Inuit Piusitu Kangit

Inuit Traditions = Traditions Inuites
20th Biennial Inuit Studies Conference

Oct 7-10, 2016 | St. John's, Newfoundland and Labrador

Co-hosted by Memorial University of Newfoundland and the Nunatsiavut Government
MESSAGE FROM DR. GARY KACHANOSKI
President and Vice-Chancellor, Memorial University of Newfoundland

On behalf of Memorial University’s faculty, staff, students and alumni, it is my pleasure to welcome delegates to the Inuit Studies Conference and to our St. John’s campus.

Memorial is tremendously proud to partner with the Nunatsiavut Government to host the 20th biennial Inuit Studies Conference. Our university has a longstanding relationship with the Inuit of Labrador which will be celebrated over the next four days.

More than 400 Inuit, researchers, tradition-bearers, community leaders, artists and students will participate in 200 discussions and workshops focused on the theme of Inuit traditions. There will be plenty to see, do and appreciate, including the two unique festivals: katingavik inuit arts festival; and iNuit Blanche. I encourage you to get out and enjoy as many conference sessions and performances as possible.

As Newfoundland and Labrador’s university, Memorial has a special obligation to the people of this province. Through our research, teaching and learning, and public engagement, as well as our leadership role with events such as the Inuit Studies Conference, we fulfill that commitment each and every day.

I hope you enjoy your time at Memorial and the exciting program of events conference organizers have scheduled this year.

DR. GARY KACHANOSKI

Misidjik pijuq omangat Dr. Gary Kachanoski
AngajukKâk amma Tullia-Sivulittiup uvani, Memorial University of Newfoundland

kigatullugit Memorial illiniavitsuangan i llinniatitsijinik, suliaKattinik, illinniatinik amma illiniagesimalituttunik, Kuviasuvunga tujummikujinnanga ilauKataugiattusimajunik Inuit Illiniaguisinginnut katimatsuaniulâttumut ammalu St. John’simi illiniavitsuavittinut.

Memorial illiniavitsuanga pijugiutiKammagittuk ikajuttigitiKagiamaum Nunatsiavut kavamanganut aulatsiKataugiamut 20nganik maggoni järenni tamât Inuit Ilgniaguisinginnut katimatsuaniKattsimalittumut. Illiniavitsuavut akunuiulittumi piKatiKaKattsimalittuk Inunnuk Labradorimiunik ullusiugitigjualâllittumik sitamani ulluni Kajini.

Ununnisaunut 4 hontanit Inuit, Kaujisattet, ilisituKammik-tigumiattijut, nunalinni sivullitet, sananguatet amma illinniatet ilauKataualâtutt 2 hontani uKâalanniulâttuni amma katimanniulâttuni kamagiauluatillugit pidjutigijaugtingit Inuit piisituKangit. TakugatsaluvinikKalâKuk, ilauKataulâKKusi amma ilitagillugit, ilautilillugik maggok adjiKangitok ullusiugitigjualâlluok: katingavik inuit sananguugalausinginnut ullusiugutik; amma iNuit Blanche-siunigâtaujujuk. katsungaigutikKakKuvatsi ilauKataullusi KuviasuKataugiattugiamut pigunnausittisitut ilauKattalusi ununninginnut katimatsuagutinnut amma pinguagalaninunut.

Tânnu Newfoundland, Labadoriullu Illiniavitsuagimmauk, Memorial pimmagittukut kamanniKagiaKajuk inunnik tamâni prâvinisi. AkKutigidiugit KaujisannigiKattavut, illiniatitsinigiKattavut amma illinnianigiKattavut, ammalu inullimânuut piKatiegusisiKattavut, ammalu aulatsiKauuniqiiKattavut piisigijauKattanunik sollu tátsuminga Inuit Illiniaguisinginnut katimatsuaniKattatutut, killigijdiutiKâKattavugut kamannigialitinnik ullu tamât.

NigiutsianiKavunga KuviasuKataulânnisunut Illiniavitsuami amma Kuavianattunut piisitsaliuttausimajunut ilingatillugit pininnigjjualâttunut katimatsuanimmim âkKusiusimajunut kajusitttusimajunut tapvani járimi.

DR. GARY KACHANOSKI
MESSAGE FROM JOHANNES LAMPE
President of the Nunatsiavut Government

As President of Nunatsiavut and on behalf of all Beneficiaries of the Labrador Inuit Land Claims Agreement I want to welcome you to Inuit Piusitu Kangit, the 20th biennial Inuit Studies Conference.

The Nunatsiavut Government is proud to be co-sponsoring this event along with Memorial University. This collaborative effort clearly demonstrates what can be achieved through a shared understanding of culture, best practices and academic research.

Historically, our way of life, customs, traditions and beliefs were ignored by the academic community. Research was conducted without our knowledge or input, ultimately resulting in mistrust, resentment and apprehension. But a lot has changed in recent years, as much of the knowledge that we, as Inuit, have taken for granted since time immemorial, is being recognized as a valuable source of information for research and development.

Under the theme Inuit Traditions, this is the first time the ISC is being co-hosted by an Inuit government entity. It will explore Inuit perspectives of community knowledge, language and cultural expressions, our relationship with the land and our communities, as well as our health and well-being.

I also encourage you to take in some of the cultural events happening in conjunction with the conference, featuring Labrador Inuit artists, dancers, musicians and filmmakers.

The next four days promises to be interactive, informative and inspiring. I trust we will all learn from each other as we move forward with advancing common goals and objectives.

With best wishes,

JOHANNES LAMPE

Misidjik Nunatsiavut AngajukKânganit Johannes Lampe


KaujisattuKaKattasimalaukKuk Kaujimatininnata ubvalu isumajagjavut atuttauKatautinnagit, tamanna pitillugu sakKitisilautiltut isumalukautinimmik, sillotinimmik amma sivogattitaugutinnik. Tâvatuak unuttut asiangusalittut mânnaKamik járisimajuni, unuttumaget Kaujimannigijavut, Inojugut, atutsainaKattasimajavut taimangasuanit, iltagijauliaKisimalimmat ilinattodluni ikajuttaugutigijaugiamut Kaujimajaujutitsanginnut ilingajunut KaujisanniuKattatunut amma pivalliatitaugutinnut.

Atâgut Taijaugutingata Inuit Piusitu Kangit, tâna katimatsuaniuKattatuk sivullipâmik ikajuttigennikut ikajutsitauniqalitut Inuit namminingidlugu kavamanganut. PitaKâltuttuk Kaujisattaujutinginnink Inuit takunnausinginnink nunalinni Kaujimannigijaujuni, iltâKuutilKamik amma piusituKami ilisigijausonik, tattâKallaginittinikanunamik nunaliKutitinniilu, amma inositsiagitogusittinikan amma Kaujutailligutigjattinik.

katsungainniKakKujiivunnaKuillinsinkatugiajutuKattagiamut piusituKami piusigijauKattatunut piniannigijaulâtluni taitssuansianaiKuKattiltuKu, takugasauttillugut Labrador Inuit sananuqatingit, dânsittingit, iliiuttâtingit amma takujagaliuttinik.

Sitâmani ulluní Kajuni nulunangitut pigukalaKatigenniKâltuttuk, KaujigatsataKalluni ammalu katsungaigutitutKalluni.APPEDivunna ilonnata ilivlissongulâninnitik akunninitit sivumuavallianitini adjigenniKajuni tugâgutigijattitammalu sakKitigumajattini.

Atsusi ilonnasi,

JOHANNES LAMPE
MESSAGE FROM THE HONOURABLE CAROLYN BENNETT
Minister of Indigenous and Northern Affairs Canada

As the Minister of Indigenous and Northern Affairs, it is my pleasure to welcome you to the 20th biennial Inuit Studies Conference, co-hosted by Memorial University and the Nunatsiavut Government. This gathering of experts, researchers and knowledge-bearers from across Canada’s North for four days of discussions and learning is truly an inspiring event. I wish I could be there with you. It is heartening to see the commitment to exploring an array of issues as vast and diverse as the North itself, as well as the infusion of cultural and traditional elements.

The Prime Minister and all cabinet ministers are committed to renewing the Crown-to-Inuit relationship. Our government has heard clearly about the need for Inuit to be able to protect and promote their language and culture, and improve socio-economic conditions in their communities. Conferences such as this play an important role in achieving these goals. You are making a difference by delving deeper into research, sharing traditional knowledge and common history, and bringing new light to important ideas. The Government of Canada is proud to be a supporter of this event.

The Arctic truly is the Land of Opportunity. The Northern economy is developing in a time of rapid changes – of globalization, and of demographics, in which Indigenous people represent the youngest and fastest-growing population in the country. Northern research and conferences such as the Inuit Studies Conference will not only help contribute to northern policy development, but also science and economic development that will truly benefit Northerners.

On behalf of the Government of Canada, I wish you well and hope you have a productive conference.

Sincerely,
THE HONOURABLE CAROLYN BENNETT
Minister of Indigenous and Northern Affairs

MESSAGE FROM THE HONOURABLE MÉLANIE JOLY
Minister of Canadian Heritage

Arts and culture define us and bring us together. They enrich our lives and broaden our horizons.

The Government of Canada is proud to support the katingavik inuit arts festival, which connects Inuit artists and arts organizations with the public in St. John’s. The festival, coinciding with the 20th Inuit Studies Conference, provides a unique opportunity for Inuit artists to showcase what they do and make valuable connections.

With more than 30 events over the course of four days—including film, music, photography and a series of eclectic workshops—katingavik is sure to provide residents and visitors with an outstanding look at the vibrant Inuit culture of the province and beyond.

As Minister of Canadian Heritage, I would like to thank all the organizers, artists and volunteers who made this festival possible. I commend you on your commitment to promoting Inuit art and culture.

THE HONOURABLE MÉLANIE JOLY
Minister of Canadian Heritage
MESSAGE FROM DR. TED HEWITT
President, Social Sciences & Humanities Research Council of Canada (SSHRC)

It is a great pleasure to extend greetings to the Elders, knowledge-bearers, researchers, artists, scholars, storytellers and students attending the 20th Biennial Inuit Studies Conference—and to congratulate the conference co-sponsors, Memorial University and the Nunatsiavut Government, as well as the conference organizers.

    Humanities and social science scholars, both indigenous and non-indigenous, have an important role to play in reconciliation. Our scholars, working with their publics, are skilled both in the art of dealing with often uncomfortable truths in our histories, cultures, laws, perceptions, habits and ways of thinking; and in the science of building up a foundation for genuine reconciliation based on the two-way flow of knowledge and understanding between indigenous and non-indigenous peoples.

    The Social Sciences and Humanities Research Council is delighted to have the opportunity to provide support for a gathering that we are sure will provide a striking demonstration of the importance and impact of engaged scholarship.

    For all your good work – Nakummek, Qujannamiik, Merci, Thank-you!

DR. TED HEWITT
President, Social Sciences & Humanities Research Council of Canada (SSHRC)

MESSAGE FROM CONFERENCE CO-CONVENORS

We learn a great deal as we work together to bring something like this conference into being. We are institutions with different cultures, different histories and resources, different ways of communicating, different ways of knowing.

    We’ve learnt the most by listening carefully to each other, by respecting our differences. The most important realizations did not come about by finding the sweet place where we share the same understandings, but the sweeter still place where our understandings complete each other.

    Our hope is that the 20th Biennial Inuit Studies Conference, the katingavik inuit arts festival and iNuit blanche will bring the same benefit to you – an opportunity to listen deeply across different ways of knowing and to find the place where the knowledge you bring to the discussion finds its perfect complement.

TOM GORDON    DAVE LOUGH
Professor emeritus    Deputy Minister
Memorial University    Nunatsiavut Government
The image of Nuliajuk which has come to represent the 2016 Inuit Studies Conference is drawn from a 2003 painting entitled *Becoming Sedna* by Heather Igloliorte. The original is in the collection of the Nunatsiavut Government. It has been used by ISC 2016 with the kind permission of the artist.
FRIDAY, OCTOBER 7, 2016

08:00-17:00  Registration (Continuing 8:30-12:00 Saturday and Sunday) | SCHOOL OF MUSIC MAIN LOBBY

8:00-17:30  Pre-conference Symposium: Identity, Housing, Settlements and Landscapes: Designing a Way Forward in Nunangat | SUNCOR ENERGY HALL

18:30-21:30  Opening Reception | THE ROOMS (9 BONAVENTURE AVE)
Buses will depart from Memorial’s School of Music and conference hotels from 18:30.

SATURDAY, OCTOBER 8, 2016

09:00-17:00  The Jean Briggs Memorial Book Room (Continuing Saturday, Sunday and Monday) | MU-1001

13:00-14:15  KEYNOTE SPEAKER: Natan Obed, The Path to Self-Determination | INNOVATION HALL

SESSIONS

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<td>08:30-10:30</td>
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<td>19th Century Labrador</td>
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<td>Archaeology II: Labrador</td>
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<td>Film Screening II: Char</td>
<td>Inuit Art I</td>
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<td>Linguistics II</td>
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<td>14:30-16:30</td>
<td>Self-Governance IV</td>
<td>Self-Governance IV</td>
<td>Inuit Literature I</td>
<td>Archaeology III</td>
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<td>Traditional Knowledge</td>
<td>Linguistics III</td>
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SUNDAY, OCTOBER 9, 2016

10:45-12:00  KEYNOTE SPEAKER: Joar Nango, *Pitch Black*  |  INNOVATION HALL

13:00-14:15  KEYNOTE SPEAKER: Tanya Tagaq  |  INNOVATION HALL

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<th>TIME</th>
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<td>Urban Inuit</td>
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<td>Inuit Education V</td>
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<td>Community-led Research II</td>
<td>Film Screening V: NunatuKavut</td>
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<td>16:00-18:00</td>
<td>Politics</td>
<td>Animals</td>
<td>Inuit Education VI</td>
<td>Inuit Art IV</td>
<td>Alternate Approaches to Education</td>
<td>Film Screening VI</td>
<td>Identity III</td>
<td>Linguistics V</td>
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10 Years of Continued Progress
Senanijârini kajusimanik pivallianimmut
NUNATSIAVUT
# MONDAY, OCTOBER 10, 2016

10:45-12:00  **KEYNOTE SPEAKER:** Maatalii Okalik, *Inuit Youth Today* | **INNOVATION HALL**

13:00-14:15  **KEYNOTE SPEAKER:** Natalia Radunovich, *The Dictionary as a Treasury of the National Language* | **INNOVATION HALL**

17:00-18:00  **Meeting of the Association Inuksiutit Katimajiit** | **D. F. COOK HALL**

## SESSIONS

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<td>Inuit Culture 2.0 I</td>
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**ADVENTURE CANADA**

**BIRD CONSTRUCTION**

**St. John’s Friendship Centre**

**THE HARRIS CENTRE Memorial University**

**J.R. Smallwood Foundation**

**MEMORIAL UNIVERSITY**

**LABRADOR INSTITUTE**

**WOMEN’S FILM FESTIVAL**

**CANADIAN NORTH**

**AIR CANADA**

**Sheraton Hotel Newfoundland**

**extended STAY CANADA**

**THE GUYNOR**

**QUALITY HOTEL**

**G44 Centre for Contemporary Photography**

**ISER Books**

**TUMBLEY**
Presented by Parks Canada:

NATAN OBED

Born in Nunatsiavut, Obed was elected last year as the president of the Inuit Tapariit Kanatami (ITK), the national body which represents the Inuit regions of Canada. He is a fierce advocate for Inuit across the country, spearheading the National Inuit Suicide Prevention Strategy, which he says is his most important task. Obed believes that the way forward for Inuit research is not just with Inuit participation, but when Inuit leadership is present in all stages of research. He says the 2016 Inuit Studies Conference is a “changing of the guard” in research practices with unprecedented Inuit inclusion.
Presented by Bird Construction:

**JOAR NANGO**

Based out of Oslo, Norway, Nango is an Indigenous Saami artist and architect who explores the Saami People’s history and culture through building. Saamiland spans across northern Norway, Sweden, Finland, and parts of northwestern Russian. Nango explains that as the landscapes change across the vast expanses of his homeland, so to do the styles and histories of building. The thing that unites Saami architecture, Nango believes, is its simplicity, adaptability, and DIY attitude needed to thrive in northern rural environments. His work has toured in exhibitions around the world. Currently he is teaching at the Tromsø Academy of Contemporary Art.

Presented by the Arts & Culture Centre:

**TANYA TAGAQ**

Described by the Guardian Newspaper as “polar punk,” Tagaq’s music offers a message of unapologetic cultural pride and selfdetermination. She is a force to be reckoned with both on stage, playing with the likes of Bjork, a Tribe Called Red, and many others, and in her refusal to step down when defending Inuit culture and ways of life. Tagaq’s music defies categorization and challenges the distinction of the contemporary and the traditional. Tagaq's keynote address on the afternoon of October 10th will be followed by a performance that evening at the St. John’s Arts & Culture Centre.
Presented by the Nunatsiavut Government: 
**MAATALII OKALIK**

Leader of the National Inuit Youth Council, Okalik says that she is inspired by the activist spirit of young Inuit in the 1970s and 1980s which helped shaped Canada’s relationship with Indigenous Peoples. With the majority of the Canada’s Inuit population under 30, Okalik’s role in representing Inuit youth is more important now than ever. Her work with the youth council has encouraged Inuit to become active politically both in the democratic system and through activism. With a strong voice and unwavering commitment to her culture and identity, Okalik speaks of the power held by young Inuit across the North.

Presented by Memorial University: 
**NATALIA RADUNOVICH**

Born and raised in the Providenskiy District in northeastern Russia, Radunovich is a linguist and lexicographer whose work focusses on fostering an understanding of Russian Indigenous people. She has worked to help Indigenous people living in Siberia to achieve higher levels of education. Radunovich has been teaching the Russian Indigenous dialects both in the classroom and on state television and radio in the region. In her work on a dictionary project, she has translated over 19,000 Indigenous words into Russian.
SCHEDULE

Friday, October 7, 2016

08:00-17:00 – Registration

School of Music Main Lobby

8:30-18:00 – Photo Exhibition – Christiane Drieux (Photographer) – Les Inughuit (Esquimaux Polaires): Nord-Ouest du Groenland / The Inughuit (Polar Eskimos): North-West Greenland

School of Music Lobby

08:00-17:30 – Pre-conference Symposium: Identity, Housing, Settlements and Landscapes: Designing a Way Forward in Nunangat

DF Cook Hall, School of Music

08:00-08:30 – Informal Meeting

08:30-8:45 – Introduction – Denise Piché – Housing, settlements and landscapes: towards linkages between research and design

08:45-09:45 – Sessions – Learning From Housing Research

DF Cook Hall

Caroline Hervé and Pascal Laneuville – Nunavimmiut women’s experiences of housing as the locus of social harmony

Vincent Jankunis – Making a house a home: Traditions of an 18th-century Inuit communal house in Labrador

Peter Dawson – Learning from the past: What's the "Heroic Age" of polar exploration can teach

Myriam Blais – Inuit and Innu settlement graphic history: Territory, housing and construction

Susane Havelka – Self-built, hybrid and mobile: DIY urbanism in Canada’s Eastern Arctic

09:45-10:15 – Discussion – Moderator: Geneviève Vachon

10:15-10:30 – Break

10:30-12:00 – Sessions – Applying Housing Research in Design

DF Cook Hall

Jack Hébert – Meeting challenges of cold climates and the changing environment with innovative design and creative building sciences

Hélène Arsenault – Energy-efficient housing prototype in Quataq, Nunavik

Cate Sorocvan – Northern sustainable housing: Goals, issues and lessons learned

William Semple – Cultural and Environmental Sustainability and Development of an Indigenous Design Process

Patrick Evans – Kitchen design and country food in Nunavik
Alain Fournier – Designing a culturally responsive built environment for the Inuit

12:00-12:30 – Discussion – Lisa Koperqualuk

12:00-17:00 – The Jean Briggs Memorial Book Room

MU-1001

12:30-13:30 – Lunch

13:30-15:00 – Sessions – Learning From Community and Landscape Research

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<td>Edmund Searles – Ethnicity, place, and culture at the Qayuqtuvik Society Soup Kitchen</td>
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<td>Marie-Josée Therrien – Redefining the spatial configurations of schools for contemporary Arctic communities</td>
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<td>Lynn Pepiński – Map of Nunavut: Where we live and travel</td>
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<td>Béatrice Collignon – Lik: &quot;the place with&quot;, tuuq: &quot;the place that has&quot;, vik: &quot;the place where&quot;. Looking at the landscape through Inuinait words</td>
</tr>
<tr>
<td></td>
<td>Rudy Riedlsperger and Trevor Bell – Towards a meaningful integration of geoscience knowledge in decision-making for sustainable housing: An example from Arviat, Nunavut</td>
</tr>
</tbody>
</table>

15:00-15:30 – Discussion – Moderator: Andrea Procter

15:30-15:45 – Break

15:45-17:00 – Sessions – Preparing and Planning for Landscape Change in the Arctic

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<tr>
<th>DF Cook Hall</th>
<th>Morgan IP – Ethnographic landscapes at the Norwegian-Russian border</th>
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<tr>
<td></td>
<td>André Casault – Exploring new housing settlement forms for the Nunavik villages from culturally difference and distinct angles</td>
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<td>Geneviève Vachon and Erick Rivard – Living in Nunavik, Quebec: The challenges of sustainable urban design in Inuit villages</td>
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<td>Lola Sheppard – Many North: Documenting spatial practice in a polar territory</td>
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<td></td>
<td>Peter Hammersam and Lisbet Harboe – Urban landscape hybrids in Arctic cities</td>
</tr>
</tbody>
</table>

17:00-17:30 – Discussion

18:30-21:30

The Rooms
9 Bonaventure Ave

Buses will depart from Memorial’s School of Music and conference hotels from 18:30.
* Reception & Drink tickets are in your conference bag.
Saturday, October 8, 2016
08:30-12:00 – Registration

School of Music Main Lobby

8:30-18:00 – Photo Exhibition – **Christiane Drieux (Photographer)** – Les Inughuit (Esquimaux Polaires): Nord-Ouest du Groenland / The Inughuit (Polar Eskimos): North-West Greenland

School of Music Lobby

09:00-17:00 – The Jean Briggs Memorial Book Room

MU-1001

08:30-10:30 – Sessions

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<tr>
<th>Venue</th>
<th>Session Chair</th>
<th>Presenters</th>
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<tbody>
<tr>
<td><strong>Arts Lecture Hall 1</strong></td>
<td><em>Self-Governance I</em></td>
<td><strong>Scot Nickels, Jennifer Parrott, Rodd Laing</strong> – Strengthening Inuit Self Determination in Research: Perspectives from Inuit in Nunangat (Thematic Session)</td>
</tr>
<tr>
<td></td>
<td><em>Session Chair: Dave Lough</em></td>
<td><strong>Julie Bull</strong> – Natural extension to self-governance: Regulating research through relationships</td>
</tr>
<tr>
<td><strong>Arts Lecture Hall 2 19th Century Labrador</strong></td>
<td><em>Session Chair: James Gorton</em></td>
<td><strong>Greg Mitchell</strong> – Labrador Marriages at the turn of the Nineteenth Century</td>
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<td><strong>Hans Rollmann</strong> – Abraham Ulrikab, the Moravian</td>
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<td><strong>France Rivet</strong> – In the Footsteps of Abraham Ulrikab: The Latest Findings</td>
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<tr>
<td><strong>Innovation Hall</strong></td>
<td><em>Inuit Education I</em></td>
<td><strong>Gord Billard, Pamela Gross, Krista Zawadski, Cayla Chenier, Patricia Johnston, and Jrene Rahm</strong> – Inuit Youth Education (Thematic Session)</td>
</tr>
<tr>
<td></td>
<td><em>Session Chair: Gisele Maheux</em></td>
<td><strong>Veronique Paul and Elizapi Uitangak</strong> – The implementation of the educational institution in the communities of Puvirnituq and Ivujivik; where is that coming from?</td>
</tr>
<tr>
<td><strong>Science Lecture Hall</strong></td>
<td><em>Archaeology I: Labrador</em></td>
<td><strong>Jamie Brake</strong> – Historic and recent use of the Labrador Inuit kayak</td>
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<td><em>Session Chair: Lisa Rankin</em></td>
<td><strong>Kayley Sherret</strong> – The Inuit of Snook's Cove: Learning from the community of Rigolet</td>
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<td><strong>Laurence Pouliot</strong> – Labrador 18th Century, Inuit and Europeans: More than just trade.</td>
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<td><strong>William Fitzhugh</strong> – A Smithsonian Cultural Heritage Program for Rigolet, Labrador</td>
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<tr>
<td><strong>DF Cook Hall</strong></td>
<td><em>Polar Exploration</em></td>
<td><strong>Cedar Swan, Jason Edmunds, Derrick Pottle, Kathleen Merritt, and Latonia Hartery</strong> – Sharing Traditional Knowledge Through Polar Adventure Tourism (Thematic Session)</td>
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<td></td>
<td><em>Session Chair: Sean Lyall</em></td>
<td><strong>Maura Hanrahan</strong> – Racism in Polar Exploration: A case study of the Canadian Arctic Exploration: 1913-1915</td>
</tr>
<tr>
<td><strong>Suncor Energy Hall</strong></td>
<td><em>Film Screening I: Ancestors</em></td>
<td><strong>Helen Balanoff</strong> – Hivulipita Uqauhiit Tuppaatuffaatqaut: Awakening Our Ancestors’ Words – Film Screening and discussion (1.5hr)</td>
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<tr>
<td>Room</td>
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<td>Presentation Title</td>
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<tr>
<td><strong>Choral Room</strong></td>
<td><strong>Business I</strong></td>
<td>Gary Baikie and Patrick Webb – Inuit on the Land: Partnerships in Torngat Mountains National Park (Thematic Session)</td>
</tr>
<tr>
<td></td>
<td><strong>Session Chair:</strong> Tim McNeill</td>
<td>Nathan Cohen-Fournier – Local economic development in Nunavik</td>
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<tr>
<td><strong>Instrumental Room</strong></td>
<td><strong>Inuit-led Monitoring Session Chair:</strong> Rudy Riedlsperger</td>
<td>Charlie Flowers, Sherilee Harper, Alexandra Sawatzky, Inez Shiwak, Ashlee Cunselo, Daniel Gillis and Oliver Cook – Inuit-Led Participatory Environment and Health Monitoring for Adaption and Sovereignty (Thematic Session) Catherine Girard – The gut microbiome: part of the Inuit Heritage</td>
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<tr>
<td><strong>10:30-10:45</strong></td>
<td><strong>Break</strong></td>
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<td><strong>11:30-00:00</strong></td>
<td><strong>Photo Exhibition</strong></td>
<td>Biosphere Environmental Education (Exhibit Creator and Co-Sponsor), Polar Horizons (Co-Sponsor) – Arctic Impressions</td>
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<tr>
<td>Rocket Room, 272 Water Street</td>
<td><strong>10:45-11:45</strong></td>
<td><strong>Sessions</strong></td>
</tr>
<tr>
<td><strong>Arts Lecture Hall 1</strong></td>
<td><strong>Self-Governance II</strong></td>
<td>Christine Hess – Utilizing local governance structures to integrate western science and traditional knowledge Bettina Koschade – Settler colonialism as a way of understanding development in Nunavik: the housing disjunction</td>
</tr>
<tr>
<td><strong>Arts Lecture Hall 2</strong></td>
<td><strong>Self-Governance III</strong></td>
<td>Peter Evans – The Angakok, AngajokKauKatiget and the AngajokKak: Tracing Inuit Political Traditions in Nunatsiavut Graham White and Adrienne Davidson – Different Routes to Self-Determination: Public Government in Nunavut and Self-Governance in Nunatsiavut</td>
</tr>
<tr>
<td><strong>Innovation Hall</strong></td>
<td><strong>Inuit Education II</strong></td>
<td>Sophie Quevillon with Isabella Rose Weetaluktuk – Unikkausivut – Sharing Our Stories Launch of a new NFB interdisciplinary learning resource</td>
</tr>
<tr>
<td><strong>Science Lecture Hall</strong></td>
<td><strong>Archaeology II Labrador</strong></td>
<td>Michelle Davies – Hebron Family Archaeology Project Deidre Elliot – Food for Thought: Exploring the non-food roles of animals in Labrador Inuit life through archaeology</td>
</tr>
<tr>
<td><strong>DF Cook Hall</strong></td>
<td><strong>Nunak I</strong></td>
<td>Karen Kelley – Nilliajut: Inuit Perspectives on the Northwest Passage Alesha Moffat – Being Out There on the Land: Inuit students’ hopes for schooling in their community</td>
</tr>
<tr>
<td><strong>Suncor Energy Hall</strong></td>
<td><strong>Film Screening II:</strong></td>
<td>Kathleen Blanchard, Jamie Snook and Randy Edmunds – Atlantic Salmon Arctic Char: A Legacy for Life – Kavisilik Ikaluk: Sivullitinit Pisimajut Inoset</td>
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</tbody>
</table>
### Char Malve Petersmann and Gary Baikie – Torngat Mountains National Park: I was Born Here - Film Screening and discussion (0.5hr)

#### SN-2105

**Inuit Art I**

**Session Chair:**

David Winfield Norman

- **Nora Perina** – Urban Inuit and the connection between artistic expression and cultural identity
- **Amy Prouty** – Trucks, Planes, and Snowmobiles: Technology in the Art of Tim Pitsiulak

#### Instrumental Room

**Identity I**

**Session Chair:**

Amy Hudson

- **Frank Holly** – The NunatuKavut Community Council’s perspective on the politics of identity: We have always been here. This is our home.

#### MU-2025

**Linguistics II**

**Session Chair:**

Alana Johns

- **Richard Compton** – Incorporated nouns in Inuktitut as in situ objects
- **Glorya Pellerin** – The effect on Inuit children’s academic performance of using a language content integrated teaching

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>11:30-13:30</td>
<td>Pop-Up Store: Arts and Crafts from Nunatsiavut</td>
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<td><strong>Innovation Hall</strong></td>
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<tr>
<td>11:45-13:00</td>
<td>Lunch</td>
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<tr>
<td>12:00-14:00</td>
<td><strong>katingavik inuit arts festival</strong></td>
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<td><strong>Rocket Room, 272 Water Street</strong></td>
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<td><strong>Dion Metcalfe</strong> – Physical Activity through Traditional Inuit Games</td>
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<td>13:00-14:15</td>
<td><strong>Keynote Speaker</strong></td>
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<td><strong>Innovation Hall</strong></td>
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<td><strong>The Path to Self-Determination</strong></td>
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<td><strong>Natan Obed,</strong> President, Inuit Tapeiriit Kanatami</td>
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<td><strong>Introduced by:</strong> Gary Baikie, Superintendent, Torngat Mountains National Park</td>
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<tr>
<td>14:00-16:00</td>
<td><strong>katingavik inuit arts festival:</strong></td>
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<td><strong>Rocket Room, 272 Water Street</strong></td>
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<td><strong>Marjorie Tahbone</strong> – Kakiñiq: Revitalizing Inuit Tattooing</td>
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<tr>
<td>14:15-14:30</td>
<td>Break</td>
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<tr>
<td>14:30-16:30</td>
<td><strong>Sessions</strong></td>
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<td><strong>Arts Lecture Hall 1</strong></td>
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<td><strong>Self-Governance IV</strong></td>
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<td><strong>Session Chair:</strong></td>
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<td><strong>Johannes Lampe</strong></td>
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<td><strong>Adrienne Davidson, Thierry Rodon, and Gary Wilson</strong> – Multilevel Governance in the Inuit Regions of the Provincial and Territorial North (Thematic Session)</td>
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<td><strong>Jonah Kilabuk and Nancy</strong> Kisa – Standardizing Inuktut, Terminology in Nunavut since the Inuit Language Protection Act: A Brief Overview</td>
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<td><strong>Natan Obed</strong> – One Inuit Language Writing System in Canada</td>
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<td><strong>Arts Lecture Hall 2</strong></td>
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<td><strong>Julie Rak</strong> – Mini Aodla Freeman’s Life Among the Qallunaat</td>
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<td>Session</td>
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<tr>
<td><strong>Inuit Literature I</strong></td>
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<td><strong>Innovation Hall</strong></td>
<td><strong>Inuit Education III</strong></td>
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<td><strong>Science Lecture Hall</strong></td>
<td><strong>Archeology III</strong></td>
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<td><strong>DF Cook Hall</strong></td>
<td><strong>Workshop I: Theatre</strong></td>
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<td><strong>SN-2105</strong></td>
<td><strong>Inuit Art II</strong></td>
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<td><strong>Choral Room</strong></td>
<td><strong>Negotiation</strong></td>
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<td><strong>Instrumental Room</strong></td>
<td><strong>Traditional Knowledge</strong></td>
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<tr>
<td><strong>MU-2025</strong></td>
<td><strong>Linguistics III</strong></td>
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</table>
Session Chair: Igor Krupnik – Yupik Names for Birds: What can bird names tell us about language and knowledge transitions?

17:00-00:00 – iNuit Blanche (locations throughout the city)
See www.inuitblanche.com for details and itinerary

19:00 – katingavik inuit arts festival
The Kirk (St. Andrew’s Church)
Pillorikput Inuit – Moravian Music from Nunatsiavut
76 Queens Road

22:00 – katingavik inuit arts festival
The Ship Pub
SunDogs, Twin Flames, IVA
265 Duckworth St.

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Sunday, October 9, 2016
08:30-12:00 – Registration
School of Music Main Lobby

8:30-18:00 – Photo Exhibition – Christiane Drieux (Photographer) –
School of Music Lobby
Les Inughuit (Esquimaux Polaires): Nord-Ouest du Groenland / The Inughuit (Polar Eskimos): North-West Greenland

08:30-18:00 – Photo Exhibition – Biosphere Environmental Education (Exhibit Creator and Co-Sponsor), Polar Horizons (Co-Sponsor) – Arctic Impressions
Rocket Room, 272 Water Street

09:00-17:00 – The Jean Briggs Memorial Book Room
MU-1001

08:30-10:30 – Sessions
Arts Lecture Hall 1
Identity II
Session Chair: Tom Gordon

Jeffrey van den Scott – The True North Strong and Free: Inuit Re-Presentation as a Challenge to Canada as the North

Lori-Anne Dolloff and Raigelee Alorut – Creating a Narrative of Reconciliation through the Arts: Listening to Stories of Oppressions, Responding with Stories of Engagement

Beverly Hunter and Malve Petersmann – The Stories of Illusuak: Building a Cultural Centre for Nunatsiavummiut

Jeannie Arreak-Kullualik – Advocating for a social and cultural policy development in Nunavut
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<td>Patricia Brunet, Frédéric Laugrand, Francis Lévesque, Patrick Leighton, and André Ravel</td>
<td>The Inuit and their dogs in Nunavik and Nunavut today: An interdisciplinary perspective (Thematic Session)</td>
</tr>
<tr>
<td><strong>Kimmet/kulânget</strong></td>
<td>Christiane Drieux</td>
<td>Inughuít’s dogs: qimmiq</td>
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<tr>
<td><strong>Session Chair:</strong></td>
<td>Pete Whitridge</td>
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<tr>
<td><strong>Innovation Hall</strong></td>
<td>Gisèle Maheux and Fiona Walton</td>
<td>Inuit Studies Curriculum I (Thematic Session)</td>
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<tr>
<td><strong>Inuit Education IV</strong></td>
<td>Naullaq Arnaquq and Fiona Walton</td>
<td>Implementing Bilingual (Inuktitut/English) Curriculum in Nunavut: Continuity and Leadership</td>
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<tr>
<td><strong>Session Chair:</strong></td>
<td>Glorya Pellerin, Sarah Angiyou, Passa Manguik and Gisèle Maheux</td>
<td>A communities’ conference to renew the common understanding of the school development project of Puvirnituq and Ivujivk</td>
</tr>
<tr>
<td><strong>Science Lecture Hall</strong></td>
<td>Lily Bacon and Thomas Rajotte</td>
<td>Thinking on school curricular development in mathematics for Ivujivik and Puvirnituq communities in Nunavik</td>
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<tr>
<td><strong>Business II</strong></td>
<td>Elizabet Logue, Alysa Procida, and Patricia Feheley</td>
<td>A New Era for the Igloo Tag: Branding and Marketing Support for Inuit Art within Canada (Thematic Session)</td>
</tr>
<tr>
<td><strong>Inuit Art</strong></td>
<td>Hannes Edinger and Elizabeth Logue</td>
<td>Survey of the Inuit Arts Economy</td>
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<td><strong>Session Chair:</strong></td>
<td>Heather Igloliorte</td>
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<tr>
<td><strong>DF Cook Hall</strong></td>
<td>Lauren Goodman and Shylah Elliott</td>
<td>The Nulauq Project – Mapping Inuit Community Based Food Security Initiative</td>
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<tr>
<td><strong>Community-led Research I</strong></td>
<td>Sarah Fraser and Jennifer Hunter</td>
<td>Ilanguinut: Community based decision-making for families and communities</td>
</tr>
<tr>
<td><strong>Session Chair:</strong></td>
<td>Patricia Nash</td>
<td>Why Integration of Inuit Traditional Knowledge for Resource Management Must Consider More than Just Biological Data: the Southern Inuit of Labrador’s Perspective</td>
</tr>
<tr>
<td><strong>Suncor Energy Hall</strong></td>
<td>Arn Keeling and Frank Tester</td>
<td>Beneath the Surface: Inuit Miners at Rankin Inlet, 1957-1962 – Film Screening and discussion (1hr)</td>
</tr>
<tr>
<td><strong>Film Screening IV:</strong></td>
<td>Ashlee Cunsolo, Charlie Flowers, Inez Shiwak, and Charlotte Wolfrey</td>
<td>Lament for the Land – Film Screening and discussion (1hr)</td>
</tr>
<tr>
<td><strong>Mining</strong></td>
<td>Tim Browne, Katherine Minich, Donna Patrick, Pitseolak Pfeiffer, Agluvak Puskas, and Mark Watson</td>
<td>The Futures of Inuit Research: Participatory Action Research (PAR) and Directions in Joint Knowledge Production, Capacity-Building, Dialogue, and Action. (Thematic Session)</td>
</tr>
<tr>
<td><strong>Choral Room</strong></td>
<td>Flemming Neilsen</td>
<td>Greenlandic literature before 1900: an overview</td>
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<tr>
<td><strong>Knowledge Production</strong></td>
<td>Alana Johns and Rita Andersen</td>
<td>Phrases from Nunatsiavummiut</td>
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<tr>
<td><strong>Session Chair:</strong></td>
<td>Lawrence Kaplan</td>
<td>Western Alaska: Inuit-Yupik language homeland and borderland</td>
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<tr>
<td><strong>Linguistics IV</strong></td>
<td>Julien Carrier</td>
<td>Sociolinguistic study on the loss of ergativity in Inuktitut across Eastern Canada</td>
</tr>
<tr>
<td><strong>Session Chair:</strong></td>
<td>Marina Sherkina-Lieber</td>
<td>Inuit who understand Inuktitut but who do not speak it: What do they know and what do they lack?</td>
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<td><strong>Instrumental Room</strong></td>
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<tr>
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<td><strong>10:00-12:00 – Pop-Up Store: Arts and Crafts from Nunatsiavut</strong></td>
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10:30-10:45 – Break

10:45-12:00 – Keynote Speaker

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<tr>
<th>Innovation Hall</th>
<th>Pitch Black</th>
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<tr>
<td></td>
<td>Joar Nango, Sami Architect</td>
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<td>Introduced by: James Thorbourne, Vice-President Indigenous Business Relations, Bird Construction</td>
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</table>

Sponsored by: [Bird Construction]

12:00-14:00: katingavik inuit arts festival

| Rocket Room, 272 Water Street | SunDogs, Gary and Jennifer Mitchell, Nain Brass Band, Karrie Obed, – Nuniatsiavut Jam |

12:00-13:00 – Lunch

13:00-14:15 – Keynote Speaker

<table>
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<tr>
<th>Innovation Hall</th>
<th>Tanya Tagaq, Performance Artist</th>
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<td>Introduced by: Erin Barnhardt, Programming Manager, Arts &amp; Culture Centre</td>
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Sponsored by: [ACC]

14:00-16:00 – katingavik inuit arts festival

| Rocket Room, 272 Water Street | Sila Singers – Throat Singing Workshop |

14:15-15:45 – Sessions

| Arts Lecture Hall 1 Urban Inuit | Rob Lackie, Jason LeBlanc, and Katherine Minich – Community building in cities for urban Inuit in Canada (Thematic Session) |
| Arts Lecture Hall 2 Seals | Christopher Hartt and Shelley Price – These lips are no longer sealed: The complex social events that have shaped the seal hunt controversy |
| Arts Lecture Hall 2 Seals | Neria Aylward – #Sealfie: Local traditions, global politics, and contemporary Inuit identity |
| Arts Lecture Hall 2 Seals | Anne Fineup-Riordan (paper read by Larry Kaplan) – "They Say They Have Ears Through the Ground": Human and Animal Relations in Southwest Alaska |

| Innovation Hall Inuit Education V | Dominique Riel-Roberge – Possible actions and reflections on the content of learning programs and teacher training(s) in Nunavik: Qallunats' point of view |
| Innovation Hall Inuit Education V | Kathy Sauvageau – Communication behaviour modified by Qallunaat teachers in high school classrooms: a first draft |
| Innovation Hall Inuit Education V | Paul Berger, Melissa Oskineegish, and Jennifer Johnston – Inuvialuit Culture in Schooling in the Beaufort Delta Region |

| Science Lecture Hall Inuit Art III | Christine Lalonde, Barry Pottle, Jennie Williams, Alethea Arnaquq-Baril – Positive Exposure (1hr) |
**Session Chair:**
*Tama Ball*

| DF Cook Hall | **Community-led Research II**  
Session Chair: Alexander Zahara | **Sylvie Blangy** – Responsible research: addressing community concerns in a holistic approach. Building bridges between academics for improving the well-being of Inuit communities  
**Lindsay Day** – Community Engagement in Northern Research: A Survey  
**Joel Heath** – The Hudson Bay Network: Community-driven research bridging jurisdictions and connected by an Interactive Knowledge Mapping Platform (IK-MAP) and social media for the north |
| Suncor Energy Hall | **Film Screening V:**  
*NunatuKavut*  
*Amy Hudson* – The People of NunatuKavut - Film Screening and Discussion (1hr) |
| Choral Room | **Sustenance I**  
Session Chair: Francis Lèvesque | **Annie Lamalice** – Nordic agriculture. Can community and participatory horticulture projects contribute to the development of a new sustainable food system in Nunavik?  
**Moshi Kotierk** – Approaches to Inuit Societal Values Research in Nunavut Wildlife Management  
**Jamie Snook** – Torngat Secretariat: Traditional Knowledge and Decision Making |
| Instrumental Room | **Linguistics VI**  
Session Chair: Ilia Nicoll | **Zoe McKenzie** – Multi-Functionality of the Opative Mood (in Inuktitut)  
**Kumiko Marasugi** – Person features of ergative and antipassive subjects |
| MU-2025 | **Poster Room** | **Ashlee Cunsolo** – Introducing InukNet: Community-Led Environmental & Health Surveillance for Adaptation  
**Jenn Parrott** – Traditional Knowledge and Technology Integration in the Inuvialuit Settlement Region  
**Jacqueline Middleton** – Provision and Usage of Inuit Mental Health Resources in the Context of Climate Change an exploratory study of Nunatsiavut, Labrador, Canada  
**Jessica Pace and Chelsea Gabel** – Exploring southern Labrador Inuit elder and youth interaction through Photovoice  
**Jessica Pace** – Visualizing dementia: Using photovoice to understand southern Labrador Inuit experiences of aging and memory loss |

**15:45-16:00 – Break**

**16:00-18:00 – Sessions**

| Arts Lecture Hall 1 | **Politics**  
Session Chair: Patricia Johnson | **Bernard Saladin d’Anglure, Frédéric Laugrand, and Thierry Rodon** – Nanuq and Inuit: From Cosmology to Geopolitics (Thematic Session) |
| Arts Lecture Hall 2 | **Animals**  
Session Chair: Neria Alyward | **Naja Dryedom Gravgaard** – Sustainability and Sealskin – an investigation of 'sustainability narratives' in relation to the Greenlandic sealskin industry  
**Marie Clément** – Integrating genomics, phenotypes and local ecological knowledge towards improving capelin stock management in Canadian Atlantic and Arctic waters.  
**Pakak Picco** – Inuit and East Coast Seal Hunt Activism |
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<td><strong>Inuit Education VI</strong>&lt;br&gt;<strong>Session Chair:</strong> Patricia Kemuksigak</td>
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<td>Inuit School Curriculum III (Thematic Session)</td>
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<td>Siaja Manguik, Glorya Pellerin, Lucy Qualingo, and Virginie D. de la Chevrotière – Implementation of a supportive approach in an Inuit Teacher Training Process: issues and advantages of videoconferencing</td>
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<td>SYLVIA MOORE AND INUIT BACHELOR OF EDUCATION STUDENTS – Preparing pre-service teachers for Inuit curriculum in Nunatsiavut</td>
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<td><strong>Discussant:</strong> Frédéric Laugrand, Université Laval</td>
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<td>Tatiana Garakani – Building on Inuktitut language, traditional knowledge and culture, to enhance school success of Inuit youth in Nunavik through youth voice, parental and community engagement</td>
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<td><strong>Science Lecture Hall</strong></td>
<td><strong>Inuit Art IV</strong>&lt;br&gt;<strong>Session Chair:</strong> Alysa Prodica</td>
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<td>Christine Lalonde, Darlene Wight, Heather Igloliorte, Nancy Campbell, Theresie Tungilik – Curatorial Forum on Inuit Art (1hr)</td>
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<td>Chris Hendershot, Blandina Makkik, Jesse Tungilik, Koomatuk Curley, Angela Norwood, Erin Yunes, – The State of the Inuit Art Market (1hr)</td>
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<td><strong>DF Cook Hall</strong></td>
<td><strong>Alternate Approaches to Education</strong>&lt;br&gt;<strong>Session Chair:</strong> Sheila Freake</td>
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<td>Tim Anaviapik-Soucie, Marie-Hélène Truchon, Vincent L’Hérault, Irené Rahm &amp; Tatiana Garakani – Community Based Projects with Inuit Youth, Families, and Communities: What Messages to Take Away from Inuit Education</td>
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<td>José Gérald-Lajoie, Hilda Snowball and Vanita Weetalttuk, and Tim Anaviapik-Soucie – A collaborative biomonitoring of the George River water quality as an empowerment tool in Kangiqsualujjuaq</td>
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<td>GAIL BAIKIE – Inuit-centered Research Praxis: In-Between Worldviews</td>
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<td>PATRICIA JOHNSTON AND FRANK TESTER – The Nanivara Project: Exploring social history, educations, and colonialism in Nunavut with Inuit youth</td>
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<td><strong>Suncor Energy Hall</strong></td>
<td><strong>Film Screening VI</strong>&lt;br&gt;<strong>Session Chair:</strong> Andrea Procter</td>
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<td>France Rivet, Hans Rollmann, Jamie Brake – Trapped in a Human Zoo – Film Screening and Discussion</td>
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<td>Walter Vanast – The Western Arctic Historical Citation Project and Academia.com: An Update</td>
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<td>Karla Jessen Williamson – Greenlandic Commission for Reconciliation: to define oneself</td>
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<td>Amber Hickey – Reclaiming Identities: Names and Community Sovereignty</td>
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<td>Norma Dunning – Inuttigut (We the Inuit): We are here</td>
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<td><strong>Choral Room</strong></td>
<td><strong>Identity III</strong>&lt;br&gt;<strong>Session Chair:</strong> Andrea Procter</td>
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<td>Douglas Wharram and Ila Nicoll – A tripartite classification of intransitive incorporating verbs in Inuktitut</td>
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<td>MARIE-Loup Turenne and Christophe MAuro – The nature of incorporating verbs in Inuktitut</td>
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<td>KUMIKO MARASUGI AND MONICA ITTUSARDJUAT – A pilot atlas of the Inuit language: The stories words tell</td>
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<td>MARY CAROL ROWAN – Conversing with Elders, land, ice and snow in reconceptualising Inuit education</td>
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<td><strong>Instrumental Room</strong></td>
<td><strong>Linguistics V</strong></td>
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<td>Karli Bergquist – Local Funds of Mathematical Knowledge in a Nunatsiavut Community</td>
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<td>Sherilee Harper – Foodborne, Waterborne, Zoonotic Exteric Disease: EcoHealth Surveillance for Environmental Health</td>
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<td>Geneviève Dubois – Impact of the traditional Inuit diet on gut microbiome dynamics</td>
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20:00 – katingavik inuit arts festival and the St. John’s International Women’s Film Festival present:
Monday, October 10, 2016
8:30-18:00 – Photo Exhibition – *Christiane Drieux (Photographer)* – Les Inughuit (Esquimaux Polaires): Nord-Ouest du Groenland / The Inughuit (Polar Eskimos): North-West Greenland

*School of Music Lobby*

09:00-12:00 – The Jean Briggs Memorial Book Room

MU-1001

08:30-10:30 – Sessions

**Arts Lecture Hall 1**

**Inuit Culture 2.0 I**

**Session Chair:** Frank Tester

- **Laura Dunn and Pamela Gross** – Networks of Sharing: Social (media)
  - Transformations in Iqaluktuutiitq
- **Amos Hayes** – The Nunaliit Cyercartographic Atlas Framework and Its Use by Inuit Knowledge Stewards
- **Gary Holton and Peter Pulsifer** – The Alaska Native Place Names Project
- **Amos Hayes, Mike Japoody, Robert Kautuk, Peter Pulsifer, and Eric Tunuchuk** – Doing Our Own Thing: Inuit information sovereignty through digital atlas development

**Innovation Hall**

**Inuit Education VII**

**Session Chair:** Jrene Rahm

- **Lucy Brennan, Jodie Lane, and Sylvia Moore** – The Inuit Bachelor of Education Program: An example of how partnerships, cultural inclusion, and Language delivery can combine to create a one-of-a-kind program (Thematic Session) (8:30-10:00)

**Science Lecture Hall**

**Archaeology IV**

**Session Chair:** William Fitzhugh

- **Meghan Walley** – Queering the angakok: an archaeological investigation of non-binary gender among pre-Inuit
- **Marie-Pierre Gadoua** – A new form of engagement: Archaeology and Inuit in an urban setting
- **Geneviève LeMoine** – Endangered Archaeology in Iita: 2016
- **Lisa Rankin** – Rethinking the In-Between: Current Archaeological Research at Double Mer Point, Labrador

**DF Cook Hall**

**Health and Wellness**

**Session Chair:** Michele Wood

- **Julie Lauziere** – Cultural Adaptation of Family Support Services in Nunavik
- **Gamailee Klukishak and Shuvinal Mike** – Inuusiliringq (Inuit way of counselling) and Wellness
- **Manpreet Saini and Inez Shiwak** – Participatory methods in Rigolet: Evaluation of Inuit health programs and collaborative development of a whiteboard video for health promotion.
- **Shawn Renee Hordyk** – Social determinants of health and end of life care for Inuit living in Nunavik, Quebec

**Suncor Energy Hall**

**Workshop**

**Film Screening VII**

- **Heather Daley, Joan Dicker, Marie Horstead, Karoline Trollvik, Carolyn Chong** – Building Circumpolar Festivals: The Business of Celebrating Traditions, Inspiring New Expressions, and Creating Legacies – Workshop (1hr)
- **Isabella Rose Weetaluktuk, Echo Henoche, Kat Baulu** – New Voices in Inuit Cinema – Film Screening and Discussion (1hr)
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<td>Choral Room</td>
<td><strong>Strong Annait I</strong>&lt;br&gt;S Session Chair: Kristy Sheppard&lt;br&gt;P Peggy Andersen, Ashley Dicker, Andrea Procter, and Charlotte Wolfrey – Honouring Inuit Women’s Leadership in Nunatsiavut through Storytelling&lt;br&gt;Magalie Quintal-Marineau – Inuit Women's economic role: continuities and discontinuities&lt;br&gt;Wina Jacob – Breastfeeding Among Inuit and First Nation Women&lt;br&gt;Annie Kingston-Miller – Bringing Birth Home: Returning Birth to Inuit Communities</td>
</tr>
<tr>
<td>Instrumental Room</td>
<td><strong>Inuit Art V</strong>&lt;br&gt;S Session Chair: Elizabeth Logue&lt;br&gt;Anna Hudson, Ellen Hamilton, Laakkuluk Williamson Bathory, and Vinnie Karetak, – The Future of Arctic Performing Arts (1hr)&lt;br&gt;Nancy Wachowich, Sheila Katsak, Sarahme Akomalik, Regilee Ootoova, and Torunn Klokkernes – New developments in the art and practice of Inuit skin sewing (1hr)&lt;br&gt;Elizabeth Logue – New developments in the art and practice of Inuit skin sewing (1hr)</td>
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<td>MU-2025</td>
<td><strong>Natural Resources</strong>&lt;br&gt;S Session Chair: Laurence Pouliot&lt;br&gt;Étienne Le Merre – The Forum on environmental impacts of Raglan mine: a new type of participatory approach toward co-governance. (10:00-10:30)</td>
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**10:30-10:45 – Break**

**10:45-12:00 – Keynote Speaker**

| Innovation Hall     | **Inuit Youth Education**<br>*Maatalii Okalik, President, National Inuit Youth Council*<br>Introduced by: Sean Lyall, Minister of Culture, Recreation & Tourism, Nunatsiavut Government                                                                                              |

**12:00-13:00 – Lunch**

**13:00-14:15 – Keynote Speaker**

| Innovation Hall     | **The Dictionary as a Treasury of the National Language**<br>*Natalia Radunovich, Linguist and Lexicographer*<br>Introduced by: Dr. Carrie Dyck, Associate Dean (Research), Faculty of Humanities & Social Sciences, Memorial University                                                                                                           |

**14:15-15:45 – Sessions**

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<tr>
<td>Arts Lecture Hall 2</td>
<td>Valeri Pilgrim</td>
<td><em>Joel Heath and Evan Warner</em> – The Arctic Sea Ice Educational Package: Culturally relevant curriculum for northern schools (10:00-10:30)</td>
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<td>Cultural Preservation</td>
<td>Ashlee Cunsolo, Charlotte Wolfrey, Inez Shiwak, Derrick Pottle, and Lindsay Day – “You Need to be a Well-Rounded Cultural Person”: Fostering Inuit Cultural Preservation, Promotion, and Resurgence in the Canadian North (Thematic Session)</td>
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<td>Innovation Hall</td>
<td>Jodie Lane</td>
<td><em>Peter Kulchyski</em> – the pangnirtung bush school (1997-2015): reflections on an experiment in embodied deconstruction</td>
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<td>Inuit Education VIII</td>
<td>Nunia Anoee Qanatsiaq, Shelley Tulloch, Sandy McAuley and Fiona Walton – (Re)invigorating Home, School, and Community Links for Effective Bilingual Learning</td>
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<td>Angela Nuluiayok Rudolph – Inunnguinq – The Process of Becoming an Able Human Being: Inuit Education Throughout the Circumpolar North</td>
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<td>Science Lecture Hall</td>
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<td><em>Jamie Brake and Lisa Rankin</em> – Cooperative archaeological sampling strategies (Thematic Session)</td>
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<td>Archaeology V</td>
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<td><em>Shih-chung Hsieh</em> – &quot;Northern People&quot; Construction: A Comparative Observation on the Shaping Strategies of Pan-Indigenous Status between the Ainu and the Inuit</td>
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<td><em>Rudy Riedlsperger</em> – Identifying adaptation options to support sustainable housing in areas of risk of permafrost hazards - An example from Arviat, Nunavut</td>
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<td>DF Cook Hall</td>
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<td><em>Amélie Gingras-Breton, Andrew Atagootalook, Mary Atagootalook, Phoebe Atagootalook, and Noah Eddie Owetaluktuk</em> – Hunting and Inuit Well-being: Tradition and Modern Experiences in the North – Film Screening and discussion (1.5hrs)</td>
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<tr>
<td>Building Identity IV</td>
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<td><em>Patricia Johnston</em> – &quot;As long as we're together...&quot; Findings from participatory research concerning the care of children through interviews with mothers involved with mining in Nunavut</td>
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<td><em>Martha Dowsley</em> – Identify and the evolving relationship between Inuit women and the land in the eastern Canadian Arctic</td>
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<td><em>Amy Hudson, Sylvie Moore, and Andrea Procter</em> – Re-Storying Indigenous Women's Histories in NunatuKavut, Labrador</td>
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<td>Suncor Energy Hall</td>
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<td><em>Katherine Minich</em> – Discovering narrative strategies and policy belief using Inuit ways of knowing about freshwater</td>
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<tr>
<td>Film Screening VIII</td>
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<td><em>Kelly Vodden and Theresa Lightfoot</em> – ”Piujumevugulli tamâni”: Kinijannik imittavingita akKutinginnik Makkgovik, Nunatsiavummí &quot;We got it good here&quot;: exploring the drinking water system in Makkovik, Nunatsiavut</td>
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<td><em>Maura Hanrahan</em> – The Post-Contact Food history of the Labrador Inuit: Social Change, Health Implications and Policy</td>
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<td><em>Noémie Boulanger-Lapointe</em> – Placing berries in the Arctic biocultural system: a case study in Arviat (15:45-16:15)</td>
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<td>Choral Room</td>
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<td><em>Alexina Kublu</em> – Piisit (14:45-15:15)</td>
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<td>Strong Annait II</td>
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<td><em>Peter Toft</em> – Kalaallisuut – the origin(s) and cultural claims to the Greenlandic national costume</td>
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**15:45-16:00 – Break**

**16:00-17:00 - Sessions**

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<td>Arts Lecture Hall 1 Inuit Culture 2.0 III Session Chair: Lindsay Day</td>
<td>Session Chair: Lindsay Day</td>
<td>Anne Lisbeth Schmidt – Skinbase Pitseolak Pfeifer – Reclaiming Indigeneity: Inuugusivut via Facebook</td>
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<tr>
<td>Innovation Hall Inuit Education IX Session Chair: Mary Carol Rowan</td>
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<td>Diane Obed – Decolonizing Education in Nunatsiavut Eldred Barnes, Jodie Lane, and Janice Schoening – Inovut PiusituKavullu: Our People &amp; Our Culture. The development of a Labrador Inuit specific school course</td>
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<td>DF Cook Hall Nunak II Session Chair: Arn Keeling</td>
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<td>Nancy Mackin – Inuinnagtun tiliugait auktuq palliajut ukiuqtagumi Armelle Decaulne – Slope dynamics in the Tursujuq National Park: nowadays hazards and risks</td>
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<td>Suncor Energy Hall Film Ethics</td>
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<td>Stephen Agluvak Puskas, Sarah Abel, Simone Kohlmeister, Mark David Turner – With the North: Media Arts, Inuit Communities and Ethical Practices (1hr)</td>
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<td>Choral Room Strong Annait III Session Chair: Melva Williams</td>
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<td>Darlene Coward Wight – Oviloo Tunnillie: A Woman’s Story in Stone Gail Baikie and Libby Dean – Claiming Our Place: Indigenous Women and the Muskrat Falls Hydro Electric Development in Labrador</td>
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**17:00-18:00**

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<tr>
<td>DF Cook Hall School of Music</td>
<td>Meeting of the Association Inuksiuittit Katimajiit Selection of the host of the 21st biennial Inuit Studies Conference Nakummek!</td>
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**19:00-20:00**

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<td>St. John’s Arts and Culture Centre 95 Allandale Road</td>
<td>Closing Reception Hosted by: ADVENTURE CANADA</td>
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**20:00**

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<tr>
<td>St. John’s Arts and Culture Centre 95 Allandale Road</td>
<td>Tanya Tagaq Concert</td>
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A collaborative biomonitoring of the George River water quality as an empowerment tool in Kangiqsualujjuaq
José Gérin-Lajoie | Hilda Snowball | Vanita Weeta | Tim Anavipik-Soucie

Indigenous communities are facing more and more environmental issues resulting from exploitation of natural resources on their territory and from climate change impacts. As for exploitation projects, risk assessment and environmental impact studies are mostly done by external consultants. This case study presents how a Culture-Science land camp involving Youth, Elders, local experts and researchers can be used as an empowerment tool for Inuit communities to address local environmental issues. A consultation process was initiated with the community of Kangiqsualujjuaq, Nunavik, to identify environmental concerns they wanted the Youth and researchers to work on collaboratively. The community chose to set up a long term and independent water quality monitoring program in the George River, involving Youth training, before the start of a rare earth elements mining project. The following steps were to organize the land camp with a local coordinator, including field logistics, security, complementary funding, and all scientific considerations. Several collaborators were involved, especially northern-based partners, to add to our competencies and resources. Finally, the land camp was realized while training the Youth to use scientific equipment and to safely and accurately record the data. A young Inuk researcher from Pond Inlet, Nunavut, who is running a water quality program in his community, acted as a mentor for the young Kangiqsualujjuammiut involved in the project. This initiative is a good example of how researchers and indigenous communities can put together their mutual knowledge, expertise and resources to address environmental issues identified by affected communities.

