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19th INUIT STUDIES CONFERENCE
19^e CONGRÈS D'ÉTUDES INUIT

Quebec City, October 29th - November 1st 2014 Québec, 29 Octobre -1^e Novembre 2014
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 ASSOCIATION INUKSIUTIIT KATIMAJIT INC.



CHAIRE DE RECHERCHE SUR LE DEVELOPPEMENT DURABLE DU NORD
 NORTHERN SUSTAINABLE DEVELOPMENT RESEARCH CHAIR
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*Centre interuniversitaire d'études
 et de recherches autochtones*



CENTRE D'ÉTUDES NORDIQUES
 CEN Centre for Northern Studies



CHAIRE CONDITION AUTOCHTONE
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1. THURSDAY, OCTOBER 30TH/JEUDI 30 OCTOBRE

1.1 Period J.1/Période J.1

1.1.1 DKN 2A : Leadership in Inuit Societies: Diversity and Continuity / Le leadership dans les sociétés Inuit: diversité et continuité

Session Chair/Président de session : Louis TAPARDJUK, Former Nunavut minister of Culture, Language, Elders and Youth, Education, Finance and Justice and former Nunavut Member of Legislative Assembly/Ancien Ministre de la culture, de la langue, de la jeunesse et de l'éducation; des finances et de la justice; et ancien membre de l'Assemblée Législative & **Naulaq ARNAQUQ**, Ph.D. Candidate/Doctorante, University of Prince Edward Island

William LYALL

President of Arctic Co-operatives Limited/Président des Coopératives de l'Arctique Limitée
Cambridge Bay, Canada

Title/Titre : *Without the simple notion that helping each other makes life easier and better, we wouldn't be living up here today.*

Abstract/Résumé : William Lyall's life story is a tribute to the dedication and community mindedness that the co-op movement represents to Canada's North. His contribution has left a positive mark on many Nunavut communities as well as on the national co-op movement. By telling the story of his personal experiences, he also relates a significant piece of northern Canadian history.

Jeela PALLUQ-CLOUTIER

National Inuit Language Coordinator/Coordonnatrice
Inuit Tapiriit Kanatami
Ottawa, Canada

Title/Titre : *à venir*

Abstract/Résumé : *à venir*

Louis TAPARDJUK

Former Nunavut minister of Culture, Language, Elders and Youth, Education, Finance and Justice and former Nunavut Member of Legislative Assembly/Ancien Ministre de la culture, de la langue, de la jeunesse et de l'éducation; des finances et de la justice; et ancien membre de l'Assemblée Législative
Government of Nunavut/Gouvernement du Nunavut
Iqaluit, Canada

Title/Titre : *à venir*

Abstract/Résumé : *à venir*



Louis McCOMBER

Independent Researcher/Chercheur indépendant
Les communications Serpentine Ltée
Sutton, Canada

Title/Titre : A Contribution to Inuit Political Literacy

Abstract/Résumé : Since 2005, nine books have been published relating the public life experiences of almost twenty Inuit leaders, through two different research projects initiated by a partnership between Laval University's CIÉRA research group and Nunavut Arctic College/Nunavut Research Institute. The many figures who were profiled in the books commented on the rapid transition that took Inuit from their hunting and fishing camps into settlements, the creation of Inuit organizations, the lengthy land claims negotiations, and the creation of Nunavut. These leaders were all significant actors in recent Nunavut political developments. This historical transition introduced also a migration from the spoken word immediately consumed and shared with family members or the immediate community to the written word, mostly read or written in private settings. As stressed by Marshall McLuhan, the written word allows for a distance between the self and the kinship network, and hence the band traditional leadership. It allows for a more critical reflection on the personal or social direct experience. This is exactly what our publishing projects are about: bringing political thoughts of Inuit leaders into a written format, and hence feeding an open public debate. The written text goes much beyond the kinship system of social organization. In fact the written text in such a standard mode that can be deciphered by a majority of people is an essential element of any organized state. The CURA project *Inuit Leadership and Governance in Nunavut and Nunavik: Life Stories, Analytical Perspectives and Training* wants to contribute positively to this important political process.



1.1.2 DKN-2B: Inside Illusuak: Expressive Culture of the Labradorimiut / À l'intérieur d'Illusuak:
expression de la culture des Labradorimiut

Session Chair/Président de session : Tom GORDON, Professor Emeritus/Professeur émérite, Memorial University of Newfoundland

Anita KORA

Senior Researcher/Chercheuse principale
Illusuak Cultural Centre, Nunatsiavut Government
Nain, Canada

Title/Title : *Introduction*

Abstract/Résumé : Introduction to the themes of *Illusuak* and overview of the new centre's approach to the dialogue between traditional knowledge and artistic creation/cultural enquiry.

