Nunavut, as well as in Nunavik, Alaska, Finnish Lapland and the Yukon, was developed as a result of an intense relationship with the environment; and these naming systems endure into the present. Some of the knowledge that Inuit possess about arctic ecosystems, for example, is retained

in an oral tradition and will be important to future generations, not only from a cultural standpoint, but from an ecological one as well.

Wenzel, G. W. (2004). From TEK to IQ: Inuit Qaujimagatuqangit and Inuit Cultural Ecology. *Arctic Anthropology*, 41(2), pp. 238-250.

From ethnographies of hunting to sophisticated harvesting and ecological research, human-animal interaction has been a long-standing primary focus of research on Canadian Inuit. The methodological and analytical formulations (principally from within wildlife management, ecological and economic anthropology, and evolutionary biology) that now frame much contemporary work in this area of study and influence northern conservation and management policy also all make selective use of Inuit Traditional Ecological Knowledge (TEK). Notable by its absence, however, is information about how Inuit conceptualize human-animal relations and how this may affect their use of wildlife. The emergence of Inuit Qaujimagatuqangit (IQ) as a guiding principle within the Government of Nunavut raises the possibility that for the first time this cognitive element may influence wildlife management policy in the territory. This paper first examines the content of IQ and then speculates on its potential in relation to research on Inuit cultural ecology.

## 4.9 Media sources

Black, P. (2005, Jun 17). Entrepreneurial Inuit Thrive in a Harsh Environment. Kingston Whig - Standard, pp. 7-7.

Then there are the two airlines Makivik owns and operates, Air Inuit and First Air. Air Inuit, started initially in 1978 with a Beaver aircraft to ferry people from village to village in the wake of the James Bay and Northern Quebec Agreement, now connects the villages with each other and the south with a fleet of seven aircraft. The latest Makivik venture, also in the domain of transportation, is geared to a more exclusive type of passenger. Next month the Ushuaia - named for the capital of the Argentinean province of Tierra del Fuego, the southernmost city on the planet - makes its maiden voyage for the new Makivik cruise company called Cruise North Expeditions. Cruise North is a major undertaking for the adventurous people at Makivik. Part of the reason for optimism about its success, though, is that the company can undercut competitors because it can throw air travel in the package through Air Inuit, and, being owned by the Inuit of Nunavik, it's a family project.

Black, P. (2005, Jun 17). Makivik Becomes an Entrepreneurial Marvel. Telegraph-Journal, pp. n/a.

Makivik has its fingers in dozens of enterprising pies, from a shrimp fishing business, Nunavik Trawl Inc.; to Nunavik Creations which processes and markets fur fashions as well as other products like grass baskets and herbal teas; to Nunavik Arctic Foods which is trying to tap growing markets for caribou meat.

Blatchford, A. (2008, Apr 12). Quebec, Inuit to Probe Slaughter of Sled Dogs; RCMP Report Says Animals Shot in 1950s for Health Reasons. Toronto Star, pp. A.23.

Quebec's Inuit association and the provincial government are launching an inquiry into long-standing allegations that RCMP officers slaughtered thousands of sled dogs in the province's north during the 1950s and '60s. "For the RCMP to come out with a report to say that this never happened was an insult to the Inuit," Pita Aatami of Makivik Corp. told The Canadian Press yesterday. "They are saying the Inuit are liars."

Carroll, A. (2005, Dec 03). Climate Change Threatens Inuit Life. Calgary Herald, pp. A.20-A20.

"Many nations think of vulnerability and adaptation to climate change in the abstract -- we experience it," said [Kusugak], president of Inuit Tapiriit Kanatami. The national association, which represents about 54,000 Inuit in four regions across Canada, Friday launched Unikkaaqatigiit: Putting the Human Face on Climate Change - - Perspectives from Inuit in Canada.

Curran, P. (2007, Sep 16). Climate Change Latest Invasion; Inuit Life has been Altered by a Product of Industrialization and Pollution in which they Played a Miniscule Part and Over which they have no Control Series: On thin ice. The Gazette, pp. A.1-A1.