A Communities' conference to renew the common understanding of the school development project of Puvirnituq and Ivukivk
Glorya Pellerin | Sarah Angiyou | Passa Manguik | Gisèle Maheux

On November 2015, in Puvirnituq, a conference entitled IPUIT School Project Conference has been held. The event was organised by the educational committees of Ivujivik and Puvirnituq (IPUIT), leaders in education of these communities in collaboration with professors and graduated students from the Université du Québec en Abitibi-Témiscamingue (UQAT). The main goals of this conference are to allow the previous leaders and actors of the education development in these two communities to share their knowledge of the history of this project, and to identify the most important aspects of this school project to work on regarding the future of the community’s youth. The participants were the Inuit teachers, non-Inuit teachers, parents, Kativik School Board members, other members of the communities and invited university members. During 3 days, the youngest ones learned about the beginning and evolution of the school community project. They all worked in plenary sessions in order to think about schooling success for the Inuit in the educational context of the 21st century in Nunavik.

This presentation aims to describe the collaborative work model created and put into practice for the preparation of the event. We will explain how this 3 days meeting has been organized to make sure that the participants interact in small group, and then have space to express themselves and share their thoughts in plenary sessions. The inuktitut curriculum development was one of the main priority topics discussed during the conference. Those other topics were also discussed: Inuit students schooling success; teacher training and school, parents and community partnership. Participants appreciate very much the meeting and give positive feedback. However major challenges remain to face in order to have the priorities put into action in the school daily life.
A New Era for the Igloo Tag: Branding and Marketing Support for Inuit Art within Canada
Elizabeth Logue | Alysa Procida | Patricia Feheley

One of the most recognizable images associated with the sale of Inuit art has traditionally been the igloo tag. Created in 1958, the certification mark was controlled by the Government of Canada and intended to protect artists and distributors from the growing threat of fraudulent artwork masquerading as “authentic” Inuit art. The igloo tag remains today an important marketing tool for Inuit artists working in three dimensional art forms through licensed distribution channels.

Important changes to the igloo tag program are under consideration as a result of significant stakeholder consultation beginning in 2013. This session will discuss the history of the igloo tag and impending changes to the program, including the important implications of updating the trademark registrations to expand the program to additional art forms and artists working outside the currently-licensed distribution channels. In addition, presenters will demonstrate its innovative companion artist biographical database that invites artists, researchers, galleries, distributors and others to be active participants in the artist’s online representation. The session will also function as a forum to solicit feedback on the program.

A new form of engagement: Archaeology and Inuit in an urban setting
Marie-Pierre Gadoua

Over the last few decades, collaborative archaeology has become a mainstream practice in Arctic contexts. This is largely due to political activism among Inuit, and their growing empowerment in various areas of society, including academic research done in (and about) the North. Collaborative methods are also the result of the archaeologists’ will to decolonise their discipline. Inspired by these trends, I developed an innovative form of engagement between archaeological research and Inuit Elders in an urban setting. I studied artefacts from three Thule Inuit sites (Somerset Island, Nunavut, A.D. 1250-1400), currently kept in museums and laboratories in Gatineau, Montreal and St-John’s. In order to engage my analyses with Inuit perspectives, I organised group discussions around Inuit collections at the McCord Museum with Elders from Nunavik during their medical stay in Montreal (Quebec Northern Module). The Elders’ viewpoints suggested a re-definition of archaeological notions of art and technology, in order to generate new and relevant knowledge about their Thule Inuit ancestors. These Inuit paradigms revealed the various roles played by everyday life objects (hunting equipment, sewing paraphernalia, personal knives, body and clothing ornaments and amulets) in the construction of personal and group identities, the maintenance of family and community relations, and processes of social differentiation among ancestral Inuit. Besides the contribution to archaeological knowledge, the engagement of my research with Inuit Elders participated actively to the valorisation of their traditional knowledge, while offering them an activity culturally relevant and socially inclusive during their medical stay in Montreal.

A pilot atlas of the Inuit language: The stories words tell
Kumiko Murasugi | Monica Ittusardjuat

In this paper we present a pilot cybercartographic atlas of the Inuit language that is being developed in a collaborative project with Carleton University and Inuit partner organizations. A cybercartographic atlas
is a platform for displaying information from different sources in a variety of formats, including maps, tables, graphs, photographs, videos and sound files. Our pilot atlas focuses on two critical issues facing Inuit today: language vitality and language documentation. Survey data on language use and vitality in Inuit communities across the Arctic will be displayed in the atlas, accompanied by video clips providing the narratives behind the survey responses. Key themes from the survey will be presented from a second perspective, the stories words can tell. Kinship words, for example, which are central to language in the family, can tell us about the complexities of family relations, and past and present family traditions. The atlas will use various multimedia formats to capture semantic relations among words, knowledge of word meanings across generations, and the documentation of words in their regional spoken and written forms.

A Smithsonian Cultural Heritage Program for Rigolet

William Fitzhugh

Following a hiatus of nearly forty years, connections between Rigolet and the Smithsonian were re-established following a Nunatsiavut-sponsored Heritage Forum in 2013. Since then, community-based heritage research was initiated with assistance from NG and the Memorial University Partnership grant. New field activities have expanded the original areas of archaeological research (1968-1975), and consultation with elders has connected oral history and prehistory. At the same time, we have mobilized data from the Smithsonian ethnological collections and photo archives and have begun to assemble documentation from the cultural and archaeological studies of the late 70s and early 80s. The goal is to develop a comprehensive, searchable village- and region-based archive including publications, field data, archaeological and ethnographic collections, personal diaries and photographs, and other materials for use in developing cultural programs, exhibits, school curricula, and tourism development. The program is envisioned as a proto-type that could be expanded to other villages where the Smithsonian’s Arctic Studies Center has a long history of collaboration.

A tripartite classification of intransitive incorporating verbs in Inuttut

Douglas Wharram | Ilia Nicoll

This talk takes up a challenge presented in Johns (2009), which introduces a number of previously undiscussed or under-discussed details of noun-incorporation constructions in Inuktitut, and which concludes with the adjuration that "more research is needed in the empirical realm of languages which exhibit noun incorporation". Like Johns (2009), our focus will be on Inuktitut, though, more specifically, we will largely confine our attention to the facts of Labrador Inuttut. As a consequence, this talk will be principally descriptive in nature, constituting an examination of a range of noun-incorporating verbs in the language, along with the types of interpretations that speakers judge to be available for the elements incorporated into those verbs. With respect to the types of incorporable material which they allow for, we show that there exists a tripartite classification of intransitive noun-incorporating verbs in Inuttut: (a) a (large) class which allows only for non-specific (property-denoting) interpretations of (bare) incorporated nominals; (b) a class which allows for possessor/possessum inflection to appear on the incorporated nominal (expanding slightly on the class of locational/directional incorporating verbs discussed in Sadock (1980) and Johns (2007,2009)), in addition to (a)-type readings; and (c) a class which allows for specific (individual-denoting) interpretations of (bare) incorporated nominals (but not allowing for the realisation of possessive inflection), in addition to (a)-type readings. In the time remaining, we consider what sort of theory of incorporation could account for and explain this observed variety in noun-incorporating verb types in the language.
Abraham Ulrikab, the Moravian
Hans Rollmann

This talk takes up a challenge presented in Johns (2009), which introduces a number of previously undiscussed or under-discussed details of noun-incorporation constructions in Inuktitut, and which concludes with the adjuration that "more research is needed in the empirical realm of languages which exhibit noun incorporation". Like Johns (2009), our focus will be on Inuktitut, though, more specifically, we will largely confine our attention to the facts of Labrador Inutut. As a consequence, this talk will be principally descriptive in nature, constituting an examination of a range of noun-incorporating verbs in the language, along with the types of interpretations that speakers judge to be available for the elements incorporated into those verbs. With respect to the types of incorporable material which they allow for, we show that there exists a tripartite classification of intransitive noun-incorporating verbs in Inutut: (a) a (large) class which allows only for non-specific (property-denoting) interpretations of (bare) incorporated nominals; (b) a class which allows for possessor/possessum inflection to appear on the incorporated nominal (expanding slightly on the class of locational/directional incorporating verbs discussed in Sadock (1980) and Johns (2007,2009)), in addition to (a)-type readings; and (c) a class which allows for specific (individual-denoting) interpretations of (bare) incorporated nominals (but not allowing for the realisation of possessive inflection), in addition to (a)-type readings. In the time remaining, we consider what sort of theory of incorporation could account for and explain this observed variety in noun-incorporating verb types in the language.

Advocating for social and cultural policy development in Nunavut
Jeannie Arreak-Kullualik

Article 32 of the Nunavut Land Claims Agreement affirms that “Inuit have the right as set out in this Article to participate in the development of social and cultural policies, and in the design of social and cultural programs and services, including their method of delivery.”

The work of the Social and Cultural Development Department is guided by the Inuit Social and Cultural Development Committee that includes representatives of each region in Nunavut: the Qikiqtani, the Kivalliq and the Kitikmeot.

The Department of Social and Cultural Development at Nunavut Tunngavik Incorporated advocates for implementation of Article 32 in various arenas. One way in which we are able to do this is through the publication of the annual State of Inuit Culture and Society (SICS) report. Each report focuses on a particular social and/or cultural issue, along with specific recommendations outlining what steps can be taken to help improve the living conditions of Nunavummiut.

Through our presentation we hope to generate some healthy discussion on what Nunavut Tunngavik Incorporated is doing for Inuit at the policy level and what learning experiences can be taken away.

Approaches to Inuit Societal Values Research in Nunavut Wildlife Management
Moshi Kotierk

With the signing of the Nunavut Land Claims Agreement, Inuit and Government have been implementing and adapting to various management regimes that were created. A wildlife management system was created that aims to promote Inuit participation in all aspects of wildlife management. This
goal has presented challenges on how Inuit participation and perspectives can be part of the system, but there has been some progress over the years. This presentation will first provide information on the Nunavut wildlife management system objectives, such as the conservation principles and Inuit interests, participation and confidence. After that context has been created, examples of how Inuit perspectives are incorporated into Government of Nunavut wildlife management will be provided. These examples will focus on polar bear and caribou management and approaches to include Inuit and Inuit perspectives in decision-making.

Arctic Impressions

Arctic Impressions - Biosphere Environmental Education (exhibit creator and co-sponsor) and Polar Horizons (co-sponsor). Dr. Shelley Ball (Biosphere Environmental Education) is a photographer who is passionate about the Arctic and about youth. She created Arctic Impressions, an exhibit of images of the Arctic made by youth, to give youth a voice and to allow them to express how they felt about their experiences in the Arctic. The images selected for the exhibit represent the students' impressions of the Arctic and the moments that captivated them. For some, this was the first time they had experienced the polar environment. For others, the Arctic is their home. Our exhibit showcases this diversity of perspectives. It captures the beauty of the Arctic—its rugged and vast landscapes, its wildlife and plants, and its history.

This exhibit consists of 15 images taken by students (aged 14 - 25) on our July 2014 Students on Ice expedition to northern Labrador, Nunavut, and southwestern Greenland. The expedition provided us with a rare opportunity to spend 12 days on a ship, exploring the Arctic together—seeing polar bears, experiencing the vastness of the tundra, watching glaciers crumble before our eyes, meeting with Inuit elders, hearing their stories, and learning about their culture and history.

The young photographers whose images are in this exhibit are:

- Claire Watson (22), Scarborough, ON, Canada
- Emma Lee (17), North Vancouver, BC, Canada
- Justin Fisch (22), Montreal, QC, Canada
- Kaitlyn Little (17), St. John's, NL, Canada
- Keisha Westwood (17), Kugluktuk, NU, Canada
- Matthew Szczepanski (17), Mississauga, ON, Canada
- Mike Ge (15), Toronto, ON, Canada
- Navarana Kleist (17), Kuujjuaq, QC, Canada
- Neha Gulati (14), Grimsby, ON, Canada
- Steven Jia (18), Mississauga, ON, Canada
- Thomas Piekut (16), Mississauga, ON, Canada

"As long as we're together..." - Findings from participatory research concerning the care of children through interviews with mothers involved in mining in Nunavut

Patricia Johnston
Research shows extractive resource development, such as mining, can have negative effects on women, however, little is known about the impact on families and children. Research is needed to develop relevant protective services (social services) for children that take Inuit culture and Inuit Qaujimajatuqangit (IQ) or traditional knowledge into consideration. Through interviews with mothers who are directly affected by one or both of these elements, this study attempts to document and better understand these experiences. It also aims to determine ways to mitigate the socio-cultural and economic impacts of resource development on Inuit families. While respecting and incorporating Inuit cultural considerations, this study examines how exploration and extractive industries affect women’s responsibilities in the care of children. It also examines how changes brought about by this sector affect women as income-earners, what support services and programs need to be developed; and where changes to existing infrastructure is required. Without this information, decision makers in Nunavut are insufficiently prepared to develop solutions and inform standards, legislation, policies and programs to protect children in a way that respects and incorporates Inuit cultural considerations.

Interviews with mothers in Arviat, Nunavut, many of whom have spouses who work on two-week-in, two-week-out schedules within extractive resource industries, were held. Some of the mothers worked in the field themselves. Many also had experiences with social services and child protection. As a participatory study, mothers were directly involved in the data collection and analysis and offer suggestions for what would indeed help them protect and care for their children.

Atlantic Salmon Arctic Char: A Legacy for Life: Kavisilik Ikaluk: Sivullitinit Pisimajut Inoset

Kathleen Blanchard | Jamie Snook | Randy Edmunds

For thousands of years Atlantic Salmon and Arctic Charr have persisted along the Labrador Coast. The Labrador Inuit have acquired a wealth of knowledge about the natural rhythms associated with the availability of their fishery resources. They have developed skills for how best to harvest and preserve salmon and charr. Today the Aboriginal people of Nunatsiavut believe in keeping healthy the Labrador populations of Atlantic Salmon and Arctic Charr and in preserving the rich traditions relating to their fisheries. Atlantic Salmon and Arctic Charr remain at the center of their culture and heritage, helping to define who they are and how they relate to their natural world.

Being Out There on the Land: Inuit Students’ hopes for schooling in their community

Alesha Moffat

“When my son gets to school, I want him to learn Inuit culture which I learned growing up... though I’m going to teach him too...being out there on the land...I would love to see more hunting, and more history about our Elders...but I would love to see him learn more about English, more than I did. (Research Participant, May 5, 2015).”

Following two years as a Qallunaq teacher in Nunavut, I developed research interests in issues surrounding Inuit experiences of schooling and began to interrogate the reality of my implication in a school system that is ultimately doing a disservice to students. Drawing on ethnographic fieldwork conducted in Arctic Bay, Nunavut in 2014 and 2015, as well as previous experience teaching in the community, my proposed paper will explore the schooling experiences, attitudes, and aspirations of 24 Inuit students, many of whom are recent graduates.
Continuance of current high levels of Inuktitut language use, increasing cultural awareness and expanding land-based programming are some of the research participants’ explicit hopes for schooling in their community. While Inuit Qaujimajatuqangit (IQ) forms the framework of educational programming in Nunavut (Government of Nunavut, 2008), what challenges do Inuit students encounter as they work with IQ in contemporary Nunavut? In what ways can Qallunaat teachers endeavour to engage with IQ to better understand these challenges and respond to Inuit students’ needs and desires? The knowledge embedded in interview participants’ narratives offers insight into the complexities and paradoxes faced by Inuit students.

**Beneath the Surface: Inuit Miners at Rankin Inlet, 1957-1962**

Arn Keeling | Frank Tester

*Beneath the Surface (Ujarangniqaqvaluqti) is an original documentary film chronicling the experience of Inuit underground miners at the North Rankin Nickel Mine, 1957-1962. Incorporating interviews with former miners, archival footage and commentary, the film explores the legacies of industrial development and impacts on Inuit working at Canada’s first Arctic mine. The North Rankin Nickel Mine was developed in the early 1950s in response to a rise in the price of metals brought on by the Korean War. The mine and company town of Rankin Inlet were celebrated by the federal Northern Administration as furthering the modernization of Inuit through the introduction of settlement living and wage labour. Mining was seen as the solution to a regional crisis brought on by a precipitous decline in Arctic fox fur prices, episodes of starvation among inland Inuit, and concerns over Inuit “dependency” on welfare and other forms of government assistance. The film documents how many Inuit were attracted to Rankin Inlet for work and readily adapted to underground mining, but faced discrimination, poor working conditions and many health and social problems resulting from this very rapid transition. Mine closure in 1962 pitched the community (and the region) into economic crisis, resulting in widespread hardship and dislocation among Inuit families. The film chronicles Inuit ingenuity and resilience, but is also a cautionary tale of dependency on resource exploitation for Arctic communities.*

**Breastfeeding Among Inuit and First Nation Women**

Wina Jacob

Health authorities currently consider that breastfeeding is a key component in the well-being of an infant and its mother as well as in the parental attachment process. The number of Canadian mothers choosing to breastfeed has been increasing steadily in the past decades. However, little is known about what is happening in remote, indigenous or Arctic locations. Indeed, breastfeeding advocacy campaigns seem to have had a limited impact in lower income areas across Canada, including in a majority of First Nation reserves and Inuit communities. This seems at odds with the fact that Inuit public health authorities, especially in Nunavik, are encouraging midwifery and creating birthing centers. Indeed, one could assume that in that context, breastfeeding would increase. However, the Inuit breastfeeding incidence does not rise at the same rate as that of the general Canadian population. Many reasons can explain the phenomenon: a mother’s desire to choose substitute preparations, social pressure, poverty, and lack of proper education, presence of contaminants in the milk (drugs, alcohol or toxic elements coming from traditional hunting) or incapacity to produce milk. In this presentation, I’ll use secondary resources to introduce public policies and health organizations’ initiatives and campaigns that were applied to promote nursing in Inuit villages and Native reserves, trying to analyze what has worked and why. I’ll also present tools and strategies that could be deployed with the objective of increasing the number of breastfeeding mothers across Indigenous Canadian communities.
Bridging Traditional Knowledge and Western Science to Address Community Research Priorities
Trevor Bell | Shelly Elverum | Rudy Riedl sperger | Donald Forbes | Nooks Lindell | Justin Milton | Ena Muktar

This panel discussion presents and illustrates a new approach to what is typically referred to as community based monitoring (CBM). Normally, CBM is carried out to address science objectives, sometimes in collaboration with communities and with the benefit of Inuit Knowledge (IK). The success of such programs relies on the sustained support of science funding and the engagement of community participants. An emerging approach to CBM is driven by communities to address local research priorities and knowledge gaps. Although these priorities may share common themes with important science questions (e.g. changing sea ice or ecosystem health), the rationale is rooted in community well-being and sustainability. Accordingly, research questions and sampling design will have a different emphasis, rooted in Inuit knowledge of the local environment and shaped by Inuit values and priorities. “Inuit Science” is the term given to this approach by emerging Inuit scientists from Pond Inlet who are graduates of the Nunavut Arctic College’s Environmental Technology Program and mentors in the Ikaarvik: Barriers to Bridges program. Their vision is to build CBM programs that partner with engaged scientists to address environmental and socio-economic priorities, as part of an overall strategy for healthy thriving Inuit communities. The panel will present a series of four presentations by Inuit science mentors - scientist pairs to reflect on best practices for CBM and to offer examples of this emerging approach from several Arctic communities. Presentations will be followed by discussion.

Bringing Birth Home: Returning Birth to Inuit Communities
Annie Kingston Miller

In Northern Canada, childbirth has come to symbolize the relationship between Inuit women and agents of colonization. Upon first contact with Indigenous peoples, European impressions of Indigenous women focused on their animalistic nature and the myth of painless childbirth. As a result, the culture of childbirth in Indigenous communities and the role of midwives and other community members were overlooked. In line with its “civilizing mission,” the Crown implemented an interventionist policy in the realm of childbirth in Inuit communities. In recent decades, this has led to the practice of evacuating pregnant women to distant Southern hospitals at 35 weeks gestation. The practice of obstetric evacuation has had serious social consequences and negative impacts on the health of both mother and child. Resistance to this practice, on the part of Inuit women, existed from its inception. In recent decades, Inuit women have mounted attempts to legitimize traditional birthing practices that were ignored and criminalized through colonization. The practice of obstetric evacuation in the North, resulting tensions and impacts on the health of families and community, highlights the need for collaboration between the western medical perspective and the traditional culturally oriented perspective of Inuit. This presentation will describe the shift from traditional Inuit birthing practices to the policy of obstetric evacuation and will profile the emergence of birthing centres in some Northern communities as a hybrid between traditional practices and evacuation. The experience of Inuit giving birth on the land illustrates that Inuit have a viable understanding of birthing that needs to be maintained, advanced and incorporated into programs and services in the North and used to advance the reproductive rights of other Indigenous groups in Canada.
Building on Inuktitut language, traditional knowledge and culture, to enhance school success of Inuit youth in Nunavik through youth voice, parental and community engagement

Tatiana Garakani

This paper highlights the lessons learned from a pilot research project carried out in Fall of 2015 in Nunavik. The project derives from a three year participatory action research (2011-2014) on resilience and school perseverance of Inuit students in Nunavik. It was designed to address priorities that were often highlighted by students and Inuit teachers alike: the needs to improve the mastery of the Inuktitut language and to strengthen the parental involvement in the schools. Also, in line with research priorities identified by the Kativik School Board, as well as the National Strategy on Inuit Education, we sought to propose a holistic and multifaceted approach. This approach builds upon the existing work flow of students and teachers.

The project aims to address three interrelated objectives:

1) Contribute to the strengthening of Inuktitut language acquisition by building on existing material, initiatives and practice.
2) Create opportunities for parental and community engagement in the school by introducing activities that build on their knowledge and position them as collaborators.
3) Promote students’ voices and agency, while helping students bridge their many identities and find meaning in their education by promoting multiple literacies.

We agreed with our partners to pilot test the project with a group of high school students, their Inuktitut teacher and elders of the community to assess collectively and concretely its feasibility, acceptability, potential and limitations. This presentation will describe the process and the outcomes of this pilot project.

Building the world circumpolar stage – Grassroots Festivals and the business of celebrating traditions, inspiring new expressions, and creating legacies

Heather Daley | Joan Dicker | Marie Horstead | Karoline Trollvik | Carolyn Chong

This workshop focuses on how individuals and organizations in the Circumpolar north can build their local events and festivals to impact regional, national, and global communities. Four Circumpolar festivals will be presented: Alianait Arts Festival (Iqaluit, Nunavut), Great Northern Arts Festival (Inuvik, NWT), katilaautta music festival (Nain, Labrador), and Riddu Riddu International Indigenous Festival (Kåfjord, Norway). Participants will have the opportunity to hear from the Executive Directors and founders of these festivals, some joining the discussion via live video conference to share their insights on the ins and outs of putting on a successful festival in the north and using the arts to build communities through celebrating traditions, inspiring new expressions, and creating legacies.

What can the stories of these four festivals tell us about the keys to developing successful festivals in the Circumpolar north? The goal of this workshop is to explore questions vital for existing and budding arts initiatives: What works, what doesn't and why?
Claiming Our Place: Indigenous Women and the Muskrat Falls Hydro Electric Development in Labrador
Gail Baikie | Libby Dean

Claiming Our Place is part of a larger inquiry into the impact of economic restructuring on women in northern Canada. This project, based in Happy Valley-Goose Bay, Labrador, focused on women’s connection to the natural environment and the implications to their well-being of a nearby hydro-electric development at Muskrat Falls. Governments and corporations failed to adequately account for the interests of women and Indigenous peoples and to mitigate negative impacts despite their strong relationships with the natural environment. These groups carry a disproportionate burden of the impact of development around the world.

A collaborative facilitated process, rooted in Indigenous oral traditions, was used to engage women from Inuit and Innu Indigenous groups along with non-Aboriginal women. Circle workshops enabled them to share stories, express concerns, identify themes, and use creativity to voice their perspectives.

We learned that the relationships women have with the natural environment is integrally linked to their individual and collective well-being. Recent economic activity has dislocated them from the land and rivers and, by implication, disconnected them from their traditional activities such as berry-picking, hunting and fishing, which are crucial to social and cultural continuity.

Women want to be informed, engaged and involved in the natural resource development agenda in the region, particularly given the potential risks to their health and well-being. Many women are concerned that the benefits associated with economic restructuring are coming at a tremendous social and cultural cost. This is a phenomenon that is reflected across the North.

Collecting the North: Antiquarians, Archaeology, and the Labrador Inuit
Amanda Crompton | Lisa Rankin

During the nineteenth century and early twentieth centuries, many European explorers visited Labrador. Encounters with the Labrador Inuit often resulted in the exchange of archaeological artifacts and ethnographic objects. Much of this material was sent to museums, where they were used to inform European notions of northern environments and the Inuit peoples who lived there. One such collection of Inuit artifacts, compiled by William MacGregor, now resides in the Marischal Museum in Aberdeen, Scotland. Though officially a voyage associated with the colonial government, MacGregor’s trip was also a voyage of exploration, dedicated to scientific discovery and ethnographic observation. This presentation focuses on the collection’s convoluted history, from its acquisition in Labrador, its accession at the museum in Aberdeen, and the mistaken attribution of part of the collection to a non-Inuit cultural group. Ultimately, the MacGregor collection simultaneously represents the intellectual interests of a prominent antiquarian, diffusionist notions of culture history, European fascination with the North, and scientific curiosity about how Inuit lived in northern environments.

Communication Behaviour Modified by Qallunaat Teachers in High School Classrooms: A First Draft
Kathy Sauvageau
Scientific literature mentions that teacher efficient communication favors student success. Moreover, this communication is presented through both physical and verbal behaviours that are culturally and language based. However, more than half of high school teachers in Nunavik don’t share their students’ mother tongue. Therefore, knowing that a culturally sensitive pedagogy should favour student success, we must look at teachers’ communication behaviours and how they modify it.

As a non-inuit teacher in Nunavik, I have modified my communication to fill the cultural gap between my students and I. A few years after my teaching experience, it is through graduate studies that I have questioned other Qallunaat teachers in Nunavik and explored the communication behaviours they modified. What did they modify? When? And why did they modify their communication behaviours?

In the thematic session Inuit school curriculum, I will present the results of this graduate research. By sharing these results, I wish to contribute to a better understanding in Qallunaat teachers’ modified communication behaviours and therefore, favour success for young inuits in school.

Community Based Projects with Inuit Youth, Families and Communities: What Messages to Take Away for Inuit Education
Tim Anaviapik-Soucie | Marie-Hélène Truchon | Vincent L'Hérault | Jrene Rahm | Tatiana Garakani

In this presentation we explore collaborative and participatory community projects that have emerged slowly and over time in Inuit Nunangat and document some of the lessons to take away from such projects in terms of Inuit holistic lifelong learning. We do so together with Inuit youth and adults who have been involved in those projects. Together, we co-generate new ways of thinking about the potential of non-formal learning programs and activities in supporting literacy, culture and well being. We aim to show in what ways such projects and lived experiences can help us move towards a holistic model of life-long learning implying and building on informal and formal education. Part of the presentation will entail video footage of Inuit youth and adults speaking out about lived opportunities and challenges. That part will be integrated with the current and existing literature on non-formal learning programs (Tulloch et al., 2012), issues tied to Inuit education in Nunavut and Nunavik (Rodon, 2014; Walton, 2015), as well as documents that have emerged in light of the National Strategy on Inuit Education (2011; 2013), among others. The aim of the presentation is to promote a dialogue among projects and initiatives tied to informal, land-based and formal education with the goal to move forward together, towards coordinated action in light of Inuit education.

Community building in cities for urban Inuit in Canada
Rob Lackie | Jason LeBlanc | Katherine Minich

Little is known about how to meet the social and cultural needs of the growing demographic of Inuit in urban centres. While Canada relies on immigration to increase population, Inuit are experiencing a significant population growth both within Inuit Nunangat and in cities. For example, population changes are nearly 150% in St. John’s from 280 to 680 between 2006 and 2011. Toronto grew from 315 to 640 Inuit, Montreal from 570 to 900 and Edmonton from 590 to 1115 Inuit. Policy responses towards this population growth are unmet and understudied.

Inuit community groups are growing to meet the needs of first and second generations of urban-born Inuit in southern Canada. Urban based community groups are seeking to leverage their language skills, cultural knowledge and resources in their cities to foster belonging and identity. This roundtable invites
various community groups to share updates from their organization efforts and discuss strategies to implementing an Urban Inuit Strategy.

**Community engagement in Northern research: A survey**
Lindsay Day

While the importance of meaningful community engagement in Northern research is widely recognized, the range of its realization in practice remains less clear. This presentation will share the results of a survey of academic researchers, government representatives and community members engaged in research in Northern Inuit regions of Canada, regarding their methods and extent of community engagement, as well as incorporation of Traditional Knowledge related their work. Data were collected through a digitally administered survey questionnaire \( n=328 \) at the ArcticNet Annual Scientific Meeting, December 2015. The majority of respondents (58%) reported that community members were ‘always’ or ‘often’ engaged in their work (95% CI 52,63), with 46% reporting that their work directly involved Traditional knowledge (95% CI 41,52). Distribution across disciplines was captured in the survey, with 74% of those involved in conducting research in the past 5 years identifying Natural and Life Sciences as a primary field of research (95% CI 69,79), 25% Social Sciences (CI 20,31), 11% Health Sciences (95% CI 8,16), 8% Engineering (95% CI 5,11), and 4% Arts and Humanities (95% CI 2,7). Findings regarding community involvement during various stages of research (from development of research questions to results dissemination), methods of community and Traditional knowledge engagement, authorship representation in published work, and involvement of youth in Traditional Knowledge initiatives will be discussed.

**Contributing to Inuit early childhood education through Katiqsugat: Inuit Early Learning Resources**
Helen Halbert (Substitution Anna Claire Ryan) | Jenny Lyall

The early years are critical to a child’s development, however Inuit early childhood education faces many challenges, from the difficulties of delivering programs within a fragmented funding landscape to the lack of professional development and training opportunities available to educators living in Inuit Nunangat.

Inuit Tapiriit Kanatami (ITK), the national voice of Inuit in Canada, is committed to addressing this key area of education and ensuring that – despite a lack of resources and infrastructure for Inuit early childhood education (ECE) – Inuit children still have the opportunity to develop to their full potential.

Earlier this year ITK and the Inuit Early Childhood Development Working Group (IECDWG) launched Katiqsugat: Inuit Early Learning Resources, an online resource designed primarily for educators, parents, and childcare centre managers. Katiqsugat is a digital library that aims to provide centralized access to all Inuit-specific ECE materials.

The purpose of Katiqsugat is to directly contribute to high-quality Inuit ECE programs and services by enabling practitioners and stakeholders to access culturally relevant, Inuit language materials and share best practices with one another.

This presentation will describe the work completed to date by ITK in collaboration with the Inuit Early Childhood Development Working Group to design, develop, and launch Katiqsugat. It will also explore how Katiqsugat ties into the larger efforts to implement the recommendations from the National Strategy on Inuit Education.
Conversing with Elders, land, ice and snow in reconceptualising Inuit education
Mary Carol Rowan

The conference organizers invite presentations, which consider dialogues between traditional and scholarly ways of knowing. In my PhD research I have asked the question: How can we organize Inuit early childhood programs to be meaningfully structured within Inuit worldviews? My interest arises from a concern that Euro-western pedagogies are not supporting academic success in the Inuit homeland (T. Berger, 2006; P. Berger, 2009). I understand that learning fostered within the context of local Inuit knowledges and languages enables a deep sense of meaningfulness needed for better educational outcomes (Aylward, 2012; Cummins, 2014). In my research methodology I purposefully sought to dialogue with local Elders as well as Inuit at the childcare centre. I understood that research developed in close collaboration with community players, purposefully enhances access to cultural knowledge and understanding (Ermine, Sinclair, Browne, 2005). Furthermore, I wanted to engage with land, ice and snow. Inuit scholars Price (2008) and Williamson (1992) explain how experiences with land provide access to Inuit worldviews. During the action research project, two Elders collaborated with the researcher and pedagogical counselor in 20 land-based excursions involving 23 educators and 80 children; and a series of evening workshops with educators. Engaging Elders/stakeholders in planning, executing and documenting land experiences provided access to valuable local knowledge through land connected activities which served to support cultural and linguistic rejuvenation. The academic structure provides a mechanism for documenting, sharing, accessing funding, reflecting and planning which validates the collaboration and opens paths to new possibilities.

Cooperative archaeological sampling strategies
Jamie Brake | Lisa Rankin

An increased level of archaeological activity in Nunatsiavut associated with a multi-year multi-disciplinary project called Tradition and Transition Among the Labrador Inuit presents opportunities for cooperative sampling strategies. Discussion about the types of data that could be consistently and systematically collected and shared by archaeologists doing fieldwork in the region could benefit individual subprojects and would add to our collective understanding of Inuit history and archaeology in Labrador. Dendrochronological samples, for example, could help refine our knowledge of the timing of the Inuit arrival in Labrador, a basic question to which we do not yet have a precise answer. Other types of data that could be consistently collected through field programs could include things like paleoethnobotanical, entomological and radio-carbon samples, as well as materials for DNA and isotopic extraction. Discussion with relevant experts and the archaeologists who will be conducting field work in Nunatsiavut over the next 5 years would help us determine whether or not there is interest in a cooperative sampling strategy, and if so, it would help us to determine the types of samples that should be collected and to develop systematic approaches to collection and analysis.

Creating a Narrative of Reconciliation through the Arts: Listening to Stories of Oppression, Responding with Stories of Engagement
Lori-Anne Dolloff | Raigelee Alorut

This presentation will explore the public narratives gathered over the four years of the Truth and Reconciliation Commission, looking especially for those references to arts-based, particularly musical
activities. I will concentrate on the stories of Inuit people, gathered through an Inuit sub-commission, as the Inuit governed territory of Nunavut is the site for my ongoing research projects. The stories will be put into conversation with the narratives that I continue to collect during my visits to Nunavut. I highlight the role that cultural art forms have played in reconnecting the next generation of Inuit to the sense of identity, self-autonomy and self-worth that was stripped from a generation of residential school survivors. A second point of story gathering and telling for me, then, must include the stories of non-indigenous Canadians who have sought to explore ways of supporting Inuit artistic endeavours as they confront the need for engagement in reconciliation.

In the process of analyzing the narrative data, I have used as a framework the TRC’s “Calls to Action.” The Calls to Action were issued as a challenge to the government, educational bodies and non-indigenous institutions to walk the path of reconciliation. As the mandate is for reconciliation, the impetus for truth-telling and education must occur throughout the Canadian population. This is especially true in Arts-based programs in schools and universities, where education can set the tone for new perspectives on valuing culture.

Cultural Adaptation of Family Support Services in Nunavik
Julie Lauziere

Early childhood is a crucial period that influences health throughout one’s life. The literature shows that for Inuit families and communities, this period is confronted by historical and contemporary challenges. Globally, a myriad of theory and evidence-based programs exist that support children and families living in vulnerable contexts. While it makes sense to import such programs developed elsewhere to help mitigate health and social difficulties faced in Inuit regions, questions remain about how best to adapt them to the local cultural and organizational contexts. The Integrated Perinatal and Early Childhood (IPEC) Program is one of the program that is currently being adapted and implemented in Nunavik.

In this paper, I will review the literature on cultural adaptation, cultural safety, implementation science, and program evaluation to propose an analytical framework that could help to document the misfits between the local contexts and resources in Nunavik and those where the original program was developed. This framework is going to be presented to local stakeholders for discussion and validation and proposed as a tool to evaluate the adaptation of the IPEC Program in Nunavik from the viewpoints of Inuit families, health providers and managers. This project will provide rich data to inform the adaptation needed for the implementation of similar health and social programs in Nunavik or other Inuit regions.

Cultural and Environmental Sustainability and Development of an Ingenious Design Process
William Semple

This presentation will examine how cultural identity is a significant ‘sustainability’ component and how this can be advanced through the use of a design process that brings the perspectives and knowledge of Indigenous peoples into the design of housing and communities. It will focus on the evolution of a culturally appropriate design process, and the design of the culturally appropriate super-energy efficient northern housing prototypes that have been developed using this process - projects carried out to advance the ‘sustainability’ of northern housing, including the fundamental role that relationships play within Indigenous communities. These include relationships within the extended family, within the
community, and with the land. ‘Sustainability’ within Indigenous communities, by its very nature, brings together both cultural and the environmental concerns, Indigenous ‘ways of knowing’ and ‘ways of doing’ representing a significantly different world view, one that impacts how the community and individuals share knowledge and experience, and make decisions.

Curatorial Forum on Inuit Art
Christine Lalonde | Darlene Wight | Heather Igloliorte | Theresie Tungilik

In sharp contrast to a renewed and increasing public interest in contemporary Inuit art, writing about and the curating of Inuit art exhibitions have not kept in-step. Informed exhibitions and publications about Inuit art continue to be an essential support for the representation and promotion of Inuit art, and are key to connecting artists with their audiences. This session takes an open forum approach, lead by four speakers, with the goals to 1) collectively assess the current state of knowledge and writing about Inuit culture and artistic expressions, histories, present-day communities and artists, and 2) determine avenues for expanding the curatorial field for Inuit Art.

David Edmunds (1870-1967): The Life of a Labrador Settler/Inuk
Kenn Harper

I have written extensively about Nancy Columbia, the “World’s Fair Baby” who was born to Esther Abile (later known as Esther Enutseak) from Zoar, Labrador, in Chicago in 1893. The identity of Nancy’s father was long unknown but my research over the years has revealed that he was David Edmunds, a settler (as he would have been called at the time) in Sango Bay, born to a Settler father and an Inuk mother. This paper will detail my discovery of David Edmunds’ paternity of Nancy Columbia, and the relationship between Edmunds and Esther Abile. It will examine perceptions of ethnicity on the north Labrador coast in the early years of the twentieth century, focusing on Edmunds and his family. It will examine the significant events in the life of this man of mixed heritage, including his early years in the Edmunds family’s traditional home in Sango, the twenty-five years he spent with the Hudson’s Bay Company in Ungava, and his lengthy retirement back in Sango. As a respected elder, David Edmunds was known as “Uncle David”. He lived to be 96. He died in 1967 in hospital in St. Anthony, leaving many descendants.

Decolonizing Education in Nunatsiavut
Diane Obed

Globally, Indigenous researchers are engaging in work that seeks to reclaim rights to their knowledge, resources and health (Battiste, 2013; Smith, 2012). This paper asserts that by critically reflecting on Euro-centric education’s historical and ongoing impacts of imposing western forms of learning upon Inuit that this is the first step in creating space to invite and allow local forms of knowledge production to resurge. Colonialism’s long lasting impacts in Nunatsiavut continue to affect Inuit student achievement today. Drawing on Janet “Tamalik” McGrath’s work titled Isumaksaqsiurutigijakka: Conversations with Aupilaarjuk Towards a Theory of Inuktitut Knowledge Renewal (2012), and consulting Nunatsiavut specific research, I outline several land-based and experiential theories meant to regenerate Inuktitut – an intellectual system and “way of being” that can be implemented within Nunatsiavut’s schools to help promote and increase Inuit student achievement. These land-based and experiential theories developed by Inuit elders Aupilaarjuk and Sarah Anala, centralize decolonization by re-positioning and resurfing Inuit knowledge production. For example, Inuit knowledge is being integrated into secondary education institutions in Nunavik and Nunavut through renewing
intergenerational modes of knowledge transmission. These methods, based in a commitment to local Inuit control, facilitate Inuit student learning and community involvement. This paper seeks to contribute to Inuit educational research and fill a research gap by imagining Inuit-centred pedagogy within Nunatsiavut.

**Designing a culturally responsive built environment for the Inuit**

Alain Fournier

Contemporary architecture has the responsibility of actively working towards designing culturally responsive built environments for the Inuit. Buildings can and must contribute to the survival and empowerment of Canada’s Inuit. A culturally responsive built environment is necessary to reverse the tides of centuries of colonization and planned acculturation, and help Inuit mend and reclaim their lives. A culturally responsive built environment raises the never-ending architectural debate of International vs Regional Architecture. How is this to be addressed? Choosing a side or not in the debate still brings up the question of how to work with Inuit to create a built environment that is responsive, that literally speaks to them. All aspects of Inuit culture, identity and values (Inuit Qaujimajatuqangit) must be brought to bear, not just traditional shelter architecture; but also oral traditions (stories, legends, knowledge) language, material culture, sacred places and spirituality. How is this information and knowledge used to give shape? How is it embodied into a building? How can a building be made to tell the story? How can it become part of, be woven into the still thriving oral traditions of the Inuit? How have consultations with the Inuit been used and managed to deliver meaningful results?

**Different Routes to Inuit Self-Determination: Public Government in Nunavut and Self-Government in Nunatsiavut**

Graham White

The Inuit of Nunavut opted for a “public government” like those found in the other territories and the provinces. By contrast, in settling their land claim the Inuit of Nunatsiavut chose a self-government regime. This paper sets out and analyses the major differences between the public government of Nunavut and the Nunatsiavut self-government in terms of government structures and processes, the representation of beneficiaries and of non-beneficiaries, and their effectiveness for realizing Inuit cultural, political and economic objectives.

A central question informing the analysis is whether the significant differences in the structures, operations and cultures of the Nunatsiavut and Nunavut governments are inherent in the natures of public government and Aboriginal self-government and, by extension, whether Inuit interests are better served by public or self-government regimes.

**Discovering narrative strategies and policy belief using Inuit ways of knowing about freshwater**

Katherine Minich

In the continued development of Canada’s northern frontier, rapid social and cultural change in the Arctic impacts the Indigenous population of Inuit differently than the non-Indigenous population. For example, Inuit families redistribute more resources with respect to sheltering the homeless (Minich 2011). Furthermore, gendered analyses of health and income disparities demonstrate an impact on
educational achievements and life expectancy. On cultural change, Chandler and Lalonde (2008) speak to cultural continuity as “…steps to secure their [Aboriginal community] cultural past in light of an imagined future. (p.221)” Arnakak (2001) has clarified Inuit Qaujimanituqangit (IQ) as past, present and future experience, knowledge and values of Inuit (p.3).

In this paper I will present meta-level research questions that use a narrative policy framework (NPF). The questions focus on the Nunavut Water Board (NWB) and levels of knowledge from IQ and science that aims to protect freshwater sources. The NPF has at its core several assumptions: socially constructed reality, bounded relativity, structural element, tri-level (micro-meso-macro) operations and narratives are central to process information, communication and reason. In the context of Arctic development and social change, research into freshwater resources in Nunavut invokes narrative strategies and policy beliefs by various actors such as Inuit citizens, governments and scientific actors.

Doing Our Own Thing: Inuit information sovereignty through digital atlas development
Amos Hayes | Peter Pulifer

In September of 2015 a meeting of Indigenous knowledge holders and others met to discuss traditions, technologies, and taking control of their future. Prominent in the discussion was the need for Information Sovereignty through self-determined use and development of information technology. In this presentation we report on projects that use information systems to represent Inuit knowledge, observations and culture. The Yup’ik Environmental Knowledge Project grew from more than a decade of work documenting Yup’ik knowledge in southwestern Alaska. Using the Nunaliit Atlas Development Framework as a platform, this project has evolved from representation of knowledge to a program where Yup’ik youth are engaging their community to preserve and revitalize language and culture while learning new skills. The Clyde River Knowledge Atlas shares knowledge from their Elders and other experts regarding the ocean, land, and their way of life. From the outset, this project has been fully owned and operated by the community through independently established resources and autonomous selection of partners. Knowledge and observations are represented through maps, locally produced photography, video, oral and written narrative and other media.

Both projects are stimulating the development of technical skills and knowledge in designing, managing, using and further developing digital technologies, ultimately contributing to achieving information sovereignty. While these projects are defined and driven by Inuit, development is in partnership with institutions from the South. In conclusion we explore the practical, cultural, geographical and ethical dimensions of these partnerships between Inuit communities and actors from outside of the community.

Emotion in the Inuit Archive
Sean Guistini

This past year Nunavut Arctic College (NAC) began revitalizing its publishing program in an effort to re-establish a scholarly press in Nunavut. In the 1990s and early 2000s NAC published various book series in partnership with southern scholars. Collections such as Interviewing Inuit Elders and Inuit Perspectives on the 20th Century remain unique chronicles of robust collaborations between Inuit oral tradition and scholarly exegesis. In the 1980s the Igloolik Oral History Project was partly inspired by the work of southern scholars through their insistence that their interviews remain in the community.
AC has re-engaged many of these scholars to revise their older publications and digitize their cassettes, and is working on books with people with long-standing experience in the Eastern Arctic. But a sincere question remains: where is the research of a new generation of social scientists going? There has been no shortage of social science research in Nunavut - in 2015 the Nunavut Research Institute issued sixty-six research licenses for social science research. Yet the question remains as to where and how the research is being shared, published, and disseminated.

This presentation asks this question with genuine curiosity in an effort to stimulate conversation, discussion, and understanding.

Partnerships with southern scholars and faculties remain vital to publishing in Nunavut and help inspire a local research, writing, and reading culture. This presentation discusses the current publishing activities and mandate of NAC as a means to introduce opportunities and ideas for future projects, and to better understand the current landscape of social science scholarship conducted in Nunavut.

**Endangered Archaeology in Iita: 2016**

Geneviève LeMoine

The historic site of Iita (Etah), on Foulke Fjord in northwestern Greenland, is best known as an important settlement for generations of Inughuit, who took advantage of the abundant resources there in both summer and winter. Excavations at Iita in 2006 and further testing in 2012 confirmed that the site had also been home to earlier Thule and Late Dorset communities. Each of these occupations is stratigraphically distinct, separated by sterile levels of sand and gravel accumulating from the steep slope behind the site. This discrete layering of relatively short-term occupations by different groups in the same location presents an opportunity to explore the similarities and differences in the ways each group used the rich resources available here.

Monitoring over the past 10 years has also shown that the site is rapidly eroding, likely due to a longer open water period and increased exposure to fall storms. Here we report on the current situation at the site, and the results of excavations in the summer of 2016 in the most vulnerable areas of the site.

**Energy-efficient housing prototype in Quaqtaq, Nunavut**

Hélène Arsenault

Communities around Nunavik rely strictly on fossil fuels for their heating and electrical needs. In order to reduce greenhouse gas emissions from energy consumption, while maintaining the tenants’ thermal comfort, a new housing prototype was built in Quaqtaq in 2015. Architects and engineers with years of experience in Nunangat came up with a design inspired by Passive House’s basic recommendations. Specific needs related to Inuit culture and northern lifestyle were also considered in the design process. High efficiency was obtained through the building’s orientation, thick isolation, triple pane windows, and tightly sealed envelope. Monitoring equipment placed throughout the building will give a clear idea of the energy consumption in relation to the weather, the occupant’s needs, and the sunlight’s availability. The prototype holds two units with a mechanical room in the centre, supplying the entire building. The collected performance data and the tenants’ feedback will be used to draw recommendations for future constructions in Nunavik.
Ethnicity, place, and culture at Qayuqtuvik Society Soup Kitchen
Edmund Searles

While conducting anthropological research in Nunangat in the mid-1990s, I learned that many Inuit considered places like Iqaluit to be a threat to the survival of traditional Inuit culture. In this presentation, I consider the function of place in mediating the experience of Inuit-settler relations in Nunavut. In particular, I examine how some places can intensify the differences that separate Inuit from Qallunaat (non-Inuit) while others draw on the complementary strengths of those groups. In particular, I explore how the Qayuqtuvik Society Soup Kitchen in Iqaluit, a ministry run by volunteers and by members of the Anglican Church, contains spaces that reveal the structural inequalities that separate Inuit and Qallunaat and spaces that reveal the complementarity of these two groups, providing an interesting case study for urban planners and others seeking to imagine places that build on the strengths and shared values of multiple traditions, cultures, and ethnicities.

Ethnographic landscapes at the Norwegian-Russian border
Morgan Ip

In facing the challenges and opportunities of the future Arctic, bringing local voices to the fore reveals the most relevant components of the built and social environment. This doctoral research was conducted mainly in Kirkenes, Norway, and Nikel, Russia, at the Norwegian-Russian borderland, which is very much a shared landscape and a particular milieu of transnational physical, social and cultural attributes. I combined classical ethnographic tools with social media and participatory mapping of ideas. Emerging from this were perspectives on landscape and participation that vary from hope and collaboration to confusion and conflict – some dream of oil and mineral wealth, others of sustainable developments. The landscape future is ensnared in conflicting political positions, within communities themselves but also across international borders. This work highlights the dissonance and potential that exists between these civic ambitions and current mechanisms of engagement or agency.