Mark TURNER

Postdoctoral Fellow/Chercheur postdoctoral
Department of English and School of Music/Département d'anglais et École de musique
Memorial University of Newfoundland
St-John's, Canada

Title/Titre : *TakuKatigennik: Notes on the Formation of Film and Video Practice in Nunatsiavut, 1969-present*

Abstract/Résumé : Articulated in 1979 and incorporated in 1982, the Nain-based OKâlaKatiget Society represents the first and longest lasting mechanism for audiovisual self-expression by the Nunatsiavummiut. Its documentary television series, Labradorimiut and Tamanevugut, which have been broadcast nationally via TVNC and APTN since 1984, as well as its various standalone documentary productions on aspects of the shared Nunatsiavut experience, all bear the markings of a distinct set of representative practices that are impossible to account for by way of the media in and of itself. They are practices that proceed as much out of the act of a people communicating with each other (as per the translation of OKâlaKatiget) as they proceed from the act of a people beginning to see with each other. This process was facilitated as much by institutions from without such as the National Film Board of Canada and the Memorial University of Newfoundland Extension Service, as by individuals from within such as James Robert Andersen. What this paper aims to do is to begin to isolate and describe this very particular process of seeing and consider the ways it has come to inform contemporary film and video production practices by not only the OKâlaKatiget Society but also the My Word: Storytelling and Digital Media Lab established at Rigolet in 2009.



Tom GORDON

Professor Emeritus/Professeur émérite
School of Music/École de Musique
Memorial University of Newfoundland
St John's, Canada

Title/Titre : *200 year trajectory of the indigenization of European music by the Labradorimiut and its impact on Labrador culture*

Abstract/Résumé : The early adoption of choral and band music brought by the Moravian missionaries led to unique musical practices in Labrador. Tom Gordon explores the 200 years trajectory of the indigenization of this European music by the Labradorimiut and its impact on Labrador culture.

Douglas WHARRAM

Professor/Professeur
Department of Linguistics/Département de linguistique
Memorial University of Newfoundland
St. John's, Canada

Title/Titre : *Practice and accounting of cultural continuity as a corollary of language*

Abstract/Résumé : Mark Turner and Douglas Wharram's work is rooted in the practice and accounting of cultural continuity as a corollary of language. Working with the Rigoletimiut the pair are engaged in a multi-media project that seeks to provide a permanent home for Inuktut, a critically endangered dialect of the Labrador Inuit.

Heather IGLOLIORTE

Professor/Professeure
Department of Art History/Département d'histoire de l'art
Concordia University
Montréal, Canada

Title/Titre : *Nunatsiavut visual arts and culture: affirmation of the Inuit cultural sovereignty over centuries*

Abstract/Résumé : Her research examines how Nunatsiavut visual arts and culture have fostered and maintained Inuit cultural sovereignty over centuries of contact and exchange on the Labrador coast. Igloliorte examines distinct practices such as clothing production, carving, grasswork and contemporary art practices such as photography in light of continuity, tradition and innovation.



1.1.3 DKN-2C : Half-Century of Archeology Among Inuit of Quebec-Labrador (1964-2014): Tribute to Patrick Plumet [FR & EN] / Un demi-siècle d'archéologie chez les Inuit du Québec-Labrador (1964-2014): séance en hommage à Patrick Plumet (1934-2010) [FR & AN]

Session Chair/Président de session : Yves LABRÈCHE, Professor/Professeur, Université de Saint-Boniface

Murielle NAGY

Editor/Rédactrice

Journal/Revue Études/Inuit/Studies

CIÉRA, Université Laval

Québec, Canada

Title/Titre : *Revisiting the chronology of two Palaeoeskimo sites from Ivujivik (Nunavik, Canada)*

Abstract/Résumé : The first human populations in the Eastern Arctic, the Pre-Dorset people, arrived about 4,500 years ago. Changes in archaeological remains between 2800 and 3600 BP (uncalibrated) have been interpreted as part of a transition period from which emerged the Dorset culture. However, continuity between Pre-Dorset and Dorset cultures in Nunavik (Quebec Arctic) has been criticized by archaeologists who think that the Dorset people represent a new colonisation coming from the East. Ivujivik's location at the extreme northwest of Nunavik was strategic for its initial peopling. Populations that started to occupy the Hudson Bay and Strait, as well as the Labrador Coast, had to pass by the Ivujivik Peninsula. This paper presents the results of 36 new radiocarbon dates obtained to determine whether the Ohituk (KcFr-3) and Pita (KcFr-5) sites of Ivujivik belonged to the Pre-Dorset/Dorset transition period, as originally thought, or to both Pre-Dorset and Dorset periods. Taking into consideration these dates and those obtained earlier, it appears that the sites were indeed occupied between 2800 and 3600 BP. However, people also lived at the Ohituk site during the whole range of the Dorset period. As for the Pita site, it was mainly inhabited during the Pre-Dorset period and one of its dates seems to be the oldest gathered so far for Nunavik.