"The travel routes that we have on ice are compromised," [Willie Etok] said. "We cannot use them the way we used to. The ice is thinner, and there is a lot of snow. That insulates the fall ice, so it doesn't freeze up like it used to. The ability to predict weather has disappeared." "We're seeing more fog, more wet weather," says Yvonne Nochasak, a young woman from Nain who trained as a ship's mate but has been working as a cook's helper at the camp. She said it's normal for people from Nain and George River to travel by snowmobile through the mountains or across the ice, but early melt has made the journey increasingly hazardous. "Being an oral culture, we always relied on the elders for their advice in telling us what's safe and what's not safe. What is happening now is that the elders are starting to make mistakes. As a result, the wisdom is not being passed down. Trust is starting to erode between the elders and the youth, because what they say is not necessarily the truth anymore."

Curran, P. (2007, Sep 16). Inuit Lifestyle Melting Away; Elders Say Warming Threatens Way of Life Series: On Thin Ice. Calgary Herald, pp. A.4-A4.

"We used to be able to look at the clouds and tell the forecast for five or six days. Now you cannot do that. It is just changing too often," Etok says. "In one day, you can have sunshine, snow and rain. It's crazy." Then the weather began to change. "Summers seem to be a little longer now," he said. "I don't like it. It's going to change the environment, the whole way of life. That's the way I see it." A caribou walks near an encampment for Inuit elders at St. John's harbour in the Saglek fjord in Labrador. ; Wilson Jararuse watches Mary Etok enjoy meat from a caribou bone at a luncheon in St. John's harbour in Labrador. ; A camp for Inuit elders at the end of Saglek fjord is one of the many small settlements that dot the stony inlets of the Labrador Sea. ; Melting ice in Saglek fjord in Labrador is something Inuit elders view with apprehension. Many elders remember a time when ice was more plentiful and recall the hunting opportunities it afforded.

Curran, P. (2007, Sep 21). New Landscape Breeds New Habits Series: On Thin Ice. The Gazette, pp. A.1-A1.

"We can't trust the ice anymore," said Betsy Putugu, a nursing assistant in Puvirnituq, a community on Hudson Bay in Quebec's Nunavik region. "We can't predict the weather anymore. We don't know whether it is going to be good weather or bad weather." Adaptability is a big buzzword in the North these days, but Biasutti said it doesn't always go over well with Labrador's 5,000 Inuit. "Sometimes the response is 'Why do we have to adapt? Why isn't someone in Ottawa doing something about climate change instead of spending money on research to see how I'm adapting?' " "If it is going to be very hot in the future, we aren't used to it," Louise Moses said, leaving Sunday service at the Anglican church in Puvirnituq. For Moses, 20 degrees Celsius is too hot. There's no such thing as too



cold. "I'm used to going ice fishing, so I don't complain about cold weather," said Moses, who thinks nothing of a three-hour snowmobile ride without a hat.

From the Heart; Maggie Ekoomiak's Life Journey Took Her from an Inuit Community in Quebec to Ottawa. She Relives Her Childhood through Snapshots Taken Along the Way. (2010, Jun 19). The Ottawa Citizen, pp. I.4.

Maggie and Robin are part of an urban Inuit life-history and literacy project, led by Donna Patrick, a professor in Canadian Studies and Anthropology at Carleton University. Maggie began recounting her life-history in chronological order, but somehow this left her heart out of the telling.

George, J. (2000, September 22, 2000). Avataq Takes New Action on Language, Culture. Nunavik's Avataq Cultural Institute is Making New Efforts to Bridge the Gap between Elders and Youth. Nunatsiaq News, pp. 14.

George, J. (2010, Nunavik Elders Enjoy Safe, Cozy Havens - Training Program Improves Care. Nunatsiaq Online, Retrieved from [http://www.nunatsiaqonline.ca/stories/article/140610Nunavik\\_elders\\_enjoy\\_safe\\_cozy\\_havens/](http://www.nunatsiaqonline.ca/stories/article/140610Nunavik_elders_enjoy_safe_cozy_havens/)

George, J. (1998, Mar 18). Makivik Opens Historic Office. The Gazette, pp. A.6-A6.

Makivik Corp. is the economic development body set up to manage the land-claims funds that Inuit received under the 1975 James Bay and Northern Quebec Agreement. Since then, Inuit have moved off from the land to become part of the political landscape in Quebec and the rest of Canada. For years, Makivik's headquarters have been in Lachine. Although Makivik will still maintain an office there, moving the main seat of political power to the north has been a priority. [Zebedee Nungak], known for his sense of humour, also wants it to be a place where Inuit can laugh at themselves and the political process. An entire wall is devoted to a display of cartoons on Inuit and aboriginal themes, including works by The Gazette's editorial cartoonist Terry (Aislin) Mosher.