Ethnography or Memoir?: Misrecognition of Mini Aodle Freeman's Life Among the Qullunaat
Shaina Humble

Inuk author Mini Aodla Freeman’s original publication of Life Among the Qullunaat (1978) demonstrates how the publication industry has historically misrecognized her memoir as an ethnographic text. In a conversation with the most recent editors of the 2015 edition (Keavy Martin, Julie Rak, and Norma Dunning), Aodla Freeman articulates how Mel Hurtig, editor of the first edition, requested that she change her original title. Although she cannot recall the exact phrasing of the first title, she does remember that it contained “[s]omething about ‘James Bay Inuit’” (XI), but Hurtig changed it to Life Among the Qullunaat in an effort to “fight back” (XV) against Bernhard Adolph Hantzsch’s ethnography Life Among the Eskimos (1977). Hurtig’s decision to change the title creates a situation in which Aodla Freeman’s memoir is forced to recognize Hantzsch’s ethnography, while her own text is misrecognized as being an ethnography about her translation experiences amongst southerners, despite focusing primarily on her own family in James Bay. Working from the premise that Aodla Freeman’s text is a form of involuntary “reverse ethnography” (Rak, Martin, Dunning 265), this paper will explore how the
misrecognition of Life Among the Qallunaat as an ethnographic text originally facilitated the first edition being misrecognized, while the current edition seeks to reclaim Aodla Freeman’s voice.

Exploring Inuit Identity though Theatre
Tim Borlase | Martha MacDonald | Fiona Andersen

That woman there down beneath the sea
She wants to hide the seals from us .
These hunters in the dance house,
They cannot right matters.
They cannot mend matters .Into the spirit world
Will go I,
Where no humans dwell
Set matters right will I .
Set matters right will I .

-Central Inuit

Over time all societies developed some form of drama. Inuit cultures are no exception. Using songs and dramatic performances like the one above- traditional Inuit society experienced the removal of a feeling of oppression hanging over their heads. These performances do not follow one line of thought nor do they necessarily solve problems but they are based on elements of belief. These beliefs create a life force and a metaphoric insight into the human condition.

Through drama we see possibilities for our own lives. So, life becomes drama. Always we act our roles. Our clothes are our costume and our setting is the space in which we act . There is no script written for us. We have to improvise.

Drama, then, is the live experience that is shared when people imagine and interact as if they were other than themselves in some other place at some other time.

Our inner drama is what we makes us human. We think ‘as if’ –we imagine. Then, as a result, we act , as if ‘.

The idea of storytelling through drama is not merely to re-enact a story but to find ways which will deepen the group’s understanding of the original story. All participants then individually explore Inuit identity through theatre.

This will be a participatory workshop. Using two five minute scripts written from two different Labrador Inuit communities, participants will experience how theatre shapes identity.

Only if the voice is true to native values and cosmology can theatre heal within and set right mistaken non-native conceptions of native cultures.

-Jordan Wheeler

Exploring new housing settlement forms for the Nunavik villages from culturally different and distant angles
André Casault

Looking at a problem from a new angle, from a new situation, from further away, often opens up new perspectives. This paper presents the outcomes of four experimental “cross-cultural” design studios that
took place in four (very!) culturally different contexts, between October 2015 and March 2016. They were undertaken with four partners from China (CULD, in Shenzhen), Vietnam (NUCE, in Hanoi), Cambodia (ITC, in Phnom Penh) and Senegal (CUAD, in Dakar), who knew nothing – or very little - about Inuit culture! The studio focused on the village of Salluit in Nunavik and aimed at exploring the impacts of climate change on permafrost and settlement planning, and with the somehow less “tangible” but not less important problem, the “cultural” inappropriateness of current housing and settlement forms built for the Inuit communities. Design hypothesis drawn from previous experiments were explored: collective house forms (instead of detached or semi-detached house forms), building on the bedrock (as opposed to building on gravel slabs), more energy-efficient buildings and settlements and, last but not least, culturally appropriate forms of houses that would suit the cultural practices and aspirations of the Inuit people. The findings of these studios are not seen as “solutions” but as discussion material meant to enrich collaborative design processes with the Inuit communities.

Exploring southern Labrador Inuit elder and youth interaction through Photovoice
Jessica Pace | Chelsea Gabel

Strong intergenerational relationships have been identified as a key contributor to the health and well-being of people of all ages. In Indigenous communities, relationships across generations, particularly between elders and youth, are especially important because they contribute to cultural continuity. This, in turn, positively impacts community wellness. However, the ongoing impacts of colonialism, including the dispossession of land, erosion of traditional ways of life, and the effects of intergenerational trauma have contributed to the deterioration of such relationships in Indigenous communities. This photo exhibit presents the results of a community-based, participatory action research Photovoice project which aimed to document and understand the nature of intergenerational relationships in the southern Labrador Inuit community of St. Lewis, NL, Canada. In particular, this research sought to understand how youth and elders perceived one another, their roles in the community, and their relationships. In the summer of 2015, we provided 5 adults aged 50+ and 5 youth aged 8-24 with digital cameras. We asked them to take pictures to document the nature and significance of elder-youth relationships in their community and to identify community strengths and challenges in terms of intergenerational interaction. The photos and discussions that emerged from this process portrayed strong relationships between older and younger people in St. Lewis, especially in the context of extended families. However, challenges to interaction, including a lack of gathering space and outmigration from the community were identified. Participants indicated the need for new, culturally-safe initiatives, policy, and programming designed to bring elders and youth together.

Fifth Thule Expedition Atlas and the Digital Return of Inuit Knowledge
Brendan Griebe

Typical archaeological practice falls far short when it comes to capturing the full complexity of life in the past. Faunal analysis, for its part, is more often than not guilty of having a large disconnect between the remains of meals (and other things animals provided) and the people that ate those meals and what the animal might have meant to them. The full narrative of the animal’s role, from how the animal was viewed in life in the landscape, to its death and contribution to the people and household and beyond, is lost in the traditional faunal report. Animals are particularly prominent in the arctic and sub-arctic
environment, and in many ways formed the core of Inuit culture. Inuit stories and memories are frequently rich in animal figures. Archaeologically, most of the material culture is in some way connected to animals – be it made of animal products, a depiction of animals, or having to do with the acquisition and processing of animals. This paper will attempt to remedy some of these shortcomings by recounting the life history of the remains of animals that were, undoubtedly, more than just what was eaten.

**Food for Thought: Exploring the non-food roles of animals in Labrador Inuit life through archaeology**

Deidre Elliot

Typical archaeological practice falls far short when it comes to capturing the full complexity of life in the past. Faunal analysis, for its part, is more often than not guilty of having a large disconnect between the remains of meals (and other things animals provided) and the people that ate those meals and what the animal might have meant to them. The full narrative of the animal’s role, from how the animal was viewed in life in the landscape, to its death and contribution to the people and household and beyond, is lost in the traditional faunal report. Animals are particularly prominent in the arctic and sub-arctic environment, and in many ways formed the core of Inuit culture. Inuit stories and memories are frequently rich in animal figures. Archaeologically, most of the material culture is in some way connected to animals – be it made of animal products, a depiction of animals, or having to do with the acquisition and processing of animals. This paper will attempt to remedy some of these shortcomings by recounting the life history of the remains of animals that were, undoubtedly, more than just what was eaten.

**Foodborne, Waterborne, Zoonotic Ecteric Disease: EcoHealth Surveillance for Environmental Health**

Sherilee Harper

Recent research uncovered the highest rates of self-reported enteric illness (i.e., diarrhea and vomiting) reported in the world to be the Canadian North. Infectious diarrhea and vomiting can be caused by contaminated drinking water (i.e., waterborne disease), contaminated food (i.e., foodborne disease), or person-to-person contact. To reduce the high rates of diarrhea and vomiting in Northern Canada, we must identify these pathogens causing illness to understand what pathogens are responsible for illness and how people contract the illness. The goal of this project is to create a participatory, community-based surveillance system to understand, respond to, and reduce the burden of foodborne and waterborne enteric pathogens in Iqaluit, Nunavut. This information will be important to help understand why rates of diarrhea and vomiting in Northern communities appear to be high. Northern collaborators will contribute to all phases of the research design, data collection, analysis, interpretation, and results dissemination process. The research team will work with Northern partners to use the research results to develop potential public health response options to reduce the high rate of illness. This poster outlines the proposed data collection framework, and an overview of how a transdisciplinary team came together to conduct this research through a systems approach

**Greenlandic children's early language acquisition**

Mette Larsen Lyberth
This presentation will give an overview of the results from a questionnaire forwarded to parents about their children's language. The framework was an adaptation of an American/European linguistic tool to the toddlers (8-36 age months) *The MacArthur-Bates Communicative Development Inventories (CDI)*. The purpose of the project is to establish standards to measure the normal language development.

The questionnaire for 16-36 months contains a category where parents themselves can note the three longest sentences their children recently has said. Of these, we got a total of about 249 utterances. These have been broken down and analysed into word classes and morphosyntactic categories. The analysis of these sentences gives some indication of which patterns and mechanisms are characteristic for Greenlandic children language acquisition.

The linguistic data also cover verbs derivational suffixes, a total of 40 different derivational suffixes were registered, covering a range of meanings and functions, where about 20 of these are more or less productive. Data of derivational suffixes illustrates which suffixes and how many, and what suffix combinations West Greenland children's acquires up to 3 years of age. In those productive suffixes, 7 are verbmodificies, noun to verbs, -ler, -qar, -mukar, -liar, -tor/sor and -uvoq. Allen (2015) noted that noun incorporation fx –qar is one of the most diagnostic structures of polysynthesis since it allows one word to contain both a verb and an object argument. Those shows the morphologically complexity children already master.

Derivational suffix – ssa, (shall) which marks the future is most frequent, it is listed as 78 times, either alone or together with other suffixes. From the test perspective it could be considered as a diagnostic criteria, since all children must learn it to be able to express needs and desires. On the basis of this observation, I will discuss the function and meaning of future expression -ssa, as well as shows in which suffix combinations it occurs in data set.

**Greenlandic Commission for Reconciliation: to define one self**

Karla Jessen Williamson

The Government of Greenland was established in 1979, moving the Danish Ministry of Greenland in Copenhagen, Denmark, to Nuuk, the capitol of Greenland. This was a historic move and make the Greenlanders materialize an indigenous dream, namely Home Rule. Namminersornulernrq (Home Rule) was established with the intent that Greenland took over gradually the internal affairs and slowly took over responsibility from Denmark. Greenland got its first government and parliament was established. Later on Self-Government was introduced in 2009. The set up from the Greenlandic point of view is to use self-government as a platform to becoming independent, whereby the responsibilities of running a full national government was to increase over the years. Despite the political drive, the aspiration for independence is challenging as the Greenlandic population is overrun by ill social health, low educational level and a weak economy nothing short of the aftermaths of colonial legacy experienced by many indigenous populations around the world. The Danish Prime Minister disapproved and refused the Danish participation in the Greenland Commission for Reconciliation claiming that Denmark has nothing to reconcile. It was under such a cloud that Greenland Commission for Reconciliation was created in 2014 and the Greenland government had no choice but setting up the Commission to Focus on internal reconciliation.

This is a presentation by two members of Greenland Commission for Reconciliation and their work.
Greenlandic literature before 1900: an overview
Flemming Nielsen

Due to the fact that literature produced by the Kalaallit themselves began to appear only in the late nineteenth century, descriptions of Greenlandic literature tend to skate over its impressive beginnings in the eighteenth and early nineteenth century. In 1914, the first Greenlandic novel was published. Since then, a national literature has developed comprising such a quantity of works in Greenlandic that nobody is counting them anymore. This remarkable success had its beginnings in 1721 when the Norwegian missionary Hans Egede arrived as the Danish king’s representative and settled at the west coast of Greenland. A decade later, in 1733, the Moravian Brethren commenced their missionary work. Until the end of the nineteenth century, the Danish state mission and the Moravian Brethren issued religious and linguistic books as well as all kinds of teaching material in great abundance. In 1861, the earliest and still existing Greenlandic newspaper, Atuagagdiutit, was launched. Most of its contents were written by the Kalaallit themselves. I intend to review this early literary production. Which genres are represented? Who wrote the books? What kind of impact did this literature have on the development of the Greenlandic nation?

Hebron Family Archaeology Project
Michelle Davies

Hebron is a highly significant place for Labrador Inuit. Formerly the most northern community in Labrador, it was home to over 60 families before the community was closed in 1959 by the provincial government, and its’ residents forced to relocate further south. Decades after this abrupt and coercive move, people from Hebron and their descendants still feel the traumatic effects of relocation. Families and communities notably expressed interest in seeing research conducted at Hebron during the consultations for the joint research project between the Nunatsiavut Government and Memorial University, called Tradition and Transition among the Labrador Inuit. As part of my Ph.D. research, I have followed the expressed interest of Hebron relocatees through an archaeological lens, in order to provide an opportunity for families to return to Hebron while attempting to increase our knowledge of 20th-century life in Hebron. In the summer of 2016, the Hebron Family Archaeology Project conducted a pilot project to explore the archaeology of Hebron families, to share the stories and memories of their homeland, and to heal through land-based programming. This paper will present the initial results of the field season, and outlines the future prospects of this multi-year project.

Historic and recent use of the Labrador Inuit kayak
Jamie Brake

For hundreds of years the kayak was an essential part of Inuit social and economic life in what is now the province of Newfoundland and Labrador. During ice free months of the year, it facilitated open water sea mammal hunting which provided all the necessities of life. It was also a very important tool for communication along the coast. Labrador’s rich documentary, photographic, ethnographic and archaeological records provide a wealth of information that can be drawn upon to shed light on the importance of the kayak in Labrador history. In this paper, Moravian records, historic photos and ethnographic accounts will be used to discuss the use of kayaks in Labrador during the 19th century. Very recently the seeds of a potential resurgence in construction and use have been planted by a few individuals on the north coast who have begun building kayaks in Labrador for the first time in many
years. This will be discussed in relation to the historical records that could help interested local people resuscitate a practice that was once so crucial, but which has all but disappeared.

**Hivulipta Uqauhiit Tuppaaqtauffaaqtut - Awakening Our Ancestors' Words – Film Screening**

Helen Balanoff

In 2007, researchers in Ulukhaktok, NWT became aware of a large collection of Inuinnaqtut objects housed at the British Museum in London, England. The objects were over 100 years old, yet no Innuinaq had seen them. **Hivulipta Uqauhiit Tuppaaqtauffaaqtut - Awakening Our Ancestors’ Words (52 minutes, 2016) Dirs. Emily Kudlak and David Stewart** – highlights a visit by elders and researchers to engage with these Inuinnaqtut objects.

In 2008, the NWT Literacy Council, the community of Ulukhaktok, the Kitikmeot Heritage Centre, the Inuvialuit Cultural Resource Centre, the Prince of Wales Northern Heritage Centre and the University of Lethbridge formed a partnership with the British Museum to visually repatriate the objects. The purpose was to reclaim language, stories, skills and other cultural knowledge that was being forgotten, and, to repossess the agency and power to interpret Inuinnaqtut identity to non-Inuinnaqtut. The culmination of the project was in 2012, when six Inuinnaqtut, four support staff and a videographer travelled to London to engage with the objects. We watch as the Inuinnaqtut interact with the clothing and tools, figuring out what they were for and how they were made. We see them laughing, as they remember stories and songs; we cry with them as they realize these objects are the embodiment of their ancestors. We hear them wondering what the last songs were that a 100-year old drum heard. We hear them marvelling at how well the objects are made. We watch and listen as they try to remember ‘sleeping words.’

On returning to the community, they organize workshops to share what they have learned as they reproduce some of the objects. This is a journey into Inuinnaqtut traditions and their efforts to reclaim them.

**Honouring Inuit Women's Leadership in Nunatsiavut through Storytelling**

Peggy Andersen | Ashley Dicker | Andrea Procter | Charlotte Wolfrey

Despite the historical focus on male Inuit leadership, Nunatsiavut has a long legacy of women leaders who have been active in every aspect of community life. This paper describes the initiative, Daughters of Mikak, a community-driven research project that aims to highlight and celebrate the leadership roles of both contemporary and historical women in Nunatsiavut through their work in political involvement, organizing, volunteer work, family work, and all the often un-recognized ways in which women work to create healthy communities. The project focuses on providing opportunities for Nunatsiavummiut to express their appreciation about the inspiring Inuit women in their lives, and in doing so, both demonstrates and strengthens the social relationships on which Nunatsiavut communities are built. We discuss the project’s development, from the initial community idea to a research partnership, and illustrate how the initiative is creating a celebratory and powerful new discourse about Indigenous women.
Hunting and Inuit Well-being: Tradition and Modern Experiences in the North.
Amélie Gingras-Breton | Andrew Atagootalook | Mary Atagootalook | Phoebe Atagootalook | Noah Eddie Oweetaluktu

The processes of globalization and development in the North by the Canadian Government is often based on general scales of well being that calculate wealth, education level, and longevity. Anthropology is trying to make a point that well being is not only defined by these criteria for most people around the world, as for Inuit.

Developing the North is a popular subject, and it should primarily mean: being aware of the values and ways Inuit choose to be in the contemporary world. All too often, politicians and private investors interested in the richness of the North don’t take the time to stop and learn about Inuit themselves.

The project on Inuit well-being consists of 3 movies on different contexts of Inuit’s modern life: Birthing, Arctic Games Competition, and Hunting. In them, we explore what is important to Inuit to feel that they have a good life. Shedding light on cultural values, resilience and living traditions in modern life, we will present the 3rd movie on hunting. Gathering archival images filmed by Andrew Atagootalook in the 1970’s and images of his family summer camping in 2015, we hope this reflection on hunting and well-being will promote further discussion on how traditions are passing through history and how some values remain a strong ground on which Inuit are determined to build their future.

Identifying adaptation options to support sustainable housing in areas of risk of permafrost hazards - An example from Arviat, Nunavut
Rudy Riedldperger

Northern communities and regions suffer from a shortage of affordable and sustainable housing. Immediate consequences for individuals and communities include overcrowding and an increased need for repair and maintenance of current housing stock. Long-term consequences are manifold, and often dire; they include mental and physical stress and illness, increased rates of domestic violence, homelessness, and food insecurity. Environmental change and demographic shifts are exacerbating the problem.

Landscape hazard mapping initiatives provide one approach to alleviating barriers to sustainable housing by identifying areas suitable for residential development. For example, landscape hazard assessments can indicate areas at risk to permafrost thaw, coastal erosion, or flooding, among others. However, the practicality of landscape hazard maps for decision-makers may be limited in cases where there are few (if any) low risk areas. Our presentation will focus on approaches to incorporate sustainable adaptation options into hazard maps in order to allow communities to build in areas at risk to landscape hazards, in this particular case permafrost degradation. “Sustainable” adaptation options are adaptation options that are technically and economically feasible.

In addition to the technical aspects of hazard- and adaptation-mapping, we will discuss ways of integrating geoscience knowledge into decision-making processes for sustainable housing in Nunavut. It is critical to consider when, where, and how this knowledge should be integrated into the complex decision making processes of housing development in northern regions.
Identity and the evolving relationship between Inuit women and the land in the eastern Canadian Arctic

Martha Dowsley

Academic discussions around Inuit identity once focused on acculturation. These have mainly been replaced by concepts of adaptation to new living conditions. Yet, Inuit in the eastern Canadian Arctic still frame identity concerns around their land activities and are wary of becoming too much like ‘Qallunaat’ or southerners. This paper examines what material and non-material goods (for example psychological goods) Inuit seek from the land today in order to understand what traditional aspects of their relationships with the land persist and what new ones might have emerged recently. It then discusses the implications these have for Inuit identity. The study found a decrease in the procurement and use of material goods from the land compared with previous generations. Concomitantly, the acquisition of non-material goods has become more formalised and distinctly identified in discussions of land excursions. The non-material goods are clearly linked to Inuit ontology and traditions, rather than to southern ideas. The desire for, and acquisition of, non-material goods is developing both from a top-down or group consensus and bottom-up or individual decision, illustrating an interplay between the construction of group and individual identities in relation to the land. Inuit in the eastern Canadian Arctic are transforming their relationship with the land in a way that demonstrates an emerging identity as community Inuit who are rooted in their own local history and geography and also consciously subscribe to a larger Inuit culture that is premised on values such as sharing and building harmonious relationships.

Ilngiinut: Community based decision-making for families and communities

Sarah Fraser | Jennifer Hunter

Faced with important social issues and gaps in existing services, the Regional Partnership Committee (RPC), a committee composed of Inuit leaders of Nunavik, proposed the development of community prevention programs for young children and their families. The ultimate objective of the community mobilization would be to reduce the number of reports and placements under child welfare services. Kuujjuaraapik was the first community to initiate the process. They called their project Tasiurvik (holding hands). After a three year developmental evaluation of the process of community planning we present 1- a community needs assessment, 2- the objectives of the community project and 3- the phases of starting-up such an initiative. We integrate storytelling and western theories of community readiness and community empowerment to discuss what we have learned through the process and what this could mean for other Inuit communities wanting to initiate community-led mobilisation based on Inuit knowledge and values.

Impact of the traditional Inuit diet on gut microbiome dynamics

Geneviève Dubois

The gut microbiome is a complex community of bacteria that colonizes the human colon. It is an evolving unit that varies across human individuals, populations and over time. It is heavily influenced by many factors such as diet, age, gender and geography. Hence, our lifestyle and our identity are the factors that shape its composition.
The traditional Inuit diet is unique, due to its enrichment in animal fats and proteins. This diet changes with seasons, driven by prey availability. The Inuit gut microbiome could change over time, in concert with seasonal dietary changes. To test this hypothesis, we collected monthly stool samples and dietary habit questionnaires during one year from Inuit volunteers from Resolute Bay, Nunavut. Using 16s-RNA sequencing, we characterize the microbial composition of each sample. We then compared these stool specimens from urban individuals of European descent consuming a typical Western diet. Compared to consumers of the Western diet, Inuit individuals consuming a traditional diet had more variable gut bacterial communities over time. We suggest that variation over time is due to seasonality in the diet, and such seasonality is largely absent in urban, Westernized populations.

The understanding of gut microbiome community dynamics in response to a seasonal diet may help us to better understand the impact of a variable diet on its composition. This is important because composition of the gut microbiome has a significant impact on our health, as it is actively involved in digestive processes as well as in the reinforcement of our immune system.

Implementation of a supportive approach in an Inuit Teacher Training Process: issues and advantages of videoconferencing
Siaja Manguik, Glorya Pellerin, Lucy Qualingo, and Virginie D. de la Chevrotière

The implementation of a videoconferencing system for the teachers training in Puvirnituq and Ivujivik communities in Nunavik takes place into a bicultural and trilingual context in 2011. Led by the objective to improve the relevancy of teacher training activities already provided, the research team identified the following goals: to create, develop and support the development of an expertise with ICT related to teachers training issues in remote Northern communities. The specific goals that have been identified are: (1) to identify the teachers training optimal conditions that are required when introducing and adding the videoconferencing teaching to the formation process already offered in presence; (2) to allow the Inuit partners to develop their own research expertise rooted into their community context (3) to get knowledge increasing and a better understanding of the teachers practices through teachers networking. The training approach is a hybrid face-to-face/distance formation; essential consideration is given to the interpersonal relationship maintenance along the training project. A respectful and collaborative-governance perspective has been used all along this developmental research. The objectives of our paper are: to present the context in which the project took place, to describe various utilizations of the ITC that have been preconized, to explain the advantages and limits identified by the participants and finally, to provide information about management and governance issues, in this bicultural and trilingual training context.

Implementing Bilingual (Inuktitut/English) Curriculum in Nunavut: Continuity and Leadership
Naullaq Arnaquq | Fiona Walton

As important as English is for the success of Inuit students in contemporary society, Inuktut is the central and urgent concern for bilingual education in Nunavut. Though two language acts and the Education Act provide protection and a legal foundation that guarantees continuity for Inuktut, its future as a vibrant and flourishing language continues to be seriously threatened. A number of issues need to be addressed to reverse this trend. They include greater numbers of Inuit teachers fluent in Inuktut, a strong, productive and well-funded Inuktut curriculum development section to produce programs and
resources for classroom use from the Kindergarten to Grade 12, and experienced Inuit educational leaders in leadership positions at all levels in the school system. This presentation and paper focusses on two vitally important factors in the long-term efforts to develop and implement bilingual curriculum in Nunavut: increasing and maintaining the number of Inuit teachers and educational leaders; and supporting the creation of a well-funded, fully-staffed, and highly-productive Inuktut curriculum section.

In the Footsteps of Abraham Ulrikab: The Latest Findings
France Rivet

In fall 2014, the publication of the book *In the Footsteps of Abraham Ulrikab: The Events of 1880–1881* revealed the discovery of the human remains of a group of Labrador Inuit who died in Europe in 1880-1881. While the Nunatsiavut Government consulted with its population on the possibility of repatriating the bones, the research continued, uncovering some of the missing pieces of the puzzle.

More specifically, since the book’s publication, the Museum für Völkerkunde in Hamburg has opened Johan Adrian Jacobsen’s archives to researchers for the first time in more than 10 years. The correspondence, diaries, and various other documents belonging to the man who recruited, and travelled with the Inuit through Europe, have therefore finally revealed some of their secrets. Searches in Prague’s newspapers have also allowed us to get a much clearer picture of the Inuit’s stay in that city. Archival research in Nuuk (Greenland), Copenhagen (Denmark), and Hamburg (Germany) have brought to light various documents pertaining to Jacobsen’s trip prior to his decision to head to Labrador to recruit “Eskimos”. Searches in French archives have provided further details regarding the use of the Inuit’s skeletal remains by anthropologists and scientists.

This purpose of this presentation will therefore be to summarize the highlights of the most recent findings pertaining to Abraham Ulrikab’s story.

Incorporated nouns in Inuktitut as in situ objects
Richard Compton

Early linguistic descriptions of noun incorporation in Inuit dialects characterize it as a category changing process in which a post-base combines with a noun, turning it into a verb (e.g., Fortescue 1980), in much the same way as the suffixes -ize or -ify create verbs from other categories in English. However, as observed by Sadock (1980) for West Greenlandic and Johns (2007) for Inuktitut, unlike nouns that have undergone derivation in this way in other languages, incorporated nouns in Inuktitut can introduce discourse referents and continue to be referential. This property is unexpected of nominal roots that have undergone derivation.

Johns (2007) proposes a syntactic account of noun incorporation wherein incorporation is motivated by the need for words to contain a lexical root, and that it is the movement of such roots which yields the order of morphemes in Inuktitut words.

However, in this talk I present evidence that incorporated nominals are in fact syntactically complex noun phrases which remain in their base position as sisters to the incorporating verb. Evidence for this analysis is drawn from the incorporation of pronouns (as in 1), wh-words (2), names (3), and demonstratives (4) which are standardly assumed to be syntactically complex. Further evidence is drawn from the presence of nominal modifiers within incorporated constituents.

(1) Ivviulauqpuq.
Inovut PiusituKavullu: Out People & Our Culture - The development of a Labrador Inuit specific high school course

Eldred Barnes | Jodie Lane | Janice Schoening

It is often difficult to distinguish a classroom in a Nunatsiavut school from any other classroom in Canada. Most resources used for teaching and learning lack content relevant to the culture of the people of Nunatsiavut. The Nunatsiavut Government’s vision includes schools where Labrador Inuit culture is evident in each classroom and the Inuktitut language is read and spoken at each level. The Department of Education and Economic Development has been working with the Newfoundland and Labrador English School District on the development of a two-credit high school course, Inuvut PiusituKavullu: Our People and Our Culture, which focuses on Labrador Inuit society and culture. In September 2017, this new course will be available to the schools within the five communities of Nunatsiavut.

The creation of learning resources for the course has been an amazing experience. A manuscript on Labrador Inuit history, written by Carol Brice-Bennett, was used to create a student textbook with a unique instructional design and innovative activities. The student resource is filled with culturally relevant images that will engage learners and highlight local people and their accomplishments. The textbook will be supported by a website containing additional student and teacher resources.

The launch of this course is the first step in an exciting journey of Labrador Inuit resource development.

Integrating genomics, phenotypes and local ecological knowledge toward improving capelin stock management in Canadian Atlantic and Arctic waters.

Marie Clément

Capelin (Mallotus villosus), a keystone species in marine ecosystems, plays a critical socio-economic role for Canadians. For example, changes in capelin abundance and distribution may directly impact the
populations of predators, including economically important fisheries and species with high importance for food security (e.g., salmonids, mammals, and birds) in indigenous communities. Despite their economic, social and ecological values, however, capelin populations remain largely unknown, particularly in northern regions. This is principally attributed to ice cover preventing capelin spring surveys from extending northward and the remoteness of scientists, who are generally based in southern regions. Therefore, scientists and managers need to rely on local ecological knowledge to obtain information needed to improve management practices. This presentation describes a new research project involving the integration of expertise in genomics, phenotypes (morphology), life history traits, with local knowledge and societal considerations towards: i) Identifying management units based on adaptive genetic differences and local adaptations in Canada and quantify the genetic connectivity between capelin stocks exploited in Canadian and Greenland waters; ii) Incorporating genomics with phenotypic traits to refine stock structure delineation, document life history and stock characteristics; iii) Incorporating local knowledge and the findings of an observer network into science and stock management strategies. Integrating knowledge from multi-disciplinary fields to delineate and characterize stocks will provide a better understanding of capelin population dynamics, management units and allow to elucidate whether the Labrador Sea and Baffin Bay represent a contact zone between stocks from the Canadian Atlantic, Arctic and/or West Greenland.

Integration of Traditional Knowledge and Western Science
Tim Holder

Iñupiat traditional knowledge (TK) and Western science arise from different cultural traditions; however, they are compatible and allow for a powerful synergy when integrated appropriately. This proposed paper will elucidate how TK and Western science can be joined successfully for improved scientific baselines and analysis and can better inform decision making by public entities. To understand the methods to integrate them, it is useful to understand the differences. TK reflects a holistic, deep understanding of the environment and a fundamental sense of unity between humans and nature. It derives from oral tradition passed down over millennia. Out of necessity, it was often critical to survive hunger and danger, in one of the most challenging environments on earth. TK is in contrast to Western science which started less than 150 years ago in the Arctic. Typical studies are quantitative, last from one season up to five years, and focus on narrow questions within a single discipline.

Introducing InukNet: Community-Led Environment & Health Surveillance for Adaptation
Ashlee Cunsolo

Inuit across the Canadian North are indicating that observed changes in weather, climate, and environment not only directly impact numerous facets of health and wellbeing, but also interact with other social determinants of health. It is anticipated that these environmental stressors will likely lead to increased negative impacts on physical and mental health issues. The need for comprehensive, integrated, sustainable, and locally-appropriate surveillance systems is becoming a major priority across the North. Indeed, government stakeholders, industry, health practitioners, and academics alike have called for community-led approaches to surveillance strategies that are responsive and integrate environmental and socio-economic factors, and provide management tools for decision-makers and communities. Responding to these needs, this program is developing, implementing, and piloting a community-based surveillance system in Nunatsiavut, Labrador to track and respond to cumulative
health impacts from multiple environmental stressors, while developing a scalable survey strategy that collects systematic, standardized environment-health data to support communities and decision-makers in adapting to environmental change. In collaboration with Northern partners, Indigenous leaders, and health professionals, this program aims to integrate data from existing community-based monitoring systems with data from newly-created environment and health Inuit-led participatory surveillance systems to contribute to the advancement of Canada’s knowledge of the Arctic, with the aim of strengthening surveillance in Northern Canada to track, attribute, and respond to environmental health impacts. This poster will introduce the overall goals of the project, provide background research and context for participatory monitoring systems, and discuss strategies for development and implementation over the next three years.

Inughuit’s dogs: qimmiq
Christiane Drieux

In the western representation, sled dogs are an integral part of the traditional life of the Polar Eskimos, Inughuit descendants of the Thuléens.

Their presence is associated with a lifestyle including subsistence search technology, community to community displacement, specific environment. The Inughuit’ dogs are raised, trained, used in a particular relationship to the people.

What is the place of dogs in the inughuit mythology? How does Inughuit raise their dogs, qimmiq? How do they equip them? How do they use them? What is the relationship between the presence of qimmiq and survival of the culture and the presences of Inughuit? In a socioeconomic and climatic environment in evolution, what is the role and the future of qimmiq?

Inuinnaqtun tiliugait auktuq palliajut ukiuqtaqtumi
Nancy Mackin

“Inuinnaqtun tiliugait auktuq palliajut ukiuqtaqtumi” is a community-based research which asks: How can revitalizing Inuinnaqtun architectural knowledge help people survive out on the land? To answer this question, the architect/ethnoecologist worked with Elders and students from Cambridge Bay to prepare drawings, models, and full-size reconstructions of dwellings from Inuit tradition in the Inuinnaqtun-speaking regions of the central Canadian high Arctic. Structures modeled included ridge pole tents, skin-covered lean-tos, triangular shelters, snow houses of different sizes, stone and moss house frames, and caribou skin-roofed snow houses. Interior finishes and furnishings were also drawn and modeled. With participation of Elders and students, workshops were held to explore how different shelter types could be adapted to modern conditions, materials, and lifestyles, using principles of Inuit Qaujimajatuqangit. Through workshops, videos, published materials, and interactive displays, this architectural knowledge was shared across generations and among the communities of Cambridge Bay, Kugluktuk, and Ulukhaktok. Applications include knowledge-sharing about emergency shelters for scientists and local food harvesters; ecologically-sensible building ideas that employ traditional methods of heat conservation, insulation, and snow management; revitalization of Inuit Qaujimajatuqangit language, skills, and practices across generations and communities; and improving food and shelter security even as climate and cultural change impact well-being in the far north.
Inuit and East Coast Seal Hunt Activism
Pakak Picco

Seal hunting in Inuit Nunangat and on the East Coast has provided sustenance and connection to the land for centuries. Over time, the Inuit and East coast hunts become a key source of income for hunters and fishermen. Compared to other industries, commercial seal hunting disproportionately benefits poor, rural and indigenous communities. Inuit and Canadian laws ensure that both hunts are environmentally sustainable. However, anti-sealing groups have campaigned against the industry for over 50 years, leading to the adoption of European seal products bans in 1983 and 2009. Although the campaign and import bans ostensibly targeted the East coast seal hunt, they decreased the incomes of East coast and Inuit seal hunters alike due to the link between seal product prices across Canada. A key part of reviving the Inuit seal products market is to promote collaboration between East Coast and Inuit seal hunt activists and to advocate for measures that will benefit both hunts simultaneously.

First, I will describe my experiences seal hunting in Newfoundland and Nunavut, explore the similarities between the two hunts, and discuss the potential for commercial sealing to become a source of sustainable economic development. Second, I will describe the Inuit Seal Hunt Activism Project which I helped to coordinate in Iqaluit in summer 2016, in collaboration with Inuit activist Aaju Peter, Inuit Sila Canada and the Makkuttukkuvik Youth Centre. The project, financed by the University of Ottawa, brought together youth, Elders and activists to share knowledge about seal hunting and seal hunt advocacy.

Inuit and Innu settlement graphic history: Territory, housing and construction
Myriam Blais

This communication presents results from a research project on Inuit and Innu housing types graphic representations from as far back in time as there are available records up to now. The material considered includes records of Inuit and Innu graphic representations, sketches done by explorers and researchers, technical and professional plans as well as the artistic production of indigenous artists. This graphic history takes the form of an integrated narrative and graphic scenario organized according to various significant themes and scales. It aims at deepening our understanding of the relationships between housing forms, spatial structure, construction systems, methods and materials; housing and territory usages and meanings; and cultural ways of occupying and marking the land.

Inuit Culture 2.0: The On-line future of Inuit Tradition
Darren Keith | Pamela Gross | Brendan Griebel

Traditional Inuit sources for cultural knowledge are rapidly disappearing. The loss of Elders and breakdown of oral and intergenerational strategies for Inuit knowledge transmission have hampered efforts to revitalize language, skills and culture across the Arctic. These circumstances coincide with an era in which Inuit are increasingly choosing to interact through virtual means. The mass embracement of digital technology presents an opportunity for on-line networks to play a new role in the communication and maintenance of traditional Inuit knowledge. Social networks, on-line databases, and even video games have been developed specifically for this purpose.
This session will explore the range of interaction between the digital sphere and Inuit cultural knowledge, focusing on how the merger of ‘digital’ and ‘traditional’ has impacted the ways in which cultural knowledge is learned, stored, and disseminated throughout the Arctic. We are interested in questioning the various approaches and ethics assumed by culturally responsive digital development, asking whether traditional Inuit ontologies and knowledge forms can be meaningfully integrated into new digital formats and milieus where traditional cultural and social conventions no longer necessarily apply. Do virtual platforms support or hinder the integrity of Inuit knowledge? In drawing together a series of case studies from Inuit knowledge holders, researchers, and developers engaged in creative digital development throughout the Arctic, this session seeks to shed more light on the successes, challenges and ethics of maintaining and communicating traditional Inuit culture and knowledge in the modern world.

**Inuit on the Land: Partnerships in Torngat Mountains National Park**

**Gary Baikie**

Statistics about Inuit population living in Nunavut and Nunavik show that levels of Inuit scholarship and participation in academic publishing in Canada are a concern. In Inuit schools across Canada, a high proportion of pupils leave school early and suffer the negative personal and social consequences as a result. Not enough is known about their school experiences. Bilingual education and the cultural situations of young Inuit are complex; and relatively little about the reality of the contexts, processes and schooling conditions is researcher and written about by Inuit scholars. In spite of this, some research projects gathering Inuit education actors and university scholars are ongoing and provide results that suggest some solutions. Research is now beginning to be focussed on the work of teachers who are frontline actors in curriculum implementation and knowledge transmission. However, communication between institutional teachers and parents remains difficult and this distance may result in some failure with educational interventions. Nevertheless, whether at Community or Inuit National levels, leaders express their wish about the situation to be changed and insist that education needs to be a priority. So, what are the realities of practices, theoretical perspectives, and sociopolitical orientations of the northern institutions towards curriculum learning content? What are the standards of success in Inuit education and how do is it being evaluated? What might an intercultural curriculum that includes Inuit knowledge, heritage, history and culture look like? What are the efficient development strategies for a curriculum that supports the identity development of Inuit students belonging to an involuntary ethnocultural minority? This session will provide an opportunity to update Inuit curriculum perspectives and share new practices that lead to improvements in the education and school success of the Inuit youth.

**INUIT ROCK**

Twin Flames | IVA | SunDogs

Three contemporary Inuit musical groups will rock audiences at the Ship and show the vibrancy and variety of Inuit music in the 21st century.

**Inuit School Curriculum**

**Giséle Maheux | Fiona Walton**

Statistics about Inuit population living in Nunavut and Nunavik show a noticeable difference of degree completion rates with the general population. In Inuit schools across Canada, a high proportion of pupils
leave school early and suffer the negative personal and social consequences as a result. Bilingual education and the cultural situations are complex, and relatively little concerning the «real world» of the contexts, processes and schooling conditions is known about and, consequently, communicated amongst Inuit and second language professional educators and scholars. In spite of this, some research projects gathering Inuit education actors and university scholars are ongoing and provide results that suggest some solutions. Research is now beginning to be focussed on the work of teachers who are frontline actors in curriculum implementation and knowledge transmission. However, communication between institutional teachers and parents remains difficult and this distance may result in some failure with educational interventions. Nevertheless, leaders express their wish about the situation to be changed and insist about education be a priority. So, what are the realities of practices, theoretical perspectives, and sociopolitical orientations of the northern institutions towards curriculum learning content? What are the standards of success in Inuit education and how is it being evaluated? What might an intercultural curriculum that includes Inuit knowledge, heritage, history and culture look like? What are the efficient development strategies for a curriculum that supports the identity development of Inuit students belonging to an involuntary ethnocultural minority? This session will provide an opportunity to update Inuit curriculum perspectives and share new practices that lead to improvements in the education and school success of the Inuit youth.

Inuit Voices in Archaeological Interpretations: Reassessing Eskimo Island (GaBp-01 - GaBp-05) through an Indigenous archaeology lens
Kathryn D ‘Agostino

A complete history of Inuit in Groswater Bay, including date of entrance into the region and their cultural development in the area has not been accurately addressed. The Rigolet community is interested in an accurate depiction of the Inuit history in response to increased tourism associated with the new Mealy Mountain National Park. In order to address the community needs I am conducting a two part project which reassess and expands upon work done in the Groswater Bay region. The project is being conducted through an Indigenous Archaeology approach which emphasizes the voices of the Rigolet community throughout the project. The first part of the project is focused on gaining archaeological data for the means of an accurate understanding of the Labrador Inuit living on the southern edge of Nunatsiavut territory in central Labrador (The Inuit of Nunatsiavut). The second part of the project builds off of the first for the creation of a site interpretation in line with community interest. I am currently reassessing the work done on Eskimo Island (five sites total) which has heavily impacted the understanding of Inuit in the area. My paper focuses on this reassessment giving an encapsulated view of the methodologies of my larger project. It is already clear that ongoing communication with the community of Rigolet is necessary not just for creating their interpretive site for tourists but is essential for accurately interpreting the archaeological data.

Inuit who understand Inuktitut but do not speak it: What do they know and what do they lack?
Marina Sherkina-Lieber

In areas where English is spoken more than Inuktitut, a large number of Inuit describe themselves as fluent in English and capable of understanding Inuktitut, but not of speaking it. Such individuals are termed receptive bilinguals (RBs). Results from two studies are presented: one in Nunatsiavut, where the local dialect is endangered, and the other, in Ottawa, where an Inuit community lives in a
predominantly English-French speaking environment. The studies investigated RBs’ knowledge and use of Inuktitut, and attitudes towards Inuktitut, in comparison to fluent speakers. The three reasons for avoiding speaking emerged: insufficient grammatical knowledge, mostly passive vocabulary knowledge and (especially in Labrador) negative attitudes to non-fluent Inuktitut. The tests of linguistic knowledge showed that, while RBs have certain knowledge of basic vocabulary and grammar, it differs from that of fluent speakers. Some grammatical properties are missing (e.g. the recent past - distant past distinction). In other cases, RBs know the grammatical category but not the features that each specific affix expresses. They know the position and order of morphemes better than which specific morpheme is needed for a given word in a given sentence. In addition, they often cannot translate a word into Inuktitut, even though they could translate it from Inuktitut to English. This incomplete knowledge emerged as a result of insufficient use of Inuktitut in the family and community during childhood. Incomplete knowledge makes speaking difficult and prone to errors, which is aggravated by the fear of making an error.

**Inuit women's economic role: continuities & discontinuities**

Magalie Quintal-Marineau

Gender roles are not static over time and space, rather they show great variability. Indeed, in Nunavut new dynamics within households and couples have emerged since the 1980s in response to changes in the social and economic organization of families. As wage employment and money have become increasingly important to a family’s economics, the roles of women have been shifting. This presentation explores the impacts of the increasing centrality of money and wage-work to Inuit women’s roles and relations in contemporary Nunavut.

Therefore, the objective of this presentation is twofold: 1) to contextualize economic mechanisms and sociocultural dynamics that favor (and limit) Inuit women’s employment, and 2) to examine the resulting new gender dynamics and power relations. By using socioeconomic and qualitative data regarding work and gender roles this presentation suggest that women’s employment and increased access to money have had mitigated impacts on gender roles and relations. Indeed, for a great number of women the development of a wage economy has meant new opportunities and greater control over resources. However, for others, employment has translated in increased obligations towards their family and little to no control over household resources and decisions.

Overall, this presentation argues that the construction of gender in contemporary Inuit society constitutes an important contemporary social transformation for which little information has been recorded. This is even more significant given that the context in which it takes place – economic transformations and globalization – is expected to accelerate in the foreseeable future.

**Inuit Youth Education**

Gord Billard | Pamela Gross | Krista Zawadski | Cayla Chenier | Patricia Johnston | Jrene Rahm

Concern for many of the issues impacting Inuit youth in Canada (i.e. unemployment, suicide, health, etc.) often circulates around the topic of education and how to encourage Inuit youth to both graduate high school and participate in higher learning. Most obviously this is because education — particularly about one’s culture, language and community— can act as a protective factor and promote greater health and overall wellbeing by way of supporting a deeper sense of self. As school dropout rates continue to hover around 50% in Nunavut communities, and reach almost 80% in Nunavik, this concern for education is entirely warranted. However, the perpetuation of these rates over the last 10 years
suggests this dialogue regarding education is not just a simple matter of encouraging youth to attend school. There are familiar questions that need to be raised about the attractiveness and relevance of curriculum, suggesting a role in modeling educational opportunities and content that perhaps better meets the personal developmental needs of youth. The case can be made that what those needs are should involve an informed, respectful and ‘listening’ dialogue with Inuit youth.

The roundtable brings together educators, facilitators and those who have worked to support the education of Inuit youth in Canada. Descriptions of relevant work with Inuit youth will be provided. The discussion will focus on the personal needs of youth in relation to curriculum, how youth might be better involved in the development of educational programs, institutional and contextual barriers to meeting their needs, and alternative means for addressing them.

Inuit-centred Research Praxis In-between Worldviews
Gail Baikie

There is a long-standing saying that Indigenous peoples must ‘walk in two worlds’. It can also be argued that if non-Indigenous peoples want to engage effectively with Indigenous peoples then they also require the capacity to at least meet in-between these worlds.

The presenter, a Labrador Inuk woman, will provide an overview of her PhD research study in which she strived to remain Inuit-centred while examining Indigenous professional praxis in-between Indigenous and Euro-western worldviews. This dissertation is theoretically and methodologically situated within the emerging Indigenous and decolonizing scientific paradigm and research tradition. The research emerged as a result of the researcher’s in-between experiences. She was curious about and wished to investigate professional practice wisdom (e.g. in social work) for navigating the in-between.

There was little to offer guidance on how to do this type of research – the researcher had to engage in a generative process by inquiring and reflecting on how to do research in a good way. Over time she arrived at a methodology she called ‘Indigenous-centred and (de)colonizing memory work’. A crucial component was the inclusion of an Inuk elder advisor to provide guidance on navigating the in-between of her research experience while remaining Inuit-centred. This involved developing and engaging in a method called Decolonizing Critical Reflection – wherein the researcher and participants would dig beneath the surface of her / their experiences in order to unearth the worldview influences on themselves and within their practices. Practice wisdom for navigating in-between worldview research and professional situations were illuminated.

Inuit-Led Participatory Environment and Health Monitoring for Adaption and Sovereignty
Charlie Flowers | Sherilee Harper | Alexandra Sawatzky | Inez Shiwak | Ashlee Cunsolo | Daniel Gillis | Oliver Cook

The Canadian Arctic is experiencing intense socio-cultural stresses as a result of climate change, resource extraction, contaminants, and associated shifts in environment. These changes present major challenges to health, with the most acute impacts experienced among Inuit populations reliant on the environment for sustenance and livelihoods. It is anticipated that these environmental stressors will likely lead to increased negative impacts on physical and mental health issues. Research has uncovered many associations between environment and health outcomes; however, detecting cumulative environment-health outcomes and responding to them is an enormous challenge. The need for
comprehensive, integrated, sustainable, and locally-appropriate surveillance systems is becoming a major priority across the North. Indeed, government stakeholders, industry, health practitioners, and academics alike have called for community-led approaches to surveillance strategies that are responsive and integrate environmental and socio-economic factors, and provide management tools for decision-makers and communities. This Thematic Session will describe the development and implementation of a community-based, community-led, participatory environment and health surveillance system, established in Rigolet, Nunatsiavut, in partnership with the local and regional government representatives, decision-makers, health practitioners, and community stakeholders. This active monitoring system will work with 30% of the households in the community to gather in-depth written, oral, audio, photographic, and video documentation of a variety of environmental and health indicators, as defined and developed by the community. Information gathered will be used to support the development of locally-appropriate programming and policy in the region, based on near real-time data gathered through the active monitoring program.

**Inunnguiniq – The Process of Becoming an Able Human Being: Inuit Education Throughout the Circumpolar North**

*Angela Nuliayok Rudolph*

Inuit in the circumpolar north are at a unique time period in their history. Inuit have experienced colonialism that took control away from Inuit to determine what their lives as Inuit would look like. Inuit have been able to learn to maneuver around governments to address colonialism and take back control of their lives within their respective nation states.

Although Inuit are separated by borders, they share the same culture, identity, and environment. Despite the different colonial experiences endured by Inuit within their respective nation states, they have developed various similar realities due to their shared environment, culture and identity guiding their respective nations states colonial experience. Inuit, because of their shared Arctic environment, address many similar circumpolar environmental issues. Inuit, despite the borders that separate them and because of their shared culture of subsistence hunting, are often at conflict with their respective nation states who often prioritize resource development for economic purposes.

Inuit then face a circumpolar reality. However, because of the borders that separate them, they have not been able to build a unified Inuit force, such as an Inuit nation, to address their circumpolar reality. Inuit within their respective nation states, and to varying degrees, have been able to secure some level of control over education. Inuit should combine their resources and use their control over education to build capacity to address issues resultant of colonialism and to also address their circumpolar reality through a pan-Inuit education initiative.

**Inuttigut (we the Inuit). We are here**

*Norma Dunning*

According to a July, 2014 census Edmonton demonstrates the largest urban Inuit population in Canada at approximately 2,000 Inuit. Common to urban centres, Edmonton has few Inuit-specific supports. Recently, a group of twelve urban Inuit formed a group with the purpose to serve and fill Inuit-specific needs in Edmonton focusing on the areas of medical, educational, and social support. I am the vice-president of this group called *Inuit Edmontonmiut*, meaning “Inuit people of Edmonton.”
The 2011 National Household Survey indicates that four out of every ten Inuit or 37.5% of all Inuit Canadians live in an urban centre. Current literature reveals that Inuit-specific supports are generally not available to those dwelling south of the 60th parallel. This presentation is founded on the question: How is Inuit identity effected when living in the south? How are Inuit beneficiaries being served once they leave their home territory? How are federal, provincial, territorial, and municipal governments presently addressing the effectiveness of policies with respect to Inuit living in the south? How might this study mobilize the effectiveness of these policies?

For myself, as an Inuk scholar, writer, researcher, and beneficiary who lives outside of my home-supporting community of Whale Cove, NU, the exploration of Inuit life in the south becomes pivotal as the urban Inuit population continues to grow. Inuit Canadians, no matter where we choose to live should have Inuit-specific supports available.

Inuusilirinq (Inuit-way of counselling) and Wellness
Gamailee Kilukishak | Shuvinai Mike

In this session Elder Gamailee Kilukishak and Shuvinai Mike will share their knowledge of Inuit Qaujimajatuqangit and their experience and knowledge of Inuusiliriniq (Inuit wellness practices). “It is through counselling that one is able to heal”, says Gamailee Kilukishak, respected counsellor and elder in Nunavut. He believes Inuusiliriniq can bring healing to Inuit: “people who are counselled by someone they trust ... can heal. If they share their personal issues ... they can be healed. It takes time to heal”. In his experience working in the justice system in his community and around Nunavut he has witnessed how Inuusiliriniq leads to healing for those struggling with addictions, dealing with trauma from residential schools, sexual abuse, spousal issues, and suicide. He believes culturally relevant counselling is needed. Justice measures as they stand in Nunavut focus on discipline and are inhumane. The Inuit perspective focuses on the future, with the hope that all people can change their behaviour, and once a person identifies the root cause of their destructive behaviour they can change for a better life.

Inuvialuit Culture in Schooling in the Beaufort Delta Region
Paul Berger | Melissa Oskineegish | Jennifer Johnston

We report on a questionnaire-based case study on Inuvialuit culture in schooling in the six Inuvialuit communities of the northwestern Northwest Territories. With data from parents, high school students and teachers, we argue for an increase in Inuvialuit culture in schooling and professional development for non-Inuvialuit teachers, who showed a strong interest in learning how to be more effective teachers. Policy in the Northwest Territories aims for culturally responsive schooling, but work is needed to embody this goal.

Kakiñiq: Revitalizing Inuit Tattooing
Marjorie Tahbone

This workshop will focus on Inuit tattooing in Alaska and the efforts that Marjorie and a few other women are working to revitalize this beautiful tradition. During the presentation Marjorie will share knowledge about the meanings, symbols, and stories about tattooing. This is also include the methods used to tattoo and pictures of the tattoos Marjorie herself have done on other Inuit woman across the arctic. There will also be a demonstration of the two techniques used to tattoo, skin-stitching and hand
poking. After the demonstration Marjorie will be available to draw temporary tattoos on participants who would like one.

Kalaallisuut – the origin(s) and cultural claims to the Greenlandic national costume in a globalized World
Peter Toft

The kalaallisuut, the Greenlandic national costume, is a cultural conglomerate of Inuit and European materials, techniques and designs. Used for special occasions e.g. communions, weddings, graduation ceremonies and official events in modern Greenland, the national costume is not a historic heirloom but part of a living tradition.

In spite of its hybrid origin(s) the national costume is a strong symbol of the wearer’s national and/or ethnic Greenlandic identity. In recent years change, use and transformation of the kalaallisuut by Danish and Greenlandic designers as well as by an Inuit woman has created a heated newspaper and Facebook debates. In 2014 a counter criticism in form of an art installation was created by a young contemporary Greenlandic artist. Similar debates are seen in Canada, most recently sparked by the use of an individual parka design by European designer Kokon To Zai (KTZ).

This paper will trace the Inuit origin(s) and colonial roots of the Greenlandic national costume during the transformation of precolonial skin clothing in the 18th and 19th century, but will also seek to explore the reasons behind the present debate of who has the right to use, replicate and transform the kalaallisuut.

Kitchen designs and country food in Nunavik
Patrick Evans

The objective of this design-based research project is to study and propose spatial configurations and domestic objects that encourage the consumption of traditional “country” foods - an important factor to consider in a global analysis of health and well-being in northern communities. Working in small collaborative design teams, my students and I have developed a series of contemporary objects, kitchens and houses which aim to facilitate consumption of traditional foods by taking into account the following: a) orientation of kitchens and their proximity to exterior preparation spaces; b) use of materials: traditional and non-traditional (antibacterial cutting surfaces); c) seating in and around the kitchen: traditional (low) and non-traditional (high); d) preparation and storage of seasonal food; e) traditional customs and practices such as food preparation and food sharing. Culturally adapted kitchen designs which are conceived in collaboration with the Inuit community can help increase frequency and safety of country food consumption and thus have a positive impact on both culture and health.

Labrador Marriages at the turn of the Nineteenth Century
Greg Mitchell

In the hundred year period following British assertion of sovereignty in Labrador (1763), approximately fifty European men (fishermen and traders) were absorbed into the Inuit society of south/central Labrador. These men entirely adopted Inuit lifeways from their Inuk spouses in order to maintain themselves and their families in an environment which was non-agricultural, much colder, and much more egalitarian and subsistence-based than the one left behind, primarily in England. This social
history, until recently, has only ever been viewed in light of the motives of these men in seeking their fortunes in the rich resources of oils, furs and fish from Labrador. Little has been written about the acceptance of these men as marriage partners, or the demographics of Labrador Inuit society, as it existed at the close of the eighteenth century. In the mid eighteenth century, a high number of Inuk males lost their lives in battles and conflicts with Europeans in southern Labrador leaving a skewed demographic in the Inuit community; with a high number of potential female marriage partners. This set of events contributed to a number of polygynous partnerships involving both Inuit and European men; for the Christian Europeans a very non-Christian mode of behaviour, alongside their newly learned resource harvesting skills and Inuit customs. This paper examines how this Inuit society developed in south/central Labrador and how it compares with European incursions of Inuit societies in other parts of Canada.