Andréanne COUTURE

M.A. Student/Étudiante à la maîtrise

Department of Geography/Département de géographie

CEN, Université Laval

Québec, Canada

Title/Titre : *Intégration de l'approche géoarchéologique à l'étude de l'organisation spatiale des maisons semi-souterraines multifamiliales des 17^e-18^e siècles, nord de la côte du Labrador*

Abstract/Résumé : L'adoption de maisons multifamiliales par les Inuit du Labrador à la fin du 17^e siècle est une problématique qui a été abordée par plusieurs chercheurs dans les dernières décennies. Ces études ont contribué à la formulation d'hypothèses, qui impliquent tant des facteurs sociaux qu'environnementaux, pour expliquer les raisons ayant motivé l'adoption de ces habitations uniques au Labrador et au Groenland. Dans le cadre de la présente étude, l'utilisation d'analyses géoarchéologiques vise à exploiter les données tirées d'une source qui est souvent sous-estimée ou négligée en archéologie : celle du sédiment archéologique. En effet, puisque le sédiment s'imprègne des résidus d'activités anthropiques, il constitue une unité d'analyse tout indiquée pour déterminer l'emplacement d'aires d'activités au sein de l'espace domestique. Dans le cadre de cette étude, une combinaison



d'analyses sédimentologiques, micromorphologiques et géochimiques a apporté des résultats très intéressants relatifs à la configuration des aires d'activités au sein de trois maisons semi-souterraines multifamiliales localisées sur les sites archéologiques d'Oakes Bay-1 et de Uivak Point. De plus, ce projet de recherche contribue à établir la géoarchéologie comme un angle de recherche pertinent pour l'avancement des connaissances en archéologie de la maisonnée.

William W. FITZHUGH

Director/Directeur
Arctic Studies Center/Centre d'études arctiques
Smithsonian Institution
Washington, D.C., États-Unis

Title/Titre : *Tuvaaluk and Torngat Archaeology: A Tale of Two Programs*

Abstract/Résumé : For nearly two decades in the 1970-80s the Tuvaaluk and the Smithsonian's Labrador (Torngat) Project conducted intensive archaeological and environmental research along the coasts of Ungava and northern Labrador. Previously these regions had seen only sporadic research, and these new programs (and their precursors and extensions) demonstrated the benefits of sustained, long-term, interdisciplinary research. Both produced large quantities of survey and excavation data, applied new field techniques and analytical methods, and introduced a new generation of researchers into northern archaeology. Both projects shared interests in Paleo-Eskimo culture, lithic technology, raw material sourcing, subsistence and settlement pattern studies, and environmental reconstruction. Despite similarities, the two programs differed substantially in publication outcomes, philosophical underpinnings, and social agendas. This paper compares how their legacies shaped the conduct of archaeology in Nunavik and Nunatsiavut and how they may continue to influence its future.

Jean-François MOREAU

Director/Directeur, Laboratory of Archeology/Laboratoire d'archéologie
Professor/Professeur, Department of social sciences/Département des sciences humaines
Université du Québec à Chicoutimi
Chicoutimi, Canada

Title/Titre : *L'informatisation du programme Tuvaaluk*

Abstract/Résumé : De 1975 à 1979, sous l'égide de Patrick Plumet, alors professeur au département des Sciences de la terre de l'Université du Québec à Montréal, a été réalisé le programme Tuvaaluk. Son principal objectif visait à contribuer à mieux connaître la préhistoire de l'arctique québécois. Afin d'atteindre cet objectif, Tuvaaluk préconisa de mettre au point une méthodologie d'analyse archéologique reposant fondamentalement sur le recours à l'informatique. L'objectif de ce texte est donc de rappeler les grands enjeux d'un tel objectif méthodologique alors que l'informatique en était principalement à une étape de machines dont la taille imposante ne correspondait ni à la vitesse ni à la capacité mémorielle aujourd'hui disponibles. Machines manifestement peu efficaces alors qu'elles étaient gérées par des langages en voie d'élaboration. Précisons encore que cette période de réalisation du programme Tuvaaluk précède les débuts de la commercialisation des micro-machines informatiques au cours des années 1980 et reposant sur des logiciels déjà autrement plus structurés. Si la période de 1975 à 1979 sera privilégiée, il n'en demeure pas moins que les développements ultérieurs feront aussi objet de notre attention. Ce développement de l'informatique appliquée à l'archéologie de l'arctique s'inscrit non



seulement dans le développement de l'informatique elle-même mais encore au sein du processus de prise en charge de l'archéologie par le Québec mais aussi par les Premières nations.