Greenaway, K. (2006, Jan 26). Tales of the Inuit Sealed with a Kiss: The Gazette, pp. D.4-D4.

She tells the story through the words of an old Inuit woman - played by the brilliant Muriel Dutil - who revisits a favourite corner of the frozen tundra before she dies in order to share her life story with a beloved seal pup. Inuussia's magic is not only about Dutil's touching portrayal of a people in flux. It is also about an artistic team who create an abstract corner of the far north with the delicate ebb and flow of puppetry (Marie-Claude Labrecque gives life to seal pup Tirilou), lighting design (Martin Gagne), a splendid soundscape designed by Stephan Cote and haunting music played live by Cote and Pascal Delvaux. Maison Theatre, 245 Ontario St. E., presents Inuussia, la femme- phoque. Tickets are still available for Saturday at 1 and 3 p.m., Sunday at 1 p.m. and Feb. 12 at 1 p.m. For ticket info, call (514) 288-7211 or go to [www.maisontheatre.qc.ca](http://www.maisontheatre.qc.ca).

An Inuit Leader Reacts to Ottawa's Apology Mixed Emotions / 'if the Statement were a Pudding, it would be Simultaneously Bitter and Sweet.'. (1998, Jan 29). The Globe and Mail, pp. A.19-A.19.

Key buzzwords keep plunging out of the swirl. "New partnership." "New beginning." "A fresh start." "A new relationship." It's good stuff, gushed out in a positive hopefulness never before circulated on so great a scale by such people.

Johal, A. (2008, Jan 08). Canada: Colonial legacy fuels surge in Inuit suicide rate. Global Information Network, pp. 1.

"Our suicide rate varies widely by age, sex and region," he said. "There are very few suicides by Inuit elders, for example, but for Inuit men in Nunavut between the ages of 15 and 24, the suicide rate is over 60 times that of their peers in southern Canada." [Jack Hicks] noted that Nunavut's rates aren't even the highest. "For the period 1999 to 2003, the suicide rate among Labrador Inuit was twice that of Inuit in Nunavut and the rate among Inuit in Nunavik was 50 percent higher than in Nunavut, while the rate among the Inuvialuit of the Western Arctic was substantially lower," he said. "What will future generations think of how the federal and territorial governments addressed a terrible need for services and resources in the 1990s, this decade and the next?" he asked. "I think their judgments will be 'indifference' and 'neglect' -- 'You couldn't have prevented all those suicides, but you could have prevented many of them. You could have done much more. And you didn't.'"

Knaub, K. (2011, Feb 18). Tapestry Exhibit Depicts Inuit Way of Life. McClatchy - Tribune Business News.

Artist Irene Avaalaaqiaq, an Inuit elder, grew up in Canada's remote Arctic tundra region, raised by her grandmother after her parents and grandfather passed away.

Lamey, M. (1995, May 02). Braised Caribou, Anyone?; Quebec Inuit are also Dealing in Seal. The Gazette, pp. F.1-F.1.

Next fall, residents of southern Quebec will be able to sample some of the staples of the Inuit diet, thanks to Nunavik Arctic Foods Inc., a wholly Inuit-owned company that will market caribou and ringed-seal meat. The company is a subsidiary of the nonprofit Makivik Corp., which administers funds stemming from the James Bay hydro-electric agreement for the 7,200 Inuit of Nunavik in northern Quebec. Nunavik Arctic Foods has opened meat-processing plants in four Arctic villages and employs about 100 Inuit, half of them hunters. The company prepares Quebec-government inspected seal and caribou meat, most of it destined for local consumption. Employment is expected to grow to 500 as demand for northern game grows. The northern caribou herd has swelled to more than one million, a result of a ban on the commercial sale of some northern species, under the James Bay agreement. Last year, the Quebec government amended the agreement to allow a

commercial hunt. Next fall, hunters will cull 5,000 caribou for commercial purposes, a fraction of what might safely be taken to ensure proper herd management, [Mark] Gordon said.

Lowe, M. (1998, Apr 01). If Canadian Miners have Learnt Anything from Voisey's Bay, it's that they have to Change the Way they do Business in the North. *Financial Post*, pp. 59-59.