**Labrador 18th Century, Inuit and Europeans: More than just trade**

Laurence Pouliot

Two very distinct cultures, Inuit and Europeans, encountered one another on the coast of Labrador. The complex trade network they established was not the only consequence of their cultural contacts. In Inuit culture, social organization changed, winter houses were transformed and new forms of material culture were adopted. Yet, the connections between those cultural changes and the European presence is not yet fully understood. An evaluation of the impact of new objects, especially the availability of iron, may help to better interpret these cultural transformations. The objective of this paper is to demonstrate the influence of the European presence in Labrador on the daily life of the inhabitants of House 1 at Double Mer Point, an 18th-century Inuit winter settlement located near Rigolet. The analysis of the material culture recovered here demonstrated that the majority of artifacts were used according to an Inuit "tradition" regardless of the cultural origin of the object, which suggests that the cultural knowledge was kept. On the other hand, widespread iron utilization and direct use of European objects like firearms and iron knives necessarily had an impact on the daily organization of work. Despite the resilience of traditional knowledge, Europeans did influence the lifeways of the inhabitants of Double Mer Point.

**Lament for the Land**

Ashlee Cunsolo | Charlie Flowers | Inez Shiwak | Charlotte Wolfrey

Told through the voices of 24 people from Nunatsiavut, Labrador, Lament for the Land (36 mins, 2014)

Dir. Ashlee Cunsolo Willox, weaves together the voices and wisdom of Labrador Inuit with stunning visual scenery to tell a powerful story of change, loss, and hope in the context of rapid climate change in the North. A collaboration between researcher Dr. Ashlee Cunsolo Willox and the five communities of Nunatsiavut, this film brings attention to some of the most pressing climatic and environmental issues of our time, and the resulting mental, emotional, and cultural impacts on one of Canada’s oldest and most enduring cultures.

This film is, in many ways, a labour of love and devotion to a place, a culture, and a topic. This film was born from an idea proposed during a Research Team meeting in Rigolet, Nunatsiavut, Labrador in November 2012. Preliminary footage was shot in November 2012, but full filming began in January 2013. Armed with a small Canon Vixia HD camcorder (chosen for its small size, portability, and ability to withstand cold) and almost zero film experience, Ashlee Cunsolo Willox began the journey of working with people throughout Nunatsiavut to record interviews, shoot scenery and action shots (b-roll), and start to conceptualize a film that would tell the story of the Labrador Inuit and their deep connection to
and love of the land.

Learning from the past: What the “Heroic Age” of polar exploration can teach
Peter Dawson

During the so-called “Heroic Age” of polar exploration, Euro-North American expeditions that ignored Indigenous knowledge often did so at their peril. Therefore, it is surprising that the hard lessons learned by polar explorers about the value of Indigenous architecture have been largely overlooked when designing contemporary housing stock for use in northern Canada. In this paper, I discuss the contrasting architectural building designs used by two polar expeditions of the last century. The headquarters of the Lady Franklin Bay Expedition, located at Fort Conger northeastern Ellesmere Island (1881-84), was designed after the frontier army barracks used on the western Plains of North America. After it was abandoned following the tragic circumstances that befell this expedition, American Polar Explorer Robert Peary dismantled the building in favour of a new structure incorporating architectural principles derived from traditional Inughuit (Polar Eskimo) winter dwellings. Peary’s successes have largely been attributed to his use of traditional knowledge – especially in architecture. I use the events at Fort Conger to explore the value of Indigenous architectural knowledge in contemporary house design, and suggest ways that such knowledge can be acquired through archaeological analysis and 3D computer reconstruction of Indigenous and historic architecture.

Les Inughuit (Esquimaux Polaires): Nord-Ouest du Groenland / The Inughuit (Polar Eskimos): North-West Greenland
Christiane Drieux

This is a photo exhibition with comments about the Inughuit (Polar Eskimos): North-West Greenland, with topics and comments on the daily life of the narwhals hunters:

1 - Les moyens de déplacements / Means of communication
2 - Les traîneaux à chiens / the dog-sledges
3 - Les vêtements pour se protéger du froid / Clothing
4 - La nourriture / Food
5 - L'environnement / Environment
6 - Le kayak et son équipement / The kayak
7 - Les fjords et les narvals / Fjords and narwhals
8 - Les gens / People
9 - L'habitat / Dwelling
10 - Les équipements spécifiques divers / Equipments
lik: “the place with”, tuuq: “the place that has”, vik: “the place where”.

Looking at the landscape through Inuinnait words
Béatrice Collignon

Arctic landscapes are changing under the combined pressure of climate change, the extraction industry (oil and gas, and minerals such as iron ore, nickel, diamonds), Western norms regarding well-being, economic development and environmental conservation and various forms of Inuit sovereignty assertion. Northern regions are being reshaped in many ways and at various scales, from the micro-scale of dwellings to the macro-scale of the global northern polar zone. At a time when stakeholders discuss which changes to make “for the best”, this paper shows the importance of looking seriously into Inuit words related to landscapes as they powerfully express the Inuit idea of “a healthy landscape”. The discussion will rely mainly on the study of a 1007 Inuinnait place-name database, collected in the early 1990s in all four Inuinnait communities. It will focus on the meaning of these names and how they convey particular interpretations of Arctic landscapes.

Living in Nunavik, Québec: The challenges of sustainable urban design in Inuit villages
Geneviève Vachon | Erick Rivard

This paper presents the results of collaborative design-research explorations into culturally, territorially and climatically appropriate architectural and urban adaptations for two Inuit villages in Nunavik. The Inuit of Nunavik are facing significant challenges related to their living environments. As recently sedentary communities, they have had to deal with housing which is insufficient in number, overcrowded, standardized, ill-equipped to cater to local and traditional practices, representations and aspirations insufficient, overcrowded, standardized, ill-equipped to cater to local and traditional practices, representations and aspirations. Current housing policies and programs continue to lead to hasty construction in order to respond to the most basic of needs. The Inuit communities regret not being consulted during the decision-making process and thus being not involved in planning and building housing that would be better adapted, culturally and in terms of land use. Furthermore, the effects of climate change – such as permafrost prematurely degrading habitable territories -- threaten prevalent development patterns. Four intertwined challenges emerge as the basis for preliminary urban design proposals: 1/ addressing the sustainability and cultural responsiveness of living environments at different scales (home, street, village, territory); 2/ finding alternatives to sprawling urban forms by way of consolidating existing areas and building on rock; 3/ developing simple, energy efficient and locally resourceful construction strategies; 4/ involving Inuit citizens and local stakeholders in the planning and design of their built environment. The presentation aims to discuss a developing approach to collaborative / interdisciplinary research on indigenous northern habitats through design which tackles the different aspects – cultural, spatial, environmental and administrative – that give it cultural meaning.

Local economic development in Nunavik
Nathan Cohen-Fournier

Over the past century, Inuit communities in Nunavik have experiences significant political, cultural, and economic transformations. In a context where the global race for the Arctic's riches is speeding up, the
living conditions remain disquieting and the region relies heavily on the government (Robichaud & Duhaime, 2015). Given the lack of job opportunities and a young, fast-growing population (Duhaime 2008), local economic development deserves more attention. Increasingly, entrepreneurship is seen as a viable career path for youth around the world. In Nunavik, there has been a few research on their role as agents of social change. My contention is that entrepreneurs can act as a collective force to bridge the region into a global in an empowered self-determined manner. The Arctic as a whole is receiving increasing attention from the Great Powers as global warming makes resources more accessible and maritime transportation a likely possibility. Unbounded economic development is likely to take place without international governance. Given their legal claim to these territories, Indigenous communities have a crucial role to play. How will the new generation of Inuit entrepreneurs shape the future of their communities? Which path to development will they adopt? An interdisciplinary approach and an open dialogue with the inhabitants of Nunavik to understand their perspective on development will enable me to answer these questions.

Local Funds of Mathematical Knowledge in a Nunatsiavut Community
Karli Bergquist

The poster presentation will comprise preliminary data gathered for a Master’s research project based on the theoretical framework of mathematical funds of knowledge which can be identified in lived experience. Using a methodology of narrative inquiry, it will include evidence of local mathematical knowledge and epistemologies gathered through community participation in the description, generation and analysis of photographs, drawings, transcripts and other artifacts as determined by the participants. Research in this field is well established by other researchers working in Canada, the United States, and New Zealand. The poster will highlight the various ways in which the people in a Nunatsiavut community use, value, preserve and extend their mathematical knowledge through language, traditions and local expertise. With a goal to promote equitable and sustainable education in Nunatsiavut, this poster will reflect the values and goals of the Nunatsiavut Land Claims Agreement and show how mathematical knowledge is embodied in the resourcefulness of Labrador Inuit.

Making a house a home: Traditions of an 18th-century Inuit communal house in Labrador
Vincent Jankunis

When studying homes the division of social and physical space can be difficult to avoid, and this is certainly true in the field of archaeology. Often all that is left are the ruins of the house and the artifacts used by the people who once lived there, making it difficult to understand the thoughts and emotions people felt as they went about their daily lives in that space. In Labrador, Inuit homes took many forms throughout the seasons, but winter sod houses have been the topic of study for many researchers. Built of sod and stone, these homes were lived in during the cold months of winter and were often returned to year after year. During the eighteenth century formalized trade with the Inuit was pursued by Europeans, bringing with it settlers and proselytizing missionaries. Coinciding with this period of ever-increasing European presence in Labrador was a change in the form of Inuit winter sod houses. Houses were built larger than before to accommodate multiple families living together under the same roof. This presentation will explore communal living of this period through the archaeological remains of an eighteenth-century Inuit winter house excavated during the summer and fall of 2015 near Rigolet,
Nunatsiavut. It will ask what the practices of this time meant to the Inuit and how these traditions sustained communal living during this period of change.

**Many North: Documenting spatial practice in polar territory**  
Lola Sheppard

The extreme attributes of climate, culture, and geography combined in the Canadian Arctic to produce unique infrastructures and settlements. How to document the current conditions and envision a future that reconciles progress with traditional patterns and fragile ecosystems in this complex region will be among the key questions of the 21st century. The Many Norths research seeks to chart both the essential historical trajectories and the new realities that have yielded the a contemporary urbanizing Arctic. The premise underlying Many Norths is the contemporary documentation (inevitably incomplete) of spatial practices and typologies, some indigenous, some imported and modified, that have shaped the current physical realities of the Arctic. The transformation of Arctic landscapes, physically and culturally, results from a series of highly specific spatial practices, understood in this context as modes of action and performance—some designed, some informal. These enable and shape life in the communities and out in the land, as well as across industry, the military, and monitoring.

**Map of Nunavut: Where we live and travel**  
Lynn Peplinski

Despite what many contemporary maps of Nunavut depict, the territory is far from being an empty landscape, dotted only by a few community names across almost two million km². “Where we Live and Travel”, a map produced by the Inuit Heritage Trust, provides an Inuit perspective on a territory criss-crossed by routes and thousands of traditional place names. Still a work in progress, the map is a culmination of decades of place names research and continuing advocacy for the traditional names to be made official. The map was delivered to all Nunavut post office boxes prior to Nunavut Day in 2015. Along with the paper map, the Inuit Heritage Trust has released all of its place names data via its Facebook page, providing access to all of the place names data in its files, to the public, using Google’s MyMaps. The presentation will focus on progress and recent efforts by the Inuit Heritage Trust to document and share traditional place names information with the wider public.

**Meeting challenges of cold climates and the changing environment with innovative design and creative building sciences**  
Jack Hébert

The presentation will bear on building innovations explored and tested in cold climate. It will be organized along four main topics: 1) Wall envelopes for extreme cold, or buildings that will keep cold weather out and warmth within; 2) Cultural informed designs, or designing buildings with each city/village’s cultures in mind and, therefore, what will benefit each unique area; 3) Foundation approaches for unstable soils, or and what is the building impact without the proper preparation on different soils; 4) Mechanical systems for high performance buildings, or the savings, energy-efficient building and the logic behind new systems.
Mini Aodla Freeman's Life Among the Qallunaat
Julie Rak
“A life draws attention not to a lifeworld of human designs or their accidental, accumulated effects, but to an interstitial field of non-personal, ahuman forces, flows, tendencies, and trajectories.”
Jane Bennett, *Vibrant Matter*

What is a life? Which lives matter? What is the connection between matter and lives? What is the connection between matter and affect?

In 1978, Mini Aodla Freeman published *Life Among the Qallunaat*, a memoir of her early life living on the land in Nunaaluk (the Cape Hope Islands), her subsequent time in residential schools and her experiences as an Inuk woman adapting to life in the south in the 1950s. However, the memoir’s message was muted by paternalistic editing practices. In 2015, with editorial work by Keavy Martin and me and the full cooperation of Aodla Freeman herself, *Life Among the Qallunaat* was reissued with its missing content restored.

The editorial cuts included Aodla Freeman’s investigations of and thoughts about encounters with *qallunaat* (southern) machines in the context of *qaujimajatuqangit* (traditional knowledge or IQ). In this paper, I investigate how Aodla Freeman works through her thoughts about and with machines into her own epistemology, creating a dynamic idea of machines as beings (like animals, or humans) with their own lives. Aodla Freeman’s ideas about the continuity between machine life and other life could be connected to New Materialist theory that western divisions of human/non-human need to be critiqued, but she introduces ideas about affect which are not part of new materialism. New Materialism does not “explain” what Mini Aodla Freeman is doing in her memoir: rather, Inuit IQ can inform new materialist thinking about what “life” means.

Multi-Functionality of the Optative Mood (in Inuktitut)
Zoe McKenzie

This presentation discusses the optative-imperative mood paradigm in Inuktitut from a generative syntax perspective, focusing on Labrador data. This mood is used for making requests, suggestions, and commands, as in (1):

1. a) Tupa-get!
   
   *wake.up-imp.2s*
   
   “Wake up!”

b) Te-tu-lau-llok.
   
   *tea-drink-pol-opt.1d*
   
   “Let’s (2) have tea.”

Like many languages, Inuktitut does not allow negation to co-occur with imperatives (Aikhenvald, 2010). Instead, Labrador has a special negative paradigm (whose forms overlap with the negative conjunctive and causative mood):

2. a) *ikaju-*ngi-get

b) Attu-nia-nnanga.
   
   *touch-fut-neg.opt.1s*
   
   “Don’t touch me!”

c) Sini-nia-nnak.
Inuktitut also has markers to make imperatives more polite, as in (3a). What is unusual is that Labrador allows negation when these politeness markers are present, as in (3b).

3. a) Tupa-lau-get.
   wake.up-pol-imp.2s
   “Wake up.”

b) Tupa-nngi-lau-get.
   wake.up-neg-pol-imp.2s
   “Don’t wake up.”

I propose that negation in Inuktitut is dependent upon a lower functional head within the infl domain (FP, following Platzack and Rosengren, 1998). Optatives/imperatives crucially lack this projection, while the politeness marker satisfies this requirement. This follows Zanuttini’s (1991) analysis of negation in Romance languages, as well as Johns & Smallwood’s (1993) analysis of the Inuktitut conjunctive as having defective T. This analysis has implications for the analysis of tense in Inuktitut, as well as negative imperatives.

**Multilevel Governance in the Inuit Regions of the Provincial and Territorial North**

Thierry Rodon | Gary Wilson.

Multilevel governance has been used in many contexts around the world to explore interactions between political actors in federal and quasi-federal systems of government. This concept has also informed discussions about the relationships between Indigenous and non-Indigenous governments and other political actors, including non-state actors, in Canada. Using a multilevel governance framework, this panel will examine the governance of autonomous Inuit regions in the Canadian provincial and territorial north. Although the predominantly Inuit regions of Nunatsiavut, Nunavik and the Inuvialuit Settlement Region, as well as the Territory of Nunavut, have similar origins in the modern treaty and land claims process, over time their respective political institutions and intergovernmental relationships with other levels of government have evolved differently, leading to distinct policy outcomes and levels of autonomy. A particular focus of this panel, therefore, will be the multi-dimensional relationships between Inuit governments and governance bodies, and other levels of government and political actors and their effects on the development, implementation and administration of public policy at the regional level.

**Nanuq and Inuit: From Cosmology to Geopolitics**

Bernard Saladin d’Anglure | Frédéric Laugrand | Thierry Rodon

In this session, we will reflect on the place of Nanuq in the Inuit cosmologies but also in the Inuit socioeconomic and geopolitics. Nanuq is indeed a key character of Inuit cosmologies and is seen as a powerful shamanic aid. Nanuq has also been a central element of the economy of Inuit communities, providing meat and skins and more recently bringing much needed revenue through sport hunting. The polar bear is also a geopolitical actor mobilized by multiple coalitions, from animal protection groups, climate change lobbies, governments and Inuit organizations. This session welcomes papers from all disciplines that can address some of these issues.
The Dictionary as a Treasury of the National Language
Natalie Radunovich

A bilingual Russian-Eskimo dictionary, that I was working on about 10 years, can be regarded as a good learner’s dictionary with thousands examples in it. It is designed for students majoring in «Native language and literature».

This dictionary can also become an indispensable assistant not only for teachers, and students, but for all of those who would like to learn Eskimo. We can say that this vocabulary is a kind of translator. There are not only translated words, but also the dictionary provides examples of the use of a particular word in the speech.

Invaluable help was provided by the elders of the Providenskiy district (Sireniki village, Chaplino village, Provideniya village), from Uelkal village of Iultinsky district and the town of Anadyr, who know the national specifics of the Eskimo language, its uniqueness, its speech culture.

We learn any words of any language for using them in speaking and writing, not for just keeping them in mind. Of course, it takes much effort to retain learned words, if they are not needed in spoken or written language. There is a need to find a way to communicate in the language.

Eskimo-Russian Dictionary of E.S.Rubtsova, Russian-Eskimo dictionaries of G.A.Menovschikov, the dictionary of N.P.Radunovich, thematic dictionaries of N.B. Vakhtin and N.M.Emelyanova, multiple directories, serving to increase one’s knowledge and the language culture, should become constant companions of every Eskimo language teachers, and other representatives of Yupik, who want to know their native language. Dictionaries - this is truly an inexhaustible treasury of the national language.

Natural extension to self-governance: Regulating research through relationships
Julie Bull

As the southernmost Inuit population in the world, the NunatuKavut community in Labrador faces its share of challenges. These challenges have not been a deterrent for people in that community who work tirelessly to ensure that the rights of southern Inuit in Labrador are recognized and protected. As an extension of self-governance, the NunatuKavut Community Council (NCC) has undergone significant development and expansion of their research governance structures in the past five years. Part of the larger picture of self-determination also includes self-determination over research. In partnership with academic researchers, the NCC has developed a rigorous community-based research review process that ensures any research that involves NunatuKavut people or lands is done in a way that is meaningful and beneficial to the NunatuKavut community. With recent changes to the research ethics review process in the province of Newfoundland and Labrador with legislation that governs all health research involving humans in that province, it is crucial that Indigenous people are actively involved in the research review process in a way that benefits the communities, not just the researchers. This presentation will discuss the collaborative process of developing an Indigenous model of research governance embedded within the mainstream system by highlighting the work being done in Labrador with the NunatuKavut Community Council.
Networks of Sharing: Social (media) Transformations in Iqaluktuuttiaq
Laura Dunn | Pamela Gross

Community Facebook groups, which function like interactive digital bulletin boards, have become widely popular across Inuit Nunangat. This paper will look at contemporary sharing practices on Cambridge Bay News, a community Facebook group with over 2,500 members, to examine how this Facebook group impacts sharing traditions in the municipality of Cambridge Bay. Comparing these contemporary online practices with oral history and anthropological accounts of offline Inuinnait sharing practices, we will explore the ways in which sharing is changing, who is being included in these emerging traditions and who is being left out. In the context of high rates of food insecurity, we explore the importance of Internet access in the North as a resource for community resilience. In this light, we examine the high cost of internet as a barrier to participation in online sharing networks for both food and information. This article developed out of conversations between Pamela Gross, Director of the Kitikmeot Heritage Society and Laura Dunn over the course of Laura’s masters research in Iqaluktuuttiaq.

New developments in the art and practice of Inuit skin sewing
Nancy Wachowich | Sheila Katsak | Sarahme Akomalik | Regilee Ootoova | Torunn Klokkernes

This roundtable focuses on the art of skin sewing in Arctic Communities by exploring the work of the Mittimatalik Arnait Miqsutuit Collective. This women’s collective was founded in February 2015 when we launched a project aimed at digitally recording seal skin sewing skills. Skin sewing is a highly skilled, elegant and symbolically rich art form, reliant on fostering and maintaining strong community bonds, and renewing traditional environmental relationships. Yet skin sewing is an expressive form generally underrepresented in metropolitan appreciation of Inuit art. The aesthetic evaluations and expressions of Inuit sovereignty that skin garments invite hold greatest currency at a more local scale. Communities know and observe subtly different design standards. Each is host to a group of elder seamstresses and younger people working to keep the skin sewing craft vibrant. This conference roundtable will be run as a workshop and discussion with two invited elders and seamstresses from Pond Inlet (Mittimatalik) summoning input from a range of perspectives: from artists to seamstresses, scholars, fabricators, educators, and wearers/enthusiasts of skin garments. Questions for consideration and discussion by participants may include (but are not limited to):

- How do the designs and aesthetics of skin garments reflect changing political values, social and environmental relationships?

- What kinds of social relations (family; arts workshop; digital; schools education; research) are being struck to enable the learning and teaching of skin sewing skills?

- What are the roles for new digital media in fostering and maintaining local and global creative craft/industry in skin sewing?

New voices in Inuit Cinema
Isabella Rose Weetalutuk | Echo Henoche | Kat Baulu

Meet the creators working on their first films with the National Film Board of Canada! Filmmaker Isabella Rose Weetalutuk brings us behind the scenes of Three Thousand, her current film in production, a sci-fi documentary portrait of Inukjuak, Nunavik. Echo Henoche is animating her first film, the legend of a polar bear who transforms into a mountain. Come and see their visual research, testing
and sample scenes, as Isabella and Echo share their process from idea to production, and invite comments and questions to help develop and challenge their work. They are joined by their producer, Kat Baulu, from the NFB—a longstanding producer of work by Inuit creators, and partner with the Government of Nunatsiavut in the Unikkausivut legacy project. Echo’s short film will be premiering in Nain in 2017 for the opening of the Illusuak Cultural Center, part of the NFB’s commitment to developing new talent in the North.

**Nilliajut: Inuit Perspectives on the Northwest Passage**

Karen Kelley

A lot of attention, particularly in Canada, has been placed on the Northwest Passage and Arctic Shipping. Within the Arctic, and from all corners of the globe, there are increasing discussions and interest in Arctic development, conservation, and governance for the Northwest Passage and Arctic Ocean. But what does it mean to Inuit who live there? Inuit are a maritime people and Inuit culture is based around a reciprocal and respectful relationship with the land, waters, animals and earth.

Inuit Qaujisarvingat, the research centre at Inuit Tapiriit Kanatami, has undertaken a research project to gather Inuit perspectives on the Northwest Passage as well as marine shipping and use in the Arctic. The project is the second in a series titled *Nilliajut* (to speak up, speak out).

*Nilliajut* explores the multifaceted views of Inuit by providing a forum to speak openly about issues affecting their daily lives and to share their unique perspectives, understandings and reflections. *Nilliajut* brings forward different facets of issues, as seen through an Inuit lens – one that is varied, complex and nuanced.

This presentation will highlight the unique perspectives and personal views expressed throughout *Nilliajut: Inuit Perspectives on the Northwest Passage*.

**Nordic agriculture. Can community and participatory horticulture projects contribute to the development of a new sustainable food system in Nunavik?**

Annie Lamalice

Given the major challenges of food security that Inuit villages are currently facing in Nunavik, the development of an Arctic agriculture is considered as an innovative solution. Aiming at improving the health and well-being of Inuit communities, the establishment of a community greenhouse can increase the accessibility and the supply of fresh local products and the quality of food in a sustainable way that take into account the cultural dimension of food security. This presentation presents the community greenhouse project of Kuujjuaq and the current feasibility study of a community greenhouse project in Kangiqsujuaq. The presentation is first focusing on the methodological process based on the principles of participatory action research (PAR). Then, the three main axes of the research project are presented: the technical and organizational challenges in optimizing a greenhouse in an Arctic context, an ethnobotanical component focusing on human-plant relationships and the possibility to grow local plants in greenhouses, as well as the contribution of those gardening projects for food security and food sovereignty. The approach used in this interdisciplinary research enables to co-construct, with the population, a local and sustainable food supply system and to understand the contribution of a horticultural project to improve the health and quality of life of Nunavik’s inhabitants.
"Northern People" Construction: A Comparative Observation on the Shaping Strategies of Pan-Indigenous Status between the Ainu and the Inuit

Shih-chung Hsieh

The Ainu People in Hokkaido have been attempting to create a historical tie with the indigenous groups living in the area circled around the North Pole. Many exhibitions on indigenous cultures in Russia, Japan, and Canada under the category Northern People are found in a number of museums. Both Ainu and Inuit are main subjects. Moreover the Ainu activists also invited indigenous representatives from the Northern Countries to attend ceremonies such as worshipping ritual for battle hero or occasional entertaining events performed for pleasing ancestors. A few key traditional rituals for instance the Bear Spirits Rite has been emphasized by the Ainu as a required cultural trait of the Northern People. The construction of Northern People is a strategy among the Ainu for strengthening self-identity of a great geographic people in the world. As regards the Inuit People both the invention of tradition and touristic manipulation may serve as similar function to establish self-position of being a master people in the Artic area. The motivation of connecting the other Arctic indigenous peoples may be hidden in some related activity of claiming ethnicity and form broader identity with an imagined social world. In this paper I would like to describe the creative processes of a pan-indigenous world among these two indigenous peoples in Japan and Canada.

Northern sustainable housing: Goals, issues and lessons learned

Cate Soroczan

Canada Mortgage and Housing Corporation have supported the development of energy efficient and culturally appropriate housing for Canada's north. This project involved the design, construction, monitoring and evaluation of a Northern Sustainable House pilot projects in Dawson City, Yukon, Inuvik, NWT, and Arviat, Nunavut. In each case, the houses were designed to address the cultural needs of the local community and achieve an energy performance level of 50% to 70% better than the Model National Energy Code for Houses. Community design charrettes were used to ensure community input into the design and better reflect their unique needs in space planning. Design and construction activities were documented along with the results of energy consumption monitoring. In some cases preliminary results revealed deficiencies in construction and commissioning while longer-term results highlighted the impact of the occupant behaviour on overall energy consumption.

Nunavimmiut women’s experiences of housing as the locus of social harmony

Caroline Herevé | Pascal Laneville

This communication aims to show how the “home” is essential to social harmony in Nunavik and this, using Inuit women’s experiences of the housing shortage. Addressing the issue of lack of social housing in Nunavik means more than providing the necessary physical structure to sustain the material life of individuals. It signifies offering an adequate environment to build and maintain individual and collective well-being. Both the limited amount of social housing units and the inadequacy of policy on access affect the ability of Nunavimmiut to construct healthy relationships, to develop personal autonomy and to
prevent and avoid conflicts. The daily experiences of women provide a practical understanding of the social impacts of housing shortage and make it possible to envisage culturally and socially adapted solutions that will foster the well-being of all Nunavimmiut.

Of Breathing Holes and Contact Zones: Inuit-Canadian Writer Markoosie in and through Translation

Valerie Henitiuk

It is through translation, our most vital means of mediating across language and culture, that we are able to increase consciousness about endangered knowledge systems. To those outside Inuktitut-speaking communities, original Inuit texts remain largely inaccessible: stories were traditionally passed down orally, and even where written versions exist, very little has been translated, much less into both official languages. Further, southern readers have rarely been trained how to enjoy or interpret them, or even to be aware of what it means to be reading a translation.

Harpoon of the Hunter (ᐊᖑᓇᓱᑦᑎᐅᑉ ᖃᐅᒃᑯᑎᖓ, Angunasuttiup naukkutinga), originally written in Inuktitut syllabics by Markoosie and published serially in 1969/70, is frequently characterized as the “first Inuit novel.” It was deemed the “breakthrough” eagerly awaited by those whose stated goal was to save traditional northern culture and its stories, songs, poems and legends from being swept aside by the onslaught of southern modernity. Markoosie’s text helpfully allows discussion of (post)colonial contact zones constructed in and through translational acts such as self-translation, retranslation, and relay/indirect translation as these intersect with Indigenous literature. This paper explores the complex trajectory, involving various stakeholders, of the translation, circulation and reception of this important contribution to not only Inuit literature, but Canadian literature as a whole. It examines some relevant features of the author’s own translation of his text into English (1970) and traces them through the two existing French translations by Claire Martin (1971) and Catherine Ego (2011).

One Inuit Language Writing System in Canada

Natan Obed

Natan Obed, President of Inuit Tapiriit Kanatami (ITK), the national Inuit organization will discuss the process leading to a landmark recommendation by Inuit language experts, elders and political leaders in August 2015 to develop a single writing system for Inuktut, the Inuit language, and the policy challenges posed by such an endeavour.

Existing writing systems for Inuktut were imposed on Inuit by missionaries, resulting in nine scripts in current use in Canada. This makes it difficult for Canada’s 60,000 Inuit to share resources, especially teaching and learning materials.

The vision for a new era in Inuit education was described in ITK’s 2011 report First Canadians, Canadians First: the National Strategy on Inuit Education (www.amaujaq.ca). Research has shown that being taught in their Indigenous language through immersion and instruction is a significant factor in improving outcomes for Indigenous learners in all subject areas (Fontaine, 2012).

In June 2008, then-Prime Minister Stephen Harper made a historic Apology for the residential school experience in Canada and the long history of colonial education policies associated with these schools. Among the destructive aspects of this era was language loss from policies that actively obstructed the use of Indigenous languages.
In June 2015 the Truth and Reconciliation Commission of Canada issued 94 Calls to Action, including five that speak directly to the importance of language and culture, and link language and Indigenous rights.

One Small U.S.A. Campus Embraces Inuit Art
Carolyn A. Drake

Sometimes there are unlikely regions that initiate an enthusiasm for another culture. This is the underlying story for my presentation about how a Michigan campus fell-in-love with Inuit Art. Individuals will be noted but greater emphasis will focus on how the cycle started with a fascination for a culture then blossomed into an active role to share knowledge with others.

I am only a recipient of what others in the region where I live and work have accomplished. But I witnessed the cycle of fascination for the Inuit and their culture, search for knowledge and understanding, engage in conversations, pursue to find others of like-mindedness, research avenues for information, travel nationwide, support financial endeavors, initiate and carry forth a vision, and spread the word about the beauty of Inuit Art. For me, there is always the grandchild that request, “Tell me about this carving!” The cycle of storytelling begins with that request.

Oviloo Tunnillie - A Woman's Life in Stone
Darlene Coward Wight

Oviloo Tunnillie (1949-2014) was one of the most respected Inuit artists from the Canadian Arctic and one of very few female stone carvers to achieve international success. From May to September 2016, the Winnipeg Art Gallery presented the first retrospective exhibition of her sculpture. It was a survey of her work from the mid-1960s until her death in 2014 and included 67 sculptures drawn from private and museum collections in Canada and the U.S.

Tunnillie’s decision to become a stone sculptor is an indication of her independence from artistic conventions. In Cape Dorset men were typically carvers while women created drawings, prints, and textiles. She spent much time with her father, Toonoo, who was an accomplished carver. She began carving continuously from 1972 until her death in 2014.

The artist’s early work reflects typical genres of realistic animals and human figures. However, in the 1980s she began to attract attention for her exploration of less traditional themes, such as a football player in 1981. Beginning in the 1990s, Tunnillie’s work became predominately autobiographical. She often revealed her early childhood trauma of contracting tuberculosis and being separated from her family to undergo treatment in Manitoba hospitals. Women became her central imagery, often attired in robe-like garments. Her sculpture includes personal stories from her experiences in the arctic as well as in southern Canada. A seemingly endless range of emotions are revealed in the body language of her figures that bridge cultural gaps and express the universality of human female experience.

Participatory methods in Rigolet: Evaluation of Inuit health programs and collaborative development of a whiteboard video for health promotion.
Manpreet Saini | Inez Shiwak
Inuit culture is strongly oral and visual, and utilizing cultural aspects to create public health interventions may improve community uptake and impact. The objectives of this project are to (1) co-develop an evidence-based whiteboard video, which communicates a public health message, with Inuit youth and community members, (2) co-develop an evaluation framework for Inuit health programs, using participatory methods within one community in the Canadian North, and (3) assess the development and use of the video using the framework. Six youth from Rigolet were involved in a three-day workshop to inform development of the concept, script, and storyboard for the whiteboard video. Further community feedback on the video was obtained through a community open house. Surveys with adults at the open house collected information on the participants’ health information seeking behaviour, their experience with whiteboard videos, and their ideas for video content. In addition, in-depth interviews and focus groups were conducted with 31 Rigolet community members and three government employees to develop an evaluation framework to evaluate the video. Preliminary results show interest and acceptance from the community for the whiteboard video as a novel and innovative tool to share information and furthermore preliminary results suggest evaluation of public health programs should engage individuals in providing feedback on the program. Participation in the development and evaluation of culturally relevant public health interventions may play a significant role in their uptake and impact.

People of a Feather
Joel Heath | Lucassie Arragutainiaq | Johnny Kudluarok,

Featuring stunning footage from seven winters in the Arctic, People of a Feather (Arctic Eider Society and the Community of Sanikiluaq. 90 min. 2011) Dir. Joel Heath takes you through time into the world of the Inuit on the Belcher Islands in Canada's Hudson Bay. Connecting past, present and future is a unique relationship with the eider duck. Eider down, the warmest feather in the world, allows both Inuit and bird to survive harsh Arctic winters. Traditional life is juxtaposed with modern challenges as both Inuit and eiders confront changing sea ice and ocean currents disrupted by the massive hydroelectric dams powering New York and eastern North America. Inspired by Inuit ingenuity and the technology of a simple feather, the film is a call to action to implement energy solutions that work with nature. The film screening will be followed by a Q&A with director/producer/cinematographer Joel Heath and community members from Sanikiluaq. Traditional eider feather clothing and other cultural items made during the film will also be on display.

“Stunning.. Lyrical.. Tugs at the Heart” The New York Times

www.peopleofafeather.com

Performance and the "Third Place" of Greenland's Art History
David Winfield Norman

This presentation operates under the assertion that performance art and related practices have been excluded or minimized from Greenland’s art history. It also argues that performance art, theatre, and art practices concerned with these traditions have often been the most controversial forms of art in and around Greenland over the last forty years, as well as the most socially-activating. Greenland’s art history has long been framed as a single trajectory of stylistic development, of representation over
presentation, when many of these artists reach across the boundaries of artistic media to build on, critique or analogize different moments in art history.

In this presentation I argue for the importance of performance art in Greenland’s art history, but more crucially I argue for understanding performance as historical method, in that even presentation-oriented actions traffic other temporalities into and out of the present. Performance creates an entry-point for more discrete dimensions of other art historical moments to come to the fore, in that performance always acts coeval with ever-multiplying levels of meaning, saturated with social cues and memories. I interpret this entry-point as such an analytical “third place” that artist Pia Arke calls for in Etnoæstetik. An unstable and unstabilis-able place, dynamic and always in re-formation, or as the field of performance studies suggests, “never for the first time, never for the last time.” Perhaps performance can propose such a never-finished, never-past relation to art history as a discipline.

Pillorikpul Inuit – Moravian Music from Nunatsiavut
Vocalists Karrie Obed and Deantha Edmunds will be performing selections from the critically acclaimed Pillorikput Inuit CD with orchestral accompaniment. The Nain Brass Band will also be performing a selection of traditional hymns and chorales.

Person features of ergative and antipassive subjects
Kumiko Murasugi

Many studies have investigated the use of the Inuit ergative or antipassive construction in two-argument structures such as (1) (English meaning: Jaani saw a caribou).

a. Ergative Jaani-up tuktu takujanga.

b. Antipassive Jaani tuktu-mik takujuq.

These studies have focused on the properties of the verb and/or antipassive morpheme (e.g. Bok-Bennema 1991, Bittner 1987, 1994, Bittner and Hale 1996, Johns 2006, Spreng 2006) or the semantic and pragmatic properties of the object (e.g. Bergsland 1955, Kalmár 1979, Sadock 1980, Fortescue 1984, Manga 1996, Wharram 2003, Berge 2011).

This paper introduces a different property of ergative and antipassive structures: the person features of the transitive subject. Evidence from narratives reveal that first person subjects are more likely to occur in ergative structures, and third person subjects with antipassive verbs. In my discussion of these findings I explore the semantic and pragmatic differences between speech act and non-speech act participants.

Phrases from Nunatsiavummiut
Alana Johns | Rita Andersen

The Inuit language has a number of dictionaries both in and out of print in a number of dialects and formats. Most dictionaries follow an alphabetic type format where words are considered equivalent. Inuittitut postbase dictionaries consist of grammatical elements which would be a subset of words in an English dictionary. Ronald Lowe made dictionaries where Inuvialuit words are organized by theme, e.g. social life. Douglas et al. 2009 is a phrasebook designed for travelers and office workers, where many modern and useful words and expressions are found by theme, e.g. the human body. Following the thematic tradition, we report on our ongoing development of a Nunatsiavut Phrase book, based on
common useful and lively expressions used in traditional and modern Inuit interactions. Our phrasebook compiles materials provided and suggested to us by community speakers, especially elders. Its purpose to provide a way into conversations, as well as to document grammatical properties of interactive discourse in an action filled environment, normally not found in narratives or interviews.

**Physical Activity through Traditional Inuit Games**
Dion Metcalf

The facilitator, Dion Metcalf, will demonstrate, teach, and play traditional Inuit games with participants. Games may include the different high kicks, leg wrestle, back push, seal hop, walrus walk, raven race, and so many more. The games are fun, engaging, and can be done with any age group. Being nomadic, and living in such a harsh environment, Inuit developed games that were fun and also engaged every muscle in the body. The games help to develop stamina, flexibility, agility, and skills that helped with hunting and survival. Participants should dress in appropriate gym clothes, and should expect to leave tired and sweaty. They will leave with a newfound respect for the physical attributes that it took to survive in the tundra.

**Pisiit**
Alexina Kublu

Inuit have always had **pisiit** (not the church hymns) which were owned by the creator of the pisiq and when anyone liked it they sang it – but always acknowledged whose pisiq it is. We will talk about pisiit that are still known. Michelline Ataguttaaluk Ammaq will talk about pisiit in the video. Alexina Kublu will talk about the words of pisiit.

"Piujumevugulli tamâni": Kinijannik imittavingita akKutinginnik Makggovik, Nunatsiavummi "We got it good here": exploring the drinking water system in Makkovik, Nunatsiavut
Kelly Vodden | Theresa Lightfoot

The research undertaken in this project was apart of the larger *Exploring Solutions for Sustainable Rural Drinking Water Systems* study led by Dr. Kelly Vodden. Through this project a number of communities were selected in order to examine the challenges and successes in providing safe drinking water to rural communities in Newfoundland and Labrador. As apart of this project one Inuit community was chosen to participate from Nunatsiavut.

This presentation would have two main components. The first would focus on the specific case study findings from Makkovik, Nunatsiavut. In this section we would discuss understanding drinking water delivery in the community, water treatment, challenges, plans for improvement and why this is important for maintaining healthy communities.

In the second section we would discuss and invite questions related to: research in indigenous communities and how this research project was successful in meeting ethics protocols set by the Nunatsiavut Government.
Particular attention would be paid to the methods used in conducting this case study. In our methods section of the paper we discussed the use of semi-structured interviews, open-ended questions, and incorporation of the Nunatsiavut Governments guidelines for research and ethics.

This case is also unique because I was also a community member of Makkovik and a researcher on the project. I believe that through discussion we will see how traditional knowledge, science and Inuit sense of kinship and community can collaborate to produce some really interesting research.

Placing berries in the Arctic biocultural system: a case study of Arviat
Noémie Boulanger-Lapointe

Berry shrubs are circumpolar species that possess high nutritional value benefitting both northern animals and people. They are known to produce a large quantity of fruit each year but are readily available for only a short period of time. Berry picking is a traditional activity still largely practiced in Inuit communities and contributes to social structure and networks through trading and gifts. In the context of increase land use and pollution around Arctic communities, we aimed to assess how animals and people interact in their search for healthy fruits. During the summers of 2014 and 2015, we evaluated berry productivity, animal activity (through feces counts) and the consumption of berries by animals (through seed count in feces) in the vicinity of Arviat, Nunavut. We worked in collaboration with local youths and elders to identify the most frequently used berry picking sites as well as the average amount of berries and geese harvested annually by Arviamiut. We then mapped those variables along with indicators of urban development and pollution. These maps give an overview of the intensity of land use as well as the interactions between animals (mainly geese) people and berries in the vicinity of the community. The maps along with the interviews show that although there should be plenty of berries for everyone, competition for the resource occurs. In the context of rapid environmental and cultural change, a better understanding of the place of berries in the Arctic biocultural system will provide tools to anticipate and mitigate changing conditions.

Positive Exposure
Christine Lalonde | Barry Pottle | Jennie Williams | Alethea Arnaquq-Baril

A profusion of historic photographs taken throughout the 19th and early 20th century provide a record of Inuit ways of life, albeit with varying degrees of accuracy and sensitivity. For over a century, the outside world has 'seen' the north through the photographs of the earliest explorers and subsequent visitors to Inuit Nunangat, yet from an outside perspective they can only offer a fragmented glimpse. Beginning with Peter Pitseolak in the 1940s and the increase of photography by Inuit artists, the lens has been turned to provide a perspective from within communities. This panel focusses on the apparent dichotomy of the photograph as historic document and contemporary expression that relay both reality and perception, myth and memory.

Possible actions and reflections on the content of learning programs and teacher training(s) in Nunavik: Qallunats’ point of view
Dominique Riel Roberge

There is a manifest phenomenon about lack of stability among the qallunaat teachers in Nunavik (Quebec) schools. In terms of challenges, we assume that this phenomenon has an impact on the
continuity of the process of education of Inuit students, on their learning progress and, possibly, on their academic success. Many researchers are trying to understand this phenomenon. The understanding of the complexity of the teaching profession in Nunavik, in a bicultural and trilingual education. Following the description of the teacher’s representations on their professional situations, it appears important to explore ways of actions and reflections on the content of learning programs and their relevance by taking into account the historicity and socio-cultural aspects and linguistic aspects in these Inuit living environments. Exploring avenues for reflection and action on research and development of teacher training(s) in this particular context and educational complex is also needed. This communication will present the partial results of an exploratory study of professional situations of qallunaat teachers from elementary, in Nunavik bearing on the concept of involuntary cultural minority in schools.

Premature Arcticulation: Why careful transcripts of early northern diaries matter
Walter Vanast

Using the many errors in Gisli Palssen’s versions of V. Stefansson’s diaries, this presentation shows why such work should not be undertaken without prior knowledge of the Arctic and its peoples. In academe, as in other endeavors, the North sometimes makes for lightning visits and quick profit, especially where the product feeds on interracial sex, southern fascination with Inuit, and the genetic link of an entire country (Iceland in this case) to a famed white figure. That formula, however, does no justice to the Inuit of the Eastern Mackenzie Delta, then called Kukpugmiut, who enabled Stefansson’s work and told him at length of local history, family connections, illness, hunting habits, and a vast system of spirit-related conduct and belief.

Preparing pre-service teachers for Inuit curriculum in Nunatsiavut
Sylvia Moore, Inuit Bachelor of Education Students

The Nunatsiavut land claim was settled in 2005 and includes jurisdiction over education in the region. While the Nunatsiavut Government (NG) has not yet taken control of the education system, it is developing plans for Inuit education that will reflect the region’s needs for student learning and a curriculum that reflects Inuit ways of knowing, doing, and being. The Inuit Bachelor of Education (IBED) program in Labrador is a partnership between NG and Memorial University (MUN). It will prepare teachers to be key participants in the region’s education system.

This is a collaborative presentation of the IBED students and the lead instructor in the program. The presentation is based on a teacher education curriculum course, taken in 2015, during which students explored the tensions between the current provincial curriculum offered in the regional schools and a curriculum that: is founded on Inuit history, culture and worldview; restores the central role of the Inuit language; and is community-based (The National Strategy on Inuit Education, 2011). This disjunction arguably affects the schooling process and educational success of Nunatsiavut students. The IBED students will speak about the four key threads of the discussions regarding curriculum: land, language, resources, and local knowledge. Their instructor will reflect on how the IBED incorporates these same elements to support the Inuit identity and pedagogy of the pre-service teachers.
Provision and Usage of Inuit Mental Health Resources in the Context of Climate Change and exploratory study of Nunatsiavut, Labrador, Canada

Jacqueline Middleton

The long-term effects of climate change on mental health are not yet fully understood; however, it may further burden mental wellbeing and increase the demand on mental health services. Such effects have already been reported among Indigenous peoples of the Canadian Arctic. Given current high rates of mental health challenges in Inuit populations, climate change may further strain their overall wellbeing. Therefore, this study aims to characterize the usage and provision of mental health resources across Nunatsiavut in relation to meteorological trends. De-identified medical records will be used to extract and aggregate data on mental health related visits. Meteorological data gathered from nearby weather stations will be obtained. Associations between meteorological events and the use of mental health resources (2009 – present) will be examined. In-depth interviews will be conducted with purposive sampling of local health care practitioners to identify relevant issues surrounding the support of mental wellbeing. These qualitative and quantitative data will be collected and analyzed using a concurrent mixed methods approach, and conducted in collaboration with communities. This study will positively contribute to environmental Indigenous health research by producing preliminary data on climate-change-sensitive mental wellbeing and developing a means to assess future practices and adaptation strategies. Community-identified factors from this study will be essential for strengthening mental health practices within communities. This will become increasingly important as warming temperatures and loss of land diminish Inuit’s ability to engage in land-based activities central to their wellbeing.

Queering the angakok: an archaeological investigation of non-binary gender among pre-contact Inuit

Megan Walley

Despite abundant literature propounding the culturally variable nature of gender and the presence of non-binary gender roles and identities in many cultures worldwide, archaeologists tend to ground their interpretations uncritically in monolithic male and female social roles. My research will explore the roles and materiality of angakkuit (Inuit shamans, sg. angakok) in the pre-contact archaeological record. Angakkuit arguably comprised a third gender that combined aspects of Inuit masculinity and femininity but did not fit neatly into either binary category. In place of a male-female binary, I will re-conceptualize gender as a system, comprising a complexity of social relationships and identities. I argue that past Inuit gender fluidity warrants investigation on the basis that longstanding traditions of non-binary gender across indigenous North America are virtually ubiquitous and have been observed in Inuit culture, contact and Christianization has demonstrably impacted shamanic traditions among Inuit suggesting that non-binary gender may have been more prevalent in the pre-contact record, and non-binary gender has been successfully investigated by archaeologists in non-Inuit contexts in recent years but nevertheless continues to be an underexplored research area. My research has three main objectives: 1) to situate the social role of the angakok within the Inuit gender system through critical readings of ethnographies, oral histories, and Inuit mythology; 2) to identify proxies for shamanic activity within pre-existing collections to enable future archaeologists to identify angakkuit at northern sites; and 3) to consider the ways in which these objects might communicate non-binary gender identity.
Racism in Polar Exploration: A case study of the Canadian Arctic Expedition 1913-1915
Marua Hanrahan

Inuit played a hugely important role in the later history of Arctic exploration. Greenlandic Inuit were particularly prominent in Peary’s various quests for the North Pole while Inupiaq were central to the 1913-1915 Canadian Arctic Expedition. Explorers and their ship’s crews would not have survived without the Inuit on whom they relied. Inuit men provided them with environmental knowledge and food necessary for survival while Inuit women produced badly-needed warm clothing and boots. Yet Inuit, especially women, are almost rendered invisible both in contemporary accounts and modern-day commemoration and literature on polar exploration. Instead, the masculine heroics of figures like Newfoundland’s own Robert Bartlett are individualized and celebrated. This paper focuses on the Canadian Arctic Expedition and presents the results of a study of the relationships between: Bartlett and Claude Katatovik, a young Inupiaq; the Scottish meteorologist William Liard McKinley and Kuralek, an Inupiaq hunter; and Norwegian topographer Bjarne Mamen and the Inupiat on board the Karluk. This is a study of the western explorers as it relies on their diaries in the absence of available Indigenous narratives. It reveals that the explorers all exhibited racism in varying types and degrees. This racism is hardly remarked upon in contemporary discourse about polar exploration, which is a disservice to Inuit. It should be recognized that polar exploration was imbued with racism, which has influenced modern Arctic issues, such as Inuit sovereignty, claims to the Arctic, and “resource exploitation.”

Reading Silence in Life Among the Qallunaat
Keavy Martin

This paper explores the possibilities of silence in Mini Aodla Freeman’s Life Among the Qallunaat. Partway through this memoir, the author shares a parable about a qallunaaq government man who, having spent significant time in the North, becomes “Inuk-washed.” The marker of this man’s transformation is his decision not to speak back to his superiors; instead, “he chooses to be quiet and to sit back and listen.” This learned behaviour resonates with other silences in the book: the narrator is characterized by her refusal and sometimes inability to speak up; meanwhile, Aodla Freeman has since alluded to what was not included in her book (the full history of her experience at residential school). And while these decisions not to speak reflect Inuit cultural protocols around dealing with authority, they also challenge a 21st century audience reading this text in the era of Truth & Reconciliation—a time, after all, of ‘breaking the silence’ and of speaking back. What are readers to make, then, of Aodla Freeman’s insistence upon silence as a commendable act? Are qallunaat to emulate the silence of the government man, even if it risks complicity with oppression? I argue that Life Among the Qallunaat refigures silence not only as a form of resistance to the expected ‘confession’ of traumatic experience (Garneau), but also as a rhetorical tool capable of inspiring reflection and even alliance where, previously, there was none.

Reclaiming Identities: Naming and Community Sovereignty
Amber Hickey

Tracking, tracing, and archiving the Inuit was, until very recently, integral to colonial practices in the North. Now, many communities are reclaiming the remnants of these colonial practices into symbols of resistance, sovereignty, and community identity. In this paper, I will discuss two projects that exemplify such reclamation: Project Naming and The Awareness Series.
The Awareness Series, a project by Inuk photographer Barry Pottle, examines the legacy of the Eskimo Identification Tag program, which forced members of the Inuit community to carry or memorize personal number tags given to them by the Canadian government. Pottle inserts a more human narrative into this history by featuring portraits of those who experienced this period alongside images of the tags. While Pottle’s objective is to show the faces behind the tags, he also hints at the diversity of feelings about the tags. While some subjects have staunchly negative feelings, some take pride in their numbers, repurposing these once harmful small leather artifacts of colonial control into symbols of empowered national identity.

Project Naming began as a local initiative to add names to a previously nameless archive of photographs of the Nunavut community. Through local research, many of the people in the photographs have now been identified and this archive, which once served as an example of colonial power, has been transformed into a tool of memory reclamation and national resilience in Nunavut.

In conclusion, I argue that both projects creatively resist the legacies of colonialism and assert diverse visions of sovereign Inuit resurgence.

**Reclaiming Indigeneity: Inuugusivut via Facebook**

Pitseolak Pfeifer

In September of 2015 a meeting of Indigenous knowledge holders and others met to discuss traditions, technologies, and taking control of their future. Prominent in the discussion was the need for Information Sovereignty through self-determined use and development of information technology. In this presentation we report on projects that use information systems to represent Inuit knowledge, observations and culture. The Yup’ik Environmental Knowledge Project grew from more than a decade of work documenting Yup’ik knowledge in southwestern Alaska. Using the Nunaliit Atlas Development Framework as a platform, this project has evolved from representation of knowledge to a program where Yup’ik youth are engaging their community to preserve and revitalize language and culture while learning new skills. The Clyde River Knowledge Atlas shares knowledge from their Elders and other experts regarding the ocean, land, and their way of life. From the outset, this project has been fully owned and operated by the community through independently established resources and autonomous selection of partners. Knowledge and observations are represented through maps, locally produced photography, video, oral and written narrative and other media.

Both projects are stimulating the development of technical skills and knowledge in designing, managing, using and further developing digital technologies, ultimately contributing to achieving information sovereignty. While these projects are defined and driven by Inuit, development is in partnership with institutions from the South. In conclusion we explore the practical, cultural, geographical and ethical dimensions of these partnerships between Inuit communities and actors from outside of the community.

**Redefining the spatial configuration of schools for contemporary Arctic communities**

Marie-Josée Therrien

As the process of urbanization changed the landscape of the Eastern Canadian Arctic, schools came to occupy a prominent position in the permanent settlements. As a non-settler building type, the school layout follows standardized spatial configurations that support a tightly structured learning
environment, far remote from traditional Inuit education models. As with other non-settler institutions, the school is an import that accelerated the process of acculturation while allowing for new opportunities. The history of the design of the schools in the Arctic from the 1950s to our present time (the period covered in this presentation) reflects the broader development of pedagogical and architectural movements from the South.

After a brief description with illustrations of schools (elementary & high-school) from the different periods, this paper will examine how the spatial configurations of recent schools have been adapted to the contemporary needs of Arctic communities. At the core of our discussion will be an attempt to answer the following question: How did the planning of the recent schools in the Eastern Arctic benefit from the processes of consultation and current trends in education?

(Re)invigorating Home, School, and Community Links for Effective Bilingual Learning

Nunia Anooe Qanatsiaq | Shelley Tulloch | Sandy McAuley | Fiona Walton

Arviat, Nunavut is recognized as a community in which Inuktitut-English bilingualism thrives. It has also been a nexus for Government of Nunavut initiatives to develop culturally relevant curriculum for the territory. In this presentation, we report on results from field research in Arviat, in which we asked educators, parents, Elders and educational leaders, “What is working well in bilingual education in Arviat?” Participants emphasized the role of parents and community in creating a strong foundation for learning, maximizing opportunities for rich language exposure, and being deliberate about their own language use. These results are contextualized in light of patterns of disruption between parents and schools (e.g. Truth and Reconciliation Commission, 2015), and national Inuit efforts to build bridges between homes and schools (National Committee on Inuit Education, 2011).

Responsible research: addressing community concerns in a holistic approach. Building bridges between academics for improving the well-being of Inuit communities.

Sylvie Blangy

The Arctic is one of the most rapidly changing regions on the planet. Inuit communities face many challenges and are concerned about their future and wish to better understand the likelihood of social, environmental and economic changes related to ongoing industrial development and climate change.