Marie-Michelle DIONNE

Archeologist/Archéologue, GAIA Inc.

Researcher and sessional/Chercheure et chargée de cours

Department of Historical Sciences/Département des sciences historiques

Université Laval

Québec, Canada

Title/Titre : *Retracer la fonction de l'outil: aspect matériels et expérientiels*

Abstract/Résumé : La compréhension de la fonction réelle des différents types d'outils retrouvés en contexte archéologique offre un accès privilégié aux modes de vie et aux organisations socioéconomiques du passé. La fonction peut être retracée grâce à l'analyse des dynamiques d'usure et des combinaisons diagnostiques de traces d'utilisation (tracéologie). Or, la fonction d'un outil, ce n'est pas seulement ce à quoi il a servi, mais bien le rôle qu'il a pu jouer au sein d'une organisation socio-économique donnée, constituée de chaînes opératoires techniques. La fonction qu'occupe un outil au sein d'une chaîne opératoire technique est représentative de choix techniques appliqués dans le cadre d'un ensemble culturel, évoluant dans un contexte physique spécifique. La quête de la fonction exige non seulement la constitution d'une base de données des dynamiques d'usure réalisée en milieu contrôlé, suivant un protocole établi, mais également la cumulation d'expériences vécues sur le terrain. Celles-ci permettent une appréciation concrète du geste, de la matière, de l'impact de l'un sur l'autre ainsi que de la charge significative de la tâche accomplie. La réalisation de mes recherches doctorales nécessitait la constitution d'un référentiel expérimental d'utilisation d'un assemblage d'outils associés à la période paléoesquimaude (grattoirs, microlames). L'expérience vécue sur le terrain ainsi qu'une collaboration avec de jeunes étudiants et des chasseurs inuits ont non seulement complété mais également influencé et enrichie mes expériences de laboratoire. L'objectif de cette communication sera de démontrer la part non négligeable de l'expérience vécue et de l'intervention de la communauté inuit lors de la constitution de référentiels expérimentaux destinés à interpréter et comprendre la fonction réelle des outils pour ultimement retracer la socioéconomie des sociétés paléoesquimaudes.

Yves LABRÈCHE

Professor/Professeur

Anthropology/Anthropologie

Université de Saint-Boniface

Winnipeg, Canada

Title/Titre : *Thuléens et Dorsétiens : raisonnement et interprétation à la rescousse de l'analyse descriptive et des méthodes radio-chronométriques.*

Abstract/Résumé : Patrick Plumet (1979 et 1989) et quelques collègues de sa génération (Bielawski 1979, Fitzhugh 1994) se sont intéressés au problème des relations « interethniques » ou de transition entre les soi-disant derniers Dorsétiens et les premiers Thuléens qui ont peuplé l'Arctique et le Labrador. Par la suite, quelques chercheurs, à l'instar de Park (1993), ont mis en doute la contemporanéité de vestiges attribués à ces deux groupes et découverts dans une même localité ou dans des localités voisines, croyant ainsi éliminer la possibilité qu'ils se soient côtoyés ou influencés. Plus récemment, Rankin (2009) a pris le risque de remettre en question l'existence

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même d'une présence thuléenne avant l'arrivée des premiers Européens au Labrador. Qu'en est-il de ce problème d'ethnologie préhistorique ou protohistorique? Sans tenter de réconcilier les points de vue les plus divergents, nous proposerons dans cette communication une lecture des complexités interculturelles de la préhistoire du Nunavik et du Nunatsiavut en laissant de côté les interprétations sans fondement ou influencées par des facteurs externes qui ne devraient pas intervenir dans une telle restitution du passé.



1.1.4 DKN-1D: Inuit Health and Well-Being: Cultural, Social and Environmental Perspectives (1)/ La santé et le bien-être des Inuit : perspectives culturelles, sociales et environnementales (1)

Session Chair/Président de session : Mylène RIVA, Professor/Professeure, Université Laval & **Christopher FLETCHER**, Professor/Professeur, Université Laval

Tiff-Annie KENNY

Ph.D. Candidate/Doctorante
Department of Biology/Département de biologie
University of Ottawa
Ottawa, Canada

Title/Titre : *Inuit food system and environmental change: Results from a multisectoral community workshop in the Inuvialuit Settlement Region*

Abstract/Résumé : The second half of the twentieth century has witnessed profound change to the environment and food system of Inuit peoples of northern Canada. Increasingly, wildlife species consumed as country food are experiencing pressure from anthropogenic stressors, including climate change and the presence of toxic compounds. As the market and traditional, dimensions of the Inuit food system are not mutually exclusive, reduced participation in traditional diets – together with the consumption of low nutrient-dense market food alternatives– stands strongly to manifest food insecurity, malnutrition and disease in Inuit communities. While the role of environmental integrity for Indigenous food security, and nutritional adequacy is acknowledged in the literature, these relationships are often described in exclusively qualitative terms. Drawing on data from the Inuit Health Survey (2007-2008), the objectives of this project are to develop a modeling tool to describe, quantitatively, the dynamics of Arctic environmental change, on aspects of Inuit diet, nutrition and harvest. This presentation involves an overview of the themes, priorities, challenges and opportunities for collectively enhancing food security and wildlife sustainability, identified by community representatives of the wildlife management and public health/nutrition sectors in the Inuvialuit Settlement Region. We consider how wildlife conservation and Inuit food security initiatives are managed, to determine how these initiatives may best adapt to meet the dietary and cultural needs of Inuit communities within the context of environmental change.