According to CAMA's Matthews, so far more than 20 [IBAs] have been negotiated and signed by Canadian mining companies and aboriginal nations. No two IBAs are identical, but a typical agreement might include the adjacency principle--the notion that communities adjacent to a mine, which will endure the development's adverse environmental and social impacts, have a right to share directly in its benefits. IBAs can also guarantee aboriginal hiring levels and training for nearby residents; establish joint aboriginal- management environmental advisory panels; specify a purchasing policy favourable to native-owned businesses; and may even, depending on the pre-existing form of aboriginal land tenure, set a fee schedule for royalties or profit-sharing that could be worth hundreds of millions of dollars over the life of the project. By February, 1995, an offer of a "million dollars and two Zambonis" had become much, much more. The final Raglan Agreement is both monumental (it totals 233 pages, including appendices and annexes) and historic. It addresses everything from Inuit employment and training (ethnicity will supersede seniority in the event of layoffs, provided the requisite skills are maintained) to purchasing policy (Inuit enterprise is guaranteed the right of first refusal in many areas), and contains a strict disciplinary policy, aimed especially at supervision, in the event of "negative or discriminatory" attitudes. A joint committee, with equal representation from the company and Makivik, will have sweeping powers to resolve on-site differences, particularly environmental problems. In the event the committee is unable to reach consensus, disagreements will be submitted to binding arbitration. Makivik will receive a seat on the board of directors of Societe Miniere Raglan du Quebec ltee, the wholly owned Falconbridge subsidiary responsible for the Raglan development. The Quebec Inuit will receive 4.5% of Raglan's after-tax profits, an amount conservatively estimated to be worth \$75 million in the first 15 years of operation alone. without aboriginal consent, development of the vast mineral resource cannot proceed. ; the president of the Canadian Aboriginal Minerals Association, estimates that by the year 2000, fully one-third of Canada's total land mass will be under aboriginal control and, in some cases, ownership. ; The Raglan IBA, signed in 1995 by Inuit and Falconbridge representatives,... ;...allows the company to work its nickel-copper ore body in return for unprecedented financial and environmental guarantees. ;

Lowi, E. (2000, Aug 20). A White Whale for the Killing: For the Inuit, Identity, Tradition Bound Up in Hunt. *The Gazette*, pp. A.1.Front.

Young hunters haul a beluga onto the rocky shore of the Nastapoka River. ; Within a half-hour period, Inuit hunters outraced and caught 12 beluga whales during the morning outing. ; Davidee Echalook treats himself to a slice of beluga flipper. ; Sammy Inukpuk and

others sort the trimmed muktuk before it is shared among the hunters. ; Josie Nastapoka gets set to cast a harpoon at a fleeing beluga.

MacQueen, K. (1997, Mar 15). The Inuit Way of Death: In a Country with One of the Highest Life Expectancies in the World, no Group Dies Younger than Inuit Men. The Ottawa Citizen, pp. B.1-B.1.

In a country with one of the highest life expectancies in the world, Inuit men die 11 years earlier than Inuit women, and five years earlier than Indian men on reserves, another group at high risk. Inuit men die almost 18 years before men in the general Canadian population, who can now expect to live beyond age 75. Inuit women die more than 12 years before Canadian women as a whole. This is true for the Inuit of Labrador, Inuit at the top of Quebec in a region they call Nunavik, and for the new Eastern Arctic territory of Nunavut, which is 85-per-cent Inuit.

MacQueen, K. (1997, Mar 16). What is Killing the Inuit?: The Suspects are Known, Yet they Roam with Impunity in this Land of Tragedies. The Province, pp. A.41-A41.

This is true for the Inuit of Labrador, Inuit at the top of Quebec in a region they call Nunavik, and for the new Eastern Arctic territory of Nunavut, which is 85-per-cent Inuit. What optimism there is rests with the creation of Nunavut, a territory that will be dominated by Inuit and largely designed by northerners. The working language will be Inuktitut, the capital will be Iqaluit on Baffin Island, but even now -- less than 750 days from creation -- the detail of government remains a work in progress. The next generations, that vast bulge of Inuit youth, face further turmoil still. They are more at home with computers than dog teams, he says. Their survival as Inuit depends on drawing strength from their past and building hope for their future.

MacQueen, K. (1997, Mar 16). Where Death Comes Too Soon; the Low Life Expectancy for Inuit Men (57.6 Years) is Blamed on Loss of Culture, Smoking, Economic Despair, Poor Diet .. Edmonton Journal, pp. F.5-F.5.