To address these concerns, the OHMI Nunavik ou TUKISIK (www.ohmi-nunavik.in2p3.fr) program was built in 2013 in collaboration between the Kativik Regional Government (KRG), the Nunavik Research Centre (Makivik Corporation), the inter-institutional Center for Northern Studies (CEN) based in Québec and several research institutions in France coordinated by the CNRS (French National Research Center). These organizations joined forces to develop an integrated, interdisciplinary, collaborative, holistic and participatory research program. The research priorities were defined and selected with the Nunavimmiuts input: Mining impacts; employment; risks and safety; wildlife vulnerability; youth/elders knowledge base; food security; circumpolar agriculture (greenhouse); landscapes transformation; protected areas; Inuit culture, language and identity preservation; and, renewable energy. The OHMI program aims at addressing these concerns at the same time, looking at the cumulative impacts instead of studying one at a time or one after another. All the research themes are tightly intertwined.
In this session we are presenting the results of three of these projects and analyzing how each of them can contribute to improve the wellbeing of the 14 Nunavik communities.

1) Links of the Inuit with dogs
2) Adaptation strategies for Inuit facing mining implantation
3) Nordic agriculture in greenhouses to improve the quality of food

These approaches will give a new perspective to responsible research in the North, aligning isolated communities with collaborative, innovative researchers.

**Re-Storying Indigenous Women's Histories in NunatuKavut, Labrador**

Amy Hudson | Sylvie Moore | Andrea Procter

Indigenous women have often been silenced in dominant historical narratives, and their existence erased or diminished. In NunatuKavut, settler colonial narratives have long framed historical Inuit women in the region as the last of a dying “race,” in an effort to legitimize colonial dispossession of lands, resources, and Indigenous autonomy. This paper explores the gendered and racial aspects of this colonial narrative, and how it has affected both external understandings and internal expressions of indigeneity in NunatuKavut. We then explore the experiences of a collaborative research project that is providing space for women to challenge dominant narratives by using digital storytelling to tell their own Indigenous histories. The digital collaborations between urban and remote youth and elders from this project illustrate the many ways in which Southern Inuit are transcending the settler colonial framework and re-asserting their right to define their own identities.

**Rethinking the In-Between: Current Archaeological Research at Double Mer Point, Labrador**

Lisa Rankin

From 2013-2016 archaeological excavations were undertaken at the Inuit winter settlement of Double Mer Point. The site is located near Rigolet, Labrador in the centre of the traditional Labrador Inuit habitation zone. Each of the three sod-houses present was excavated and became the subject of separate MA theses. This research indicated that the settlement was inhabited in the late 18th to early 19th century by Inuit who were attempting to maintain a tradition lifestyle even though Inuit living further south had begun to intermarry with European settlers, and many living to the north were developing strong connections to newly established Moravian missions. However, it was not possible to determine conclusively if the houses were occupied simultaneously or sequentially, and we were therefore unable to determine the size of the community, or the extent to which Inuit daily lives and traditions were maintained and transformed while residing here during the era of increasing colonial presence in neighbouring regions. In 2016, the spaces between the houses were excavated in attempt to address these questions.

**#Sealfie: Local traditions, global politics, and contemporary Inuit identity**

Neria Aylward
In the social sciences, there is no question of the economic and cultural value of seal for Inuit communities. Many anthropological accounts of Inuit life focus on the key role of seal in sustaining community sharing customs, a tradition that stretches back far into Inuit history.

In the realm of contemporary politics, however, “seal” takes on a different meaning. Solidarity with the seal hunt has become an assertion of Inuit identity on the global stage. The EU ban on imported seal products and subsequent successful allied Inuit challenge to the ban brought international attention, and in some cases, condemnation, to traditional ways of life. Social media proved to be a forum in which Inuit Canadians of all ages asserted their solidarity with one another and the seal hunt, as illustrated in the #sealfie hashtag. In a bid to counteract the effects of the EU ban on the commercial viability of seal, the Canadian government has allocated $5.7 million to the Government of Nunavut, under the *Certification and Market Access Program for Seals*. Inuit spokespersons, from musician Tanya Tagaq to Minister Hunter Tootoo, have been at the forefront of all these developments.

This presentation, based on media review and research conducted in Iqaluit, will explore the changing meanings of seal as it relates to Inuit cultural and political identity. Seal hunting is no longer “just” a local tradition – it is one of high stakes and great potential for Inuit organization in the twenty-first century.

**Self-built, hybrid and mobile: DIY urbanism in Canada’s Eastern Arctic**

Susane Havelka

When one looks back at more than half a century of government intervention and a nation at the brim of modern living conditions, one cannot refrain from being fascinated by the way in which Inuit built form today, together with a more modern way of living, have become an expression that is fully embraced by the whole community young and old. It is as though a hybridity of modernism and traditional culture comes together and materialize with a character and distinctiveness of a new vernacular which has emerged from the fragments and the surplus materials of government intervention. Through its cultural and new technical know how, Inuit as a nation has in effect painted itself a new portrait. These remote communities of individual builders and survivors cannot be anything but part of a new movement embodying a belief that small and modest realizations can play a major role in legitimating an existing construct. My work examines the genius which contributes to a significant portion of the building activity in and around Inuit communities today in order to show how this tradition is actively contributing to maintaining particular forms in the built environment at the scale of both the single building and an entire grouping.

**Settler Colonialism as a way of understanding development in Nunavuk: the housing disjuncture**

Bettina Koschade

Can settler colonialism help explain the disjuncture between how federal and provincial governments conceive of Inuit “housing” needs, and the growing need for more, healthier, and better designed Inuit homes in Nunavik? By looking at the language of agreements between governments and Inuit organizations on housing and development, as well as analyzing Québec’s most recent Plan Nord development strategy, I argue that we might find new ways to understand state-driven economic development plans including state responses to housing needs in Nunavik. Settler colonial theory
purports that colonialism in Canada is not a past event, but an ongoing structure that informs a settler mindset; it especially focuses on land as an object of continued territorial occupation. More and more Indigenous scholars call for the decolonization of research by critically engaging in historical and political contexts of Aboriginal-state relations. I explore the tenets of settler colonialism in the deeper structural context of the provincial government’s development goals in Nunavik, with housing as a focus. My purpose is not to make policy recommendations, or pass judgment on Inuit housing needs per se, so much as provide a theoretical interrogation of how state practices embody assumptions that can be defined as settler colonial. This is therefore only a preliminary contribution to community-based research methods in light of settler colonial theory.

Sharing Traditional Knowledge Through Polar Adventure Tourism
Cedar Bradley | Jason Edmunds

Commercial prospects are increasing in the Arctic and sub-Arctic world. Tourism is often presented as an opportunity for a low physical impact industry. When managed properly it can have a positive economic impact and meaningful cross cultural exchange with Inuit, other polar peoples, and travellers. One increasingly popular sector of the industry is cultural tourism-of which sharing is the backbone.

This panel session will discuss sharing through exchange or learning via experiencing the land, traditional technological demonstrations, music, art, language, archaeology, science, and joint stewardship of protecting the land during visits. There will be an introduction to marine based tourism with items such as demographics, trends and the creation of an environment that benefits operators, host regions and visitors alike.

Sila Singers
Jenna Broomfield | Malaya Bishop

During this workshop Jenna and Malaya will explain what throat singing is, why they chose to practice throat singing as youth, and teach about the community building incorporated within throat singing, an aspect they build on from traditional practices. Jenna and Malaya will incorporate demonstrations of throat singing, with stories of the significance of the songs traditionally and the importance of building on our traditions to create new songs and contemporary collaborations. Jenna and Malaya will teach workshop participants how to throat sing in a culturally-appropriate space, whereby they will create discourse on the importance of respectful practices when engaging in cultural-sharing; this process is an important aspect of providing education on cultural appropriation which is becoming more and more prevalent worldwide with the introduction of social media.

Skinbase
Anne Lisbeth Schmidt

A new virtual database Skinbase offers an important interdisciplinary research tool for studying circumpolar clothing in the future - regardless of the geographic and institutional location of collections. The database contains information of c. 2,100 rare skin clothing items from indigenous people in Greenland, North America, Siberia and Northern Scandinavia, collected by the National Museum of Denmark from 1840 till 1950. High-resolution photos, measurement and detailed description of material, as well as access to 360o photos and accurate patterns made from 3D-measurements,
document the clothing, and the data are easily accessible through the website http://skinddragter.natmus.dk/. Museums with similar historic collections, small or large, are invited to join the database in order to enlarge the virtual collection with additional items of skin clothing from the Arctic world.

Slope dynamics in the Tursujuq National Park: nowadays hazards and risks
Armelle Decaulne

In southwestern Nunavik, the Tursujuq National Park recently opened, offering a wild nature of rolling hills with contrasted reliefs to people from outside Nunavik in an area where Inuit and Cree practice traditional activities such as hunting and fishing. In a context of global change, we need to better inventory hazards due to slope processes to detail identify slope dynamics (rockfall, rockslides, debris flows, snow avalanches ...), their runout distance, the preparing and triggering factors, as well as their frequency. Community knowledge about previous events is irreplaceable, and positively complements geomorphic analyses: relationships with the land and the environment of local populations is essential for a better social, communal and political interactions, as geomorphic hazards can quickly turn into risks when people (autochthonous and exogenous – tourists from the south) are present during dangerous conditions.

Social determinants of health and end of life care for Inuit living in Nunavik Quebec
Shawn Renee Hordyk

This presentation will outline results of a 2014-2015 study examining end of life (EOL) care in Nunavik, Quebec. Inuit community members are living longer and experiencing increasing rates of certain cancers and chronic diseases making. Consequently, as families and health institutions seek to coordinate care at the end of life, an approach is needed which builds on existing care traditions and incorporates medical interventions that may ease suffering at the end of life. In the context of this study, nurses, physicians and family members indicated that a collaborative approach to care requires an understanding of how care has traditionally been offered as well as an awareness of the changing context in which EOL care is currently offered in Nunavik. Social determinants of health played a significant role in a patient’s care trajectory. This presentation will discuss a sustainable model of EOL care in Inuit communities that is rooted in participant awareness concerning social determinants of health relevant to Inuit living in Nunavik.

Sociolinguistic study on the loss of ergativity in Inuktitut across the Eastern Canadian Dialects
Julien Carrier

In Inuktitut, transitive verbs occur in two constructions: the ergative and the antipassive. Baffin Inuktitut (Spreng 2005: p.2-3)

a. anguti-up arnaq kunik-taa ERGATIVE
   man-ERG woman.ABS kiss-IND.O3S.S3S
‘The man kissed the woman’

b. anguti arna-mik kunik-si-vuq ANTIPASSIVE
man.ABS woman-INST.SG kiss-AP-IND.S3S
‘The man is kissing a woman’

Leaving the morphosyntactic differences aside, it is traditionally believed that the patient is definite in the ergative and indefinite in the antipassive (e.g. Sadock 1980, Fortescue 1984) while the aspect is perfective in the ergative and imperfective in the antipassive (e.g. Spreng 2012), as the examples suggest. However, different studies show that definiteness of the patient and aspect alone cannot explain whether the ergative or the antipassive should be used since both can have any value regarding those grammatical notions (e.g. Manga 1996, Carrier 2015). Other studies report that these constructions are undergoing changes in some Eastern Canadian dialects as the ergative is used progressively less in favor of the antipassive (e.g. Johns 2006, Carrier 2012).

The lack of consistency with a particular interpretation with each construction and the ongoing changes observed in certain dialects may well relate to the same phenomenon. In this talk, I present data collected in Resolute Bay, Nunavut, where Inuit families (who were from different regions and did not speak the same dialect) were moved during the High Arctic Relocation. I show that the dialect of each speaker relates not only to the frequency of use of the ergative vs. the antipassive but also to the properties of each construction.

Sol
Marie-Hélène Cousineau

Sol is a feature documentary that explores the mysterious death of a young Inuk man, Solomon Tapatia Uyarasuk. He is found dead in an RCMP detachment in a remote Inuit community and the locals suspect murder but the police suggest suicide. As the documentary investigates the truth to Solomon’s death it sheds light on the underlying social issues of Canada’s North that has resulted in this region claiming one of the highest youth suicide rates in the world. The film explores how the pain of suicide has affected the people in these small northern communities and their resilience and determination to create a better future for their people.

Standardizing Inuktitut, Terminology in Nunavut since the Inuit Language Protection Act: A Brief Overview
Jonah Kilabuk | Nancy Kisa

How can we better contextualize Quebec’s Plan Nord in Nunavik? Can settler colonialism help us in any way? Settler colonial theory purports that colonialism in Canada is not a past event, but an ongoing structure that informs a settler mindset; it especially focuses on land as an object of continued territorial occupation. I argue that we might find new ways to understand how the quest for land ultimately drives state-driven economic development plans such as the Plan Nord. More and more Indigenous scholars call for the decolonization of research by critically engaging in historical and political contexts of Aboriginal-state relations. With the works of Glen Coulthard, Audra Simpson, Patrick Wolfe, Lorenzo Veracini, and others, I will explore the tenets of settler colonialism as a way of revealing the deeper structural context of the provincial government’s development goals in Nunavik. This will not help situate Inuit communities in the northern Quebec economy, nor how they negotiate or how they
conceptualize their own well-being, knowledge or traditions, but it may help situate my own research in Nunavik. For this conference, I hope to ignite a link between scholarly ways of knowing the unrelenting development pressures in Nunavik, and the effects this has on the Inuit-state relationship and the land. I will welcome feedback to the question of whether this kind of theoretical investigation can contribute to something decolonizing when we engage in community-based research projects in Nunavik.

Strengthening Inuit Self-Determination in Research: Perspectives from Inuit Nunangat
Scot Nickles | Jennifer Parrot | Rodd Laing

Arctic research has always had broad implications for Inuit – whether Inuit as research subjects, participants of research, or driving the research. Today, the demand for Inuit involvement and knowledge in Arctic research has never been greater. Simultaneously, Inuit have been effectively increasing their involvement in research and have been integral to ensuring the appropriate inclusion of Inuit knowledge in many programs and initiatives. This is being done not only to strengthen Inuit self-determination in research, but also for the advancement of sustainable Arctic science and policy. Inuit recognize that there are many opportunities and challenges to building sustainable Arctic communities and to finding innovative ways that connect Inuit knowledge to sound research, planning, and policy development. The panelists, representing several Inuit Organizations in Canada, will articulate some of the recent Inuit-specific experiences, interests, and emerging processes related to Arctic research and policy in Canada. Bringing together a diversity of voices, this panel will provide an opportunity for conference participants to learn more about Canadian Inuit perspectives and processes related to research, and take part in a dialogue connecting scientists, researchers, and Inuit knowledge experts.

Nunatsiavut Jam hosted by Susan Onalik
SunDogs, Gary and Jennifer Mitchell, Karrie Obed and Joand Dicker: Hosted by Susan Onalik

The "Nunatsiavut Jam" will be an intimate concert with musicians from the Coast who will perform and speak about their music.

Survey of the Inuit Arts Economy
Hannes Edinger | Elizabeth Logue

This presentation describes the background and motivation for the Survey of the Inuit Arts Economy, an overview of the data sources and methodology employed in our research, and preliminary results presented at the regional and national level. We detail the important ways in which this study is different from existing work in this field, and we provide recommendations for extending this research.

This study has the objective of producing estimates of the total economic impact of the production and sale of Inuit art in each of the four Inuit homeland regions: Inuvialuit, Nunavut, Nunavik, and Nunatsiavut in addition to southern Canada. To achieve this objective, we categorize Inuit art into three manageable categories: visual arts and crafts, performance art, and film, media, writing and publishing. Each category is examined in each homeland region and southern Canada and finally results are aggregated to present a picture of the economic impact of Inuit art in Canada as a whole.
In addition to providing the standard economic impact metrics (e.g.: contribution to GDP and Full Time Equivalent (FTE) jobs) of the Inuit arts economy, this study stretches the boundaries of a standard economic impact assessment of the Inuit arts economy by examining:

- The impact of the secondary market (resale at auction)
- The inclusion of Inuit art not made for sale
- The contribution to mental well-being that the production of art confers to the artist

Finally, we present an overview of the qualitative contributions from Inuit artists across Canada.

**Sustainability and Sealskin - an investigation of 'sustainability narratives' in relation to the Greenlandic sealskin industry**

Naja Dryendom Graugaard

This paper discusses the contending approaches to the Arctic sealskin industry and their different discourses on local, regional, national and international levels. The Inuit seal hunt and ‘the sealskin dispute’ present new controversies and clashes in global discussions on sustainability. The seal and seal hunting were once fundamental to the survival of Inuit communities and provided the daily necessities of food, clothing, kayaks, tools, light and heat. Today, the role of seal hunting in e.g. Greenland is changing drastically: from being a key mode of production, to becoming commercialized and, in the past decades, an increasingly subsidized profession. It engages in an industry of sealskin production that is disputed and conditioned by different international political actors in the Western world, such as animal welfare organizations, the EU and the WTO. The potentials of the Arctic sealskin industry have, so far, been determined by the “concerns of EU citizens regarding animal welfare” (European Commission, 2015, February 6: 1). The paper investigates whether and how the differing approaches to the Arctic sealskin industry is an expression of contrasting conceptualizations of ‘sustainability’. It examines how the different discourses engage different forms of knowledge, shaping the corresponding political strategies and practices. The paper seeks to invoke a critical debate about the political and practical consequences of the meeting between the concept of ‘sustainability’, originating in Western rationality, and an Inuit profession, based in traditional and local ways of knowing and doing.

**Talent Development**

Isabella Weektalutuk | Echo Henoche | Kat Baulu

A session with artists Isabella Weektalutuk and Echo Henoche and producer Kat Baulu with their new films in the works. This workshop will focus on the editorial and creative process behind *Three Thousand*, a mixed media 15 minutes documentary, written and directed by Isabella, and *Shaman*, an animation short, written and directed by Echo and produced by the NFB and Montreal-based NFB producer, Kat Baulu. At the heart of the session, the creative process and how the NFB support talent development in innovative ways.

**Tanya Tagaq**

St John’s Arts and Culture Centre, 95 Allandale Road
Presented by the Arts and Culture Centre, Tanya Tagaq is an improvisational performer, avant-garde composer and experimental recording artist whose music defies categorization, fusing elements of punk, metal, and electronica. Tanya’s sound challenges static ideas of genre and culture, and contends with themes of environmentalism, human rights and post-colonial issues. This will be the first time that Tagaq will perform in Newfoundland. Tagaq has received much critical praise and recognition for her innovative and powerful album Animism, including a Juno Award in 2015, Canadian Folk Music Award, Western Canadian Music Association Awards, and the prestigious Polaris Music Prize. She is also a keynote speaker at the Inuit Studies Conference. The Tagaq concert will crown a busy day of the conference, festivities, and art as part of the katingavik inuit arts festival.

For more information visit:  http://tanyatagaq.com

The Alaska Native Place Names Project
Peter Pulsifer

This presentation introduces the Alaska Native Place Names project, a collaborative effort to create a sustainable and accessible platform for preserving knowledge of Indigenous place names. The platform is designed to be accessible to both current and future researchers and community members and to allow users to annotate and add information. The platform also facilitates linking place names to relevant cultural material including photographs, texts, maps, and recordings. In order to ensure long-term sustainability the project builds on the proven infrastructure of the ELOKA project, itself based on the Nunaliit Atlas Framework. After describing the platform, this presentation will review some of the challenges inherent in creating and maintaining such a database. A large amount of presentation time will be devoted to questions and discussion of issues relating to place name databases, including security and sustainability.

The Angakok, AngajokKauKatiget, and the AngajokKak: Tracing Inuit Political Traditions in Nunatsiavut
Peter Evans

This paper draws on the author’s archival and oral history research into resettlement/relocation and Inuit politics to demonstrate that Nunatsiavut is founded on a rich cultural heritage of politics and resistance stretching back hundreds of years. Using a series of historical events as lenses through which to view this history, we can see that certain traditional forms of expression, decision-making, and resistance have animated Inuit history, and continue to give meaning and order to the present.

The Arctic Sea Ice Educational Package: Culturally relevant curriculum for northern schools
Joel Heath | Evan Warner

The Arctic Sea Ice Education Package consists of 3 units that will bring the mysteries of Arctic sea ice ecosystems into your classroom and Arctic science to life in culturally relevant ways. Integrated with the Arctic Eider Society’s new Interactive Knowledge Mapping Platform (IKMAP) and available in print, eBook and online interactive formats, students will be able to apply hands on learning techniques using data collected by hunters, scientists and community based researchers across the Arctic. Students will
be able to use interactive maps to interpret recent research results, explore ecosystems interactively using the first ever Google Street View of remote sea ice habitats, watch high definition time lapse and videos of sea ice dynamics and wildlife including seabirds diving to the ocean floor hunting for food, and be guided through a day in the life of arctic hunters and community based researchers. Designed for students in northern classrooms, these lessons address core curricular objectives in a culturally relevant context and can be adapted to the needs of any classroom. The presentation will outline the content of the educational package, supporting multi-media and interactive content, prescribed learning outcomes. The Arctic Sea Ice Educational Package is scheduled for release in Fall 2016.

The development of an Inuit community: 50 years of tradition and modernity in Quaqtaq, Nunavik
Louis-Jacques Dorais

Between 1965 and 2015, I had the privilege to forge close links with the people of Quaqtaq, one of the smallest villages in Nunavik, with fewer than 100 residents in 1965 and some 400 fifty years later. During this period, I witnessed the progressive development of the community from an administratively unorganized hunting camp with a quasi-absence of public services, to a modern, well-serviced northern village. Over the years, wage work replaced hunting and trapping as Quaqtaq’s principal economic activity, comfortable houses took the place of self-built shacks, health conditions improved a lot, and schooling knew a tremendous development. Besides briefly documenting this process with images from different periods, the paper will show how, despite important changes, the people of Quaqtaq have preserved an identity grounded in Inuit tradition. Hunting and fishing still constitute major and culturally significant leisure activities, Inuktitut remains the default language of the community, the transmission to newborns of the names of deceased and senior individuals continues to interconnect generations, and Evangelical Christianity, much alive in the village, preaches values that local people consider traditionally Inuit. The example of Quaqtaq is quite typical of what happened in many other small communities of the Canadian eastern Arctic. It shows that even if the forced encounter between Inuit tradition and exogenous modernity may generate social problems, the two can also cohabit in a relatively harmonious way.

The effect on Inuit children’s academic performance of using a language and content integrated teaching
Glorya Pellerin

Indigenous groups see Aboriginal Language Immersion (ALI) not only as a means of promoting successful learning of school subjects taught through this medium, but also a means of guaranteeing the preservation of their Aboriginal language (Morcom, 2013). Evidence of the past few year’s shows that the adoption of ALI programs in many schools across Canada has yielded positive results (Bell et al., 2004). However, not all the findings have been positive, other reports suggested that the immersion students were lagging behind their non-immersion counterparts on these tests (Bell et al., 2004; Stiles, 1997).

These disappointing findings indicating continued poor academic performance of ALI pupils compared to nonindigenous counterparts have awakened the parents and school administrators’ fears that
immersion may not be as effective as they once believed, prompting calls for a more comprehensive review of the program. Such a comprehensive review however, must start with more fundamental issues as, for example, examining its basic assumptions. Two assumptions about immersion need to be investigated: (1) using an indigenized curriculum (2) adopting a teaching approach that promotes literacy and academic skills in the children’s first language (L1) (Inuktitut. In this paper we will discuss ways in which these assumptions could be investigated and then talk about the implication of the results of such an investigation for developing teaching materials to support the use of Inuttitut as the medium of instruction in teaching Inuit children.

The Forum on environmental impacts of Raglan mine: a new type of participatory approach toward co-governance.

Étienne Le Merre

This communication offers an analysis of a new form of community meeting between the northern village of Kangiqsujuaq, the Raglan's mine staff and regional organisations of the Nunavik. In March 2016, from a joint initiative of members of these organisations, a « forum on the Raglan's mine environmental impacts » was organized among this village. The main objective of this event was to share information between the stakeholders to improve the practices of environmental management regarding the mining activities.

If this event presented similarities with a traditional public consultation, it also differed of this model and proposed a new type of reification of the stakeholders' relations. We will also question in this communication the appropriation of this event by the participants and the benefits and limits related to it. Then in a broader framework, we will show in what aspects this meeting is a sign of a more general process of transition from co-management to co-governance regarding the problematic of the mining activity in Nunavik. Nevertheless many transformations of the institutional and stakeholder's frame will still be necessary to achieve a real mining co-governance in Nunavik.

The Future of Arctic Performing Arts

Anna Hudson | Ellen Hamilton | Laakkuluk Williamson Bathory | Winner Karetak

The Qaggiq project, led by Qaggiavut, aims to broaden connections throughout the circumpolar world through the performing arts. The goal is to create and sustain a vibrant Arctic by providing performing artists with inspiration, mentorship, skills and opportunities to tell their stories, and to become positive agents of personal, social, economic and environmental transformation. In January of 2015 Qaggiq was awarded the prestigious Arctic Inspiration Prize.

Panelists will address the deep roots and contemporary significance of dance, music, theatre, acrobatics, comedy, magic, and storytelling for Inuit in Nunavut and beyond. The relationship of Qaggiavut’s annual performance summits to existing arctic performance festivals will also be considered.

The Futures of Inuit Research: Participatory Action Research (PAR) and Directions in Joint Knowledge Production, Capacity-Building, Dialogue, and Action.

Tim Browne | Katherine Minich | Donna Patrick | Pitseolak Pfeiffer | Agluvak Pujas | Mark, Watson
This roundtable builds on the work of engaged co-researchers (Inuit and non-Inuit), interested in useful and relevant research for and by Inuit. Structured as a dialogue about Participatory Action Research (PAR), it continues a conversation on the future of Inuit research practice by focusing on the joint production and utility of knowledge, the capacity of community-driven research to effect positive and sustainable change, and the encouragement of critical reflection and social action. Participants will specifically expand on this dialogue by drawing on case studies from urban Inuit contexts.

This conversation relates to a number of conference themes: community knowledge, expressions of linguistic and cultural identities, social and political (inter)action, intergenerational transmission, technology, and health. We examine research linkages between South and North and new directions for Inuit-based research. Key to our understanding of PAR methods is that they are decolonizing in the sense that they “begin and end with the standpoint of indigenous lives, needs, and desires, engaging with academic lives, approaches and priorities along the way” (Tallbear 2014: 20). We propose to discuss the range, limits, and possibilities of PAR projects that relate to oral history; education; media, radio production and representation; health and well-being; Inuit-centred teaching and learning and other topics.

The gut microbiome: part of the Inuit heritage
Catherine Girard

The microbiome is a complex ecosystem of microbes colonizing the human gut, which contributes to host health via immunity regulation, nutrition and behavior. The microbiome is an important source of genetic and metabolic variation across human populations. Diet is one of the main drivers of community structure, and much effort has been put into characterizing the microbiome of populations with contrasting diets. Studies comparing Westerners to agrarian or hunter-gatherer populations of South America and Africa have found differences in the microbiome of these individuals, associated with their diets. However, animal-rich diets like that of the Inuit had until now not been studied.

From 2013-2015, we collected stool samples from volunteers in the community of Resolute Bay (Nunavut). We also had participants complete dietary habit questionnaires, to assess traditional Inuit diet consumption. Using deep-sequencing of the 16S rRNA gene from stool, we show that at a broad scale, the Inuit microbiome resembles that of Montrealers. However, we identified subtle but significant differences in the abundance of several microbial groups, associated with a combination of diet and environmental factors.

Like many other populations around the world, the Inuit are undergoing a rapid dietary transition. This shift could potentially impact the gut microbiome, and establishing a baseline for the typical Inuit microbiome could provide a resource for eventual health interventions. Furthermore, the microbiome represents part of the genetic diversity and heritage of a human population. Better understanding of the Inuit microbiome thus could help prevent biodiversity loss and promote conservation of Inuit heritage.

The Hudson Bay Network: Community-driven research bridging jurisdictions and connected by an Interactive Knowledge Mapping Platform (IK-MAP) and social media for the north.
Joel Heath

The Arctic Eider Society has developed a collaborative network of Community-Driven Research (CDR) programs that are committed to addressing the environmental, economic and sociocultural issues
affecting communities among the overlapping jurisdictions of Nunavut, Nunavik and the Eeyou Marine Region in east Hudson Bay/James Bay, particularly as they relate to cumulative impacts of hydroelectric developments on winter sea ice ecosystems. This presentation will demonstrate results of ongoing winter sea ice oceanographic programs in Sanikiluaq, Inukjuak, Umiujaq, Kuujjuaraapik and Chisasibi towards connecting the bigger picture of cumulative impacts in the region.

Coordinating research activities, managing data and meaningfully engaging communities across regional boundaries remains a major challenge for northern research networks. To overcome these challenges AES has developed a social media network and interactive knowledge mapping platform (IK-MAP) designed with and for northerners. The goal of IK-MAP is to provide a compelling user friendly platform that brings together tools to support the near-real time exchange of results and knowledge from community-driven research and monitoring programs, and integrates traditional knowledge and scientific research towards action for communications, training, education and environmental stewardship. The platform includes traditional place names, high resolution sea ice imagery, training tools and social media functionalities that include the ability to tag photos, results and other content using Inuktitut sea ice terminology and wildlife species, allowing users to incorporate their own knowledge systems into interpretation of results from community-based research. This provides capacity to bring together a wide range of knowledge towards action for communications, education and developing capacity for communities and stakeholders working together towards environmental stewardship for Hudson Bay and across the Arctic.

The Idea of an Inuit Art Centre in the South
Stephen Borys

The Winnipeg Art Gallery (WAG) houses the world’s largest collection of contemporary Inuit art, comprising over 13,000 carvings, drawings, prints, textiles, and new media. The WAG began collecting Inuit art in the 1950s when this art form was largely unknown in Canada’s south. Supported by an unparalleled record of exhibitions, publications, research and outreach, this collection represents Inuit identity, culture and history. To celebrate the art and to honour the people who have created these works, the WAG is building an Inuit Art Centre (IAC), the first of its kind in the world. The IAC will be a centre for exhibitions and programs, research and learning, studio practice and artmaking. It will be a bridge, enabling peoples from the North and South to meet, learn, and work together. It will be a gathering place – a community hub for exploration and advancement – with the art serving as a lens on the world of Canada’s Arctic.

Built on the strengths of the WAG’s Inuit art collection and its global reputation in the field, the Inuit Art Centre will embolden the Gallery’s critical role in presenting Indigenous art and culture. Situated next to the existing WAG building, the IAC will celebrate the power and beauty of the North. Exhibition galleries, visible vaults, classrooms, studios, and research and community spaces will offer visitors the opportunity to explore, learn and create, sharing in the art and culture of the Inuit.

Art is a living and dynamic force in the world capable of imparting ideas and perspectives, and shaping public thought. In a similar way, the Inuit Art Centre will be much more than a repository for the WAG’s celebrated collection of Inuit art. The IAC will be a transformative place led by the images and stories from the art, people and land. Linking northern and southern Canada is at the heart of the Centre’s mission where art is a vehicle for artistic, educational and economic development. Through regional, national, and international partnerships, the Centre will be a forum for innovation and exploration. With its exhibitions and programs, the IAC will help shift the public experience through art, establishing new pathways to understanding and respect.
The Impact of Resource Development on Northern Communities and Inuit Traditions: Developing Community Vitality Indices in Happy Valley-Goose Bay and NunatuKavut

Lisa McMurty | Petrina Beals | Leah Levac | Patricia Nash

This work began in Happy Valley-Goose Bay (HV-GB), Labrador in 2011, during the environmental assessment hearings for the Lower Churchill hydroelectric development project. The report from the review panel said that the dam would impact local women and children, and that the community should be involved in monitoring the impacts. There were no specific measures recommended to monitor positive or negative impacts of the dam on community wellbeing.

Since then, women in HV-GB have worked with university researchers to develop, test, and implement a tool called a Community Vitality Index (CVI) designed to track changes to community wellbeing from the perspective of women. (More details about this are available at: http://fnn.criawicref.ca/en/page/community-vitality-index.) Some of the key indicators of wellbeing that the women identified concern how Inuit traditions are impacted by industrial development.

In early 2016, women in NunatuKavut began the process of developing a CVI specific to their community, in partnership with the NunatuKavut Community Council. The data resulting from both projects will be collected on an ongoing basis to support local policy and advocacy efforts.

This session will feature community representatives from the HV-GB and NunatuKavut projects, alongside academic researchers, sharing their perspectives on project processes, findings, and implications for each community. It will be followed by an inclusive, facilitated discussion with audience members, to further unpack the impact of environmental and economic change on Inuit traditions. The proceedings will be recorded and used to inform future development of CVI models. Audience members from NunatuKavut will also be invited to participate in piloting their local CVI tools following the session.
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The implementation of the educational institution in the communities of Puvirnituq and Ivujivik: where is that coming from?
Veronique Paul | Elizapi Uitangak

In Nunavik, the Inuit moved from a traditional lifestyle to one involving compulsory school attendance for their children at the primary and secondary levels. This big change took place in a few recent decades. However, in the northern communities, the school is an institution that local population is still working to take ownership. In the 1980s, community leaders of Puvirnituq and Ivujivik developed a community school project in which all community members were involved. Today, more than thirty years later, when the project participants talk about this period with nostalgia, young teachers wonder about their past. The young people interrogations invite to uncover the history of the implementation of the educational institutions in the communities of Puvirnituq and Ivujivik. My Ph.d research project aims to describe who were the actors, who were involved, and which events led to the establishment and development of this school project. The purpose of the communication is to identify the broad outlines of the problematic as basis of this historiographical development research.

The Inughuit (Polar Eskimos): North West Greenland
Christiane Drieux

This exhibit has been created with the support of Fond de Solidarité d’Initiative des Etudiants (FSDIE) of Ecole Pratique des Hautes Etudes (EPHE - Paris PSL), during three seasons of field work in the Qaanaaq’area, North-West Greenland.

Above 78° of latitude, in the Greenland’s far North-West, the polar Eskimos – the Inughuit – live in an uncompromising environment of extreme temperatures, polar night, ice, and isolation. There 74 hunters perpetuate the ancient tradition of narwhal hunting with harpoons. In the spring, they hunt along ice edge with dog sledges; in summer from their kayaks among the icebergs in Inglefield Fjord.

Moving about, keeping warm, eating, hunting ... Through the pictures and texts of this exhibition, Christiane Drieux explores some of the characteristics of this community of hunters, living in symbiosis with their environment and its wildlife.

The Inuit and their dogs in Nunavik and Nunavut today: An interdisciplinary perspective
Patricia Brunet | Frédéric Laugrand | Francis Lévesque | Patrick Leighton | André Ravel
Nunavik and Nunavut communities are all home to large dog populations. While some of them belong to dog drivers or to pet owners who keep them inside or tied up outside their houses, each community also has a large number of free-ranging dogs. Many Inuit and non-Inuit are concerned about the risks associated with free-ranging dogs, especially bites and the transmission of zoonosis (i.e., rabies). To control these risks, various measures have been adopted in the past decades. Yet, these measures have not always been able to reduce these risks, whose rate remains higher in Nunavik and Nunavut than elsewhere in Canada. More significantly, the imposition of these measures has sometimes generated tensions between various actors in communities (Inuit, dog owners, non-Inuit, public health, local police enforcement, humane organizations, local and territorial governments, etc.). This session proposes to explore this complex issue in an interdisciplinary perspective. Topics will include, among others: the description of how dogs and zoonosis are perceived in Kuujjuaq and Iqaluit; the rates and routes by which zoonosis may be acquired by wildlife and transmitted to humans through dogs; the description of risks and benefits of dogs to prioritize, develop, implement and assess a set of interventions to reduce the health risks and to support human wellness, and so forth.

The Inuit Bachelor of Education Program: An example of how partnerships, cultural inclusion, and Language delivery can combine to create a one-of-a-kind program

Lucy Brennan | Jodie Lane | Sylvia Moore

The Nunatsiavut Government realized some years ago that in order to fill the many vacant positions for professional positions such as nurses, social workers and teachers, we would have to somehow bring the programs to Labrador. How we would do this with limited infrastructure, human resources and funding is where we had to get creative.

After much consultation and planning, the Inuit Bachelor of Education (IBED) is being offered in Labrador as a partnership between Memorial University (MUN) and the Nunatsiavut Government. The university courses are being infused with Inuit ways of knowing, doing, and being in order to offer a culturally relevant curriculum (Ladson-Billings, 1995; National Committee on Inuit Education, 2011).

However, we cannot ignore the fact that the Inuktitut language in Nunatsiavut is in danger of being lost. The number of fluent speakers is dwindling, and those that do speak the language are older. If drastic steps are not taken soon to change the current path we are on, our language will be lost forever.

This thematic session would give us the opportunity to present on all of the steps taken, obstacles overcome and dreams realized in the creation of the Inuit Bachelor of Education program with the Labrador Inuktitut Training Program curriculum infused into it to give students the added bonus of learning their language. To our knowledge, nowhere in the world will you find such a partnership between an academic institution and an Aboriginal Government to provide such an opportunity. This truly is ground-breaking work!

The Inuit of Snook’s Cove: Learning from the community of Rigolet

Kayley Sherret

The Snooks Cove archaeological site has the potential to shed light on many other contemporaneous archaeological sites in Labrador. Academically, little is known about the lives of Inuit around Groswater Bay and regions south in 18th and 19th-century Labrador because determining the ethnicity of the occupants at these sites poses a challenge to researchers. Not only is there limited historical
documentation to suggest who lived at most sites, but un-missionized Inuit, Métis, European settlers and seasonally shore-based fishers all occupied similar sod-walled dwellings and had access to a similar range of household commodities. Difficulty in identification is not found in the northern regions of Labrador as there was no non-Moravian European settlement and Inuit presence was documented by practices such as census records. As a direct result the sod houses at Snooks Cove have remained unanalyzed for many years, despite several visits by archaeologists. An opportunity to fully interpret the collections from these houses occurred when Dr. Hans Rollmann, used Moravian missionary documents including those written by an Inuit missionary couple travelling to the area in 1871, to confirm that the occupants at Snooks Cove were Inuit. This project sets out to incorporate the knowledge of the nearby Inuit community of Rigolet in the site analysis through interviews conducted in the community in the summer of 2016. Community members will be invited to share their knowledge of local historic occupations and understanding of archaeological artifacts, providing a valuable Inuit perspective in the analysis of the archaeological site.

The Nanivara Project: Exploring social history, education and colonialism in Nunavut with Inuit youth
Patricia Johnston | Frank Tester

As part of the Nanivara Project, a participatory research and community development programme facilitated by researchers at the University of British Columbia, Inuit youth are connecting with their social history by learning film, photography, and audio recording techniques. The Nanivara Project aims to connect Inuit youth with Elders and their history, while developing a greater depth of understanding of their culture and traditions. To do this, youth have embarked on an exploration of their community’s social history, which includes an examination of historical and current-day colonial relationships. This has required an understanding of the rapid social change Inuit have experienced as it has contributed to a declining rate of language retention, often making it difficult for young people to learn their history through interaction with Elders alone. By documenting stories of Elders, youth are acquiring basic skills in digital storytelling and filmmaking. This enables them to share their findings through social media and other online platforms.

Reflecting upon the progress of the project and learning gained through ongoing work and relationships built with Inuit youth, insights associated with community-based research and education will be explored. The capacity for film and digital media to foster inter-generational knowledge sharing between Elders and youth and the potential role for young people in contributing to the historical knowledge of their communities, community development-focused research will also be discussed.

The nature of incorporating verbs in Inuktitut
Marie-Loup Turenne | Christophe Mauro

Noun incorporation, according to Massam (2009, p. 537), is “a grammatical construction where a nominal that would canonically be expressed as an independent argument or adjunct is instead in some way incorporated into the verbal element of the sentence”. An example of this is given in (1):

(1) tuttu-siuq-tuq
caribou-look.for-DEC.3SG
‘He hunts a caribou’
Noun incorporation (NI) in Inuktitut is restricted to a particular class of verbs (incorporating verbs, or IVs). NI is mandatory with IVs, and impossible with other verbs. IVs in Inuktitut have traditionally been analyzed as functional elements (Sapir, 1911; Sadock, 1980; Fortescue, 1980; Johns, 2007).

In this paper we explore whether Inuktitut IVs are truly functional. Following Muysken (2008) and Abney (1987), we apply universal morphosyntactic and semantic criteria defining functional categories to IVs, showing that some of these criteria challenge the view of IVs as functional elements. In (2), we can see that the criterion of phonological and morphological dependence of functional categories faces the phenomenon of ellipsis found in the Nunavik dialect (Swift & Allen, 2002; Compton & Pittman, 2010; Dorais, 2010):

(2) Illu-liur-paa? Aa, [...]-liur-tuq
    house-build-INTERR.3SG Yes [...]-build-DECL.3SG
    ‘Is s/he building a house?’ Yes, s/he is’

As these criteria also depend on each language (Muysken, 2008), we compare the properties of Inuktitut IVs with other categories in this language whose functional or lexical status is agreed upon, to determine whether IVs behave more like the former or the latter.

The Nuluaq Project - Mapping Inuit Community Based Food Security Initiatives
Lauren Goodman | Shylah Elliott

Food insecurity is a critical issue for Inuit throughout Canada. In the four Inuit regions, there are many community-based initiatives that are playing a critical role to improve Inuit food insecurity. The Nuluaq Project was developed by the Inuit Food Security Working Group to highlight and promote the work of these important community-based initiatives; facilitate partnerships and improve coordination between initiatives; bring attention to the food insecurity situation in Inuit communities; and help guide decisions and inform policy work in the area.

This project features the first online interactive mapping tool of Inuit community-based food security initiatives. Initiatives including food banks, community kitchens and school food programs submit information directly to be posted on the map. Visitors to the site can explore the location of initiatives, learn detailed project information and make connections with initiative representatives. Complimentary content is also available on the website, including information on Inuit food security, important resources and funding opportunities.

The Nunaliit Cybertcartographic Atlas Framework and Its Use by Inuit Knowledge Stewards
Amos Hayes

Nunaliit (http://nunaliit.org) helps people tell stories about the things they know. And it helps to keep those stories safe and pass them along to future generations. The information in a Nunaliit atlas can be just about anything, and it can be connected in the ways that make sense for the story being told. It can connect these stories to the land, sea, and ice using maps. It can let you make new maps of ideas instead of just the earth. It can connect stories to calendar time, seasons, or ‘when I was growing up’. It can record and speak place names so there is no mistake about the meaning of a name. It can travel to the floe edge on a tablet and it can present a video of an Elder talking about changing ice conditions as
easily as it can show a table of ice thickness measurements taken through a community based monitoring program. In fact, it would be happy to do both at the same time.

Nunaliit is being actively developed by the Geomatics and Cartographic Research Centre at Carleton University. It is open source and the development priorities follow the needs of our partners - many of whom are Inuit organizations developing systems for their communities. This talk will show how Nunaliit grew to facilitate the creation of the Thule Atlas, illustrate how shared needs and a common platform can bring together strange bedfellows, and tell a few stories about how Nunaliit has been used and why it is important to the people using it.

**The NunatuKavut Community Council's perspective on the politics of identity: We have always been here. This is our home.**

Frank Holley

For many generations colonial narratives of Indigenous peoples in Canada have undermined Indigenous history, knowledge, and indignity through the imposition of a dominant narrative that privilege European societal values. The implications of these western societal values upon Indigenous nations have been far-reaching and often deny Indigenous peoples their right to self-identify as a people from a non-western perspective. The following presentation demonstrates how the imposition of western society upon Indigenous nationhood has detrimentally impacted the Indigenous community of NunatuKavut in Labrador and how the people of NunatuKavut continue to challenge colonial powers. The Southern Inuit of the territory now known as NunatuKavut have occupied this land from time immemorial. For the Southern Inuit however, colonization has resulted in the dispossession of Indigenous lands, loss of language, and an education system that does not reflect Indigenous teachings and values, among others. Consequentially, external interpretations of indigeneity in NunatuKavut have been informed by western ideology. Yet, even after hundreds of years, the Southern Inuit of NunatuKavut continue to resist these colonial narratives and assert their rights to their homeland, language and education, as Indigenous people.

**The Nunavut Land Claims Agreement – a modern treaty from negotiation to implantation to litigation**

Bruce Uviluq

I will present the history of modern treaties with a focus on Nunavut from the initial negotiations to the final agreement. What was included in the negotiation of modern treaties and what has transpired in the last twenty years since they’ve been signed. What Inuit are going to receive in rights and benefits in exchange for extinguishing our aboriginal title. I will do an overview of the evolving relationship with the federal government and the challenges with self-government and consensus government. Implementation challenges which lead to Nunavut Tunngavik Incorporated filing a $1 billion dollar lawsuit against the federal government for failure to implement significant portions of our land claim agreement. In February of last year, one month before we were scheduled to go to trial, we agreed to a $255 million dollar out of court settlement in exchange for dropping the lawsuit. The $255 million (including legal costs) was for damages in breach of our land claim agreement. NTI has decided that $175 will go towards an Inuit Training Corporation and it will invest the remaining $80 million. I will cover how future developments, such as mines, protected areas, sovereignty issues will be dealt with in the Nunavut Land Claim Agreement and how it will benefit Inuit as well as Canada.
The operational landscape of northern toponyms: A Google Maps-based approach for presenting place name data

Peter Whitridge | Anatolijs Venovcevs

The Arctic, along with other relatively remote and sparsely occupied reaches of the planet, such as the oceans and atmosphere, has been regarded as part of an ‘operational landscape’ staked out for use by residents of dense metropolitan cores. The ongoing production of “fixed and immobile infrastructures” for transportation and communication (Brenner and Schmid 2015:167) to enable this operationalization has certainly been an important feature of the colonization of the North in recent centuries, but actually has a clear archaeological antecedent in the creation of a network of navigational cairns – *inuksuit* - over the course of Inuit (and probably earlier) settlement of the Eastern Arctic. In addition, Inuit colonization was everywhere accompanied by the production of a dense toponymic grid that assembled significant places of settlement, economic activity, historical event, and tradition into a larger ethnogeographic frame. Web-based geomatic technologies like Google Maps provide an opportunity to combine the rich historical toponymic records available in some parts of the North, contemporary Inuit knowledge of places and place names, and archaeological information into databases that can be updated as new information becomes available. Google Maps also has the important virtues of global accessibility and relative ease of use, particularly for a young northern audience thoroughly schooled in web-based applications, and so enables a “thinking with” northern communities about these ancient operational landscapes.

the pangnirtung bush school (1997-2015): reflections on an experiment in embodied deconstruction

Peter Kulchski

This presentation will look at nearly two decades of work operating a unique summer school in Pangnirtung, Nunavut. The principles that the school was founded upon, the historical development of the program, the obstacles and failures as well as successes and supports, will be discussed in order to imagine an Inuit inspired pedagogy that might better serve Inuit and Qallunaat alike. The bush school was designed in 1997 to challenge or deconstruct the common ‘field school’ approach to on site learning and to provide an opportunity for non science based students to gain access to Inuit communities. For eighteen years (until 2015), between 13 and 26 university students from southern Canada spent five weeks in Pangnirtung, Nunavut, focusing their studies on community and culture. The students came from a wide range of academic backgrounds but always found something in or around the community that related to their interests. In the middle of the program the students spent a week to ten days living on the land with local elders and hunting families: hence the program placed their bodies in a ‘crises’ that forced them to rethink their sense of self and their relation to the land. A particular concern was always the ethical relationship to the community and a refusal to allow students or staff the luxury of an ‘academic tourism’ style distance from Pangnirtung. While the logistical challenges were many and deserve discussion in their own right, the attempt to move away from ‘experience’ as a foundation and turn to the body and embodiment proved more compelling material for reflection. Hence the academic contribution will involved exploring the concept of ‘embodied deconstruction’ (following my presentation at isc 2012) as a pedagogical practice.
The People of NunatuKavut
Amy Hudson

Journeys are nothing new to the people of Southern Labrador once known as the Inuit-Metis. From their ancient roots on Alaska’s coastal plain, over the centuries they have travelled the breadth of the Arctic to the shores of Labrador. Their most recent journey has been one of self-discovery. In exploring their past they have come to a new understanding of their present, and a new vision for their future as the Inuit of southern Labrador. They are the people of NunatuKavut (2012).

The Post-Contact Food History of the Labrador Inuit: Social Change, Health Implications and Policy
Maura Hanrahan

Like other circumpolar people, the Inuit of Labrador have experienced significant social change through the post-contact period. This presentation links social change to diet, nutrition and health as a way to better understand Inuit history. The presentation grows out of a study of the nutrition and related literature from 1909 and includes peer-reviewed studies by internationally renowned nutrition scientists to first person accounts in the popular Them Days magazine. The literature provides useful information about the effects of social change, especially health effects, among the Labrador Inuit. It also helps us locate Inuit communities in the three phases of social change. I have identified these as disruption (the 18th century arrival of the Moravians), adaptation (roughly the 19th century), and transformation. The final phase, transformation, which began in the early 20th century, has been a time of massive social change, marked by technological innovations, the militarization of the Labrador economy, the introduction of wage labour, the entrenchment of the capitalist economy, ongoing industrialization in Inuit territory, and a new reliance on expensive imported foods. Through the transformation phase, the Labrador Inuit have undergone the epidemiologic transition: this means, in terms of health status and experiences, moving from mainly infectious diseases to chronic degenerative conditions. The transition is a mixed experience for Inuit but awareness of it can help to inform health, education and environmental policy as these policies are shaped by Inuit and others.

The State of the Inuit Art Market
Chris Hendershot | Blandina Makkik | Jesse Tungilik | Koomatuk Curley | Erin Yunes

Art, be it visual, performative and/or digital, is a key, arguably vital, conduit of socio-cultural and political-economic interaction amongst Inuit and non-Inuit. What is produced, how it is exhibited, who owns it, and who profits from it has significant effects on how Inuit traditions are preserved, represented, valued, and altered. In other words, the market for Inuit art, its workings, failings and privileges, significantly effects what becomes of Inuit traditions. The aim of this panel is to conduct an earnest discussion regarding the current challenges (both positive and negative) facing the financing, distribution, marketing, and consumption of the works of Inuit artists. Weaving together a variety of understandings and experiences, this panel will encourage a reflective, collective, and creative approach to discussing “the market” and its effects on Inuit traditions.

The Stories of Illusuak: Building a Cultural Centre for Nunatsiavummiut
Beverly Hunter | Malve Petersmann
The Nunatsiavut Government’s decision to establish a cultural centre is rooted in the belief that Labrador Inuit need and deserve a place where culture, language, traditions, stories and experiences will be shared and celebrated, preserved and protected, revitalized and enhanced.

Since its inception, the Illusuak Cultural Centre has been described as “a place for Labrador Inuit, about Labrador Inuit, by Labrador Inuit.”

To ensure that the voice of the permanent exhibits of Illusuak is resolutely that of Beneficiaries, much of the work done to date on the content and design has been done collaboratively, and is based on a series of public engagement sessions. This collaborative approach has helped to guarantee that plans for Illusuak, its exhibits, and its programming reflect the needs, desires, and hopes of all Labrador Inuit.

In 2014, to make sure that Nunatsiavummiut continue to be involved in every aspect of exhibit development, the Nunatsiavut Government appointed an Exhibit Advisory Committee, made up of representatives from each community and from each generation.

Illusuak will ultimately give all Labrador Inuit a place to come together and strengthen their connections to each other and to culture, and the challenge is in making sure that the process of capturing and presenting the stories of Labrador Inuit remains engaging and inviting to Beneficiaries throughout.

This presentation will introduce Illusuak to conference delegates and the presenters will outline the unique and inclusive process by which content and programming has been developed for this very special building.

The True North Strong and Free: Inuit Re-Presentations as a Challenge to Canada as the North

Jeffrey van den Scott

“The True North strong and free.” This phrase from “O Canada,” borrowed from Lord Tennyson, marks an integral part of Canadian identity in popular culture and in political discourse. But, what is the True North? This paper considers two perspectives of the Canadian North; that of the resident Inuit population, and that of Canadian composers seeking to create this land for a southern audience. The latter group frequently draws on the former as they seek to relate something of "The Idea of North" to their listener. In doing so, the musical culture of the Inuit - an active part of Northern life - becomes an object borrowed and used in the on-going process of Canadian identity formation through art music.

While such phenomenon has been explored by scholars in other contexts, I continue to follow the trail back to the North, to consider the implication when southern/western concept of the musical object bleeds into the culture and practice of Inuit music making. The very geography which defines Canada feeds issues of indigenous representation and cultural appropriation within the country. In seeking to develop a transcultural model of Canadian identity, which recognizes the “interconnected and entangled” (Welsch 1999) nature of cultures in the 21st century, the rise of Inuit culture in Canada through visual and musical representation actually draws an ontological line between Canada as the True North and the lives of the people of that region.

The Western Arctic Historical Citation Project and Academia.com: An Update

Walter Vanast
Now at an age that invites dysfunction, the author has via Academia.com opened to fellow scholars and the Far North’s original peoples all his transcriptions of archival documents related to the Mackenzie District, Yukon Coast, Herschel Island, and other arctic sites. This includes selected letters and journals of Hudson’s Bay Company staff, Oblate and Anglican clerics, European women beyond the Arctic Circle, whaling ships’ officers, adventurers such as the Count de Sainville at Fort McPherson (1889 to 1894), would-be Klondikers using the Fort-McPherson route (1897-99), and turn-of-the-century officials, including police and doctors. Syntheses include prosopographies of each ethnic group (Alaskan Inuit, then known as Nunatagmiut; the original Delta Inuit, then known as Kukpuugmiut; Gwich’in; whalers; traders; miners; missionaries, and so on) in the form of alphabetic guides that include all named persons found to date, including citations relevant to them. Used as starting point or resource, this material may help save many a project a goodly amount of work.

These lips are no longer sealed: The complex social events that have shaped the seal hunt controversy
Christopher Hartt | Shelley Price

In this paper, we attempt to make sense of the complex social events that have shaped the seal hunt controversy. This approach takes us into the ‘socio-past’ otherwise known as the ‘socio-historical’ and follows the positions taken by government, supranational institution, scientist, commercial sealing, popular culture, social media, animal welfare and indigenous actor-networks and the non-corporeal actants that influence the knowledges legitimized in this debate. By incorporating positioning theory, we introduce disputes as complex social events into this extended discussion on diversity rights and social issues in management. We trace the non-corporeal actants, which represent a variety of positions for and against the seal hunt and identify three themes from the study: truth seeking, quantifying humaneness and defining morality. These non-corporeal actants are used to better understand the connections between the actions of the networks (action-nets) and the Inuit and the seal. Truth, humaneness and morality are linguistically abstract however they are powerful forces (non-corporeal actants) and they have multiple meanings, but yet they surface from within the debate as concrete positions. We use the texts and the narratives to present the complexity of interwoven non-corporeal actants. We conclude from the discussion that the non-human network of actors (actor-nets) with authority over moral order appear to contribute to the perpetuation of the debate via the non-corporeal actants and the various institutions enroll legitimacy to mobilize or add weight to their positions.