Linnaea JASIUK

M.A. Student/Étudiante à la maîtrise
Department of Geography/Département de géographie
University of Guelph
Guelph, Canada

Title/Titre : *Inuit Women's Conceptualizations of and Approaches to Health in Adaptation to Climate Change*

Abstract/Résumé : Climate change has grievous impacts on human health, as a result of exposure to weather extremes and compromised air, food and water quality (Costello et al. 2009). Arctic regions are experiencing changes at rates nearly twice global averages and Inuit inhabiting these regions are especially vulnerable to the health effects, given high burdens of ill-health in communities and strong cultural connections with the environment (Ford et al. 2010; IPCC 2013). As such, there is an urgency to identify adaptive opportunities; studies specify Inuit Traditional Knowledge (ITK) as influential in such efforts (Ford 2012; Ford & Pearce 2012). Detailed



inventories of health ITK describe balance among body, spirit, community and the environment, largely disparate from the allopathic practices of western medicine (Ootoova et al. 2001). However, Inuit conceptualizations of health are largely underrepresented in healthcare services in the Arctic and are not considered in the context of adaptation to climate change (Ford et al. 2010). This research responds by examining Inuit women's conceptualizations of and approaches to health in adaptation to climate change. Objectives are to 1) characterize how Inuit conceptualize and approach health, 2) document health risks relevant and important for Inuit women, 3) identify and describe adaptive strategies employed to address health risks and 4) identify opportunities to enhance women's health under a changing climate. It is predicted that the results will show contemporary Inuit conceptualizations of health to reflect values of ITK and western medicine and that both formal and traditional resources are accessed. However, it is expected that results will demonstrate that current healthcare systems do not respond effectively to the novel and exacerbated health risks women experience as a result of climate change. Results will aid in identifying entry points for culturally responsive adaptation strategies to enhance the health of Inuit women in the Canadian Arctic.

Marylin FORTIN

Responsible for Clinical Teaching / Chargée d'enseignement clinique
Population Health and Optimal Health Practices/ Axe santé des populations et pratiques optimales en santé.
Centre de Recherche du CHU de Québec
&
Psychology School/École de psychologie
Faculté des sciences sociales
Université Laval
Québec, Canada

Title/Titre : *Consommation d'alcool des femmes Inuit durant la grossesse : trois trajectoires types*

Abstract/Résumé : Introduction. Les Inuit se démarquent des habitants du sud, entre autres sur la fréquence élevée de leur consommation excessive d'alcool.¹ Pour les femmes Inuit enceintes, ce constant est préoccupant car toute alcoolisation, particulièrement celles importantes, peuvent mener à des conséquences défavorables pour le fœtus, dont le Syndrome d'Alcoolisme Fœtal (SAF). Encore récemment, de hauts taux de SAF ont été rapportés dans cette population.^{2,3} En contrepartie, aucune donnée ne nous permet de bien comprendre l'évolution de la consommation d'alcool chez les femmes Inuit en situation de grossesse.

Méthode. Une analyse transitionnelle en classes latentes a été réalisée à partir des données du Nunavik Child Development Study (NCDS) (1996-2011, N=248). Les trajectoires de consommation d'alcool ont été établies à partir des mesures (oui/non) de l'usage (U) et de la consommation excessive (CE) sur 4 périodes : T1 = un an avant la grossesse ; T2 = conception ; T3 = durant la grossesse ; T4 = un an après l'accouchement. Cette méthode permet d'établir les cheminements les plus significatifs et la proportion d'individus déterminée à ces trajectoires pour chaque période, en plus d'observer statistiquement les probabilités qu'a un individu à changer de trajectoire entre les périodes. L'appartenance aux trajectoires a également été évaluée en fonction de l'âge, du statut marital et socioéconomique, du nombre de grossesse des participantes et de leur consommation d'autres substances.