In a country with one of the highest life expectancies in the world, Inuit men die 11 years earlier than Inuit women, and five years earlier than Indian men on reserves, another group at high risk. Inuit men die almost 18 years before men in the general Canadian population, who can now expect to live beyond age 75. Inuit women die more than 12 years before Canadian women as a whole. The combined life expectancy of Inuit men and women, 63 years, just equals the average of the world's low-income economies. Inuit can expect to outlive citizens of Burkina Faso (49 years) but not those of Mongolia (64 years).

Nemeth, M. (1994, Sep 19). Circle of Justice. Maclean's, 107, 52-53.

Quebec Court Judge Jean Dutil uses sentencing circles in some cases in his territory in the Nunavik region of Quebec Canada. Villagers make recommendations for punishment for crimes in the area. Dutil still has the last word on the sentences.

Nunavik Inuk Suicide Rate 25 Times Quebec Average. (1995, Windspeaker, pp. 3-3.

If you're a Nunavik Inuk in your late teens, you're nearly 25 times more likely to take your own life than the average Quebecer your age, according to the study. Inuit in Nunavik aged 15 to 19 had an astonishing suicide rate of 480 per 100,000 people between 1989 and 1993. Quebecers the same age had a suicide rate of about 20 per 100,000 in 1991. In all, 39 Nunavik residents committed suicide between 1989 and 1993. Spread across the 7,000 residents of the region, that's a rate of 101.8 per 100,000 people, three times higher than the suicide rate for all First Nations in Canada. Quebec's suicide rate is 18.1 per 100,000--itself one of the highest rates in the world. The health study does contain some good news. Eating country food has made Inuit more resistant to heart disease, especially Inuit Elders. Unfortunately this is counteracted by a high smoking rate. The study found Nunavik residents are six times more likely to die of respiratory diseases than Quebecers and almost 50 per cent more likely to die of cancer.

Nunavut's 10th Anniversary. (2009, May 26). The Ottawa Citizen, pp. A.5.

Gov. Gen. Michaëlle Jean, accompanied by her husband, Jean-Daniel Lafond, and their daughter, Marie-Eden, are helping mark the 10th anniversary of the creation of Nunavut with an official vice-regal visit to Canada's North.

Payne, E. (2010, Nov 28). Inuit Midwife Delivers in the Outback; Remote Regions of Australia are Fertile Ground for a Revolution in Maternity Care. Leading the Way is Mina Tulugak, an Activist from Canada's Arctic. The Ottawa Citizen, pp. A.7.

Eventually, despite warnings about the risks of giving birth hours away from high-tech hospital intervention, the community decided to use midwives as primary caregivers who would train Inuk women. Research from northern Canada has shown that birthing facilities in very remote areas can offer a safe and viable alternative to routine transfer of women to regional centres, despite initial opposition to doing so.

Rogers, S. (2009, Oct 10). 'the Sea is the Inuit's Plate'; Long before the White Man Fished them to Near Extinction, the Bowhead Hunt was Tradition in Northern Quebec. A Century has Passed, the Whales have Recovered and the Inuit must Relearn the Best Ways to Catch them. The Gazette, pp. A.3.

[...] when a recent Department of Fisheries and Oceans Canada study determined that the Eastern Arctic's bowhead population was large enough to sustain a small harvest, the Inuit of Nunavik saw all their efforts to revive the tradition come to fruition. Since last year's hunt, the chewy flesh is more of a mainstay in Nunavik's community freezers.

Smith, G. (2004, Jul 10). Ship's Passage Opens Old Wounds for Inuit. The Globe and Mail, pp. A.1-A.1.

The involuntary patients seemed upset only at first, Mr. [Fred Lee] said. Once, he saw an Inuit who had just realized he would be gone a long time reach into his pockets and give a handful of seashells to his teenaged son. Mr. Lee remembers the man explaining to his son that he should take care of his wife and family. "He basically said, 'You're the boss now.' "

Struzik, E. (2007, Nov 25). Inuit Culture Clings to Thinning Ice; Climate Change is Not Only Endangering Inuit Hunters and their Food Supply. it is also Exposing a Rift between Modern Science and Traditional Inuit Knowledge. Edmonton Journal, pp. E.5-E5.