"They Say They Have Ears Through the Ground": Human and Animal Relations in Southwest Alaska
Ann Fineup-Riordan (paper red by Larry Kaplan)

Animal-human-environmental relations form a critical nexus among Inuit throughout the Arctic. This is no less true among Yup’ik people in southwest Alaska where subsistence hunting and fishing are everyday activities during which animals are not viewed as resources but as co-inhabitants of a sentient world and as non-human persons who, like the environment, are responsive to human thought, word, and deed. My brief remarks will touch on the many qanruyutet (oral instructions) surrounding the treatment of animals. These include admonitions against speaking without reserve to animals, all of whom hear what we say and, conversely, speaking to animals exhorting their compassion. The availability of animals depends on the care they are given; careless treatment causes animals to disappear.
Just as qanruyutet guide relations among humans and between humans and animals, they guide human relations with the world around them. Yup’ik elders speak at length about these qanruyutet to teach their youth not merely the physical features of land and sea but ways in which one's actions elicit reactions in a responsive world. Elders encourage young people to pay attention to qanruyutet, believing that if their values improve, correct actions will follow.

Thinking on school curricular development in mathematics for Ivujivik and Puvirnituq communities in Nunavik
Lily Bacon | Thomas Rajotte

This proposal is related to a thematic activity in school curriculum. We will present the exploratory phase and analysis of the data gathered in the revision of the math programs in Ivujivik and Puvirnituq schools. In the first part of this presentation, we will provide a brief survey of the math programs for elementary schools used by Inuit and First Nations in Québec, Canada and abroad. In the second part, we will present research results in ethnomathematic, didactic of math, as well as, studies concerning diglossia in Nordic context, that are relevant to frame the process of developing a math program. Finally, we will share our thoughts on the orientations and stakes that have emerged from our work, in order to offer a problematization on math program development for Nunavik students. Those thoughts will serve as a foundation for renewing the math programs in Ivujivik and Puvirnituq communities as well as for teacher training programs.

Throat Singing Workshop
Jennie Williams | Tama Ball

The throat singing performance will be held by Jennie Williams and Tama Ball. Both performers will be wearing traditional clothing - an amautik (a woman’s coat with a pouch on the back which holds a baby) and kamiks (boots). The performance will be approximately 10-20 minutes in length. We will provide an educational and historical explanation of the tradition to provide context for the audience. Songs include: the gull, the goose, the love song, the cleaning, and so on.

The workshop will be facilitated by Jennie Williams and Tama Ball. The workshop will be approximately 1-2 hours and can accommodate 20-30 people. We will similarly provide an educational explanation as well as historical and modern contexts of the tradition. We will then provide examples of several different songs which use different sounds used in throat singing (starting with ‘high’ voice, and later ‘low’ voice). We will break the participants into two groups; Jennie will instruct one group while Tama will instruct the other on how to appropriately make the sounds. Once everyone is successful in making the sounds, we will maintain segregation of the two groups; one of us will instruct our respective group to ‘lead’ (begin), while the other will instruct the other group to ‘follow’ (cut-in), so as to follow the method of alternation required for throat signing. We will continue this method for several different throat songs.

To the North Pole and Back: Stories Revealed by the Analysis of a 107-Year Old Battered Sledge
Susan Kaplan
The Hubbard Sledge is a battered, 107-year old, dog-drawn sledge that looks like it has been to the North Pole and back, because it has! It is one of five, 13 to 15 ft.-long sledges used by the Robert E. Peary party that claimed to reach the North Pole on April 6, 1909. The sledge, fashioned out of oak, rawhide, and cordage, and equipped with steel shoes screwed onto its runners, was named after Thomas H. Hubbard, a railroad executive who helped finance Peary’s North Pole expedition. Analysis of the sledge, using archival documents and photographs, provides insights into the inventiveness of Peary, who designed the sledge based on the construction techniques Inughuit used to make their small sledges; the complex multi-racial relationships on Peary’s 1908-09 North Pole Expedition; and the financial and public relations machines that sponsored Peary’s work and supported his claim to have been the first person to reach the North Pole. In addition to providing new insights into the social dynamics among the White, African American, and Inughuit crew on this expedition, the paper demonstrates how much one can learn from in depth analyses of an artifact with a storied history.

Torngat Mountains National Park: I Was Born Here
Gary Baikie, Malve Petersmann

In honour of its first decade, Torngat Mountains National Park has produced a short film meant to bring the experience of the park to Canadians who will not have the opportunity to visit. At the core of this production lies the story of this special place and its significance to the Inuit of Nunatsiavut and Nunavik. Told through the voices of Inuit who were born and raised in this region, and through the stories of visitors who have experienced the depth of inter-cultural connection that a visit to the Tornats offers, this film reinforces the importance of celebrating and honouring the culture and traditions of Inuit who have lived on this land for centuries.

By presenting different perspectives and highlighting the deep connections forged between Inuit and visitors against the back drop of stunning visuals from the park and an incredible original soundtrack recorded in part by local Inuit musicians, Torngat Mountains National Park: I Was Born Here delivers its message clearly – this is an Inuit homeland, a gift to Canada from the Inuit of Nunatsiavut and Nunavik.

The film screening will be followed by a Question and Answer period with Gary Baikie, Superintendent of the park, and Malve Petersmann, project manager for the film.

Torngat Secretariat: Traditional Knowledge and Decision-Making
Jamie Snook

The Torngat Secretariat is the implementation agent of the Torngat Joint Fisheries Board and the Torngat Wildlife and Plants Co-Management Board. The Boards provide recommendations and decisions regarding wildlife, plants and fisheries within and adjacent to the Labrador Inuit Settlement Area. The presentation will provide background information on the role and responsibilities of the organization, and traditional knowledge research that has influenced decision-making using the case study of polar bear.

A traditional knowledge study began in 2011 to collect and analyse traditional ecological knowledge (TEK) from Nunatsiavut Inuit Beneficiaries about the Davis Strait Polar Bear in Labrador. This project was a joint venture between the Torngat Wildlife and Plants Co-Management Board (TWPCB), the Torngat Wildlife, Plants & Fisheries Secretariat, Dr. Lawrence Felt of Memorial University, and the OKâlaKatiget Society, and is summarized in the report “Labrador Polar Bear Traditional Ecological Knowledge” (York et al., 2015).
Overall, participants confirmed changes in environment, particularly with declining sea ice, but agreed that the number of Polar Bears has increased in number and believed that they will successfully adapt to environmental changes.

The results of the Polar Bear TEK study has been valuable to the TWPCB in that its findings have been considered and incorporated into Board’s decision making and in Polar Bear management. TEK can provide evidence of long term trends and changes in Polar Bear populations and their environment. Such information can fill in knowledge gaps when long-term, expensive scientific studies cannot take place.

Towards linkages between research and in housing design and settlement and landscape planning,

Denise Piché

A two-part session that will centre on designing, or giving form and materiality to, housing, settlements and landscapes in Nunangat. The first part will analyze the production of housing in Nunangat and examine innovations in Canada and in other Northern regions. The second part will focus on settlements and regional planning as a means for working with the land as well as producing new landscapes. Each part will discuss how design by and with Inuit communities can open up more culturally viable and appropriate avenues, and how this is being done and could be intensified. Each two-hour session will present three to four papers in order to leave ample time for discussion with, and contributions from, the audience.

Towards a meaningful integration of geoscience knowledge in decision-making for sustainable housing: An example from Arviat, Nunavut

Rudy Riedlsperger | Trevor Bell

Landscape hazard mapping in the Canadian North can contribute to sustainable community planning in the face of environmental change. For example, barriers for sustainable housing may be alleviated through identifying low-risk areas suitable for development, and through recommending adaptation options for building in areas at risk of environmental hazards, such as permafrost degradation. However, in order for such information to be useful, a careful consideration of local and regional decision-making environments is crucial. In this presentation we will discuss strategies to meaningfully integrate geoscience knowledge into decision-making for sustainable housing developments by showing an example from Arviat, Nunavut. Questions to be discussed pertain to the drafting of decision-trees (What decisions are made when and by whom? Where does geoscience fit into these decisions?), positionality (How can knowledge that is in part produced through the means of western science be true to northern needs, preferences, and visions?), and longevity (What could a framework for integrating geoscience in decisions for sustainable development look like?).

Traditional Knowledge & Technology Integration in the Inuvialuit Settlement Region

Jenn Parrott
The relationship between technological innovation and traditional knowledge is becoming increasingly relevant to Inuit communities. As new technology is applied to the collection and storage of traditional knowledge, consideration should be focused on best practices, knowledge integration and OCAP principles. This poster provides an overview of innovative techniques currently being used to collect and manage TLK in the Inuvialuit Settlement Region (ISR). Particular focus is placed on natural resource management activities associated with the Inuvialuit Final Agreement and its respective governance groups (Joint Secretariat and the Inuvialuit Regional Corporation). Examples of these activities include the Inuvialuit Settlement Region Platform, Inuvialuit harvest study data management system and Inuvialuit Land Administration field collector tools. Additionally, an overview of technological considerations and best practices are provided.

Trapped in a Human Zoo
France Rivet | Hans Rollmann | Jamie Brake

The documentary Trapped in a Human Zoo: based on Abraham’s Diary (61 mins, 2016) Dir. Guilhem Rondot, released in early 2016, is the story of the incredible journey of eight Labrador Inuit who travelled to Europe in 1880, lured by promises of adventures and wealth, only to realize they had been trapped in a world that time has today forgotten; the world of human zoos. In this world, men, women, and children were exhibited like animals, and scientific racism was born. And, if not for Abraham’s small diary, their tragic story would have been forgotten forever. But, unexpectedly, 130 years after their death, a new chapter emerged, one that will eventually see their wish to come home become reality. Through author France Rivet’s eyes, relive her discovery of the skeletons of five of the Inuit, including Abraham’s. Follow Nunatsiavut President Johannes Lampe as he travels to Hamburg, Berlin, and Paris to retrace his ancestor’s voyage. In Paris, witness his visit to the museum vault where the human remains have laid silent since 1886. In 2013, Canada and France signed an agreement to bring the Inuit’s bones back to Canada. Their journey home has begun.

The screening will be followed by a discussion. France Rivet will explain how the film came about. Jamie Brake will speak to Nunatsiavut’s repatriation policy, and Hans Rollmann will provide the current status of the search for descendants. A Q&A period will end the event.

Trucks, Planes, and Snowmobiles: Technology in the Art of Tim Pitsiulak
Amy Prouty

The ability to go out on the land is a vital part of Inuit culture that has required various technological innovations to allow travel, hunting, and survival in extreme climates. Over the past hundred years, the technology Inuit use to engage with the land changed drastically as a result of colonization. These changes are reflected in contemporary Inuit art. Considering technology as a site for cross-cultural exchange, this paper examines its impact on Inuit identity through the artwork of Nunavummiut artist Tim Pitsiulak. Known for his large-scale drawings which often feature images of motorized vehicles, Pitsiulak’s art raises questions about what identity and authenticity mean for modern Inuit. Examining this imagery through the principles of Inuit knowledge demonstrates that although the subject matter in contemporary Inuit art is often very hybridized, it continues to act as an expression of cultural sovereignty by transmitting knowledge and fortifying identity while calling attention to pressing social issues in the Arctic.
Unikkâk: The Story of a Story
Alana Johns

*Story* is not exactly the right word for Inuit narratives, as the English word often refers to fictional accounts. In contrast, as Martin (2012) points out, Inuit stories are usually either *unikqaatquat* ‘traditional stories’ or *unuusirmingnik unikkat* ‘life stories,’ accounts based on what the narrators have seen or experienced. Neither genre is fictional. The distinction lies in whether or not the narrator has witnessed the events. In Nunatsiavut, the majority of stories are life stories. This paper addresses the question of how to archive such accounts from a linguistic and community perspective. Both perspectives have a goal to preserve the story for future generations in the form of audio, as well as transcription, translation and metadata. The linguistic goals involve morpheme glosses and cross-sentential linking. The community goals involve cultural preservation but also language knowledge and accessibility in a broad sense.

This paper will take one story from Nunatsiavut and relate it to these issues, including software choices such as ELAN, Toolbox, etc. We will also point out some linguistic and narrative highlights of the story.

Unikkausivut – Sharing Our Stories Launch of the new NFB interdisciplinary learning resource
Sophie Quevillon ] Isabella Rose Weetaluktuk


The NFB is a leader in producing works by Indigenous filmmakers and is home to the world’s largest collection of Inuit films.

In this session, you’ll discover Unikkausivut: Sharing Our Stories, the NFB’s new and comprehensive interdisciplinary learning resource.

Unikkausivut is a powerful and innovative way to understand, preserve and share the history, tradition, stories and perspectives of Inuit peoples—for both Inuit and non-Inuit audiences alike.

Unikkausivut is part of a larger NFB initiative that brings together DVD box sets—including the recently released Unikkausivut – Nunatsiavut, developed with the Nunatsiavut Government—and online films and learning guides. Films in Unikkausivut are available in the Inuktitut dialect of the region where they were shot as well as in English and French.

With Inuit traditional knowledge and perspectives at its heart, it features lessons and activities that provide a more in-depth and critical analysis of Inuit culture and life in the Arctic. Each of Canada’s Inuit regions is represented with its own volume of films, with the learning guide available in six languages: four Inuktitut dialects, English and French.

Created in close collaboration with Inuit organizations and consultants, Unikkausivut was developed with the Inuit Relations Directorate of Indigenous Affairs and Northern Affairs Canada and the Government of Nunavut’s Department of Education.
Join NFB educational advisor Sophie Quevillon and Nunavik filmmaker Isabella Rose Weetaluktuk as they discuss the NFB’s strong tradition of working with Inuit artists and show how Unikkausivut can immerse learners in the rich culture and traditions of Inuit peoples.

A complimentary copy of the Unikkausivut resource guide will be available to educators who participate.

**Urban Inuit and the connection between artistic expression and cultural identity**

Nora Perina

My presentation focuses on the issue of my doctoral thesis in cultural anthropology about Inuit living in southern Canada and the connection between cultural identity and artistic expression among them. The data for my research was conducted during two fieldwork studies of overall 5 month length in 2014 and 2015, where I was located in Montreal, Ottawa and Toronto. During the research I interviewed Inuit artists and participated at festivities. I had the opportunity to interview a photographer, two painters, seven throatsingers, three carvers and four musicians. Especially interesting were the troubles with the determination of identity in a southern cities and the role of art for the finding of oneself. In my presentation I would like to discuss the assumption of my dissertation. Till now I assume, the artistic expression gives the people the opportunity to express their identity as Inuit, especially in an urban environment but gives also opportunities to create a new way of Inuit identity. Adding to this, I would like to give an input about the art that is done by the Inuit artists I interviewed. When you look at the art there is one thing very interesting: Inuit artists are confronted with an artworld, that often knows only a small part of what can „inuitness“ be, but every person has it’s own way of seeing Inuit culture and what belongs to it.

**Urban landscape hybrids in Arctic cities**

Peter Hemmersam | Lisbet Harboe

The Arctic is urbanizing. Not just in terms of demography and economy, but also in terms of cultural evolution, changing values and lifestyle choices. The tension between colonial modernization as expressed in architecture and urban planning and indigenous ways of life is evident in many Arctic cities. However, beyond theory and political debate, the practices of everyday life reveal a variety of hybrids between these apparent polarities. Contemporary urban living in Arctic areas comprises in many places an intimate relationship with the surrounding landscape – be it in the form of resource extractions, hunting, fishing, gathering and modern outdoor life, or in the narratives of the landscape. This paper explores the relationship between an urban environment and the landscape, though, not as one relationship, but as many different ones. Our sites are Tasiilaq, on the east coast of Greenland, and Longyearbyen, on the island of Spitsbergen. The paper will explore how theories and knowledge developed in the field of landscape urbanism can help avoid preset notions regarding the dualism of city versus nature while mapping actual outdoor practices in the city and its surrounding landscape, seeking to provide relevant insights into futures of cities and landscapes. Through a broad variety of architectural mapping (social, material and economic), we discover and identify hybrids between urban life and “nature life” pertinent to rethinking the development and future planning of Arctic cities. The paper concludes on the applicability of a landscape urbanism approach in developing Arctic communities.
Using an integrated model to reconceptualise an Inuit approach to early childhood developmental screening and assessment grounded Inuit ways of knowing and being.

Julie-Ann Berthe | Verlé Harrop | Mary Carol Rowan | Maryse Turcot

Inuit have long recognized the need for an Inuit-specific approach to developmental screening and assessment for young children. Many of the mainstream assessment tools for young children are deemed culturally and linguistically inappropriate and Inuit have not been involved in the design, development and implementation process of these tools. This session will highlight issues with the current assessment model, speak to the critical importance of collaboration across sectors in health, education and early childhood development, present the findings from a national Inuit-led process in the area and provide an example of an Inuit-specific assessment tool from Nunavik.

Using Photosphere Technology to Provide Virtual Access of Sites of Inuit Cultural Knowledge: Lessons from Arvia’juaq

Darren Keith

Inuit oral tradition and Inuit knowledge is bound up with special places on the land. In the past, the cultural knowledge associated with these sites was passed on to younger generations during regular seasonal visits. Today Inuit youth have much less opportunity to travel on the land and learn first hand about cultural places. A major objective the Arvia’juaq Photosphere Tour Project is to explore how 360-degree panoramas called photospheres can be used to better and more accurately contextualize land-based oral traditions in a way that is culturally relevant. Many people are familiar with panoramic photospheres, such as Google Street View, which allow Internet users to virtually experience a variety of natural and urban landscapes. These interactive panoramas are extremely popular because they create an embodied sense of presence (i.e. you are there) at locations that are often far removed from where a user is situated. This technology has been successfully used to create virtual tours of heritage sites of national and international significance. For example, Google’s World Wonders Project uses its Street View platform to showcase such heritage sites as Pompeii, Scotts Hut at Cape Evans, Antarctica, and Pre-Hispanic sites in Mexico. The University of Calgary, the Kitkmeot Heritage Society and the community of Arviat, Nunavut have collaborated on an initiative to create a multi-media photosphere tour of the traditional summer gathering place of Arvia’juaq. The presenters will explore the lessons learned in trying to create a culturally appropriate vehicle for the virtual experience of Inuit cultural sites. Using accessible virtual reality (Google Cardboard) as a means of exciting public interest in remote heritage sites like Arvia’juaq will also be discussed.

Uummannaq, Greenland: Synergy of Linking the Old with the New

Wilfred Richard

In Uummannaq, life and activities in Greenland’s northern most Children’s Home (Børnehjemmet) are strategically developed to transmit traditional knowledge from elders to troubled youth who have been institutionalized. Børnehjemmet established by the colonial government, now home rule government, houses and addresses the needs of children who are deemed “at risk”.

Traditional and contemporary cultures are symbiotically linked along with their economic systems: subsistence/trade and market/cash. Its mentor model draws upon both traditional and western
practices. Traditional education is learning Inuit skills on the land with elders. Western education is taught by Danes and visiting educators, by travel to Europe and North America, and by television. Elders who teach are wage employees. They also apply their traditional skills to provide meat, fish, and hides for clothing for Børnehjemmet. And, they can also be hired as guides for visitors.

Børnehjemmet traditionally supplies guides, meals, and lodging to researchers and scientists passing through Uummannaq. In turn, staff ask that field research produced for outside institutions be shared with Børnehjemmet. Recently, Børnehjemmet, itself, created the Uummannaq Polar Institute (UPI) as an education and research institute to maintain Greenlandic culture.

From a 12 year collection of documentary images, I present a narrative of a synergistic relationship of old and new, which results in the charges of Børnehjemmet developing into self-assured individuals, participating in either Inuit or modern culture. I have the pleasure of being here as Research Fellow of the Uummannaq Polar Institute.

Visualizing dementia: Using photovoice to understand southern Labrador Inuit experiences of aging and memory loss
Jessica Pace

Despite recent efforts to better represent minority populations in research on health and aging, the experiences of Indigenous older people remain largely absent. Ongoing impacts of colonialism and the social determinants of health put Indigenous seniors at increased risk for poor physical, mental, and cognitive health as they age. Inuit experiences of aging are particularly underrepresented in the published literature. This photo exhibit presents the results of a Photovoice project which sought to understand how southern Labrador Inuit perceive transitions into aging and dementia. In particular, the focus of this project was to document how such understandings influence prevention, help-seeking, early intervention and service use related to aging and cognitive decline. This project utilizes a community-based, participatory action research framework, with Photovoice as the key methodology. Southern Inuit older adults and caregivers were provided with cameras and asked to take photographs to portray their lived experiences of aging, memory loss, and/or providing eldercare. Participants were encouraged to document strengths and challenges related to aging in their community. The resultant photographs were then used to evoke stories and experiences from each participant during in-depth, semi-structured interviews. The photographs and dialogue that emerged from this process were highly nuanced, and depicted strong values related to the salience of place, identity, culture, family, and community in experiences of aging. The desire to age in place emerged as prominent theme. However, challenges associated with accessing health care and services were described as a significant barrier for people who wished to remain in the community as they aged.

Western Alaska: Inuit-Yupik language homeland and borderland
Lawrence Kaplan

The Bering Sea area of Western Alaska is considered to be the homeland of Inuit, Yupik, and Aleut peoples, where their cultures and languages evolved some 4,000 years ago. The present-day linguistic diversity of this region attests to this history, since all Eskimo-Aleut languages, or exemplars of them, are found here or nearby. This paper looks at the Bering Strait area and the Yupik-Inupiaq borderland in particular, describing languages and dialects found here and what they suggest about pre-history and
likely population movements. Yupik-Inupiaq bilingualism in the Norton Sound area suggests a Central Yupik source for many Russian loan words in Inupiaq, since Inupiat and Russians had little direct contact. The Yupik sound system has also influenced Inupiaq of this region, for example the [tʃ] or ch sound has been adopted into some Inupiaq dialects, undoubtedly from Yupik. More profoundly, Yupik prosody, which adjusts the length of syllables, must be the source of Inupiaq sound rules found only in this region. Using linguistic examples, this paper will show how Yupik and Inupiaq have influenced each other around Bering Strait and what this contact must indicate about shared culture and earlier population distribution. As Inupiat moved south into the northern Yupik area, bilingualism between the groups resulted and brought about changes in both languages.

Where is social science research going?
Sean Guistini

This past year Nunavut Arctic College (NAC) began revitalizing its publishing program in an effort to re-establish a scholarly press in Nunavut. In the 1990s and early 2000s NAC published various book series in partnership with southern scholars. Collections such as *Interviewing Inuit Elders* and *Inuit Perspectives on the 20th Century* remain unique chronicles of robust collaborations between Inuit oral tradition and scholarly exegesis. In the 1980s the Igloolik Oral History Project was partly inspired by the work of southern scholars through their insistence that their interviews remain in the community.

NAC has re-engaged many of these scholars to revise their older publications and digitize their cassettes, and is working on books with people with long-standing experience in the Eastern Arctic. But a sincere question remains: where is the research of a new generation of social scientists going? There has been no shortage of social science research in Nunavut - in 2015 the Nunavut Research Institute issued sixty-six research licenses for social science research. Yet the question remains as to where and how the research is being shared, published, and disseminated.

This presentation asks this question with genuine curiosity in an effort to stimulate conversation, discussion, and understanding.

Partnerships with southern scholars and faculties remain vital to publishing in Nunavut and help inspire a local research, writing, and reading culture. This presentation discusses the current publishing activities and mandate of NAC as a means to introduce opportunities and ideas for future projects, and to better understand the current landscape of social science scholarship conducted in Nunavut.

Why Integration of Inuit Traditional Knowledge for Resource Management Must Consider More than Just Biological Data: the Southern Inuit of Labrador Perspective
Patricia Nash

Inuit organizations are increasingly required to provide input to resource development projects in their territories. Existing policy structures however tend to focus on “western” science which is data-oriented. It is essential to take a more holistic approach to Inuit Traditional Knowledge (ITK) where knowledge and values are interconnected and gained from experience, observation, or transferred teachings. There is a concern that data or knowledge used in isolation can be taken out of cultural and local context and misinterpreted when simplified. Similarities and differences between ITK and science,
factors impacting ITK, ways to help understand Inuit perspectives of natural systems, and suggestions to preserve ITK for the future are being tested and documented by the Southern Inuit of NunatuKavut. Drawing from case studies in NunatuKavut, this presentation will demonstrate the important contribution of ITK to research, resource management, and sustainable development by using land use practice, caribou, salmon, and capelin project examples.

**With the North: Media Arts, Inuit Communities and Ethical Practices**

Stephen Puskas | Sarah Abel | Simone Kohlmeister | Stephen Agluvak Puskas

The relationship between filmmaker and the Inuk subject created the first official documentary film with Robert Flaherty's Nanook of the North (1922), which blurred our understanding of agency. Since Nanook, the negotiation and ultimate location of agency in this relationship seems to have shifted to the filmmakers and distributors. The initial spectacle of Nanook was reinterpreted as an ethnographic performance for the colonizer. That, in turn, was problematized by a supposed collaboration between subject and filmmaker as a performance intended for cultural preservation. With films like Dominic Gagnon's of the North (2015), the transgressions are more immediately clear. Copyright violation is just the beginning of a laundry list of misconduct committed – we have been told – in the name of an experimental documentary practice. In this instance, festival programmers share in the blame, providing a supposed context for dialogue with only one voice present. Inuit agency in the larger media is starting to get attention with Domaine Pinnacle’s recent controversy with past Ungava Gin marketing campaigns that speak on behalf of Inuit, but don’t include Inuit in their activities. These incidents embody the range of impulses, forces and structures any ethical media practice must account for.

Our workshop seeks to build upon and respond to this history. Our hope is that this workshop is only the beginning of a long overdue discussion.

**“You Need to be a Well-Rounded Cultural Person”**: Fostering Inuit Cultural Preservation, Promotion, and Resurgence in the Canadian North

Ashlee Cunsolo | Charlotte Wolfrey | Inez Shiwak | Derrick Pottle | Lindsay Day

Inuit across the Canadian North are expressing concerns that local and traditional knowledge is not being passed on to younger generations. This is attributed to disruptions to traditional knowledge transmission pathways, including resettlement of communities, residential schooling and displacement, technological changes in transportation and navigation, wide-ranging socio-economic change, time constraints of waged employment, climatic and environmental change, and potential reduced interest from youth. However, access to and skills for land-based activities is important for both physical and mental health, as well as cultural continuity. Ensuring that local and traditional knowledge is successfully shared and exchanged with younger generations has become a priority for many Northern communities. In response, many communities are striving to revitalize, strengthen, and maintain traditional knowledge sharing practices, to ensure knowledge is passed on to younger generations, to support health, wellbeing, and resilience, to preserve and promote cultural heritage, and to create new spaces for the resurgence of cultural practices. Indeed, research indicates that cultural continuity and connection to culture through diverse pathways can increase confidence and self-worth, create new and enhanced relationships among generations, revitalize community pride, and potentially increase individual and community resilience. This Thematic Session will share diverse research and perspectives on the ways in which Traditional,
Indigenous, and Local Knowledge can be preserved, promoted, fostered, and supported through intergenerational knowledge sharing on the land, Inuit-led formalized cultural mentorship programs, and strategies for integrating Indigenous and Western knowledge systems together for strengthening Northern research around cultural continuity and cultural values.

**Yupik Names for Birds: What can bird names tell us about language and knowledge transitions?**

Igor Krupnik

Indigenous names for birds have been long viewed by ornithologists, cultural anthropologists, and linguists as a ‘window’ to indigenous ecological knowledge and cognitive systems. For this paper, 5 lists of bird names used by the Siberian Yupik people of Chukotka and 3 lists from the closely related Yupik people of St. Lawrence Island, Alaska have been analyzed, spanning more than 80 years, from the 1930s till 2015. They are compared to indigenous bird nomenclatures of the nearby Chukchi, Inupiaq, Central Alaskan Yup’ik, and Athapaskan people, as well as to the scientific taxonomies used by professional ornithologists. Whereas biologists’ lists of northern bird species keep growing, thanks to systematic research, observations and data sharing, indigenous nomenclatures are commonly on decline, due to language and knowledge transitions in local communities. The latter process follow certain distinctive patterns, including the loss of synonyms and specific terms for various age-sex groups; elimination of terms for small and/or economically insignificant species, etc. Bird names can be used as a valuable indicator of language and knowledge shift: from the formerly rich systems of hundreds of indigenous terms to the ones that increasingly rely on borrowed Russian or English names for the growing number of species.
BIOGRAPHIES

In alphabetical order by last name
Abel, Sarah

Senior television producer for the OKâlaKatiget Society. In English, OKâlaKatiget means “people who talk or communicate with each other.” Sarah has produced films for Television Northern Canada and APTN. Sarah expertise includes filming, editing, lighting, audio and translations. She is the senior producer behind Tamânevugut which means We are Here, before that Labradorimiut. This weekly documentary series examines current affairs through a cultural lens giving Canadians a glimpse of what it’s like to live on the North East coast of Canada. The series fuses together the new vibrant energy of the Inuit youth with the cultural traditions and awareness of the Elders – bringing Canadians unique stories that they won’t see anywhere else.

Akoomalik, Sarahme

Expert Seamstress and Educator Mittimatâlik Arnait Miqsuqtuit Collective Sarahme Akoomalik was born 11 August, 1960 in a tent on the land. She remembers being born. ‘It was so calm’, she reports. She was adopted by her grandparents when she was 5 months old, and raised, by her grandmother, Martha Akoomalik, a wise and trusted elder who taught Sarahme from a young age how to work with skins and learn the skills she would need to be a woman. For most of her adult life she has worked as an educator, mentoring young people and teaching them the knowledge she learned from her grandmother. Sarahme particularly likes working with younger children and is employed at Mittimatâlik’s elementary school teaching Inuktutit language. She has also been taking courses, training in early childhood development.

Alorut, Raigelee

Raigelee is a Language assistant in Inuktutit at the University of Toronto. Before moving to Toronto, Ontario from Iqaluit, she taught in Nunavut schools for ten years. She has been teaching Inuktutit for past five years with Prof. Alana Johns to undergraduate and graduate students. Although Inuktutit is taught in southern places, University of Toronto is the only place that teaches syllabics to non-Inuit students. Raigelee and Prof. Alana Johns have attended Inuit Studies Conference in Abitibi, Quebec. October 28-30, 2010., and presented Atautsikkut: Dialectal differences in an important Inuktutit mood paradigm.,”When two things happen together”.

Raiglee grew up learning tradition Inuit throat singing. She is a frequent performer around Toronto for First Nations House, and community events, performing with her sister, daughter, and husband Morris, a traditional drummer. As well she does consultation work with students that are doing their research about language. She also has been doing translations and editing for Rotating Planet called Sivummut.

Andersen, Fiona

Retired teacher who just moved to CBS from Labrador. She lived and worked in Makkovik, Nunatsiavut for 35 years and 12 years in Goose Bay. One of Fiona's many interests is theatre. She has worked directly with drama students in Makkovik and in Sheshatshui and was the coordinator of the Labrador Creative Arts Festival - "Canada's longest running children's festival" - in Happy Valley-Goose Bay from 2009-2016. During her years in Goose Bay Fiona was a member and then president of Mokami Players Theatre Group having performed in several award winning productions with them at Provincial Drama
Festivals. Helping children find their voice is something she has always advocated and she is happy to assist Tim Borlase in sharing with you the voices of youth from Nunatsiavut.

Andersen, Peggy

Peggy Andersen grew up in Makkovik, and now lives in Nain, where she is the coordinator of Torngay Arts and Crafts. She also sits on the Daughters of Mikak advisory committee as a Nain representative.

Andersen, Rita

Translator/interpreter for the Torngâsok Centre of the Nunatsiavut Government for almost 40 years. Over this period Rita was central to the production of many significant language and cultural works, include two entire levels of Rosetta Stone language learning software in Labrador Inuinnaqtun and The Memoirs of Titus Joshua and Josua Obed. She is currently retired but still active in language endeavours.

Angiyou, Sarah

A former teacher training counsellor and teacher at Ikaarvik School in Puvirnituq, Nunavik. Since this year, she is now the School Principal at this school. She is also a member of the Ivujivik-Puvirnituq-UQAT co-management program committee. Mrs Angiyou is pursuing her studies in the Ivujivik-Puvirnituq-UQAT teacher training certificates. She presented communications at the 19th Inuit Studies Conference, in Quebec City

Arnaquq, Naullaq

Naullaq Arnaquq is the Assistant Deputy Minister in the Department of Culture and Heritage in the Nunavut Government and a PhD student at the University of Prince Edward Island. In her earlier career, Naullaq has been a teacher in the school system, an instructor at the Nunavut Teacher Education Program, a Supervisor of Schools in the Baffin Divisional Board of Education and an Assistant Deputy Minister in the Nunavut Department of Education.

Arragutainiaq, Lucassie, Sanikiluaq Hunters and Trappers Association

Lucassie has led major initiatives in Hudson Bay for over 20 years including the Hudson Bay Programme, Voices from the Bay and the Nunavut Hudson Bay Inter-agency Working Group (NTK) and worked extensively with the Arctic Eider Society’s Community-Driven Research programs in Sanikiluaq. He organizes local hunters and guides, providing support for logistics and planning, and incorporates knowledge from ongoing programs into regional land-use management plans. He also sits on the Nunavik Marine Region Impact Review Board, the Eeyou Marine Region Impact Review Board and the steering committee for the Hudson Bay Consortium.

Aylward, Neria

Originally from St. John’s, Newfoundland, Neria Aylward is currently a Blyth Commonwealth Trust Scholar at Pembroke College, University of Cambridge, where she is completing her bachelor’s degree in Social Anthropology, Politics, and International Studies. Neria is currently conducting research for an undergraduate dissertation on the political symbolism of seal for contemporary Inuit Canadians. Under the supervision of Dr. Barbara Bodenhorn, and funded by the University of Cambridge, she completed her fieldwork research in Nunavut this summer.

D’Agostino, Kathryn
Kathryn received a B.A. Honours in Archaeology from Memorial University and an M.A. in Maritime Archaeology from the University of Southern Denmark. She is currently a doctoral candidate at Memorial University working under the supervision of Dr. Lisa Rankin. Kathryn’s interests are centered on involving communities in the archaeological process, arctic and sub-arctic cultures, and maritime resource acquisition. Her PhD project is a reassessment and interpretation of Inuit history in Groswater Bay through the lens of Indigenous Archaeology.

Avingaq, Susan

Has been a regular contributor to Arnait since 1991. A renown seamstress and artist in the Baffin region she is also active locally in teaching sewing traditions to younger Inuit women. Susan was born on the land and moved to Igloolik in the mid-1970’s, keeping her traditions alive and sharing her stories. She was the Art Director for Before Tomorrow as well as Uvanga and she co-directed Arnait’s latest award winning feature documentary SOL.

Arnaquq-Baril, Alethea

Alethea is a leading filmmaker who founded her own company Unikkaat Studios inc. in her hometown of Iqaluit. Focused on producing Inuit cultural documentaries, her films such as Tunnitt: Retracing the Lines of Inuit Tattoos and recent release Angry Inuk have received critical acclaim and reached broad audiences, raising awareness of Inuit knowledge, practices and perspectives.

Arsenault, Hélène

Shortly after graduating from Laval University in 2012, Hélène Arsenault was hired by the Société d’Habitation du Québec, among the technical expertise team dedicated to the constructions and renovations of social housing in Nunavik. Her main interests are energy efficient technologies and other ways to improve the resilience and independence from fossil fuels in the Northern communities.

Bacon, Lily

Lily is Professor of didactic of mathematics at the Université du Québec en Abitibi-Témiscamingue (UQAT). She has a master degree in education from the Université du Québec à Montréal and a doctorate in education from the Université de Montréal. She is an associate researcher at the Groupe de recherche sur la formation à l’enseignement des mathématiques (GREFEM) and at the Unité de recherche, de formation et de développement en éducation en milieu inuit et amérindien (URFDEMIA). Her research interests focus on teaching and learning mathematics, preservice teacher training, professional didactic and inuit teacher training.

Baikie, Gail

Gail Baikie maintains a close connection to her Labrador Inuit heritage and aspires to use her opportunities to support the peoples of Labrador. After a professional career in healing / social development of Indigenous-Aboriginal communities, Gail is on faculty at Dalhousie University’s School of Social Work. She has a particular interest in Indigenous-Aboriginal helping professionals practicing in-between worldviews. Gail is a University Lead researcher with FemNorthNet, a project of the Canadian Research Institute for the Advancement of Women focused the impact of economic restructuring on women in northern communities. Gail enjoys ice-fishing in the Spring and picking redberries in Fall.

Baikie, Gary

Baikie was the Visitor Experience Manager for the Torngat Mountains National Park and is now the Superintendent. Gary is an Inuk who lived and worked in Nain, Nunatsiavut as the Director for the
Torngasok Cultural Centre for fourteen years before joining the Torngat Mountains National Park Team. With close family connections to the land around Nain, Okkak, and to the area that is now the national park, Gary recognises the importance of telling the stories of this special place to a wider Canadian audience.

Balanoff, Helen

Helen has lived in the north for forty years. She has taught at all levels of education and worked on a variety of community-based research projects in the NWT. She has worked with the NWT Literacy Council as the research coordinator and the Executive Director. Now works part-time as the Council’s project manager. She was the principal investigator on a visual repatriation project with Ulukhaktok, NWT, the Inuvialuit Cultural Resource Centre, the University of Lethbridge and the British Museum. The culmination of the project was a visit by elders and researchers to the British Museum in 2012.

Ball, Tama

Tama is a Labrador Inuk born and raised in St. John’s. Tama cares deeply for Inuit culture and language, is involved in throat singing and drum dancing and is trying to learn more Inuktitut. Under the guidance of Jennie Williams, Tama began drum dancing and throat singing in 2007. She has been throat singing and drumming (for leisure as well as performances) with Jennie Williams for nine years. The two throat singing partners have even preformed for an international conference (the Convening of Indigenous Peoples for the Healing of Mother Earth) in Palenque, Mexico in 2008.

Baulu, Kat

As a creative producer, Kat Baulu stimulates and supports auteurs in documentary, animation and interactive at the National Film Board of Canada. Her inspiration comes from raising underrepresented voices and generating social impact. She produced Jobie Weetaluktuk’s award-winning documentary Timuti, filmed in his hometown of Inukjuak, and Tracey Deer’s first 3-D stereoscopic film Crossing The Line, created as part of the Vistas short film series co-produced by the NFB and APTN. She co-produced Reaghan Tarbell’s award winning documentary Little Caughnawaga: To Brooklyn and Back with George Hargrave and Paul M. Rickard of Mushkeg Media. Kat studied filmmaking at Concordia University, the Canadian Film Centre, the Salt Institute for Documentary Studies, L’Institut national de l’image et du son and at the University of Otago in New Zealand, where she produced Whetu Rere: The Sea Lion and The Comet in collaboration with the Ngāi Tahu community.

Barnes, Eldred

Eldred is a retired educator who has a passion for history and a special interest in the history of Newfoundland and Labrador. Eldred holds a B.A. (History major), a B.Ed. (Secondary) and an M. Ed. (Curriculum and Instruction) from Memorial University. His areas of specialization are curriculum and instruction, resource development, as well as policy research, analysis and development. He has decades of experience writing reports, delivering and evaluating instruction at the elementary, secondary, and university levels, and more than a decade of experience leading curriculum development. Eldred taught intermediate and high school for 14 years and was a vice-principal at two different high schools. He spent five years as a school district program coordinator and five years as a program development specialist with the Department of Education. In these positions, he was responsible for the development and implementation of curriculum and learning resources. Eldred also served two years as Director of Planning and Research and six years as Director of Program Development with Newfoundland and Labrador’s Department of Education. He has an extensive
knowledge of the provincial education system as well as an in-depth understanding of the processes and procedures that guide curriculum development, implementation and support

Bathory, Laakkuluk Williamson

Qaggiq Project Manager and an uaajeerneq dancer, a storyteller and a poet. She has travelled to many parts of the world and across Canada with the raucous clown mask-dancing act that uaajeerneq is. She has recently published in an anthology of Canadian poetry called Pith and Wry. Laakkuluk is currently working on her Masters Degree in Psychiatry at McGill University. She is a Greenlandic-Canadian Inuk and lives in Iqaluit with her husband Stephen Williamson Bathory and their two young children Akutaq and Igimaq.

Bell, Trevor

Trevor Bell is a University Research Professor in Geography at Memorial University. For over three decades he has researched landscape history from a variety of perspectives, including climate change impacts and human-environment interactions. He has played an important role in the ArcticNet NCE, both as project leader and coordinator of the eastern Arctic integrated regional impact assessment. Trevor shared the 2013 Arctic Inspiration Prize with the Nunatsiavut Government for their knowledge-to-action program on healthy homes in sustainable subarctic communities. Trevor has led the recent development of the SmartICE initiative, which supports safer travel for sea-ice users and shipping in northern coastal regions.

Berger, Paul

Chair of Graduate Studies and Research in Education at Lakehead University. Through his research he aims to contribute to Inuit sovereignty in schooling in the Canadian Arctic, and to generate activism on climate change in Ontario, Canada.

Bergquist, Karli

Karli is an educator in Ottawa, Ontario currently pursuing her Master of Arts in Education at the University of Ottawa. She has over 14 years experience working with students newly arrived to Canada with limited formal education, as well as Indigenous peoples from Canada and other parts of the world. Her experience teaching in the Canadian sub-Arctic led her to become an advocate for the revitalization and preservation of Northern cultures and languages. She believes firmly that the de-colonization of education is essential to this process. Her desire to research how culture and language intersect with mathematical ideas is based on a conviction that meaningful mathematics knowledge is gained through lived experience.

Broomfield, Jenna & Bishop, Malaya

Sila Singers are a throat singing duo consisting of two Inuit women Jenna Broomfield and Malaya Bishop who are originally from Nunatsiavut and Nunavut. The two met through an Inuit cultural workshop in Edmonton, they performed their first song that day, and have continued as a duo since then. Jenna learned throat singing by two throat singers from Nunavut through her drum dancing group, as a form of cultural revitalization at the age of 14. Malaya learned throat singing in elementary school in Nunavut and by elders in her community. Their sound is a unique combination of their regional styles, which allows them to blend songs and create new variations. Both Jenna and Malaya are students at the University of Alberta, studying both Law and Psychology respectively, they share their traditional songs throughout Alberta and most recently have been performing internationally.
Blais, Myriam

Myriam Blais, architect and professor, studied at the Université Laval and did her PhD at the University of Pennsylvania. She teaches architectural design, architectural theories and research and creation methods. Her research interests focus on theories of representation, representations and cultures and the role of poetics in architecture. She is a member of the research group Habitats + Cultures with collaborative experience in Vietnam, and now involved in a research partnership with the Inuit and Innu communities of Northern Québec. She has been active on the Canadian Architectural Certification Board.

Blanchard, Kathleen

A conservation biologist who has spent all of her professional life dedicated to community-based conservation in coastal communities of Labrador, the Gulf of St. Lawrence, and western Newfoundland. She is founder of the nonprofit organization, Intervale (www.intervale.ca) and former President of Quebec-Labrador Foundation (Canada). She has written and produced six documentary videos on fisheries and peatlands of Newfoundland and Labrador and a host of video clips on fisheries stewardship for the Torngat Secretariat. A seventh film, A Legacy for Life (Sivullitinit Pisimajut Inoset), was researched and written for the Torngat Secretariat and takes place in all communities of Nunatsiavut.

Blangy, Sylvie

Sylvie Blangy is a researcher at the French National Research Center (CNRS, CEFE) in Montpellier, France. She is in charge of implementing an Observing network (Observatoire Homme Milieu) in Northern Québec. She is currently working in the Arctic and sub-Arctic regions in collaboration with the Cree, Inuit and Saami communities, developing community designed and led participatory-action research projects, tools and techniques adapted to aboriginal contexts, addressing their concerns and priorities such as the social and cultural impacts of Industrial development, or the role of tourism in sustaining their culture, language and lifestyles.

Borys, Stephen D.

Stephen D. Borys is the Director and CEO of the Winnipeg Art Gallery (WAG), Canada’s oldest civic art gallery and one of the country’s largest. Under his leadership over the last seven years, the WAG has expanded and strengthened its role and profile in the community, as well as in the cultural and museum landscape in Canada and abroad. At the core of his directorship is the goal of advancing a meaningful dialogue with the public, and creating in both physical and virtual spaces, a welcoming forum where art and artmaking is at the forefront with audiences and stakeholders. In addition to his directorial duties, Borys holds an adjunct professorship at the University of Winnipeg where he teaches a graduate seminar in the Cultural Studies department. He was previously chief curator at The John and Mable Ringling Museum of Art, Sarasota, Florida, at which time he held adjunct teaching posts at Florida State University and New College. Prior to Sarasota, he was senior curator and lecturer at the Allen Art Museum, Oberlin College, Ohio, and before Oberlin, he was a curator in European & American Art at the National Gallery of Canada, Ottawa, and a curatorial assistant at the Canadian Centre for Architecture, Montreal. He holds an Executive MBA, a PhD in Art and Architectural History from McGill University, a MA in Art History from the University of Toronto, and a BA Honours from the University of Winnipeg. Borys has organized numerous exhibitions, written accompanying catalogues and scholarly articles, and lectured across North America. He is the recipient of several research and exhibition grants from the Canada Council for the Arts, Canadian Heritage, Canadian Museums Association, Winnipeg Foundation, National Endowment for the Arts, and the Samuel H. Kress Foundation. Borys is a graduate of the Getty Center’s Museum Leadership Institute and the Next Generation Program, and the Attingham Trust’s
Royal Collections Studies Program, London. He was awarded Tourism Winnipeg’s Leader of the Year and Downtown Winnipeg BIZ Leadership in the Arts award in 2015, and the Queen Elizabeth II Diamond Jubilee Medal in 2012. Borys is a board trustee of the Association of Art Museum Directors, past president of the Canadian Art Museum Directors Organization, and a past board director of the Canadian Museums Association.

Brake, Jamie

Jamie has been working as the Nunatsiavut Government Archaeologist since 2008 and is a Ph.D. candidate in archaeology at Memorial University. His current research interests include the history and archaeology of Newfoundland and Labrador, family archaeology and heritage policy and legislation.

Brennan, Lucy

For the past 30 years Lucy Brennan has worked with the Labrador Inuit Association/Nunatsiavut Government as the Program Director of the Post-Secondary Student Support Program (PSSSP). In this position she has managed the implementation of the program which responsibilities span from the development and implementation of policies to financial management and new program development and administration. Lucy has been key to the success of the PSSSP and the numbers show. To date, the PSSSP has assisted more than 1700 students either part-time or full-time and graduated 803 students from 992 programs.

Breton, Amelie

PhD student in visual anthropology at Laval University in Quebec City. She has been partly living, and travelling in Inukjuak and a few other communities of Nunavik for the last 16 years. The research project she is working on, in collaboration with Inukjuammiut, focuses on Inuit peace and well-being. The first film that was made for this project was selected as finalist on the major film festival of the Royal Anthropological Film Institute in London in June 2013. It was shown in that festival as well as in Poland for a student film festival, in Nunavik Information center in Quebec city, in Family House in Inukjuak and also in the Inuit Studies Conferences in Washington and Quebec (2013 – 2015). The film is now available to all Inuit through the website: Isuma.tv. (http://www.isuma.tv/nuataq-0).

Bull, Julie

Julie is of Inuit descent and is a member of NunatuKavut, from Happy Valley-Goose Bay, Labrador, with more than 15 years experience in community-based participatory action research, specifically in research involving Indigenous People. Julie teaches in the Aboriginal Studies Department at the University of Toronto and is an invited lecturer and speaker at many events throughout Canada and around the world. She is also an event manager for Diverse (Indigenous) Talents in Victoria where she works with Scott Ward and Dakota House, and is an ethics policy consultant for the Native Council of Prince Edward Island. Her academic background is interdisciplinary (Philosophy, Psychology, Bioethics, Health Policy) with a focus in health policy research and research ethics (specifically involving Indigenous people).

Bunce, Anna

Early career researcher interested in the relationship between gender and climate change. Her Masters research explored the intersections of gender and climate change adaptation, resilience, and vulnerability in both global and Arctic contexts. As part of this research, she critically examined the ways in which climate change adaptation, resilience, and vulnerability research is engaging with concepts of gender. Simultaneously, she conducted qualitative research exploring climate change experiences with
Inuit women in Iqaluit, Nunavut. Currently she is a project manager for three research projects investigating the interactions between climate change, health, cultural change, and Inuit experiences across the Canadian North

Brunet, Patricia

A master student in social sciences at l’Université du Québec en Abitibi-Témiscamingue (UQAT), and was recently awarded a $17,500 grant from The Social Sciences and Humanities Research Council (SSHRC). Her thesis will focus on Kuujjuaq residents’ relation with dogs and about the way they perceive dog management in the community. She holds a Bachelor in anthropology with a minor in aboriginal studies from Laval University.

B., Shuvinai Mike

Director of Inuit Qaujimajatuqangit (Government of Nunavut): After 24 years as an educator, Mike began work in 2004 with the Government of Nunavut as Director of Inuit Qaujimajatuqangit (IQ). Among many projects focused on IQ, she facilitates the Inuit Qaujimajatuqangit Katimajiit, an advisory board to the Government of Nunavut about the Inuit Qaujimajatuqangit and its incorporation in government services.

Carrier, Julien

Julien is currently a doctoral candidate in Linguistics at the University of Toronto. He received his master’s degree in Linguistics in 2012 from the University of Quebec in Montreal and completed his thesis under the supervision of professors Renée Lambert and Denis Bouchard. His current interest research includes morphosyntactic variations in Inuktitut from a sociolinguistic and generative perspective. More precisely, his doctoral dissertation is under the supervision of professor Alana Johns and focuses on the variation of the transitive constructions in the North Baffin dialect across five different generations of speakers all born and raised in Pond Inlet, Nunavut.

Casault, André

Architect and professor at the School of Architecture of Université Laval. His research interests are concerned with cross-cultural and participatory aspects of the architectural design process. He teaches courses on vernacular architecture and architecture, planning and international co-operation as well as design studios on “Habitability and poetic of space” and “Habitats and cultures”. For the last 40 years, he has been involved in major research and collaborative projects in China, Vietnam, Cambodia, Lebanon, Senegal and Guinea-Bissau, and with citizen groups and native people communities in Canada.

Chenier, Cayla

Chenier has worked in Nunavut for 20 years – first as an adult education instructor with Nunavut Arctic College in Rankin Inlet and since then with Ilitaqsiniq – the Nunavut Literacy Council. Her formal education is in English literature, second language teaching and education. Cayla’s work with Ilitaqsiniq includes collaborating on community-based research initiatives, developing and delivering training workshops for community organizations and workplaces and writing resources.

D. de la Chevrotière, Virginie

A Master degree student in education at Université du Québec en Abitibi-Témiscamingue. Her main research interest concern is related to second language didactics. She is UQAT representant member at the Centre interuniversitaire pour la formation et la profession enseignante (CRIFPE). She works as a
research assistant at the Unité de recherche, formation et développement en éducation en milieu amérindien et inuit (URFDEMIA) since 2012.

Chong, Carolyn

Carolyn Chong is a doctoral student in ethnomusicology at Memorial University. her research interests include the role of the arts in Indigenous resurgence, decolonization, health, and social justice movements. Living in northern Norway for two years inspired her to pursue a multi-sited doctoral research project examining pan-Indigenous musical performance and arts festivals (northern Canada and Norway) and their role in redefining Indigenous-settler relationships. Before returning to the field of ethnomusicology, Carolyn worked in mental health as an Occupational Therapist in London, England.

Clément, Marie

An Aquatic Scientist at the Marine Institute's Center for Fisheries Ecosystems Research (CFER) and is stationed at the Labrador Institute in Happy Valley-Goose Bay. She holds a MSc in biology from the University of New Brunswick and PhD in zoology from the University of Guelph. Since 2012, Dr. Clément has developed an Aquatic Research Program to address knowledge gaps with respect to fish populations in Labrador. The overall objectives of this research program are to: 1) generate scientific information to assist in conservation, fisheries management and food security in Labrador; 2) promote sustainable economic development and develop mitigation measures applicable to Labrador; 3) create training opportunities for Highly Qualified Personal; 4) promote community-building capacity; and 5) educate the public about aquatic science, fisheries management and conservation.

Collignon, Béatrice

teaches social and cultural geography at the Université Bordeaux-Montaigne. She has served as vice-director of the CNRS “Mutations Polaires” research group from 2011 to 2014 and is now head of the multidisciplinary research unit Passages (CNRS, UMR 5319). Her work focuses on non-academic geographic knowledge. She has been conducting fieldwork among the Inuit of the Western Canadian Arctic (Inuvialuit and Inuvinnuit) since the early 1990s, studying toponymic systems, spatial orientation, oral tradition in relation to landscapes and worldviews, pre-settlement and contemporary domestic spaces. She is currently researching Inuvinnuit short-duration travels within and outside the Arctic. She is the author of Knowing places - The Inuvinnuit, landscapes and the environment, 2006, CCI Press, Edmonton, and of numerous articles and book chapters on the Inuit as well as on geography epistemologies. She has also produced four video documentaries on various aspects of Inuvinnuit culture.

Compton, Richard

Richard Compton is an Assistant Professor in the Department of Linguistics at the Université du Québec à Montréal (UQAM) in Montréal, Canada. His work examines polysynthetic word-formation, nominal and verbal incorporation, lexical categories, modification, and agreement in Eastern Canadian Inuktitut. He has conducted fieldwork in the communities of Iqaluit and Baker Lake in Nunavut and is currently co-editing a new edition of a dictionary of the Kangiryuarmiut dialect of Western Canadian Inuit.

Cook, Oliver

Current MSc. student at the University of Guelph in the school of Computer Science where he is researching participatory software development in the Canadian North. Under his advisor Dr. Dan Gillis and in close collaboration with many researchers and the people of Nunatsiavut, he is helping to develop a system to assist in climate change adaptation through community driven data collection and
interpretation. He aims to incorporate Inuit tradition and perspectives towards appropriate and effective technology solutions.

Cousineau, Marie-Hélène

Moved to Igloolik in 1991, where, with Zacharias Kunuk and Norman Cohn, she founded the first video access centre in the Canadian Arctic, Tarriaksuk Video Centre. She established Arnait Video Productions with Madeline Ivalu and Mary Kunuk, to teach filmmaking to women in Igloolik. She co-produced and co-directed the awards winning feature films Before Tomorrow, Uvanga and SOL with her Igloolik colleagues. She served as consultant in the development of the Nunavut Film Commission. With an MFA in Communications from The University of Iowa, she taught at different educational institutions. She is now based in Montreal.

Crompton, Amanda

Adjunct Professor in the Department of Archaeology at Memorial University. She has engaged in research on the nature of eighteenth century French and Inuit engagement in Labrador, particularly in the landscapes of intercultural interaction.

Cunsolo, Ashlee

A community-engaged social science and health researcher working at the intersection of place, culture, health, and environment, with a particular interest in the social, environmental, and cultural determinants of Indigenous health. For the past 10 years she has been working with Indigenous communities and leaders across Canada on a variety of community-led and community-identified research initiatives, including climate change and health, cultural reclamation, intergenerational knowledge sharing, and intercultural learning. She holds the Canada Research Chair in Determinants of Healthy Communities and is a member of the Royal Society of Canada’s College of New Scholars, Artists, and Scientists.