Résultats. Trois trajectoires d'alcoolisation ont été identifiées entourant la grossesse: la Forte Consommation Constante (présence U et CE à tous les temps), la Consommation Interrompue à Court-Terme (présence U seulement durant la grossesse) et l'Abstinence (aucune présence U et CE). Bien qu'un an avant la grossesse la trajectoire de Forte Consommation Constante semble la plus probable (54%), la Consommation Interrompue à Court-Terme (19%) et l'Abstinence (27%) sont presque autant possibles. Ces taux s'établissent respectivement à 14%, 45% et 42% au moment de la conception (période où la trajectoire de Forte Consommation Constante a le plus de chance de se modifier: (75%) pour reprendre un niveau similaire une année après la grossesse à celle



l'ayant précédée. La consommation de substances autres que l'alcool a été associée significativement à la trajectoire de Forte Consommation Constante, et le fait d'être en couple avant la grossesse aux deux autres trajectoires.

Conclusion. Cette étude souligne 3 trajectoires distinctes d'alcoolisation dans la population féminine Inuit autour de la grossesse. La consommation excessive tend à diminuer autour de la conception, mais plus de la moitié des femmes Inuit resteront buveuses en cours de leur grossesse. Par contre, une certaine stabilité psychosociale semble être associée aux trajectoires les moins défavorables pour la santé fœtale. Cette étude apporte un regard dynamique et multidimensionnel de la consommation d'alcool dans la population Inuit afin de mieux cibler les efforts en prévention et en promotion de la santé des femmes et des enfants.

Mylène RIVA

Professor/Professeure

Department of Social and Preventive Medicine/Département de médecine sociale et préventive

Université Laval

Québec, Canada

Title/Titre : *Comment les conditions des logements influencent la santé mentale et le bien-être dans l'Arctique? Considération du rôle des facteurs psychosociaux*

Abstract/Résumé : Le logement est un droit humain fondamental et un important déterminant de la santé. Dans l'Arctique, la pénurie de logements et les conditions inadéquates de logement atteignent des proportions élevées. Au recensement canadien de 2006, 39% et 49 % de la population du Nunavut et du Nunavik, respectivement, déclarait vivre dans des logements surpeuplés, comparativement à 3% pour les Canadiens non-autochtones. Un nombre croissant d'études démontrent l'influence des conditions des logements sur la santé mentale et le bien-être. Par exemple, des études récentes au Nunavik et au Groenland rapportent que le surpeuplement des logements est une source de stress chronique et est associé à une moins bonne santé mentale. Or, encore peu d'études se sont intéressées aux mécanismes à travers lesquels les conditions des logements influencent la santé. Située dans un contexte historique de développement des communautés dans l'Arctique canadien, cette présentation discute de la pertinence de s'intéresser aux facteurs psychosociaux des logements, p.ex. le sentiment de contrôle, d'identité, de sécurité, d'intimité, de support social, pour mieux comprendre l'influence des conditions des logement, et notamment le surpeuplement et le design des logements, sur la santé et le bien-être des populations inuit. Le cadre théorique de cette étude est issu d'un projet de recherche subventionné qui examine l'impact de l'accès au logement sur la santé des Nunavimmiut et Nunavummiut.



Léa LAFLAMME

M.A. Student/Étudiante à la maîtrise

Université Laval

Québec, Canada

&

Christopher FLETCHER

Professor/Professeur

Department of Social and Preventive Medicine/Département de médecine sociale et préventive

Université Laval

Québec, Canada

Title/Titre : *La sécurité alimentaire selon la perspective d'Inuit du Nunavik*

Abstract/Résumé : La sécurité alimentaire chez les Inuit du Canada est un enjeu majeur de santé publique dans un contexte où de récents changements socio-économiques et environnementaux affectent l'accès aux aliments dans les régions nordiques. Cette présentation vise à discuter d'une perspective culturelle de la sécurité alimentaire. Elle présente les résultats d'une étude qui s'est penchée sur la compréhension de la sécurité alimentaire selon la perspective et le vécu d'Inuit du Nunavik. Des entrevues semi-structurées avec dix-neuf femmes inuites de différentes générations, occupations et statuts socio-économiques d'une communauté du Nunavik ont été réalisées. De plus, un atelier avec des aînés de la communauté sur les mots utilisés dans la langue inuite pour décrire la faim, la satiété et différentes sensations alimentaires a permis d'approfondir les concepts culturels entourant l'expérience alimentaire et la sécurité alimentaire. Les résultats, entre autres, se penchent sur la notion de ce qui constitue une nourriture suffisante et adéquate selon la perspective des participants. Ils abordent également le rôle des ressources au niveau de la famille élargie et de la communauté dans la sécurité alimentaire. Quelques pistes de réflexion sur la mesure de la sécurité alimentaire dans les communautés inuites ainsi que des considérations méthodologiques pour de futures recherches seront présentées.