Thin ice and open leads may be great for the whales, walrus and seals that need a place to breathe in the cold, dark months of winter, but they can be dangerous for an Inuk like Nirlungayuk, who prefers a solid platform to travel on. Since the vast sheet of year-round ice retreated from this part of the world 7,500 years ago, Hudson Bay has been fertile ground for Inuit hunters living on the shores of Nunavut, northern Manitoba, Ontario and Quebec.

Thompson, E. (2008, Mar 29). 'Don't be Surprised if there's an Island Called Harper Island'; Elder Praises PM Over Nunavik Land Claims Deal. The Gazette, pp. A.15.

To mark the land claims deal, Harper gave Aatami the Canadian flag that flew on Parliament's Peace Tower the day the bill was signed into law, as well as a leather-bound copy of the agreement.

Travers, E. (2000, Jul 03). For the Children: Arctic College Book Project Preserves Inuit Elders' Values and Oral Traditions. The Gazette, pp. A.1.

For Inuit living in Quebec, across Ungava Bay from Iqaluit, the stories might be an important way to bridge a generation gap and address what some call an identity crisis among today's Inuit youths. Quebec's 14 Inuit villages have the world's highest teenage-suicide rate. Both recognized the crucial urgency of recording elders' stories. What began as a course on oral traditions quickly developed into training Inuit students to interview the elders themselves, Oosten said.

Travers, E. (2000, Jul 03). The Struggle to Save Elders' Stories: Northerners are Racing Against Time to Preserve their Oral Tradition. Edmonton Journal, pp. A.3-A3.

Today, the 65-year-old Inuit from Nunavut is part of a generation of elders eager to preserve their oral traditions in Interviewing Inuit Elders, a series of books produced by students at the territory's Arctic College. Inuit elders also adhere to an unwritten law that they tell only about what they themselves have experienced. So when today's elders die, so do their stories. For Inuit in the High Arctic, the stories might be an important way to resolve what some call an identity crisis among today's Inuit youths. Quebec's 14 Inuit villages have the world's highest teenage- suicide rate.



White, M. (2009, Aug 31). RCMP Killed Inuit Dogs in '50s, '60s through Misunderstanding, Judge Says. Edmonton Journal, pp. A.4.

Inuit elders have alleged white police officers targeted their way of life and slaughtered thousands dogs in a move to push their remote settlements closer to communities where their children would go to school.

Woods, A. (2007, Nov 22). On the Frontier of Climate Change; Researcher Undertakes 26,000-Kilometre Trek to Meet Inuit, Study Global Warming First-Hand. Toronto Star, pp. A.27-A27.

The professor emeritus, who transformed himself into an adventurer - a sort of Lawrence of Iqaluit - is now urging Canadians to adopt an Inuit "moral order" based on "doing the right thing now and being as ethical as possible" to halt the impact of climate change. "A lot of people have got to change their ways, including me," he said in an interview yesterday, ahead of today's speech in Ottawa. "I burned a lot of gas on this (trip). I'm guilty. It's not good." "It was an exploration and it was an arduous trip, and I saw beautiful things and met wonderful people. I saw a lot of problems, and I think I was one of the first to travel and voyage along parts of this new DEW line," he said. "It's not been done before in quite the way I did it - that is, asking people in the small communities what do they think, what do they see? I wasn't talking to government officials ... I was talking to your average person."

Young, G. (2005, Despite Challenges, Life Full of Purpose. Windspeaker, pp. 5-5.

This disability didn't stop her from becoming the first student guidance counsellor for the Kativik School Board, nor did it stop her from becoming the first Inuk to earn a certificate in northern social work. She followed that with a bachelor's degree in social work from McGill University and became the first community social worker in Nunavik. She is a member of the Inuit Justice Task Force and president of NI, a regional organization devoted to the eradication of substance abuse. Annahatak has also been a part of the Aboriginal First Nation Suicide Prevention Committee for the province of Quebec for the last two years. Her life is full of purpose, despite the challenge of blindness thrown her way. Annahatak thinks that the biggest issue confronting the north today is the rapidly changing way of life there. She says the north has changed from the time when she was born, from a loose connection of clans and families to the formation of a community. It is the concept of being a community that has become the challenge that Inuit now must face. A community is a concept from another culture. It is the foreign process of becoming a community that is the cause of the problems the Inuit are going through, said Annahatak. "He was very supportive to my culture," said Annahatak, "[His death] has been written about a lot."