Curley, Koomatuk (Kuzy)

A sculptor, who, working in collaboration with Ruben Komangapik, recently completed a monumental installation on the campus of York University. The sculpture is called Ahqahizu and is a 26 tonne granite depiction of an Inuk playing soccer with a walrus skull. Kuzy also serves as the community outreach coordinator for the Mobilizing Inuit Cultural Heritage project.

Daley, Heather

Founding director of Alianait Arts Festival (Iqaluit) has been a leading force in Nunavut’s arts sector for nearly fourteen years. Alianait, started in 2005, is a non-profit organization with charitable status with the goal of bringing community together to celebrate the arts. From its modest grassroots beginnings, it now produces an annual festival, a year-round concert series, community and youth outreach programs, Inuit Apprenticeship programs, and training and promotion of Nunavut emerging artists. Heather was awarded a Queen’s Diamond Jubilee medal and has been recognized by the Government of Nunavut and City of Iqaluit for outstanding community service.

Davies, Michelle Tari

Michelle Tari Davies is the Archaeology Assistant for the Nunatsiavut Government. Having completed an MA in archaeology in 2014 at Memorial University about 18th-century Labrador Inuit women, Michelle followed her interest in Labrador archaeology to Nain, Labrador. The Nunatsiavut Archaeology Office
regulates archaeological activities on Labrador Inuit Lands and engages the public in research and policy around cultural resources. Michelle will pursue a Ph.D in the fall about Hebron family archaeology, as part of the Tradition and Transition Among the Labrador Inuit joint research project between the Nunatsiavut Government and Memorial University.

Dawson, Peter

Professor of Archaeology at the University of Calgary and a research associate at the Arctic Institute of North America. He has over two decades of experience working in the Canadian Arctic. His research interests include digital heritage preservation, Inuit culture history, and indigenous architecture.

Day, Lindsay

Day is an MSc candidate in the Department of Population Medicine, University of Guelph, working with Dr. Sherilee Harper, University of Guelph, and Dr. Ashlee Cunsolo Willox, Cape Breton University. Her research explores integrative approaches that bring together Indigenous and Western knowledge in addressing issues at the intersection of ecosystem and human health, with a focus on water-related issues in northern Inuit regions of Canada. Lindsay completed a joint-honours BA in Sociology and Anthropology at McGill University in 2001.

Dean, Libby

Libby Dean has been working on environment / health projects in Nunatsiavut and elsewhere in Labrador for nearly two decades, starting with an oral history project. She has worked with Inuit organizations at the community, regional and federal levels on youth projects, food security, maternal and child health, recycling, and more. Recent work – mostly Labrador-based – has been with IsumaTV; on community-university research; and as a reviewer for funding proposals to the Northern Contaminants Program of Aboriginal Affairs and Northern Development Canada (AANDC). Libby has a Master of Environmental Studies degree, an undergraduate degree in Human Ecology and loves eating partridgeberries.

Decaulne, Armelle

Researcher at the French National Research Center (CNRS), and has a research experience in the North since 1995, precisely on slope processes and associated risks at all timescales (from the minute to the late Pleistocene). First conducting studies in the fjords of Northwestern Iceland, she then investigated other study sites in Northern and Southern Iceland, as well as in Western Norway. She recently started working in western Nunavik, in collaboration with CEN colleagues. She authored over 35 international peer-reviewed papers.

Dicker, Ashley

Ashley is from Nain, and sits as the youth representative on the Daughters of Mikak advisory committee. She works for the Nunatsiavut Government.

Dicker, Joan

Born and raised in Nain, Nunatsiavut and is in her final year of teaching her native language at Jens Haven Memorial School after 37 years of teaching various grades and subjects with the Labrador School Board. In 2002, Joan started the katilautta music festival, for the 250 year Moravian church celebrations. as well as a children’s gospel singing group called the StarLights. Joan and tenor Karrie Obed have made
several recordings of gospel, hymns, and other genres with the OKâlaKatiget radio station accompanied by Joan’s husband Sam on guitar, Margaret Metcalfe on vocals and Tom Artiss on guitar. Their recordings are played throughout the North on various radio stations and almost daily on OK Radio. Their version of ‘Silent Night’ in both English and Inuktitut is in high demand and heard every day during the Christmas holiday season.

Dolloff, Lori-Anne

Dolloff is Coordinator of Music Education at the Faculty of Music, University of Toronto where she teaches courses at the undergraduate and graduate levels in choral conducting, music for children, narrative research, and teacher development. Since 2009 Dr. Dolloff has travelled 2-3 times a year to Iqaluit to work with the schools and community organizations to develop singing programmes that integrate traditional Inuktitut songs with Canadian folk song and classical traditions. In May 2015 she was joined in her journey by the Ottawa Children’s Chorus in a choral festival combining children from all 6 Iqaluit schools in song with the OCC choristers. This was her sixteenth visit and plans are underway for the 2016 visits.

Dorais, Louis-Jacques

Retired since 2011, Louis-Jacques Dorais has taught anthropology at Université Laval (Quebec City) for some 40 years. He is the author of *Quaqtaq: Modernity and Identity in an Inuit Community* (University of Toronto Press, 1997), and the editor of Quaqtaq’s Rev. Eva Deer’s autobiography: *Eva Deer: An Inuit Leader and Educator* (Université Laval, CIÉRA, 2015).

Dowsley, Martha

Dr. Dowsley is an Associate Professor cross-appointed in the department of Anthropology and the department of Geography and the Environment at Lakehead University. She has been working in the eastern Canadian Arctic (mainly Baffin Island) for over a decade. Her work explores human-environment interactions, cultural understandings of animals, culture and wildlife management, identity, and common property and natural resources.

Drake, Carolyn

Carolyn A. Drake is currently a museum assistant, homemaker and grandmother, children’s author, world traveler, a former high school history teacher, and lover of Inuit Art. Her interest in the Arctic and the Inuit culture came at an early age when my family invited a neighbor for dinner. He was a traveler in the Arctic and he shared his vivid descriptions, photos, artifacts, and experiences with us. There was always dignity given to the cold, cold, north.

Drieux, Christiane

Graduate in ethnology-anthropology (Strasbourg), graduate of the École Pratique des Hautes Études (Paris-PSL), and PhD student in the same High School (EPHE - PSL). Having crossed Central Asia and Himalaya to meet semi-nomadic peoples, she turned to the Arctic: several stays with Samis reindeer breeders, then the study of the knowledges and the skills of the narwhals hunters in the Northwest of Greenland. Giving lectures and exhibitions, she attempts now to make the Inughuit daylife known. She is the author of five books dedicated to these different cultures.

Dubois, Geneviève

I completed my undergraduate degree in ecology at the Université de Montréal. In 2015, I started master’s degree under the supervision of Dr. François-Joseph Lapointe and Dr. B. Jesse Shapiro. I am
studying the gut microbiome’s response to the seasonality of the Inuit traditional diet. My experience with the Inuit community of Resolute Bay (Nunavut) was truly enriching and it convinced me to participate in the organization of a workshop on sharing scientific and local knowledge. I am therefore interested to learn more about the Inuit context and better adapt my scientific practices to it.

Dunning, Norma

Norma Dunning is entering her third year of doctoral studies with Indigenous Peoples Education at the University of Alberta. Her collection of short stories, *Annie Muktuk and Other Stories* is scheduled for release with the University of Alberta Press in the fall of 2017. Her research examines the concept of urban identity for Inuit Canadians and how the term ‘urban’ does not mean that Inuit are no longer traditional.

Edinger, Hannes

Hannes is the director of Big River Analytics Ltd., based in Terrace, British Columbia where he lives with his partner and their two dogs. Hannes is a member of the Métis Nation of Alberta, and he founded Big River Analytics Ltd. in 2012 with the objective of providing statistical and analytical capacity to benefit Indigenous communities and governments across Canada. Hannes and his team have since served all levels of government in Canada and they continue to provide analytical capacity to local, regional, provincial, and federal Indigenous organizations in Canada.

Edmunds, Deantha

Deantha has the distinction of being Canada’s first classical singer of Inuit descent. Originally from Newfoundland and Labrador, she studied music and the arts at Acadia University and Concordia University. She has also studied privately with some of Canada’s top voice teachers. Deantha has performed on stages throughout the country and abroad. She is especially proud of having performed on the first ever National Aboriginal Achievement Awards shows that were televised on CBC across Canada. As well as teaching music at a private elementary school, Deantha has a great love of performing and shares this passion with a large studio of private students.

Edmunds, Randy

has served the people of Torngat Mountains in the House of Assembly since 2011. Randy was born in North West River and graduated from JCEM School in Makkovik. He received a Fishing Masters Class IV and Home Trade III Restricted Passenger Carrying Endorsement from the Fisheries College. Before entering politics, Randy worked in a variety of fields, including fishing, youth counselling, and the tourism and entrepreneurship sectors. He has served as a regional leader on a number of boards (including the Torngat Wildlife & Plants Co-Management Board) and organizations.

Elliot, Deirdre

Pursuing an MA in archaeology at Memorial University of Newfoundland with main interests that lie in the fields of zooarchaeology, foodways, culture contact, and human-animal interactions. My Masters research examines the various ways the Inuit in Labrador interacted with animals in the past, and how these relationships changed through time, with European contact, and across new environments. My main tool in this regard is the archaeological record, specifically the remains of animals and items that relate to them, supplemented by ethnographic records, first-hand experiences with animals in Labrador, and the knowledge of people I meet along the way.

Elverum, Shelly
Shelly has lived in Pond Inlet, Nunavut, for the past 14 years and works with four Nunavut communities through a program called Ikaarvik: Barriers to Bridges, seeking opportunities to enable Inuit youth to have a stronger voice in Arctic science. A Laureate of the 2013 Arctic Inspiration prize, Ikaarvik is now in its third year. Shelly's work focuses on supporting Inuit Mentors (graduates of Arctic College's Environmental Technology Program) to guide youth as leaders in developing and bridging community research priorities with ongoing and proposed research. Shelly has also recently worked with the Government of Nunavut and AANDC to host a workshop in the community of Pond Inlet for Inuit to create community-driven socio-economic monitoring priorities and research programs focused on the impacts of resource development on this high arctic community.

Evans, Patrick

Patrick is an architect and design professor at UQAM’s School of Design in Montreal. He is also co-founder of the architecture and design group MEDIUM. His projects examine the relationships between design, climate and culture in northern environments.

Evans, Peter

Dr. Peter Evans is a cultural geographer/anthropologist. Dr. Evans holds both M.Phil and Ph.D degrees from the Scott Polar Research Institute (Dept. of Geography), University of Cambridge, UK. Before he was a social scientist, he was a northern-based journalist, editing the Inuktitut-English magazine Kinatuinamut Ilingajuk for several years in the late 1990s in Nain, Nunatsiavut, where he also worked at OKalakatiget Society. Dr. Evans has had a lifelong interest in Nunatsiavut culture and history. His MPhil and PhD theses concerned Hebron and Nutak resettlement. Peter co-founded Trailmark Systems to develop innovative crowd-sourcing and mobile monitoring systems for indigenous communities. Trailmark is now used in more than 30 communities in Canada.

Feheley, Patricia

Patricia Feheley is an art dealer and art historian specializing in the field of Canadian Inuit art. She holds a Bachelor’s degree in Art History from Queen’s University and a Master’s in Museology and Art History from the University of Toronto. Past President of the Art Dealers Association of Canada, she is currently a Director of the Inuit Art Foundation and serves on the Canadian Cultural Properties Review Board. In the past, she was a board member for the Visual Arts Alliance and the Cultural Human Resources Canada. Feheley is the long-time Director of Feheley Fine Arts in Toronto. She has championed emerging Inuit artists such as Annie Pootoogook and Shuvinai Ashoona. Her articles have been featured in Inuit Art Quarterly, and she is a contributing author in Cape Dorset Prints: A Retrospective (2007) and Sanattiaqsimajut: Inuit Art From the Carleton University Art Gallery Collection (2009).

Fitzhugh, William W.

William W. Fitzhugh is an anthropologist who has studied arctic peoples and cultures throughout the circumpolar region, including northern Canada, Alaska, Russia, Scandinavia, and Mongolia. His archaeological and environmental research initially explored climate impacts on Eskimo (Inuit) and Indian cultures living near the forest-tundra boundary in Labrador. Broader aspects of his research involve the evolution of northern maritime adaptations, circumpolar culture contacts, cross-cultural studies, and acculturation. He has investigated the arctic voyages of Martin Frobisher AD 1576-78 and the prehistory of the Russian Arctic. During the past decade he has studied Asian influences on early Alaskan Eskimo culture and art through excavations of Bronze Age sites in Mongolia. Closer to home, he has explored the archaeology of 16/17th century Basque whaling voyages to the New World and the
impact of European contact on Indian and Inuit societies. As a Smithsonian curator, Fitzhugh produced exhibitions including Inua: Spirit World of the Bering Sea Eskimo, Crossroads of Continents, Vikings: the North Atlantic Saga, Ainu: Spirit of a Northern People, Genghis Khan and the Mongol Empire, and Gifts From the Ancestors: Ancient Art of the Bering Sea. He founded the Smithsonian’s Arctic Studies Center and established an ASC office at the Anchorage Museum. His books and scientific papers cover ten thousand years of Arctic history and range across the circumpolar region. He is a Senior Scientist at the Smithsonian’s National Museum of Natural History and lives in Washington DC and Fairlee, Vermont.

Flowers, Charlie
Research Assistant with Cape Breton University, working out of his hometown of Rigolet, Nunatsiavut in northern Labrador. Charlie completed a number of Social/Cultural Studies courses while attending Memorial University of Newfoundland’s Grenfell Campus in Corner Brook, NL. He also completed the Basic Museum Studies II training from the Museum Association of Newfoundland and Labrador, as well as the PC Maintenance & Repair program from the Centre For Distance Education. Charlie loves learning new things and enjoys doing online courses and researching various topics. One of his favourite pastimes is sharing photos and information on social media about his home and Inuit culture.

Cohen-Fournier, Nathan
Nathan is a graduate student at the Fletcher School of Law & Diplomacy in Boston, specializing in entrepreneurship and development economics. Prior to Fletcher, he has worked for over four years at Bombardier, a world leading manufacturer of planes and trains. Additionally, Nathan acts as a consultant for start-ups, small and medium enterprises, and cooperatives.

Fournier, Alain
A founding partner of EVOQ (formerly FGMDa). His first personal contact with the Inuit of Nunavut was in 1970. Since 1983, he has cumulated over thirty years of experience working as an architectural consultant with Inuit and First Nations. He has worked in the Inuit Nunangat territories (Nunavik, Nunavut and Nunatsiavut) as well as with the Cree of Eyou Iistchee, the Mi’gmaq, the Innu, the Anishnabe and the Mohawks. Mr. Fournier considers it his mission to actively contribute to the promotion and development of Canada’s Indigenous cultures through their built environment.

Fraser, Sarah
Sarah Fraser is a psychologist and professor at the school of psychoeducation at Université de Montréal. She completed a PhD at Laval University at the department of Psychology. She has been working with local and regional partners and friends in Nunavik for approximately 5 years in the field of community, family and child wellbeing. She also works in the field of suicide prevention.

Gabel, Chelsea
Metis from Rivers, Manitoba. She is an Assistant Professor in the Department of Health, Aging and Society with a cross appointment in the Indigenous Studies Program at McMaster University. Her current program of research evaluates the role of digital technology and whether it could be beneficial for community health, supporting and strengthening community capacity. Her research suggests that the inclusion of digital technology as a way of maintaining community health and well-being in Indigenous communities has the potential to advocate for specific policy and program initiatives.

Gadoua, Marie-Pierre
Marie-Pierre is a PhD candidate in the Department of Anthropology at McGill University, and a research
Garakani, Tatiana

Tatiana Garakani is a professor and researcher at École nationale d’administration publique (ENAP) in Montreal. She has earned a doctorate in International Educational Development from Teachers College, Columbia University. With more than 21 years of experience in 26 countries, she has developed a feel for the peculiarities of combining both theory and practice in many different settings. She has a keen interest in issues related to identity and belonging; agency and resilience; the role the school environment can play in providing normalcy in context of displacement; rights based and culturally responsive services. She privileges actions research projects, and constantly seeks new approaches to create opportunities for wider and more inclusive participation.

Gérin-Lajoie, José

With a B.Sc. in Biology and a M.Sc. in Plant ecology, José Gérin-Lajoie is currently doing a Certificate in Indigenous Studies. She is actually a research assistant and coordinator of northern projects at the University of Québec in Trois-Rivières. She is interested in Inuit and Cree Traditional Ecological Knowledge (TEK) and the decolonization of science and science education. She is the co-instigator of the Avativut Program, in collaboration with the Kativik Schoolboard. She is currently developing an Avativut starting kit and a teacher training program called Avativut Mobile. To help bridge the Western Science with TEK, she organizes Culture-Science landcamps.

Gatbonton, Elizabeth

Gatbonton is a Professor Emeritus of Education at Concordia University. An Applied Linguist by training she has published articles on the role of social identity and ethnic group affiliation in adult L2 acquisition, on teacher cognition, and on methodological issues in language in second language teaching and, teacher training, materials development, and curriculum development. Since 2009, she has been the curriculum consultant to a group of Labrador Inuit teachers developing not just the curriculum for the teaching of Inuktitut to adult learners who have lost or are losing their indigenous language; but also, in developing support materials for this curriculum.

Gillis, Daniel

Assistant Professor and Statistician in the School of Computer Science at the University of Guelph. He is the co-founder of Farm To Fork: a project which aims to improve the quality and quantity of food donated to food banks and pantries by connecting donors with the real-time needs of emergency food providers, and co-creator of ICON: a transdisciplinary undergraduate classroom. His research spans the domains of statistics, computer science, biology, pedagogy, and community-engaged scholarship.

Girard, Catherine

Catherine obtained her Bachelor’s degree in Biology from the Université de Montréal, while conducting research in biogeochemical cycling of contaminants in the Canadian Arctic. I began my Ph.D. in 2011,
wishing to work on a project that would allow me to interact and collaborate more with the communities where I had worked during my undergraduate studies. I am currently studying the effect of the Inuit diet and dietary practices on the gut microbiome. I served as President of the Graduate Biology Student Association, co-founded the Biology Department’s Women in Science workshop group, and am co-organizing a workshop on collaborative research in the North for early-career scientists.

Lita-Gonzales, Maria-Lourdes

Dr. Lira-Gonzales, is a Professor in teaching English as a second language at UQAT. Since 2012 she has served as the Director of the Teaching English as a Second Language (TESL) program at UQAT and presently is the Director of the Master’s program in Education. She mainly focuses on the research of the role of formative assessment in ESL (Lira-Gonzales, 2012) and, since the last two years, on language revitalization (Lira-Gonzales, Gatbonton, Grégoire, submitted).

Graugaard, Naja Dyrendom

Naja Dyrendom Graugaard’s current PhD research focuses on sustainability narratives surrounding the sealhunt and the sealskin industry in Greenland.

She also holds a B.A. in International Development Studies/Politics from Trent University, and a Masters in Environmental Studies at York University (Canada). Inspired by her own mixed background in Denmark and Greenland, her research has focused on the Arctic, Denmark-Greenland relations, post-colonialism, Indigenous knowledge and self-determination process in Greenland. Besides her academic endeavors, She is also a mother, storyteller and theatre artist.

Grégoire, Pascal

Assistant professor in teaching French as a first language at UQAT. His research interests are related with first language (French) acquisition and use of technologies. In 2015 he was invited by the Ministère de l'Éducation, de l'Enseignement supérieur et de la Recherche to lead a study concerning the use of a tool to assist the pupils in their revision and correction of French texts in a digital writing context in Quebec.

Gross, Pamela

Pamela Gross lives in her hometown of Cambridge Bay, Nunavut after completing Nunavut Sivuniksavut, and a degree in Anthropology and Aboriginal Studies. She has worked on various circumpolar research projects, including various archaeological excavations and an ArcticNet research project on Inuit and Post Secondary Education. Pamela is now the Executive Director of the Kitikmeot Heritage Society, which is a non-profit organization that promotes and protects Inuinnait culture. Pamela serves as a cultural ambassador and is also a town Councillor and Board Member of the Inuit Heritage Trust. Pamela will be presenting on the Importance of Land Based Education and Learning Where We Began.

Gucciardi, Mary Ellen

Academic Consultant for Equity and Inclusive Education with a focus on First Nation, Metis, and Inuit Studies. She is passionate about her work as an ally, and works with Indigenous leaders and elders to ensure that an accurate history and perspective is taught with a focus on experiential learning and oral tradition. Recently, she was a producer for two documentary films about learning excursions to the arctic: On the Land and Iqaluit Dawn. She was part of a Teacher Learning Leadership project sponsored
by the Ontario Ministry of Education, which focused on inspiring teachers to teach First Nations, Metis and Inuit Studies. Mary Ellen has presented the findings from this research at several educational conferences in Canada and abroad, including: Awasis Education Conference, Ontario School Counsellors Conference, and the World Indigenous Conference for Education. She was a teacher supervisor for the 2014 Students on Ice expedition to the arctic and was recently the project lead in developing an iBook about Inuit culture based on experiences in the north.

Guistini, Sean

Sean Guistini, PhD., is the Manager of Resource Development at Nunavut Arctic College Media in Iqaluit (www.nacmedia.ca). He is currently developing various books with Inuit and Qallunaaq. Sean is also co-developing the Iqqaumajuakkuvik (Place of Memory) digital archive project in an effort to support scholarship and writing.

Hanrahan, Maura

Chair of the Humanities Program at Memorial University's Grenfell Campus and a member of the Environmental Policy Institute. She is the author of 12 books in several genres and has been published in Food, Culture and Society, Arctic Anthropology, the Canadian Journal of Native Studies, and other journals. She has presented academic papers in the US, the UK, Norway, Estonia, and Canada and this year she will present in Poland and Greenland, where she will be a guest of the University of Greenland. She was Memorial University’s first Special Advisor to the President for Aboriginal Affairs.

Harboe, Lisbet

Lisbet is an architect and Assistant Professor at the Oslo School of Architecture and Design (AHO). Currently, Lisbet coordinates the Master in Urbanism programme and teaches in the Urban Design Studio on Arctic cities at the Institute of Urbanism and Landscape. Her research interests are innovative urban practices, Arctic urbanism, and place-specific strategies. In 2012 she received her PhD at AHO with the dissertation titled: “Social Concerns in Contemporary Architecture: Three European Practices and Their Works”. Harboe has been working as a practitioner and has run her own practice. Her research is based in an interest for urban practices and contemporary architectural works, including their material and social capacities, to pursue expansions of architectural and urban knowledge.

Harper, Kenn

Kenn is an independent researcher, writer and businessman who lives in Ottawa. He lived in the Canadian Arctic and Greenland for 49 years and speaks Inuktitut. He is the author of Give Me My Father’s Body: The Life of Minik, the New York Eskimo (Steerforth Press, 2000); In Those Days: Collected Writings on Arctic History – Book 1: Inuit Lives (Inhabit Media, 2013), and Book 2: Arctic Crime and Punishment (Inhabit Media, 2015), and an Inuktitut grammar and an Inuktitut suffix dictionary, as well as numerous articles on northern history and language.

Harper, Sherilee

Assistant Professor in the Department of Population Medicine at the University of Guelph. Her research investigates associations between water, food, and Indigenous health in the context of climate change, and she collaborates with Indigenous partners to prioritise climate-related health actions, planning, interventions, and research.

Hartery, Latonia
Latonia has a PhD in circumpolar archaeology from the University of Calgary. Her exploration of this topic has taken her to the Canadian Arctic, Greenland and Scandinavia. For the past decade she has conducted excavations on Paleo-Eskimo sites in Bird Cove-Pond Cove, Newfoundland. At this location she integrates research, tourism and public education. She is also the president of AARA, a non-profit organization dedicated to Arctic and sub-Arctic studies. As a filmmaker, she has worked on independent documentaries and other films for a wide range of broadcasters including APTN and the CBC. For her community efforts, and for preserving and promoting Arctic and sub-Arctic culture, she was recently given JCI Canada’s Outstanding Young Person Award.

Hartt, Christopher M.

Christopher is an Associate Professor of Management at Dalhousie University Canada and regularly lectures at partner institutions in The Netherlands, Czech Republic and occasionally Ethiopia. He is co-author of “The Future of Business” the most popular Introduction to business textbook in Canada. He brings his long history as an entrepreneur to the study of organizations, decision making and particularly the telling of history in a social milieu. He is the author of three books, and more than 60 peer-reviewed articles.

Havelka, Susane

A doctoral candidate at McGill University, Susane Havelka investigates Inuit self-built houses and building systems in the Eastern Arctic. Her research integrates the study of cultural landscapes and the use of space by examining how Inuit construct, experience and inhabit their dwellings. By documenting and analyzing specific spatial traditions and constructions, in both government-built settlements and Inuit-built outpost camps, Susane posits Inuit as active spatial agents. She earned a Master of Architecture degree at Columbia and a Bachelor of Science in Art and Design at MIT. Susane is also an educational councillor for MIT and a member of the Energy, Environment and Sustainability Network and has practiced as an architect in New York, Berlin, Prague and Montreal.

Heath, Joel

Dr. Heath is an accomplished academic and filmmaker with over 15 years of field experience in the Arctic. He established the Arctic Eider Society (www.arcticeider.com), a registered Canadian charity working with Inuit and Cree communities to develop capacity for community-driven research, training and education/outreach with youth and hunters. Through their East Hudson Bay Network initiative, partners in industry, government, academics and community organizations are working together to develop stewardship and address cumulative impacts of environmental change and development projects on sea ice ecosystems in James Bay and Hudson Bay. He led one of Canada’s largest and most successful International Polar Year projects, developing community research programs, educational curriculum, and directing/producing the award winning film People of a Feather (www.peopleofafeather.com). He has also contributed to major BBC, PBS and CBC productions. He recently held the prestigious Canada Fulbright Chair in Arctic Studies working to develop environmental governance and stewardship for Hudson Bay communities and is a research associate at Carleton University and the University of Manitoba.

Hébert, Jack

Founder and CEO of the Cold Climate Housing Research Center, an organization committed to promoting safe, affordable, durable, and energy efficient housing for cold climate regions. For the past 40 years, Jack has been designing and building in Interior Alaska through his companies Taiga Woodcraft and Hébert Homes. His homes and planned communities have created many high-quality, well-
designed, environmentally appropriate, and energy-efficient buildings. He has received numerous honors, including the U.S. Green Building Council Cascadia Fellowship in recognition of his contributions to sustainable building, design, and science; the State of Alaska Governors Award for Excellence in Energy Efficient Design; and the Energy Rated Homes Presidents Award. He has twice been honored as the Alaska State Home Builder of the Year. Jack believes that only through a holistic approach can we create healthy, thriving, sustainable communities. Working together Alaskans have the deep commitment to place and the creative talent to create a healthy future for generations.

Hemmersam, Peter

Associate Professor at the Institute of Urbanism and Landscape. He is trained as an architect and is a former partner in the architectural practice Transform. His main research interest lies in the field of urban design and ecological urbanism, and he is currently undertaking research on circumpolar landscapes in the project Future North. He is also a research fellow at the Center for Art + Environment at the Nevada Museum of Art.

Henitiuk, Valerie

Professor at MacEwan University, Canada, having previously served as director of the British Centre for Literary Translation at the University of East Anglia, UK. Her books include Embodied Boundaries: Liminal Metaphor in Women-Authored Courtship Narratives (2007); One Step towards the Sun: Short Stories by Women from Orissa (2010, co-edited with S. Kar); Worlding Sei Shônagon: The Pillow Book in Translation (2012); and A Literature of Restitution: Critical Essays on W.G. Sebald (2013, co-edited with J. Baxter and B. Hutchinson); forthcoming is Spark of Light (co-edited with S. Kar). Her work has appeared in Meta, TTR, and Comparative Literature Studies, as well as in Thinking through Translation with Metaphors (2010); Translating Women (2011); and A Companion to Translation Studies (2014). Since 2012, she has edited the journal Translation Studies.

Henoche, Echo

18-year old self-taught fine artist, Nain resident and Nunatsiavut beneficiary. She is part of a new wave of artists and creators making their stories and art practices visible to Canada and the world, supported by Nunatsiavut Government through the 10-year old Labrador Inuit Land Claims Agreement. She is inspired by her grandfather, Inuit carver Gilbert Hay and is currently working in Montreal and Nain to develop her first animated short film, based on a polar bear legend, and supported by the National Film Board of Canada. Echo has been drawing and selling her art since she was 8 years old. Since her immersion with other animators at the NFB, she recently also started drawing digitally on a tablet.

L’Hérault, Vincent

Director of ARCTIConnexion (www.arcticonnexion.ca ), a nonprofit organization, founded in 2012, who is committed to developing new approaches to the conduct of Arctic research emphasizing the development of community competencies and the capacity of youth to participate actively in research. Mr. L’Hérault and Mr. Tim Anaviapik Soucie have developed a novel research approach built on experiential learning, an essential aspect to inunnguiniq ‘the making of a capable person. The approach is entirely driven by young Inuit, blending science and traditional knowledge to address community issues. Mr L’Hérault is a co-laureate of the 2013 Arctic Inspiration Prize and Laureate of the Force Avenir Environment.

Hervé, Caroline
Caroline Hervé is associate professor at Université du Québec en Abitibi-Témiscamingue. She recently published *Le pouvoir vient d’ailleurs. Leadership et coopération au Nunavik* (2015, PUL). As a political anthropologist, she seeks to understand transformation and specificities of past and present power dynamics in Inuit societies. From 2010 to 2015, she has coordinated a CURA program “Inuit Leadership and Governance in Nunavut and Nunavik.” Since 2014, she has served as the Executive Director of Saturviit Inuit Women’s Association of Nunavik.

Hickey, Amber

Organizer and educator based in Brooklyn, NY. She is also a Ph.D. Candidate in the Visual Studies program at UC Santa Cruz, where her research focuses on the visual culture of environmental justice and self-determination movements lead by Indigenous peoples across Turtle Island. She is the editor of *A Guidebook of Alternative Nows* (Journal of Aesthetics and Protest Press, 2012). Her recent publications include: “Winning Back the Climate: Activists at COP 21 Plot Move Towards Environmental Justice,” *Center for Creative Ecologies Journal* 1 (2015).

Holder, Tim

Tim Holder gained an academic understanding of TK and direct experience of it living and meeting Ilupiat in his career stretching over 33 years by working as an environmental planner in Nome Alaska, 1981 to 1988, a sociocultural specialist with the Bureau of Ocean Energy Management (BOEM) Alaska office, 1988 to 2006 and an Arctic Liaison with the BOEM in Washington D.C., 2009 to present. He has managed studies regarding TK; and participated in meetings in Arctic communities on environmental and development issues and their relationship to TK.

Holley, Frank

Frank Holley is from St. Lewis, a remote community on the southeast coast of Labrador. In 2013, Frank graduated from Memorial University obtaining a Bachelor of Science in Applied Mathematics. He is Southern Inuk of NunatuKavut and has been an advocate for Indigenous rights at various levels. Frank works with the NunatuKavut Community Council as Executive Assistant to the President. His work supports the Governing Council of NunatuKavut, and he is responsible for organizational matters and Indigenous/political issues.

Holton, Gary

A documentary linguist and former director of the Alaska Native Language Archive, one of the world’s largest digital archives for indigenous language resources. His research focuses on the documentation and revitalization of indigenous languages in Alaska and the Pacific Rim. He is currently Professor of Linguistics at the University of Hawai‘i at Mānoa.

Hordyk, Shawn Renee

Shawn Renee is a postdoctoral research fellow at McGill University. Her interest in nature, people, culture and health led her to Nunavik where she had an opportunity to engage with residents and health care providers concerning end of life care practices.

Horstead, Marie

Artist and community organiser from Vancouver, British Columbia. Marie holds a Diploma in Performing Arts as well as a BFA from Concordia University with a focus on textile and fibre and an MFA from the
Hsieh, Shih-chung

Hsieh received Ph.D. in anthropology from University of Washington, Seattle in 1989. He is professor of anthropology at National Taiwan University and serves as president of the Taiwan Association for Anthropology and Ethnology. He originally was Southeast Asianist especially on ethnicity of the Tai-speaking people in Laos alongside the borders with China, and then developed his interest to the Ainu, Hokkaido since 2007 for the purpose of making comparison between two states on indigenous policies and initiated social movement. He now wish to study more on the contemporary connection between the Ainu and the Inuit in Canada.

Hudson, Anna

A York Research Chair at York University’s School of the Arts, Media, Performance & Design. Hudson currently leads Mobilizing Inuit Cultural Heritage, a SSHRC-supported research-creation grant aimed at recovering, facilitating and disseminating Inuit culture, knowledge, and creativity. She is an art historian, curator, and writer who continues to research and publish in the area of her doctoral dissertation, Art and Social Progress: the Toronto community of Painters (1933-1950).

Hudson, Amy

Amy Hudson is an Indigenous PhD student at Memorial University originally from Black Tickle.

Humble, Shaina

Shaina Humble is currently a PhD student in the Department of English and Film Studies at the University of Alberta, where Dr. Keavy Martin is her supervisor. She has a Master’s of Arts in English language and literature with a concentration in Indigenous literatures from Queen’s University, and a Bachelor of Arts (Honours) in English and Anthropology from the University of Alberta. Her current research explores how contemporary Inuit artists are using cultural production (poetry, film, and prose) to reclaim the knowledge contained in historic ethnographies.

Hunter, Beverly

An Inuk from Hopedale, Labrador, has worked as a Trauma and Addictions counsellor with Nunatsiavut’s Department of Health and Social Development for ten years. Her life experiences and dedication to the encouraged enhancement of Labrador Inuit culture inspire her in her role as a member of the Illusuak Exhibit Advisory Committee.

Hunter, Jennifer

Jennifer is coordinator of the Regional Partnership Committee and one of the individuals who spearhead Ilaginuit.

Igloliorte, Heather

Heather is an Inuk curator and art historian from the Nunatsiavut Territory of Labrador. She is the Concordia University Research Chair in Indigenous Art History and Community Engagement Heather, and an Assistant Professor of Aboriginal art history. Igloliorte’s teaching and research interests center on Inuit and other Native North American visual and material culture, circumpolar art studies, performance
and media art, the global exhibition of Indigenous arts and culture, and issues of colonization, sovereignty, resistance and resilience.

Ittusardjuat, Monica

Monica is a survivor in every sense of the word. She was born in Akkimaniq, a winter camp, two months premature in an igloo in the dead of winter. She went to three residential schools, in Chesterfield Inlet, Nunavut, Churchill, Manitoba and St. Norbert, Manitoba. Monica is an educator who taught in elementary, middle and high schools. She also taught at Nunavut Arctic College as the Language & Culture Instructor in the Teacher Education Program, and taught linguistics in the Inuit Language & Culture Program. She has a Master’s Degree from the University of Prince Edward Island and is currently Inuit Tapiriit Kanatami’s National Inuit Language Coordinator and the lead on the exploration of a unified Inuit language writing system. Monica has recently reclaimed the sewing techniques of making traditional skin clothing along with the more contemporary styles of parka and amauti-making. She also has mastered the art of drum-dancing.

Jacob, Winä

Winä Jacob is a Master student in Native Studies from the Université du Québec en Abitibi-Témiscamingue (UQAT), with a background in Communications and International Politics. Interested in everything that concerns women, her work is polyvalent, but mainly focuses on gender issues, mothering and media representation.

Jankunis, Vincent

Vincent Jankunis is currently in his second year of my MA degree at Memorial University studying archaeology. His previous archaeological experience is mostly in cultural resource management in Alberta and B.C. where he searched for archaeological sites and traditional use areas on lands slated for development. Jankunis’ interest in the past lies in the day-to-day life of people; how activities affect groups and individuals, and what impact this may have in the present. Under the supervision of Dr. Lisa Rankin he is studying these themes during a period of Inuit winter communal living in Labrador.

Johns, Alana

Alana is a professor of Linguistics at the University of Toronto. Her research involves morphology and syntax, especially in the Inuit language where words can be strikingly complex. She currently holds a SSHRC project Sinâni: Inuitut on the Edge, which is collecting, transcribing and examining the grammar of oral accounts in Nunatsiavut. She is also an investigator on the PiusituKaujuit Asianguvalliajuillu Partnership grant. She recently published a postbase dictionary with Jean Briggs and Michael Conor Cook Utkukiksalingmiut Uqauhiitigut: Dictionary of Utkukiksalingmiut Inuktitut Postbase Suffixes (Nunavut Arctic College)

Johnston, Jennifer

Jennifer Johnston worked as a researcher for the Inuvialuit Regional Corporation and had lived in Inuvik for eight years at the time of the research. She currently lives in British Columbia.

Johnston, Patricia

Patricia Johnston is a PhD Candidate at the University of British Columbia. Having worked and conducted research in many Nunavut communities, Patricia is currently working in the community of Arviat with mothers who have experienced with the child welfare system and/or are part of mine-involved families.
With over 10 years of experience working in Nunavut with both youth and families, Patricia has developed an intimate understanding of the socio-economic challenges families face.

Kaplan, Lawrence

Lawrence is Director of the Alaska Native Language Center and Professor of Linguistics at the University of Alaska Fairbanks, where he works as a linguist on the Inupiaq language. Particular areas of interest are historical linguistics and phonology. He is a co-author of the *Comparative Eskimo Dictionary* and editor of *King Island Tales*, a collection of stories from the Inupiat of King Island, Alaska.

Kaplan, Susan A.

Susan A. Kaplan is a museum director and professor of anthropology who studies Inuit cultural responses to environmental change and contact with the West, as well as the history of Arctic exploration. Along with her colleague Genevieve LeMoine, she has combed archives, studied museum collections, and traveled to the edge of the Polar Sea to examine Peary-related archaeology sites, in an effort to better understand the impact of expeditions on Inuit and the general public.

Karetak, Vinnie

Chair of the Board of Qaagiavut. He likes to MC events, jam with artists once in a while, act in plays, goof around on tv shows, and drum dance. He also has a keen interest in photography. His latest work these days is being on the set of Qanurlir?/What now? with the Inuit Broadcasting Corporation. He has performed in China, Belgium, Indonesia, The Netherlands, and of course, Canada.

Katsak, Sheila

Research Coordinator Mittimatalik Arnait Miqsuqtuit Collective Sheila Katsak lives in the community of Mittimatalik (Pond Inlet). She is a mother, grandmother and office administrator for the Government of Nunavut. In her spare time she apprentices in seal skin clothing manufacture. Sheila has been a key member of the Mittimatalik Arnait Miqsuqtuit Collective and has a keen interest in using new communications technologies celebrate and reinvigorate the artistry of sealskin sewing in her community.

Keeling, Arn

Arn is an associate Professor of geography at Memorial University. His research and publications focus on the environmental-historical geography of Western and Northern Canada. Recent research and publications explore the historical and contemporary encounters of northern Indigenous communities with large-scale resource developments and toxic contaminants. He co-edited (with John Sandlos) *Mining and Communities in Northern Canada: History, Politics and Memory* (University of Calgary Press, 2015). Arn also contributed research and production assistance to the documentary film, *Guardians of Eternity* (2015), about long-term toxic hazards at Giant Mine in Yellowknife, NWT.

Kelley, Karen

Karen began working for the Inuit Tapiriit Kanatami (ITK) in January 2011 as a Researcher within Inuit Qaujisarvingat, the research Centre. In 2015 Karen expanded her role within the Centre to become Senior Researcher. She works on priority research files and has led several projects for the Centre. Karen has published one peer-reviewed article, written several publications, and given numerous presentations on behalf of Inuit Qaujisarvingat and ITK. Prior to joining ITK,
Karen worked in Arctic Science Policy for Indigenous and Northern Affairs after completing her Master's in the Department of Geography and Environmental Studies at Carleton University.

Kilabuk, Jonah

Jonah has worked at IUT since 2011 as Terminologist for Government and Education, and has a long background as an Inuit language interpreter and translator.

Kilukishak, Gamailee

As a respected elder and experienced counselor in Pond Inlet, Nunavut, Kilukishak believes that if *inuusiliriniq* were practiced in all communities, fewer people would be in hospital or incarcerated. He is involved with his local justice committee, and gives presentations to government employees about Inuit-ways of dealing with social issues. He is currently serving his second sitting on the Inuit Qaujimajatuqangit Katimajit.

Kisa, Nancy

I have been the Manager for Research and Evaluation at IUT since 2014. I enjoy working with terminology for my fellow Nunavummiut, I make sure it is traditional as the language in Inuktut in Nunavut is drastically changing. My background is social work in 5 different communities in Qikiqtaaluk, Kivalliq and Kitikmeot.

Klokkernes, Torunn

University of Oslo Museum of Cultural History Torunn Klokkernes is born in September 1961 in a small village in the western part of Norway. She was educated in Oslo and Copenhagen, and has since 1990 worked at the Museum of Cultural History at the University of Oslo, apart from a period of 5 years when she moved with her husband to a small island in the south of Denmark and worked as a freelance conservator. She is educated as a conservator and developed a particular interest for skin and fur materials when she did her master degree on a collection of reindeer skin artefacts from Qikiqtaq, Nunavut. She continued working with skin and fur materials from the Arctic and Subarctic region, in particular with Saami culture artefacts from Sapmi, Norway and Evenk culture artefacts from northern Trans-Baikal and Yakutia, Russia. This resulted in a PhD thesis on issues related to material use, tanning, production and deterioration of skin and fur artefacts from these cultures.

Kohlmeister, Simone

Simone is a television producer for the OKâlaKatiget Society. Simone has produced films for APTN. Simone’s expertise includes filming, editing, lighting, audio and translations. She is the second of three producers behind Tamânevugut which means We are Here. This weekly documentary series examines current affairs through a cultural lens giving Canadians a glimpse of what it’s like to live on the North East coast of Canada. The series fuses together the new vibrant energy of the Inuit youth with the cultural traditions and awareness of the Elders – bringing Canadians unique stories that they won’t see anywhere else.

Koschade, Bettina

A second year student in the PhD in Humanities interdisciplinary program at Concordia University. My research interests are in Indigenous-state relations, Inuit governance, Indigenous knowledge, and resource development. I hope to conduct fieldwork for my PhD with the Inuit in Northern Quebec on questions of governance, resistance, and community well-being. My MA research at Queen’s University
in 2002 was on Algonquin concepts of environmental responsibility, knowledge, jurisdiction and strategies of resistance.

Kotierk, Moshi

Moshi Kotierk, an Inuk born in Frobisher Bay, lived in Igloolik, Nunavut for the first twelve years of his life. Moshi has an Inuk father, Apayata, and a Qallunaaq mother, Juliet. Moshi successfully completed a Bachelor’s of Science and a Master’s of Science degree at Carleton University. Since 2004, Moshi has been involved in various aspects of Nunavut wildlife management. As a Government of Nunavut Social Scientist, Moshi tries to understand and ensure that the Nunavut Land Claims Agreement is considered and implemented in the wildlife research group’s initiatives, which includes a focus on using Inuit input in decision making.

Krupnik, Igor

Igor is curator of Arctic and Northern Ethnology at the National Museum of Natural History, Smithsonian Institution. Trained as cultural anthropologist and ecologist, Dr. Krupnik has worked in polar indigenous communities, primarily in Alaska and Bering Strait region. His area of expertise includes modern cultures, indigenous ecological knowledge, and the impact of modern climate change on human life in the North. He published and co-edited more than 20 books, catalogs, and community sourcebooks, including the most recent edited collection, *early Inuit Studies. Themes and Transitions, 1850s–1980s* (2016).

Kudluarok, Johnny, The Arctic Eider Society

Over the last decade, Johnny has played a critical role facilitating research and training activities with the Arctic Eider Society through his involvement as a guide and facilitator of community-driven research. He was the lead production assistant and co-developer of People of a Feather, is a member of the board of directors of the Arctic Eider Society. He has been involved in outreach activities in Toronto, Ottawa, Montreal and Vancouver through exhibitions, seminars and theatrical screenings.

Kulchyski, Peter

Peter Kulchyski is a full professor of Native Studies at the University of Manitoba, co-author of *Tammarniit [Mistakes] and Kiumajut [Talking Back]* both with Frank Tester, and author among other works of *Like the Sound of a Drum*.

Lane, Jodie

Jodie Lane is a Nunatsiavut Beneficiary who was born and raised in Makkovik, Labrador. She has earned her Bachelor of Arts (Honours) from the University of Guelph, then returned to Nunatsiavut and began her career in education. She did not pursue the traditional start in this field by teaching, but rather joined the former Labrador Inuit Association, now Nunatsiavut Government, as Education Counsellor. Jodie later completed the Masters of Education (Literacy) program at Mount Saint Vincent University.

Now Education Manager, Jodie is passionate about making changes to the current K-12 system to include more culturally relevant curriculum and land based learning.

Laing, Rodd

Rodd is the Director of Environment for the Nunatsiavut Government. In this role, he oversees a variety of research programs that integrate science and traditional knowledge to better understand changes in contaminants, food security, marine mammals, sea ice and the impacts of these changes have on the
health and well-being of Inuit. Additionally, Rodd co-chairs the Nunatsiavut Government Research Advisory Committee, which evaluates and reviews all research projects taking place in Nunatsiavut.

Lalonde, Christine

Christine Lalonde is Curator of Indigenous Art at the National Gallery of Canada. She has worked with Inuit artists across the North since the mid-1990s. She remains actively engaged with the arts community, frequently travelling to events in northern communities and urban centres in Canada and abroad.

Lamalice, Annie

PhD student at the geography department of the University of Montreal under the direction of Thora Martina Herrmann and at the Center of functional and evolutionary ecology (CEFE) in Montpellier (France) under the direction of Sylvie Blangy and Jean-Louis Martin. This collective paper was also written by Ellen Avard (Nunavik Research Center), Véronique Coxam (INRA-Clermont-Ferrand), Caroline Desbiens (Laval University), Thora Martina Herrmann (University of Montreal), Yohann Wittrant (INRA-Clermont-Ferrand) and Sylvie Blangy (CEFE).

Laneuville, Pascale

Pascale Laneuville studies in anthropology at Université de Montréal and at Université Laval. During her master degree, she travelled to Qamani’tuaq (Baker Lake, Nunavut) to study the impact of the opening of a gold mine on the Inuit’s uses of the land and their harvesting activities. She was then recruited by Saturviit Inuit Women’s Association of Nunavik to carry out a broad study on the living conditions, concerns and needs of Inuit women. After writing and publishing a comprehensive report, she continued to work for Saturviit on different projects, such as a regional conference and a survey on missing or murdered Inuit women. She has now been with the association for more than 3 years where she works as a project manager.

Boulanger-Lapointe, Noémie

Noémie Boulanger-Lapointe is a PhD candidate at the University of British Columbia. She has been working throughout the Arctic for over eight years. Her studies have taken her from the treeline in Nunavik and Nunavut to the polar desert of Ellesmere Island and North East Greenland. She was trained as a biologist and started integrating traditional knowledge into her research in 2012. Since then she has worked on the development of culturally relevant science curriculums for high schools in Nunavut and was involved in a number of initiatives that brought youth and elders to share knowledge about the land.

Laugrand, Frédéric

Professor at the Anthropology Department at Université Laval and director of the journal *Anthropology et Sociétés*. He conducts research in several areas of the Arctic by looking especially at the reception of Christianity by the Inuit of Nunavut. His research fields are part of the anthropology of religion, symbolic anthropology and ethnohistory. His research projects involve several indigenous groups. His works question the fabric of religion, the intergenerational transmission of practices and knowledge and the development of local traditions and stories as part of strategies of resistance.

Lauziere, Julie

Julie is a doctoral student in Health Science Research (Community Health) at the Université de Sherbrooke, Quebec, Canada. She has been working primarily with public health organizations, universities, and research centers on projects related to breastfeeding promotion and support, and
young child nutrition. Her research interests also include family support, healthy environments, and sociocultural factors influencing health.

Leighton, Patrick

Patrick is an assistant Professor of Epidemiology and Public Health at the Faculty of Veterinary Medicine, University of Montréal. A major theme in his research program is the integration of host ecology within epidemiological models to predict future disease risk under climate change. He is currently co-leader of an ArcticNet-funded research project looking at the importance of zoonotic diseases in Arctic communities, investigating the rates and routes of transmission of wildlife diseases and parasites such as Toxoplasmosis, Trichinelliosis and Rabies to domestic dogs and people in northern communities, and predicting how these health risks will change in a rapidly warming Arctic.

LeMoine, Genevieve

Genevieve is an archaeologist and curator/registrar of the Peary-MacMillan Arctic Museum and Arctic Studies Center, Bowdoin. She began working in the north as a University of Calgary graduate student in 1986, on north Devon Island. Since then she has worked at sites in the Mackenzie Delta, NWT, Little Cornwallis Island, Ellesmere Island, Nunavut and since 2004 Inglefield Land, northwestern Greenland working with colleagues at UC Davis and Nunatta Katersugaasivia /Greenland National Museum. Her research interests include skeletal technology, experimental archaeology, and women in prehistory.

Lévesque, Francis

Professor at the department of Human and Social development at Université du Québec en Abitibi-Témiscamingue and director of the Aboriginal Training and Program Development Unit (ATPDU). He is currently principal investigator of the project Les Inuits et leurs chiens: Relations humains-animaux au Nunavik et Nunavut aujourd’hui (SSHRC, 2015-2017) and co-researcher on A. Ravel Dog-related health issues among Inuit: toward an ecohealth project in collaboration with the communities of Nunavik (Nassivik, 2015-2016) and P. Leighton Wildlife diseases important for human health and food safety in the changing environment of the Eastern Subarctic (ArcticNet, 2015-2018).

Sherkina-Lieber, Marina

Sherkina-Lieber received her Ph.D. in Linguistics from the University of Toronto in 2011. Her Ph.D. Thesis, supervised by Professors Alana Johns and Ana-Teresa Perez-Leroux, was the first study of receptive bilingualism in Nunatsiavut. In 2011-2013, she taught at York University, Toronto, and conducted research on heritage speakers of Russian in Toronto. In 2013-2015, she held a SSHRC postdoctoral fellowship at Carleton University with Professor Kumiko Murasugi, where she conducted another study on receptive bilinguals, heritage speakers and forgetters of Inuktitut in Ottawa. Currently, she is an Adjunct Research Professor at Carleton University.

Lightfoot, Theresa

Theresa completed her Master of Arts in Environmental Policy (MAEP) under the guidance of Dr. Kelly Vodden, where she produced a research paper focusing on the Bill C-45 and its impact on food sovereignty for Wabanaki people. During her research internship as part of the MAEP program, she worked with Dr. Vodden on a project entitled “Exploring Solutions for Sustainable Rural Drinking Water Systems.” Throughout this project, Theresa worked with the former Makkovik Inuit Community Government Town Manager, Terry Rice.

Lindell, Nooks (Keenan)
Lindell is a young Inuk graphics designer, filmmaker, and knife enthusiast/maker from Arviat, Nunavut. As part of the Arviat Wellness Center and the Youth Climate Monitoring Group, Keenan has taken part in various important research projects investigating the impacts of environmental change in the region. For example, he collaborated with researchers from across Canada on the Arviat Landscape Hazard Mapping project, with the goal to identify adaptations for housing located on sensitive permafrost. In the past, he has also been in charge of a greenhouse program, a water monitoring program, and a tool making program that provides traditional knifes, such as ulus, to community members. Keenan spends a lot of time talking with Inuit Elders and knowledge keepers, listening to how clothing and tools were crafted traditionally, and finding out details of why things are made or used a certain way. In Nooks’ words, this knowledge is a crucial part of not only of his craftmaking, but to his well being as an Inuk as well.

Logue, Elizabeth

Elizabeth is of Algonquin-Irish descent. She is a community builder, artist and arts producer, self-professed policy wonk and mother of two. She holds a Bachelor degree in English Literature / History (with Honours) from Carleton and studied Drama/Education at McGill. She is presently Director of Inuit Relations at Indigenous and Northern Affairs Canada and for the past ten years she has been a faculty member at the Banff Centre in the Indigenous Leadership Program. A federal public servant for over 16 years, highlights of her career include work on the First Nations and Inuit Youth Employment Strategy, Aboriginal Veterans Scholarship Fund, work on Comprehensive Community Planning, the Aboriginal Affairs Cabinet Committee work on the Kelowna Accord and the Nunatsiavut Housing Needs Assessment. Elizabeth believes in civic engagement and creative-communal problem solving and sits on many community-based boards and committees.

Lyall, Jenny

Jenny Lyall is the Regional Childcare Coordinator for the Department of Health and Social Development of the Nunatsiavut Government. She has a B.ED and B.SW and has worked in early learning and childcare for 25 years with Aboriginal communities. Jenny was born and raised in Happy Valley-Goose Bay, Labrador and has two girls, Jessica and Stephanie, and a husband named Terry.

MacDonald, Martha

Associate Director at the Labrador Institute of Memorial University. In 2015 she received her PhD from Memorial in the Interdisciplinary program. Her thesis, entitled “Inside Stories: Agency and Identity through Language Loss Narratives in Nunatsiavut,” examines her discussion of the change in Labrador Inuititut held with three generations of Inuit. Martha has volunteered with the Labrador Creative Arts Festival for the past fifteen years and is incorporating the festival in her work as an instructor in the Inuit Bachelor of Education program currently offered in Goose Bay by the Nunatsiavut Government, the Labrador Institute and Memorial’s Faculty of Education.

McKenzie, Zoë

Zoë is a doctoral student of linguistics at the University of Toronto. She has an MA in linguistics from U of T, and is currently a researcher on the Sinâni Inuttut project under the supervision of Professor Alana Johns. Her research focuses on the syntax and morphology of ergative languages, often from the perspective of phenomena in Inuktutitut dialects.

Maheux, Gisèle

Associate Professor at the Unité d’enseignement et de recherche (UER) en sciences de l’éducation de l’Université du Québec en Abitibi-Témiscamingue (UQAT). She is Professor Researcher at the Unité de
recherche, formation et développement en éducation en milieu amérindien et inuit (URFDEMIA), and member emeritus at the Centre Interuniversitaire d’études et de recherche autochtones (CIERA) of Université Laval. Her main research interests concerns Inuit and First Nations teacher training and school curriculum focusing in the teaching practice in relation with the communitarian schooling institutions, conceived as a meeting point of oral traditional culture with written traditional schooling process of englobing society.

Makkik, Blandina

Currently works as the Inuit & Native Gallery Director for the Craft Ontario Shop in Toronto. Prior to her current position Blandina has also worked for the Government of Nunavut, Government of Canada, as well as Inuit Broadcasting where she worked as a Senior Producer most notably on the program Takuginai.

Mangiuk, Passa

Passa is an Artist and a Kindergarten Teacher at Nuvviti School, Ivujivik. She is also a student of the Ivujivik-Puvirnituq-UQAT teacher training program. She is a member of the Ivujivik-Puvirnituq-UQAT co-management program committee. She participated at the painting session of Nunavik art workshops in 2010 and at the engraving art workshops at Kangirsuk in 2013. She presented communications at the VIIIth International Congress of Arctic Social Sciences (ICASS) and at the 18th Inuit Studies Conference.