Mélanie LEMIRE

Postdoctoral Fellow/Chercheure post-doctorale

Hospital Research Centre of Quebec /Centre de recherche du CHU de Québec

Université Laval

Québec, Canada

Title/Titre : *From knowledge to action: understanding wild berries health benefits to implement community-based interventions linking public health and social innovation in Nunavik*

Abstract/Résumé : Inuit traditional knowledge (TK) passed down through generations emphasizes the importance of wild plants in Inuit diet, medicine, and culture. From a scientific perspective, Nunavik wild berries may serve as an important local source of vitamins, as well as other antioxidants such as polyphenols, with unique potential for the prevention of diabetes and to improve food security.

In 2012, we developed a research project to study the chemical composition of local berries from different Nunavik villages, to evaluate the impact of wild berries on insulin resistance and obesity in mice, and of wild berry intake on insulin resistance among Nunavik Inuit adults.

Seeking to translate the combined TK and scientific support for wild berries into a community-based initiative, we engaged community stakeholders, regional government, health and school boards, and non-profit partners to develop the "Purple Tongue Project" in two schools. We developed novel wild berry products (baby puree, roll



ups, dried berries, granola bars, sorbet and frozen yogurt) to be produced by Individual Path Learning (IPL) students in schools. Our objectives with this intervention are to improve wild berry consumption, distribution and availability throughout the year, propose attractive and local healthy alternatives to soft drinks and snacks, and stimulate youth empowerment and employment. Along with berry picking, we conducted several activities with IPL about TK of plants, nutritional benefits of Nunavik berries and cooking berry products.

Understanding the benefits of country foods consumed in Nunavik and partnering with Inuit institutions is central to the implementation of community-based interventions aiming to address many issues at once: promote Inuit culture, improve food security, and minimize the emergence of obesity and diabetes. As reflected by student engagement and community feedback, investing in community initiatives to empower youth while generating social economic opportunities is invaluable to effective knowledge sharing, educational outreach, and capacity building.

1.1.5 DKN-1E :



1.2 Period J.2/Période J.2

1.2.1 DKN 2A : Language, Culture and Collectivity / Langue, culture et collectivité

Session Chair/Président de session : Sophie QUEVILLON, Coordinator/Coordonnatrice, Educational and institutional markets/Marchés éducatif et institutionnel, Office national du film du Canada

Naja Blytmann TRONDHJEM

Professor/Professeure

Eskimology and Arctic Studies, Department of Cross cultural and Regional Studies/
Eskimologie et études arctiques, Département d'études transculturelles et régionales
University of Copenhagen
Copenhagen, Denmark

Title/Titre : *Distributive/collective aspect in Kalaallisut*

Abstract/Résumé : In West Greenlandic, there are about 50 to 60 derivational aspectual affixes. The aspectual affixes are divided into phasal and quantificational aspect. While the phasal aspectual affixes indicate the (im)perfective situations, the quantificational aspectual affixes indicate semelfactive, repetition, habitual, continual and distributive/collective situations. The phasal aspectual affixes are further divided into “inner” phasal aspectual affixes with a verb-modifying function and scope over the verb stem, and “outer” phasal aspectual affixes with a sentencemodifying function and scope over the sentence. Most of the quantitative aspectual affixes have a verb-modifying function, and amount to about 30 affixes. The distributional/collective affixes indicate the plurality of the first and /or the second argument of the verb. There are about ten or more affixes of this kind, where –a, -kaa, -rraC/ seem to have the same meaning ‘several do’. Here the plurality is indicated by several agents of the verb. The affixes –gar/-rar seem to indicate that the agents do one thing successively as tikerarput ‘they arrive one by one’. The other affixes seem to have the plurality in the first (agent) and/ or the second argument (patient), and these are –jortor and –joror with the meaning ‘one after another’, -(r)sor and –ussor with the meaning ‘bit by bit / one by one’ and –ter and –titer with the meaning ‘one group by one group’ and with the meaning ‘. It seems that some of the affixes have very small semantic differences. Several affixes seem to have more than one meaning – a concrete meaning and an aspectual meaning. In this paper I shall give examples on how to differentiate between the distributive/ collective aspectual affixes.

Hilary HEAD MCMAHAN

Graduate Student/Étudiante Gradué

Department of Linguistics/Département de linguistique

The University of Chicago

Chicago, États-Unis

Title/Titre : *Space in language: How spatial relations are encoded in Kalaallisut*

Abstract/Résumé : Investigations into the linguistic encoding of spatial relations provide insight into the interactions between language, cognition, and the external environment, calling attention to both similarities and differences in the cross-linguistic structuring of space. Kalaallisut (West Greenlandic) exhibits a rich grammatical and lexical system for the coding of spatial relations, embedded with significant spatial and environmental knowledge. Following the framework and objectives of Levinson & Wilkins (2006), my work details and analyzes



how Kalaallisut speakers use language to habitually orient themselves within their spatial environment and, in doing so, grammatically represent knowledge about their physical world.