Young, K. (2007, Nov 23). Canada's Inuit Facing 'Cultural Genocide,' Says Arctic Expert. Postmedia News, pp. 1.

"There's a cultural genocide implied," said Franklyn Griffiths, a retired University of Toronto political science professor and expert on Arctic and Russian affairs. "That is my phrase, not something they'd use." "There's a real worry that the physical basis for the culture will be wiped out," Griffiths said. "Hunting will become the equivalent of picnics. It's all over, that way. No longer are they Inuit." "Global warming can easily affect that and it would basically lead to the elimination of the Gwitchin people," [Larry Bagnell] said. "I would agree that with global warming, we're certainly going to lose the Inuit people as we know them today because obviously their patterns, their life, their culture is going to have to change."

Young, K. (2007, Nov 23). Inuit 'Face Cultural Genocide' as Planet Heats Up. The Vancouver Sun, pp. A.5-A5.

"There's a cultural genocide implied," said Franklyn Griffiths, a retired University of Toronto political science professor and expert on Arctic and Russian affairs. "That is my phrase, not something they'd use." "There's a real worry that the physical basis for the culture will be wiped out," Griffiths said. "Hunting will become the equivalent of picnics. It's all over, that way. No longer are they Inuit." "Global warming can easily affect that and it would basically lead to the elimination of the Gwitchin people," [Larry Bagnell] said. "I would agree that with global warming, we're certainly going to lose the Inuit people as we know them today because obviously their patterns, their life, their culture is going to have to change."

## 5 APPENDICES

### 5.1 List of organisations contacted

- Aboriginal Affairs and Northern Development Canada
- Aboriginal Canada Portal
- Avataq Cultural Institute
- Canadian Arctic Resources Committee
- Canadian Circumpolar Institute (University of Alberta)
- Centre interuniversitaire d'études et de recherche autochtones, Université Laval
- Chaire Concordia-UQAM en études ethniques
- Chaire de recherche du Canada en droit de l'environnement, Université Laval
- Chaire de recherche du Canada en foresterie autochtone, Université du Québec à Trois-Rivières
- Chaire de recherche du Canada en géographie historique du Nord, Université Laval
- Chaire de recherche du Canada en patrimoine religieux bâti, Université Laval
- Chaire de recherche du Canada sur la diversité juridique et les peuples autochtones, Université d'Ottawa
- Chaire de recherche du Canada sur la question territoriale autochtone, Université du Québec à Montréal
- Culture, communications et condition féminine
- Department of Integrated Studies in Education, McGill University
- Fédération des coopératives du Nouveau-Québec
- Health Canada First Nations and Inuit Health Branch
- Hunting, Fishing and Trapping Coordinating Committee
- Immigration et communautés culturelles
- Institut National de Santé publique (INSPQ).
- Inuit Circumpolar Council Canada
- Inuit Qaujisarvingat: The Inuit Knowledge Centre
- Inuit Relations Secretariat (Aboriginal Affairs and Northern Development Canada)
- Inuit Tapiriit Kanatami
- Inuit Tuttarvingat
- Kativik Environmental Quality Commission
- Kativik Regional Government
- Kativik School Board
- Makivik Corporation
- Ministère de l'Éducation, du Loisir et du Sport
- Ministère de l'Emploi et de la Solidarité Sociale
- Ministère de la Famille et des Aînés
- Ministère de la Santé et des Services sociaux
- Ministère des Affaires Municipales, des Régions et de l'Occupation du Territoire

- Ministère des Ressources Naturelles et de la Faune
- Ministère du Développement Durable, de l'Environnement et des Parcs
- Ministère du Développement Économique, de l'Innovation et de l'Exportation
- Nasivvik Centre for Inuit Health and Changing Environments
- Nunavik Elders' Association
- Nunavik Hunting Fishing and Trapping Association
- Nunavik Parks
- Nunavik Regional Board of Health and Social Services
- Nunavik Tourism Association
- Nunavik's Landholding Corporations
- Pauktuutit Association
- Paul F. Wilkinson & Associates Inc.
- Régie du logement
- Réseau québécois d'échange sur les questions autochtones (Institut National de Recherche Scientifique)
- Saputiit Youth Association
- Satuvitt
- Secrétariat aux affaires autochtones
- Statistiques Canada
- Stefansson Arctic Institute
- Taqramiut Nipingat Inc. (TNI)

## 5.2 List of databases searched

General databases :

- Eurêka
- Érudit
- CAIRN
- FRANCIS
- REPÈRES
- Canadian Research Index
- Academic Search Complete (EBSCO Host)
- JSTOR (American Indian Studies, Anthropology, Development Studies, Economics, Feminist & Women's Studies, Folklore, Health Policy, Management and Organizational Behavior, Sociology)
- Autochtonia

By discipline<sup>1</sup>

- Gerontology
  - Ageline

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<sup>1</sup> Many databases were listed under several disciplines.