Mangiuk, Siaja

A teacher and pedagogical counsellor at Nuvviti School in Ivujivik community, in Nunavik. She is a co-teacher and a translator for the Ivujivik-Puvirnituq-UQAT teacher training Program. She is a member of the Ivujivik-Puvirnituq-UQAT program co-management committee since 1990, a member of the lexical work group since 1990 and a member of the research team working on the implementation of a supportive approach by visioconferencing in the Inuit Teacher Training Process since 2010.

Martin, Keavy

Keavy is a settler scholar of Indigenous literatures at the University of Alberta, in Treaty 6 and Métis territory. She is the author of Stories in a New Skin: Approaches to Inuit Literature (2012) and the co-editor (with Julie Rak and Norma Dunning) of the 2015 edition of Mini Aodla Freeman’s classic autobiography, Life Among the Qallunaat.

Mauro, Christophe

Christophe Mauro is a graduate student in the Department of Linguistics at the Université du Québec à Montréal (UQAM). His research interests include the morphology and syntax of Inuktitut and language revitalization. He is currently working on a morphological analysis of verbal endings in Inuktitut.

Metcalf, Dion

A life long urban Inuk born in St. John’s, NFLD, raised in Ottawa, ON. Dion has been teaching and demonstrating Inuit games all across Ottawa and its surrounding areas for over 8 years. For the last two years, he has been doing presentations for the school boards in Ottawa, and the games are his favourite one to do. For his work in the Ottawa Inuit Community, Dion has received two awards – Man of the Village is 2007, and a United Way Community Builder Award in 2010.

Ivaluarjauk Merritt, Kathleen
Canadian Inuit throat-singer Kathleen Iivaluarjuk Merritt, also known as IVA (ee-vah) takes you on a journey through the Arctic with vocal interpretations of the wind, birds, landscape and sea. IVA performs a melodic mix of Inuit throat singing and poetry infused with Celtic-influenced folk music. Her debut album Ivaluarjuk: Ice, Lines & Sealskin was released in July 2015. It celebrates life and identity; bridging sounds from both her Inuit and Irish roots. The music reaches a wide-range of sounds, crossing multiple genres that come together charmingly to transport audiences to the coasts of Cape Breton and Nunavut. For IVA, its home.

Le Merre, Etienne

Etienne is a PhD candidate from both Laval University and Montpellier Agronomic School. In the TUKISIK research program of the Labex DRIIHM, his current area of research concerns the relationship between mining activities and its environmental-social impact within the Nunavik Inuit communities and organizations. He intends to better understand how the different region’s stakeholders shape mining development.

Middleton, Jacqueline

Jacqueline is a MSc candidate in Epidemiology in the Department of Population Medicine, at the Ontario Veterinary College. She graduated with an Honours Bachelor of Science degree in Life Sciences from the University of Toronto in 2014, where she completed a major in Human Biology and Psychology, and minored in Environmental Biology. This diverse academic background developed her curiosity in interactions between the environment and health and has drawn her to the field of EcoHealth. Jacqueline’s time spent as a research assistant in Psychiatry has led to her interest in mental health and well-being in the context of climate change.

Kingston Miller, Annie

Annie is a M.Sc. Candidate in Interdisciplinary Health at Laurentian University. She holds undergraduate degrees in Social Policy and Social Work from Carleton University. Her current thesis research explores sexual health among First Nations women living on Manitoulin Island with an emphasis on barriers and facilitators to cervical cancer screening. Outside of her academic work, she is works on a part-time basis at a VAW shelter for Indigenous women, a transition house for female Indigenous youth and at a treatment centre for Inuit living with trauma and addictions. Both her academic and professional experience have helped her to develop a deeply nuanced understanding of the unique factors that influence the health and well-being of Indigenous women and their families.

Minich, Katherine

Katherine is a second year Policy Studies PhD student at Ryerson with an interest in social policy implementation for Inuit in Canada. Katherine has experience in community based and community driven research in northern and urban contexts. The demographic growth of the Inuit populations is unprecedented and policy and programming need to anticipate higher demand on community infrastructure, citizen engagement and decision making processes. As a urban Inuk, Katherine is keenly aware of the community building efforts of Indigenous peoples in cities while maintaining rooted in her home community of Pangnirtung, Nunavut.

Mitchell, Greg

Presently the Senior Researcher for NunatuKavut Community Council and for fourteen years has been researching historical events in Southern Labrador. He graduated from Memorial University in 1975 with
a BSc (hons.) in Biology. During his forty five year eclectic career he has found himself as a farmer, writer, logger, university instructor and environmental activist. He is a recipient of the Douglas H. Pimlott Award from the Canadian Nature Federation for a ‘lifetime of work in Canadian conservation’ and lives off-the-grid near Gillams, Bay of Islands, Newfoundland, with his wife Lynn.

Mitchell, Gary

Gary is a singer-songwriter of Inuit descent, originally from Makkovik, Labrador, Nunatsiavut, but now living in Happy Valley-Goose Bay. He has been part of the Labrador music scene for many years, and performs on a regular basis for numerous events and festivals, in Labrador and on the Island, as well as up to Ottawa for the Northern Light Conference. He is usually accompanied by his daughter Jennifer on the accordion, and sometimes his youngest daughter, Raylene, joins them on stage with her guitar. He is a great advocate of traditional music, treasures his culture and heritage, and this reflects in the songs that he writes, and the music they play. Gary has recorded two albums of Labrador songs, one was recorded in the early 1990s, which included some of his own compositions, plus some traditional Labrador folk songs, which he researched from the local area. The second album was recorded with his daughter Jennifer. Their CD, “Finding Our Way back Home” includes some of Gary’s compositions, as well as some jigs and reels. In 2010, the Town of Happy Valley-Goose Bay awarded them with the Fine Arts Award for their musical contributions and volunteer time performing at numerous functions in the area. Gary is presently an elected member of the Nunatsiavut Assembly, and the Chairperson of the NunaKatiget Inuit Community Corporation, serving beneficiaries of the Labrador Inuit Land Claims Agreement in the communities of Happy Valley–Goose Bay and Mud Lake.

Moffat, Alesha

Alesha is a doctoral candidate in the Faculty of Education at York University in Toronto whose dissertation work is under the supervision of Dr. Celia Haig-Brown. As a former Qallunaaq teacher in Nunavut, her research seeks to understand Inuit experiences and perspectives of schooling. Drawing on ethnographic fieldwork conducted in Arctic Bay, Nunavut in 2014 and 2015, she explores Inuit students’ aspirations and the challenges they face in contemporary Nunavut. Moreover, her research considers how the knowledge embedded in Inuit narratives can contribute to better understandings and enable non-Indigenous teachers to contribute positively to schooling in Inuit communities.

Moore, Sylvia

Sylvia Moore is an Assistant Professor, Faculty of Education at Memorial University and based at the Labrador Institute. She is the lead curriculum developer in the Inuit Bachelor of Education and teaches courses in Aboriginal education and curriculum.

Murasugi, Kumiko

An Associate Professor of Linguistics at Carleton University, Ottawa. Her research interests include the morphology and syntax of Inuktitut, language documentation, Inuit dialects, and heritage Inuktitut. Her current project is to create a cybercartographic atlas of the Inuit language in Canada, with the Geographic and Cartographic Research Centre at Carleton and Inuit partner organizations across all Arctic regions. She is also a consultant for Inuit Tapiriit Kanatami on their project exploring a unified Inuit language writing system.

The Nain Brass Band

The Nain Brass Band is more accurately an institution rather than an ensemble. Re-formed in 2013 as a result of the Tittulautet Nunatsiavuttini / Nunatsiavut Brass Bands project, the current membership of
the band has brought new life to an ensemble active for two centuries. Since re-forming, the Nain Brass Band has appeared on stages in Inuit Nunangat (Nunatsiavut and Nunavik) as well as Europe (the 36th Brüderischen Bläsertag). In their home community, the band has quickly become a fixture, performing for visiting dignitaries, church events, government ceremonies as well as in traditional contexts such as arriving boats, 50th birthdays, and elders’ houses. Now, with a rotating line-up of some 10 players, the Nain Brass Band boasts a greater membership than it ever has in its storied history and is preparing to embark on its first-ever audio recording. www.facebook.com/nainbrassband/

Nash, Patricia

Patricia Nash is a biologist currently working as the Fish and Wildlife Coordinator at the NunatuKavut Community Council in Goose Bay, Labrador. Trish also worked for the Torngat Wildlife, Plants, and Fisheries Secretariat where she conducted wildlife research for Inuit in Nunatsiavut. She has also worked with Inuit organizations while at the Quebec-Labrador Foundation, and Environment Canada in the Northwest Territories.

Nickels, Scot

Scot Nickels began working for the Inuit Tapiriit Kanatami (ITK) in 1998 as Director of the Environment Department. In 2006, he became ITK’s Senior Science Advisor, responsible for advising the executive and staff on research and science related issues. In 2010 he expanded his science advising role to become Director of Inuit Qaujisarvingat, the research centre at ITK. Scot received his PhD in 2000, from the Department of Geography at McGill University. He has authored several peer-reviewed articles and has given numerous national and international presentations. Scot has many years of experience working with Inuit Regions and communities.

Nicoll, Ilia

A PhD student in Linguistics at the University of Toronto. Her research focuses on the morphosyntax of agreement and noun incorporation, and morphosyntactic analysis of Inuktitut.

Nielsen, Flemming A.J.

Flemming holds a PhD degree in theology from the University of Copenhagen and has been associate professor at Ilisimatusarfik since 2009. His research interests include the Old Testament, the impact of the Christian Bible on the Greenlandic nation, Hebrew and Greenlandic linguistics, and the encounter of shamanism and Christianity in Greenland.

Norman, David Winfield

MA student in art history at the University of British Columbia, Vancouver with a BA in art history from the University of Oslo. His thesis research focuses on performance and the performative in Greenlandic art history and historiography, with focus on the work of Jessie Kleemann, Pia Arke, and the vibrant yet unexamined resonances between their two practices.

Rudolph, Angela Nuliayok

Angela is an Inuk woman from Gjoa Haven, Nunavut. Attended Nunavut Sivuniksavut from 2006-2007. In April of 2013 completed a BA in Social Science from the University of Lethbridge, and in April 2014 completed a B.Ed at the secondary level with teachables in Native Studies and Social Science. Taught high school for the 2014/2015 school year in my hometown of Gjoa Haven as well as taught grades 10-12 Social Studies and Aulajaaqtut, as well as Wildlife and Fashion Studies. Now a graduate student at the
Obed, Diane

Diane Obed is from Hopedale, Nunatsiavut and moved to Happy Valley -Goose Bay when she was nine. After high school she then moved to Halifax, NS to pursue a social work degree, which she obtained in 2010 graduating on the Dean's List. She worked as an Aboriginal Student Support Worker with the Halifax School Board for 3 years. She currently studies in the Atlantic Canada Studies graduate program at Saint Mary’s University where she is writing a thesis on Decolonizing education in Nunatsiavut.

Obed, Natan

Natan Obed is the President of Inuit Tapiriit Kanatami, the national voice of Canada’s 60,000 Inuit. He is originally from Nain, the northernmost community in Labrador’s Nunatsiavut region, and now lives in Ottawa. For 10 years he lived in Iqaluit, Nunavut, and worked as the Director of Social and Cultural Development for Nunavut Tunngavik Inc., the organization that represents the rights of Nunavut Inuit. He has devoted his career to working with Inuit representational organizations to improve the well being of Inuit in Canada.

Oliver, Ryan

Ryan brings 10 years of experience from Nunavut to the project and a career as the founder of Pinnguaq. Ryan is responsible for bringing over a dozen games to market. Pinnguaq is a Nunavut, Ontario and British Columbia based corporation that develops apps, games and advocates for technology across the Indigenous world. Pinnguaq was created in 2012 with the goal of providing play experiences in Indigenous Languages. Since then, the organization has begun to embrace ways of incorporating play and gaming into wide reaching applications that can benefit tourism, education and economic development.

Ootoova, Regilee

Expert Seamstress and Educator Mittimalik Arnait Miqsuqtuit Collective Regilee Ootoova was born 6 September, 1953. She is a mother of 4 and works at the Mittimalik high school teaching cooking, sewing and other domestic skills. She was born on the land, in a place called Avatuq, near near Arctic Bay. Her parents were Ham and Rachel Kadloo. Besides being a celebrated seamstress in town, Regilee Ootoova has been working as a midwife for most of her adult life and is keen on reviving and preserving midwifery in the settlement. She would like to see young women having their babies the traditional way, in town. When she retires, she would like to carry on with her sewing projects, and train young women in midwife skills.

Obed, Karrie

Karrie is an inuk musician and tradition-bearer who is at the forefront of the musical life of Inuit Labrador. As a young man he was apprenticed to Ben Saimat in the Nain choir, learning the centuries-old Moravian Inuit music with assistance from organist and Elder, David Harris. Karrie has been lead tenor with the Nain choir for over two decades. He is also a member of the Nain brass band. In 2011 he was highlighted in the feature-length documentary film Till We Meet Again, a CBC/NFB co-production which tells the story of the unique choral music history of Inuit Labrador. Karrie is also well known as a singer in many traditional and popular music genres and performs frequently with the Nain-based SunDogs at festivals across Labrador and Inuit Canada. With Joan Dicker, Karrie has made several

Oskineegish, Melissa

Melissa is a PhD Candidate in Education at Lakehead University. Her doctoral work focuses on the role self-reflective practice plays in non-Indigenous teacher-candidate learning about Indigenous Education.

Pace, Jessica

Jessica holds an Alzheimer Society of Canada Post-Doctoral Fellowship. She works in the department of Health, Aging and Society at McMaster University and is affiliated with the Gilbrea Centre for Studies in Aging. Her current research seeks to understand how southern Labrador Inuit perceive transitions into aging and dementia, and how these cultural perceptions of health impact prevention, help-seeking, early intervention and service use in southeastern Labrador. Her other research interests include successful aging, intergenerational relationships, and caregiving in Canadian Indigenous contexts.

Picco, Pakak

Pakak Picco is an Inuk seal hunter, student and seal hunt advocacy who works with Inuit activist Aaju Peter and myself. I would very much like for him to speak at the conference about Inuit Seal Hunt Activism in my stead. I have attached his abstract and bio. Please let me know if it is alright for Pakak to replace me at the conference.

Parrott, Jenn

Jennifer is the Inuvialuit Regional Corporations (IRC) Spatial Project Coordinator. She is responsible for supporting all geospatial initiatives developed by Inuvialuit Final Agreement natural resource management agencies (Inuvialuit Game Council, Joint Secretariat co-management bodies, and the Inuvialuit Land Administration). Her duties include project management and implementation, GIS capacity building, user support, strategic planning and the development of best practices. Currently living in Inuvik, she actively supports technological interaction associated with the collection and management of traditional knowledge.

Patrick, Donna

Donna is a Professor in the Department of Sociology and Anthropology, Carleton University. Her research interests are in linguistic anthropology; language rights, policy, and education, especially as these relate to Inuit and the Arctic; and urban Inuit. Publications include the 2003 monograph Language, Politics, and Social Interaction in an Inuit Community and the co-edited 2004 volume, Language Rights and Language Survival, and a number of articles relating to Indigenous Peoples, the Arctic, and Inuit in Ottawa. Recent SSHRC-funded research involves participatory action research projects (PAR) with Inuit and research collaborators in Ottawa and Montreal.

Paul, Véronique

A Ph.D. student at the Université du Québec à Montréal (UQÀM), a researcher agent at the Unité de recherche, de formation et de développement en éducation en milieu inuit et amérindien (URFDEMIÁ)
and a lecturer at the Université du Québec en Abitibi-Témiscamingue (UQAT). She is also a member of the Centre Interuniversitaire d'études et de recherche autochtones (CIERA) at Université Laval. She participates in research projects that concerns Teaching in Aboriginal Contexts, and concentrates her Ph.D. project on the historical development of education in the Puvirnituq and Ivujivik communities.

Pellerin, Glorya

Glorya is a Professor Researcher at the Université du Québec en Abitibi-Témiscamingue (UQAT). Her main research interests are pedagogical uses of Information and Communications Technology (ICT), practical teacher training, First Nations and Inuit people, and distance learning solutions. As an associate member of the Centre de Recherche Interuniversitaire sur la Formation et la Profession Enseignante (CRIFPE), she chairs the CRIFPE-UQAT management committee of the CRIFPE-UQ. Dr Pellerin is also an associate member at the Centre Facilitant la Recherche et l’Innovation dans les Organisations (CEFROI) and at the Équipe de Recherche et d’Analyse des Pratiques Professionnelles (ÉRAPP).

Peplinski, Lynn

Peplinski, based in Iqaluit, has been documenting traditional place names in Nunavut since 1993 and has been working with the Inuit Heritage Trust since 2001.

Perina, Nora

Nora Perina’s studies of cultural anthropology began in 2006 at the Goethe-University, Frankfurt am Main. During her Master studies she specialized in studies about Inuit. In 2013 she began her PhD with the topic „Urban Inuit and the connection between artistic expression and cultural identity“. Then she did her field research in 2014 and 2015 of overall 5 month in Montreal, Ottawa and Toronto where she conducted interviews and participated at festivities. For that she got a grant from the „German Academic Exchange Program“ and the „Jürgen Saße-Prize“ of the „Society of Canadian Studies e.V.“ in Germany.

Petersmann, Malve

Petersmann, an interpretive specialist working with Parks Canada, has been dedicated to helping the Nunatsiavut Government plan the exhibit development, programming and visitor experience of the proposed Illusuak Cultural Centre for five years.

Pfeifer, Pitseolak

Pitseolak Pfeifer, an Inuk from Iqaluit, Nunavut, enters the 4th year of his Honours degree at Carleton University, Ottawa. While majoring in Canadian Studies and minoring in Indigenous Studies, Pitseolak has consistently found opportunities to relate his courses back to his fellow Inuit in Canada, guided by the following fundamental questions: What is the state of Inuit society and identity, where is it placed within Canada as a nation, and what is the Inuit story within the Indigenous stories? Studying Canada’s relationship with Indigenous peoples has cast light on some of his personal interrogations, laying ground for further exploration.

Piché, Denise

Denise retired last year after 37 years at the School of architecture. She studied in psychology and urban planning, and holds a Ph.D. in Urban and Regional Planning (LSE). Her research interests are in the domains of persons-environment relationships as well as in urban planning and development. She is a member of a multidisciplinary partnership project on “Living in Northern Quebec”, working on a
planning history of Indigenous settlements in Canada, with a focus on the province of Québec. In recent years, she also worked in collaborative projects in Hanoi and Dakar.

Pottle, Barry

Barry is a photographer from the Nunatsiavut community of Rigolet. Now living in Ottawa, he strives to bring attention to the realities, cultural practices, and experiences of urban Inuit through his photo series. His work has been included in key exhibitions such as Decolonize Me and his solo shows, such as The Awareness Series at Feheley Fine Arts, which was reviewed in the Globe & Mail.

Pottle, Derrick

Derrick is a renowned Inuit hunter, trapper, harvester, and carver, residing in Rigolet, Nunatsiavut. He has an extensive land-based wisdom, and a deep passion for sharing his Inuit culture and knowledge with others, so they can understand the beauty and resilience of his people. He has appeared in many videos and films sharing cultural and land knowledge with diverse audiences, and his art is exhibited nationally and internationally.

Pouliot, Laurence

M. A. Candidate at Laval University, Laurence Pouliot continued her studies in archaeology after the completion of her bachelor degree at Laval University and a brief one year degree in education. Her interest in arctic populations pushed her to pursue research in this direction. In 2014, she participated in a variety of different excavations in the province of Québec, Labrador and French Guyana. Her master research project, carried out under the supervision of Dr. Lisa Rankin from Memorial University of Newfoundland and Dr. Réginald Auger from Université Laval, led her to excavate House 1 from the Double Mer Point archaeological site.

Price, Shelley T.

Shelley T. Price is a PhD Candidate in Management at Saint Mary’s University. Her research interests include Canadian First Nations and Inuit spiritual knowledge, environmental management and economic development impacts on connection to the land. She is also interested in social movements towards reclaiming cultural identity and knowledge. Her work in health, safety, wellness and sustainability programming contribute to her business experience. Shelley is a person of Inuit descent and a member of the NunatuKavut Community Council and Native Council of Nova Scotia.

Procida, Alysa

Alysa Procida is the Executive Director of the Inuit Art Foundation. Formerly the Executive Director of the Museum of Inuit Art, she holds a Master of Arts from the University of Toronto and has also studied at the University of Vermont and University College London. Some of her notable accomplishments include curating Collaboratively Creative: Ceramic Work at the Matchbox Gallery and The Art of Play at the Museum of Inuit Art. She is passionate about sustainability in non-profits and connecting the public with Inuit art through innovative and relevant programming and communication methods.

Proctor, Andrea

Andrea Procter is a postdoctoral fellow at Memorial University who works on issues of settler colonialism, gender, and Indigenous-settler relationships in Labrador.

Prouty, Amy
Amy is a master’s student in Art History program at Carleton University, currently completing a thesis examining how Inuit drawings have been marketed as contemporary art in southern institutions. She is interested in how Inuit art functions as cross-cultural communication, differing cultural perspectives on art making, and art as a form of political resistance. In addition to writing about art, Amy has worked with the Inuit Knowledge Centre of Inuit Tapiriit Kanatami on the history of Inuit knowledge and research.

Pulsifer, Peter
Research Scientist at the National Snow and Ice Data Center, where he leads the Exchange for Local Observations and Knowledge of the Arctic (ELOKA) project. His research includes the establishment of data management and sharing protocols; understanding terminology related to traditional and community-based knowledge; and the development of web-based mapping and visualization applications.

Puskas, Stephen Agluvak
Montrealmiut Puskas is a visual artist who recently finished work as a project manager for Nunaliijuaq and producer for Montreal’s Inuit radio show Nipivut. Stephen volunteers as an Indigenous community representative for Montreal police and Dawson College, and has participated in recent urban Inuit strategies with other Inuit in the Montreal community and Inuit organizations across Canada. Interested in subjects regarding cultural identity and representation, Stephen has been speaking at schools and other public venues to raise cultural awareness about Inuit and indigenous people within the greater Montreal community.

Qalingo, Lucy
The Iguarsivik School Principal in Puvirnituq, Nunavik. She is a member of the Ivujivik-Puvirnituq-UQAT program co-management committee since 2006, a member of the research team working on the implementation of a supportive approach by visioconferencing in the Inuit Teacher Training Process since 2010, and a member of the lexical work group since 2012. She is graduated from the first certificate and she is pursuing her studies in the second and third Ivujivik, Puvirnituq, UQAT certificate program.

Quanstiaq, Nunia Anoee
Nunia Anoee Qanatsiaq is a long-term educator in Arviat, Nunavut. She has also worked as Inuktitut Language Arts Consultant with the Department of Education, Government of Nunavut. She holds an M.Ed. from University of Prince Edward Island. She is committed toward creating effective and welcoming learning spaces for Inuit children.

Quevillon, Sophie
Sophie is an educational advisor with the National Film Board of Canada. She is an experienced speaker and archivist who specializes in curating educational media content for both Indigenous and non-Indigenous learners.

Quintal-Marineau, Magalie
Dr. Quintal-Marineau is a Postdoctoral Fellow in the Department of Geography at the University of Ottawa. Her doctoral dissertation at McGill University examined Inuit women’s roles and responsibilities
Rahm, Jrène

Jrène is professor at the Université de Montréal in the Faculty of Education. She is interested in documenting learning of youth and young adults outside of school. It led her to an interest in land-based, Inuit ways of learning and decolonizing methodologies. She became involved in a youth photography project in collaboration with Avataq in the context of an archaeological fieldschool in Nunavik. She is currently documenting lifelong learning and educational pathways with Inuit, next to their engagement and leadership in scientific research grounded in blended approaches of Western Science and Inuit ways.

Rajotte, Thomas

Thomas is a professor at the Université du Québec en Abitibi-Témiscamingue (UQAT). He has a master degree in education from the Université du Québec à Rimouski and a doctorate in education from the Université du Québec à Montréal. As a researcher in mathematics education, he is associated with the Centre de recherche interuniversitaire sur la formation et la profession enseignante (CRIFPE) and the Groupe d'étude sur l'enseignement des mathématiques en adaptation scolaire (GEMAS). His research interests focuses on mathematical problem solving, interpretation of learning difficulties in mathematics and on teaching through play.

Rak, Julie

Julie is a Professor and the Associate Chair of Graduate Studies in the Department of English and Film Studies at the University of Alberta. She is the author of Boom! Manufacturing Memoir for the Popular Market (2013) and Negotiated Memory: Doukhobor Autobiographical Discourse (2004) in addition to four edited book collections on auto/biography. With Keavy Martin, she has edited and reissued Mini Aodla Freeman’s Life Among the Qallunaat (2015). She is currently completing a book manuscript on gender and mountaineering expedition accounts.

Rankin, Lisa K.

Lisa is a professor in the Department of Archaeology at Memorial University. For the past 16 years she has undertaken research in coastal Labrador where she studies Inuit history in partnership with the Southern Inuit of NunatuKavut and the Nunatsiavut Government.

Ravel, André

Professor of epidemiology and veterinary public health at the Veterinary Faculty at Université de Montréal. His interests are on diseases transmitted from animal to humans for understanding, monitoring or preventing them. He has participated in research on rabies in human and animals in Nunavik. He is currently principal investigator or collaborator of several participatory research projects on human health issues associated with dogs in Northern Canada. He recently led a survey on dogs in Kuujjuaq, Nunavik, allowing to document practices and perceptions about dogs.

Riedlsperger, Rudy

Rudy Riedlsperger is a PhD candidate (Geography) at Memorial University in St. John’s Newfoundland supervised by Dr. Trevor Bell and Dr. Arn Keeling. He is interested in research for Arctic sustainability, in particular approaches to resolving current housing crises that affect the health and well-being of
individuals and communities in the Canadian North. His Master’s research explored how climatic and socioeconomic changes affect winter travel routes in Inuit communities of Nunatsiavut.

Riel-Roberge, Dominique

Completed a Master in Education at Université du Québec en Abitibi-Témiscamingue. She studied cognitive ergonomics and professional representations of second-language teachers working in the late elementary grades with Inuit students. She has held a teaching position with Inuit students for 7 years. She was co-researcher and consultant for ESUMA, a table on school perseverance in Nunavik. She is teaching adult education French as a second language to immigrants and refugees in Quebec city.

Richard, Wilfred E.

Recent publications


*Discovering Uummannaq: An Arctic Greenland Community*. 2017

Recent presentations


Eighteenth Arctic Studies Conference. October 2012. Smithsonian Institution. Washington, DC

Theme 4: *The New Arctic: Social, Cultural and Climate Change and Indigenous Knowledge*. Section 5: “Inuit Youth Perspective: Old and New”. Panelist

*Exploring the Eastern Inuit World*. Ripley Center International Gallery. Exhibitor

Education

University of Waterloo, Faculty of Environmental Studies - Geography. PhD

University of Massachusetts, Anthropology, MA

Fienup-Riordan, Ann

Has lived and worked in Alaska since 1973. She has written and edited more than twenty books on Yup’ik history and oral traditions, including *The Nelson Island Eskimo* (1983), *Eskimo Essays* (1990), *Wise Words of the Yup’ik People: We Talk to You because We Love You* (2005), and *Ellavut/Our Yup’ik World and Weather* (2011). In 2000, she received the Alaska Federation of Natives President’s Award for her work with Alaska Natives, and in 2001 the Governor’s Award for Distinguished Humanist Educator. Since 2000 she has worked with the Calista Elders Council (now Calista Education and Culture), the primary heritage organization in southwest Alaska, documenting traditional knowledge.

Rivard, Érick
is an architect, urban designer and partner in the Quebec City firm Groupe A / Annexe U, where he manages institutional, residential and industrial projects which have received recognition and awards. His area of expertise centers on the transformation of built landscapes as well as tactical urbanism. He sits on local planning commissions while also teaching at Quebec City’s School of Architecture. He is involved in the SSHRC-funded research partnership "Living in northern Quebec: Mobilizing, understanding, imagining" where he contributes to collaborative design processes.

Rivet, France

In 2007, France Rivet’s fascination for the Polar Regions and long-time passions for travel, history, writing, and photography led her to end her IT career and found Polar Horizons, an enterprise through which she dedicates her time and skills to make the Arctic, its nature, people, and history better known. Since 2010, France has been spearheading the research project In the Footsteps of Abraham Ulrikab. Her book, by the same title, revealing the truth about the faith of the Inuit’s remains, was published in 2014, and served as the founding base for the documentary Trapped in a Human Zoo.

Rodon, Thierry

Thierry Rodon has held a research chair in northern sustainable development since August 2011. He is a Professor at the Political Science Department at Université Laval. He is also the Director of the Centre interuniversitaire d’études et de recherches autochtones de l’Université Laval (CIERA) and of the journal Études Inuit Studies. He specializes in northern policies and community development and has extensive experience working with Aboriginal communities and northern institutions. His work deals with a wide range of topics: northern governance and policy development and evaluation, renewable resource management, as well as community participation in environmental impact assessments.

Rollmann, Hanns J.

Received his education at Pepperdine (BA), Vanderbilt (MA), and McMaster (Ph.D.) Universities. For 35 years he was Professor of Religious Studies at MUN, where he is presently Honorary Research Professor and a co-applicant in the Tradition and Transition among the Inuit of Labrador partnership grant. He has published widely in Religious and Intellectual History and the Religious History of Newfoundland and Labrador. He was the recipient of MUN’s President’s Award for Outstanding Research and the German Ambassador’s German-Canadian Friendship Award. His present research deals with the Moravian presence in Nunatsiavut/Labrador.

Rowan, Mary Carol

A PhD candidate completing her studies in education at the University of New Brunswick and is full-time faculty at Concordia University. Through her research Rowan is examining methods, which enable the development of pedagogies informed by Inuit cultural knowledges and employing Inuit languages. This work takes place in dialogue with Elders, hunters, educators, children, land, ice and snow. Her MA research set out to investigate the possibility of creating educator made learning stories, a narrative approach to assessment, which she found served to promote Inuktitut language use, strengthen relationships and access cultural knowledge.

Russell, Todd

From William's Harbour, a remote island community on the southeast coast of Labrador. Todd holds a Bachelor of Arts Degree in History and Classics from Memorial University. He has been an advocate for Indigenous rights at various political levels and was elected to the board of the Labrador Metis Association, now NunatuKavut, in 1992. Two years later he was elected President, a position he held for
11 years. Todd has also served as a Member of Parliament for Labrador. Todd is once again serving as President of NunatuKavut.

Ryan, Anna Claire

Anna Claire began her early life in Pangnirtung and Iqaluit, Nunavut until Ottawa became home for her family. With an honours BA in Psychology and International Development Studies from Dalhousie University and a Masters of Population and Public Health from Memorial University, she has travelled extensively nationally and internationally working for various non-profit and advocacy organizations. She is currently a Senior Policy Advisor at Inuit Tapiriit Kanatami (ITK) leading the early childhood development and public health files.

Saini, Manpreet

Saini is a Masters student at the University of Guelph. She is working under the supervision of Drs. Sherilee Harper, Steven Roche and Andrew Papadopoulos.

Sauvageau, Kathy

Being an ESL teacher and wanting to share and discover various cultures, Kathy Sauvageau began her teaching career in Nunavik. For about three years, she taught many high school subjects in Nunavik’s smallest village. Following this experience, she came back South with many questions regarding formal education in Nunavik. She problematized one of those questions and began graduate studies in Education at the Université du Québec en Outaouais. At the end of the writing of her thesis, she came to realise the complexity of Nunavik’s educational context, and therefore, the need for further studies emerging from the communities. She now teaches in Uashat Mak Maliotenam innu’s community.

Schoening, Janice

Janice brings 25 years’ experience in the educational resource development community. After earning B.A. and B.Ed. degrees from Queen’s University, she has worked with education systems across the country to conceptualize, develop, and implement learning and teaching resources that align with curricula across all subject areas and grades. As a former board member of Free the Children and ongoing supporter of the international WE DAY initiative, she finds joy in empowering youth everywhere to celebrate their heritage, their communities, and their ability to foster positive change in their world. This exciting project has enabled Janice to meld her passion for youth empowerment together with her passion for history and the social science subject areas. What a wonderful journey!

van den Scott, Jeffrey

Jeffrey is a PhD Candidate (ABD) in Musicology at Northwestern University. He completed his bachelor of music degree in 2001 at Mount Allison University in New Brunswick, Canada. Following music education and master of music degrees from Memorial University of Newfoundland, Jeffrey taught music in Arviat, Nunavut--part of Canada’s Arctic--for five years. His interests in exoticism, cross-cultural music, and the sociology of music, have brought him to his current research which explores the links between contemporary Canadian art music that represents the north and the experiences and music of the people who live there.

Searles, Edmund

Edmund is an Associate Professor of Anthropology at Bucknell University in Lewisburg, Pennsylvania. His main interests include the anthropology of identity, place, food, and Inuit-settler relations in Nunavut.
Semple, Bill

Bill is an architect, builder, researcher and consultant with a background in design, community facilitation, building science, construction and environmental planning. Bill has a Bachelor in Environmental Studies from the University of Waterloo, a Masters in Environmental Design (Architecture) from the University of Calgary and is a licensed carpenter. He is a PhD candidate at the University of Alberta where his thesis work is focusing on developing and evaluating an architectural design process for working with Indigenous communities. For over ten years, he worked as a Senior Researcher responsible for northern housing research with the CMHC. Developing a design process for working in remote indigenous northern communities, He now operates a consulting business, NORDEC Consulting and Design, where he works on sustainable housing and community design, building science, and research projects in the Canadian north and on international development projects.

Sheppard, Lola

Lola is an associate Professor at the University of Waterloo. She has been examining the role of architecture in remote regions, particularly the North, for the past five years. Recognizing that the challenges for remote inhabitation extend beyond merely more infrastructure or new technologies, her work tests the potential for architecture and infrastructure to be geographically scalable, environmentally adaptable, and multi-purpose in its programmability. She is the co-author of the upcoming book Many Norths: Spatial Practice in a Polar Territory (Actar 2015) and of Pamphlet Architecture 30, COUPLING: Strategies for Infrastructural Opportunism (Princeton 2011).

Sherret, Kayley

Kayley began her Masters research at Memorial University of Newfoundland in September of 2015 having completed an Honours Degree in Anthropology from the University of Western Ontario in 2015. Her research interests include community-based archaeology, postcolonial archaeology, European-Indigenous interaction and culture change.

Shiwak, Inez

Shiwak is the Project Assistant with the 'My Word: Storytelling and Digital Media Lab'. She received a Diploma in Office Administration from the College of the North Atlantic in 2002. Inez enjoys outdoor activities with her family and friends. She hopes to gain knowledge from Rigolet’s past and to find better ways of understanding the effects of changing climate, health and stories.

Snook, Jamie

Jamie was born, raised and lives in Labrador. Jamie has over fifteen years of management experience and currently works as the Executive Director for the Torngat Wildlife, Plants and Fisheries Secretariat. The Secretariat is an institution of public government that was created from the Labrador Inuit Land Claims Agreement and formulates recommendations on the conservation and management of wildlife, plants and fisheries within the Labrador Inuit Settlement Area. He has completed his Masters Degree in Ethno-Political Conflict Analysis and Management. He has interest in Labrador’s aboriginal communities, community development, co-management, leadership and health promotion.

Soroczan, Cate

Cate has worked at CMHC for 20 years in housing research. She oversees research projects that look to improve housing durability, energy efficiency, and affordability in Canada's North. Through collaborations with the territorial housing corporations, federal agencies, northern stakeholders, and
academia, CMHC has supported recent research in improving ventilation technologies, optimizing energy efficient retrofits of the public housing stock, and documenting examples of super-insulated construction.

Anaviapik-Soucie, Tim

From the community of Pond Inlet, graduated from the Environmental Technology Program in Pond Inlet in 2012. In 2014, Tim initiated a collaborative community based research program to address local concerns about the water quality of drinking water sources in Pond Inlet and about potential links between local water quality and stomach illness. In 2014, the Council of the Federation awarded Pond Inlet with an Excellence in Water Stewardship Award. Tim also established a local advisory group to help review and communicate research findings in culturally sensitive ways. Tim’s leadership and scientific work caught the attention of Nunatsiaq News, CBC North, CBC Radio-Canada, TVA Québec.

SunDogs

began in 1998 as a group of musicians playing in garages in Nain, Labrador. It wasn’t long before they began to perform, and in recent years, the group has become a revered musical talent, performing on stages throughout Nunatsiavut, the provinces of Newfoundland and Labrador, Quebec, Ontario and PEI. A career highlight for the group was recording a contemporary version of the Nunatsiavut Anthem 'Labradorimiut', with inuit songwriter, the late Sid Dicker.

Presently, the band consists of four members: Ronald Dicker (Bass Guitar / Backup Vocals), Harry Dicker(Lead Vocals / Lead Guitar), Thomas Harris (Drums) and Andrew Hamel (Rhythm / Lead Guitar / Backup vocals). Performing both original and cover material, their style ranges from the oldies to rock and roll to heavy metal.

Swan, Cedar

An adventurer and passionate outdoor enthusiast, Cedar believes in the importance of connections to nature in one’s daily life. The CEO of Adventure Canada as well as an expedition planner, leader and guide--Cedar’s work involves introducing the public to the art of exploration and assisting in expedition execution. Her work focuses on Arctic and sub-Arctic environments and she is actively involved in exploring new northern routes, documenting new discoveries, and monitoring existing sites of historic and cultural importance. Cedar believes that fostering connections to people and land is critical to the longevity of conservation work and is dedicated to cultivating meaningful relationships that strengthen our ties to nature.

Sawatzky, Alexandra

Alexandra is currently pursuing her PhD in Public Health in the Dept. of Population Medicine. She graduated with an Honours Bachelor of Arts and Sciences degree in 2015 from the University of Guelph, and was introduced to Epidemiology and EcoHealth research while completing her undergraduate thesis project with Dr. Sherilee Harper (University of Guelph) and Dr. Ashlee Cunsolo (Cape Breton University). Through this experience, Alexandra developed a deep passion for qualitative approaches to interdisciplinary health research. Specifically, her interests lie at the intersection of human and environmental wellbeing, and how good wellbeing is conceptualized and created by Inuit in Canada.

Tahbone, Marjorie
Marjorie grew up in Nome, Alaska where she learned how to gather foods from the land and sea. She has been rooted in her culture at an early age and continues to learn and live the traditions of her ancestors. In 2012 she received her Bachelors degree in Alaska Native Studies with an emphasis on Inupiaq language at the University of Alaska Fairbanks. Marjorie is currently working on her Masters in Cross-Cultural Studies at UAF.

Tester, Frank

Frank is Professor Emeritus, School of Social Work, University of British Columbia. His interests include Inuit social history, Inuit youth suicide, and the social, cultural and environmental impacts of mineral development in Nunavut Territory and on Indigenous people internationally. Frank is a photographer, writer and film maker, and is currently working with the Groundwater Program of the Kutenai Art Therapy Institute, Nelson, B.C., an Indigenous approach to the use of art in therapy, social change and community development. He is the author of books and papers dealing with Inuit social history, Canadian social policy and environmental issues.

Therrien, Marie-Josée

Marie-Josée began teaching at OCAD University in the early 2000. Today an associate professor in the Faculty of Liberal Arts and Sciences, she pursues her research interest in the field of architectural history. She has published on Canadian modern architecture (Au-delà des frontières, l’architecture des ambassades canadiennes, Presses de l’Université Laval, 2005). Her most recent article “Built to Educate: The Architecture of Schools in the Arctic from 1950 to 2007” (2015) examines how design informs us about the intentions of the various stakeholders involved in the establishment of schools in the Arctic communities.

Toft, Peter Andreas

Peter Andreas Toft is a post. doc at the National Museum of Denmark. Peter was trained as an archaeologist (MA) and received his PhD in Eskimology and Arctic Studies from the University of Copenhagen. His doctoral thesis (2011) explored the use and reception of European objects by the historic Inuit in Greenland from 1600 to 1900. In his current research Peter investigates relations between social identity and use of foreign materials and cuts in the dress of Inuit and Europeans in colonial Greenland and Canada. His research focus on Inuit and colonial history, cultural encounters and transculturation of material culture.

Trollvik, Karoline

Current festival director of Riddu Riđđu Festival, an international indigenous arts and culture festival hosted each summer since 1991 in the coastal Sami community Olmmáivåggi (Manndalen) in Gáivuotna (Kåfjord) municipality in Norway. She was born and raised in Gáivuotna, attended studies in Anthropology of Development in Bergen, Norway and returned home for the position as festival director in 2014.

Truchon, Marie-Hélène

Co-founder and coordinator of ARCTIConnexion (www.arcticconnexion.ca ), a nonprofit organization, founded in 2012, who is committed to developing new approaches to the conduct of Arctic research emphasizing the development of community competencies and the capacity of youth to participate actively in research.

Tulloch, Shelley
Shelley Tulloch is an adjunct professor in the Faculty of Education at the University of Prince Edward Island. She holds a PhD in linguistics from Universite Laval. She partners with community-based organizations to conduct research in support of community goals of thriving English-Inuktitut bilingualism.

Tungilik, Jesse

Currently works as the Intern Manager of Cultural Industries for the Government of Nunavut. Jesse is a mixed-media sculptor, jeweler, painter, and writer whose work has been exhibited at Nunavut Arts and Crafts Association Art Festivals in Iqaluit, Nunavut and at the Great Northern Arts Festival as well as the Venice Biennale.

Tungilik, Theresie

Theresie Tungilik is an Inuit art historian, artist and arts administrator currently based in Rankin Inlet. She is the Special Advisor for Arts and Traditional Economy for the Government of Nunavut. Tungilik is also well known as an accomplished textile artist.

Turenne, Marie-Loup

A graduate student who studies Linguistics at UQAM. Her interests are the syntax, semantics and pragmatics of Inuktitut.

Turner, Mark David

A film historian, musician, archivist, curator and advocate with an abiding passion for the cultural expression of his home of Newfoundland and Labrador. His scholarly work focuses on the audio-visual history of Newfoundland and Labrador, including a forthcoming monograph Shadow, Sovereignty, Space: Film Practices in Newfoundland and Labrador, 1933-1997 (UofC Press). His musical work ranges from rock to Moravian Brass Band music. His upcoming release, Trumpet Hymns / Imgiguset is a collection of duets with vocalist Karrie Obed.

Twin Flames

is a captivating duo that combines two accomplished and very unique singer songwriters Jaaji an Inuk Mohawk man from Nunavik and Chelsey June an Algonquin Cree Métis Woman from Ottawa. Twin Flames take audiences on a musical journey across Canada and the Arctic, they echo the voices of their ancestors and depict life on the land as they sing songs in English, Inuktitut and French. They leave audiences fascinated and intrigued.

Uitangak, Elisapi

Elisapi Uitangak is a pedagogical counsellors at Ikaarvik School in Puvirnituq, Nunavik. She is a co-teacher and a translator for the Ivujivik-Puvirnituq-Université du Québec en Abitibi-Témiscamingue (UQAT) teacher training Programs. She is a member of the Ivujivik-Puvirnituq-UQAT program co-management committee and of the Inuktutit lexical work group. Pursuing her studies at UQAT in Teaching Practice Development in a Northern Context Certificate, she presented communications at the VIIIth International Congress of Arctic Social Sciences (ICASS) and at the 17th and 18th Inuit Studies Conferences.

Uviluq, Bruce
Bruce is an Inuk from Iqaluit, Nunavut where he was born and raised. He is a hunter and father of two boys. Bruce moved to Ottawa in 2010 to attend law school. After studying two years English at the University of Ottawa, he was accepted to the University of Ottawa common Faculty of law. Bruce is on Educational leave from Nunavut Tunngavik Inc. where he began working in 2002. He worked in the Implementation department as a negotiator and recently moved to the legal department. Bruce’s interest is on modern land claims and negotiations with the federal government.

Vachon, Geneviève

is an architect and professor of urban design and housing at Quebec City’s School of Architecture. She holds a PhD in planning from MIT. She has orchestrated collaborative design processes and conducted design-research projects on subjects such as the adaptation of urban areas to climate change. She is the director of the SSHRC-funded research partnership "Living in northern Quebec: Mobilizing, understanding, imagining", on the culturally appropriate and sustainable planning of Innu and Inuit living environments.

Venovcevs, Anatolijs

Anatolijs is a historical archaeologist and a GIS specialist. His background includes cartography, spatial analysis, GIS customization, and web map development.

Vodden, Kelly

Dr. Vodden has been actively involved in community and regional development research, policy and practice in Canadian rural communities since 1995, including projects related to collaborative governance and community involvement in resource management, regional planning, and developing sustainable local economies. She has led several major, multi-year research projects on these topics and has published and presented widely on her work. She was Principal Investigator of the “Seeking Innovative Policy And Governance Solutions for Sustainable Drinking Water Systems in Rural and Small Town Newfoundland and Labrador” project along with several other projects related to water and watershed management.

Wachowich, Nancy

University of Aberdeen, Research Coordinator Mittimatalik Arnait Miqsuqtuit Collective Nancy Wachowich is a Lecturer in Social Anthropology at the University of Aberdeen, Scotland. She has extensive ethnographic experience in Mittimatalik and Igloolik and a longstanding interest in women’s histories and artistic traditions in the Canadian Arctic. She leads the Mittimatalik Arnait Miqsuqtuit Project and is member of several of the documentation teams.

Walley, Meghan

Meghan Walley began her Master of Arts in Archaeology at Memorial University of Newfoundland in September, 2015 after completing a Bachelor of Arts (Honours) at McGill University in 2014. She is interested in gender, identity, and the continuing impact of colonialism on archaeological research. Through her work, she aims to broaden modes of archaeological discussion by questioning the understandings of identity projected onto cultural pasts and by incorporating indigenous narratives and mythologies into her interpretations as sources of meaningful archaeological information.

Walton, Fiona

Fiona is an Associate Professor in the Faculty of Education at the University of Prince Edward Island. In her earlier career, Fiona was an Inclusive Education Consultant and Supervisor of Schools in the Baffin
Divisional Board of Education, an instructor at the Nunavut Teacher Education Program, and Director of Early Childhood and School Services for the Government of the Northwest Territories.

Warner, Evan

Evan is the Educational Coordinator for the Arctic Eider Society. He was primary editor and post-production coordinator on the award winning film People of a Feather and has a recent degree in education with a specialization in interactive media. He is an active member of the board of directors of the Arctic Eider Society. He is currently coordinating development and post-production of the Arctic Sea Ice Educational Package and working with teachers, students and curriculum developers in the north.

Webb, Patrick

Patrick is an Inuit youth from Nain Labrador. He has spent the past four years in St. John’s completing a degree in Physical Education. He enjoys hunting, sports and spending time on the land. He worked in the TMNP as a summer student in 2010. In the summers of 2015 and 2016 he returned to the park as a student program coordinator.

Weetaluktuk, Isabella Rose

Inuk filmmaker and visual artist based in Montreal. Weetaluktuk’s first job was travelling the Inuit Nunangat aboard a cruise ship. During this time she was lucky to take in the immense beauty of places like the Torngat Mountains, Diana Island and the fjords of Baffin Island. This was an opportunity to see many animals, old food caches, and the site of a Thule whale bone dwelling. Next, Isabella created the storyboard for her father, Jobie Weetaluktuk’s, film Timuti. This eventually turned into the Assistant Director position, and the chance to film in Inukjuak, Nunavik, where most of Isabella’s family lives. Inspired, Isabella jumped into film school at Nova Scotia College of Art and Design University. Isabella is currently working on her first film with the National Film Board, tentatively titled Three Thousand. The first question she asks when creating is: "What does my voice contribute to this conversation?"

Weetaluktuk, Vanita

Vanita Weetaluktuk is 18 years old, from a small town called Kangiqsualujjuaq in Nunavik. She’s proud to be Inuk! She likes to go camping and she joins as many activities as possible that are happening in her community, for example, Vanita is in the Junior Canadian Rangers and she’s also involved in many school activities.

Whalen, Julie

Julie Whalen manages the fisheries research program for the Torngat Joint Fisheries Board in Labrador. The program focuses on all social, environmental and economic aspects of fisheries resource management within and adjacent to the Labrador Inuit Settlement Area. She is currently leading a snow crab monitoring program, a Nunatsiavut commercial fishery documentary, and stakeholder workshops and consultations. Julie has completed a Masters of Marine Management degree from Dalhousie University with a particular interest in the practices and principles of community-based co-management, fisheries and coastal zone management.

Wharram, Douglas

An Assistant Professor of Linguistics at Memorial University, working in the areas of semantics and morphology of Inuktitut. He has also been involved in the co-teaching of Inuttut courses in Labrador, in the preparation of legal glossaries, in teacher training, and in the documentation of the Rigolet Inuktut dialect.
White, Graham

Graham is Professor Emeritus of Political Science at the University of Toronto and an Adjunct Professor at Western University. He has been researching and writing about the politics of Northern Canada since the 1980s. He is a former President of the Canadian Political Science Association and is currently English Co-editor of the Canadian Journal of Political Science. His most recent book, Made in Nunavut: An Experiment in Decentralized Government (with Jack Hicks) was shortlisted for the CPSA Smiley Prize for the best book on Canadian Politics in 2015.

Whitridge, Peter

Peter specializes in the Inuit archaeology of northern North America, and is especially interested in social relations, economy and lifeworld during the settlement of the Eastern Arctic.

Wight, Darlene Coward

Darlene Coward Wight is the curator of Inuit Art at the Winnipeg Art Gallery. She has curated over 76 exhibitions that have toured throughout Canada and Europe. In addition to her curatorial work, Darlene has published her exhibition in numerous articles, small publications and exhibition catalogues.

Williams, Jennie

Jennie Williams is a visual and performing artist based in Nain Nunatsiavut. She utilizes a diverse range of media, including drum dancing, throat singing, painting, traditional crafts, and particularly photography, to depict Inuit traditional ways as they continue to be practiced today. She is currently publishing a book of photographs on Nalujuk, and working on a new series during a residency at The Rooms for an exhibition that will open in October 2016.

Williamson, Karla Jessen

Karla Jessen Williamson, Ph.D. Assistant Professor of Educational Foundations, University of Saskatchewan. Dr. Jessen Williamson is born in Appamiut, Greenland – now a closed outpost camp – and grew up in Manitsoq, Greenland. She is trilingual scholar, poet and a member with distinction of the Greenland Commission for Reconciliation.

Wilson, Gary N.

Gary is a Professor in the Department of Political Science at the University of Northern British Columbia. His research examines multilevel governance and regional autonomy in the Inuit regions of the Canadian and Circumpolar Arctic. He is currently the Principal Investigator of a Social Sciences and Humanities Research Council-funded study on Inuit Regional Autonomy in the Provincial and Territorial North. This project compares the evolution and administration of Inuit governments and governance bodies in Nunatsiavut, Nunavik and the Inuvialuit Settlement Region. The Co-Investigators in the project are Thierry Rodon (Université Laval) and Christopher Alcantara (Western University).

Wolfrey, Charlotte

Born in the Rigolet area, where she continues to live today. She known for her work in advocacy for the rights of women and children, and for her dedication to speaking against family violence. She was always involved in politics in some way especially at a community and regional level serving many years on the Community Council and Labrador Inuit Association. She was AngajukKak of the community of Rigolet for 5 years. She has also been actively involved in research for decades, working in various research leadership capacities and championing research in Rigolet and Nunatsiavut. She has served on
regional, provincial, national, and international committees, including Canadian Inuit Circumpolar Health Society, Atlantic Aboriginal Health Research, Pauktuutit Inuit Women of Canada, and the Provincial Advisory Council on the Status of Women. In 2013, she was awarded the Queen Elizabeth II Diamond Jubilee Medal.

Yunes, Erin

Erin is a photographer, entrepreneur, and lifelong student who is currently pursuing her Ph.D. in Art History and Visual Culture at York University. She received her B.A. in Journalism at the University of New Hampshire, M.S. in Arts Administration at Boston University, and a Graduate Certificate in International Relations at Boston University, Brussels. Erin studied European copyright and institutional framework at IDEC at Pompeu Fabra University in Barcelona and comparative cultural policy Goldsmiths College at the University of London.

Zawadski, Krista

MA Candidate at the University of British Columbia, and has focused her education and career in the heritage sector in Nunavut and museology. She has completed training in the Summer Institute of Museum Anthropology at the Smithsonian Institution, and is a member of the UBC Polar Club. She is a graduate of Nunavut Sivuniksavut (NS), has worked at NS as a teaching assistant, facilitator and tutor and currently is a board member of NS. She was raised in Chesterfield Inlet and currently lives in Rankin Inlet as the Executive Assistant at the Kivalliq Inuit Association.
1. SCHOOL OF MUSIC
Registration; Book Room; Nutrition Breaks Rooms; DF Cook Hall; Suncor Energy Hall; Choral Room; Instrumental Room; MU-2025

2. INNOVATION HALL
Keynote Lectures; Nutrition Breaks; Education Sessions; CBC Booth

3. ARTS LECTURE HALLS 1+2
Presentation venues

4. SCIENCE LECTURE HALL
Presentation venue

5. ARTS & CULTURE CENTRE
Tanya Tagaq Concert

6. PARKING
Lot 15

7. GUSHUE HALL
Cafeteria

8. FOOD COURT (over parkway)
University Centre

9. BITTERS PUB

10. HATCHER HOUSE
On-campus residence

11. QUEEN ELIZABETH II LIBRARY
The Grand Concourse Walking Trail has numerous access points throughout the City. Please visit www.grandconcourse.ca for restaurant/bar/pubs/retail/spa.
iNuit blanche is the world’s first all-circumpolar, all-night festival of art, music, dance, performance, installation, food and film on October 8th, 2016 in St. John’s, NL.

www.iNuitblanche.com

Presented in association with the Inuit Studies Conference at Memorial University, October 7-10, 2016, the city will be transformed by this multi-site festival which will feature exhibitions and performances by Inuit artists (and their collaborators) from across the circumpolar north at St. John’s area museums, galleries, cultural and educational institutions and other downtown venues.

www.katingavik.com

Deriving its name from the Inuktitut word for “a place for ceremonies,” the katingavik inuit arts festival provides an opportunity to showcase all forms of Inuit creative expression. From rock and classical music concerts, to film screenings to photo exhibitions and beyond, katingavik will be a place to celebrate and exchange cultural knowledge and create connections between Inuit artists, arts organizations, and the St. John’s public.

At the core of katingavik is a belief in the process of exchange: the exchange of art, the exchanges of culture, and, above all, the exchange of knowledge. It is a belief that arises out of the fertile ground created by the 2016 Inuit Studies Conference. katingavik is produced by the Nunatsiavut Government’s Department of Culture, Recreation and Tourism.