- Abstracts in Social Gerontology
- Social services and social work
  - Familia : Banque de données de la recherche sur la famille au Québec
  - ProQuest Dissertations and Theses
  - Social Work Abstracts
  - SocINDEX with Full Text
- Political science
  - ProQuest Research Library
  - CBCA Complete
  - Bilan du siècle
  - America : History and Life
- Psychology
  - Pascal
  - PsycArticles
  - PsycINFO
- Economics
  - EconLit with Full Text (EBSCO)
  - OECD iLibrary
  - Repec
- Management
  - ABI/INFORM Complete
  - Business Insights
  - Business Source Complete
- Environment
  - Compendex
  - EXAMINE
  - GeoRef
  - GreenFILE
  - SISTA : Système d'information sur les sciences et la technologie arctiques (note : this database searches the following libraries : University of Calgary Circumpolar Library, C-Core Information Centre, AANDC Departmental Library, Library and Archives Canada, Neil John MacLean Health Sciences Library, Nunavik Research Centre Library and Nunavik Mineral Exploration Fund)
- Law
  - Westlaw Canada
- Culture
  - Bibliographie d'études comparées des littératures canadienne, québécoise et étrangères
  - Canadian Literary Centre
  - Écrivains québécois : dossiers l'Ile
  - Literary Reference Center
  - ATLA Religion Database (EBSCO)
  - Religion and Philosophy Collection

- Religious and Theological Abstracts
- Index des périodiques de musique canadiens
- Music Index (EBSCO)
- Linguistic Bibliography Online
- MLA international bibliography
- America: History & Life
- SCOPUS

#### Dissertation and Theses

- These.fr

#### Media sources :

- Canadian Newsstand Major Dailies (ProQuest)
- CPI.Q

#### Others:

- Government of Québec research portal
- Google Scholar
- CD-Rom: MAMROT documentation centre

### 5.3 List of websites consulted

- <http://www.lib.cam.ac.uk/newton/>
- <http://www.aina.ucalgary.ca>
- <http://nes.biblioline.com>
- <http://www.aina.ucalgary.ca/scripts/minisa.dll?HOME>
- <http://arcticcircle.uconn.edu>
- <http://www.arctic-council.org>
- <http://www.polarcom.gc.ca>
- <http://www.arcticpeoples.org>
- <http://www.ciera.ulaval.ca/documentation/liens.htm>
- <http://chairedveloppementnord.ulaval.ca/?pid=1140&lang=fr>
- [www.arcticlivingconditions.org](http://www.arcticlivingconditions.org)
- <http://www.chaireconditionautochtone.fss.ulaval.ca>
- <http://www.ciera.ulaval.ca/recherchesdocs/>
- <http://pse-esd.ainc-inac.gc.ca/pubcbw/AdvSearch-eng.asp>
- <http://www.reseaudialog.gc.ca/fr/outils/banque-documentaire-autochtonia/>
- <http://www.aadnc-aandc.gc.ca/eng/1316793696619>
- <http://www.aadnc-aandc.gc.ca/eng/1319048867974>
- <http://virtua.aadnc-aandc.gc.ca/cgi-bin/gw/chameleon?skin=guest>
- <http://www.worldcat.org>



## **5.4 List of keywords used**

The following keywords were input into the three research fields typically found in search engines. References had to include elements of the three fields in their abstract and title in order to appear. The key words used were determined using the synonym function of the Termium Plus dictionary.

In English:

elder\* or ancien\* or older\*

Nunavik\* or Nord-du-Quebec or Northern Quebec or New Quebec or nouveau-quebec

inuit or inuk or innuit or eskimo

In French :

Aine\* ou veillard ou citoyen age ou sage

Nunavik\* ou Nord-du-Quebec

Inuit ou inuite ou inuk ou esquimau ou nouveau-quebec