The linguistic resources used by Kalaallisut speakers to denote such spatial concepts as topology, motion, and frame of reference include local case morphology, an extensive system of deictic roots, motion verbs and suffixes, relational nouns, and a complex system of orientational and directional roots. Local case and relational nouns are used to denote topological, Figure-Ground relations, in which an object is located in relation to another object or place. The sharing of a morphosyntactic frame between relational nouns and possessed nouns results in a spectrum of spatial nouns that can occur in the same grammatical paradigm. These range from the fifteen or so nominal stems denoting abstract topological relationships, to those which denote more specific geographic spatial relations, to regular spatial nouns or places. Further, across such domains as the regular relational noun stems, orientation stems and spatial deictics, parallel conceptual structures arise encoding the very same spatial concepts and contrasts. Using published data and elicitation with speakers, this paper puts forward a preliminary analysis of Kalaallisut spatial language, particularly that which expresses topological relations and their relationship to the deictic and orientational system.

Lenore GRENOBLE

Professor/Professeure

Department of Linguistics/Département de linguistique

The University of Chicago

Chicago, États-Unis

&

Hilary HEAD MCMAHAN

Graduate Student/Étudiante Gradué

Department of Linguistics/Département de linguistique

The University of Chicago

Chicago, États-Unis

Title/Titre : *The language of place in Kalaallisut: On the relationship between landscape, place names and culture in Greenland*

Abstract/Résumé : Existing research on the locality of place in Greenland reveals a deep connection between the Inuit and their physical environment, identifying landscape as “memoryscape” (Nuttall 1991), permeated with cultural knowledge, narrative, and experience. Out of such a relationship with the land arises a rich framework of spatial understanding embedded with environmental and sociocultural knowledge within the language and speech patterns. Studies of Inuit place names and landscape (e.g. Alia 2006, Collignon 2006 for Canadian Inuit; Holton 2011 for Alaskan Inuit) have emphasized the multidimensional nature of these place names as well as the culturally specific conceptual ontologies encoded in landscape terms. We add to this body of knowledge with our own work on landscape and naming practices in Greenland, using the principles of ethnophysiography and landscape linguistics as a framework for our analysis.

Greenland’s official place names directory includes over 12,000 entries for a country with a population of just over 57,000. Kalaallisut place names can be divided into eight broad semantic categories, including landscape terminology (the largest category), color terms, animal names, activities (particularly hunting and cooking), and body parts. Our work to date in establishing an ontology of the landscape terms divides them into basic categories according to shape, slope, horizontal areas, convexities; and inland waters versus coastal areas versus topographical features. Like toponyms, landscape terms can also take suffixes; together they serve as descriptors of the landscape topography. Both toponyms and landscape terms interact with the spatial orientation system in Greenland, which is coastal-based (Fortescue 1988). We present a theoretical framework for Kalaallisut place

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names based on this ontology and demonstrate how they allow speakers to make reference to specific locations in the environment as socioculturally inhabited and meaningful.



Bolethe OLSEN

Librarian/Bibliothécaire
Ilisimatusarfik/University of Greenland
Nuuk, Groenland

Title/Titre : *Library of Ilisimatusarfik*

Abstract/Résumé : How can You use our library when You research Greenlandic?

Jessie CURELL

Team Leader/Education Specialist, National | Chef d'équipe/Spécialiste en éducation, Nationale
Accessibility and Digital Enterprises | Accessibilité et entreprises numériques
National Film Board of Canada | Office national du film du Canada
Montréal, Québec

Title/Titre : *The collection of Inuit NFB films and classroom use*

Abstract/Résumé : L'Office national du film du Canada possède la plus grande collection au monde de films sur les Inuit et souvent réalisés par les Inuit. Cet atelier d'éducation aux médias a donc été conçu par l'ONF pour aider les enseignants et les enseignantes à explorer cette collection et à apprendre à l'utiliser en classe en complément des études inuit. Une attention particulière est accordée à l'enseignement de la culture inuit à travers son cinéma avec le coffret Unikkausivut : Transmettre nos histoires, regroupant 24 films réalisés sur une période de 70 ans, provenant des quatre régions inuit du Canada (Nunatsiavut, Nunavik, Nunavut et Inuvailuit). L'accent est également mis sur les ressources pédagogiques développées conjointement avec des éducateurs inuit qui intègrent, entre autres, le programme du Qaujimajatuqangit. Les films traitant des questions de santé, d'environnement, de biodiversité et des ressources de l'Arctique sont à l'honneur. Les participants et participantes à l'atelier sont invités à partager leurs expériences et leurs connaissances de la culture des peuples du Nord afin d'enrichir la réflexion sur leur place de ces savoirs dans la production cinématographique et de constater comment celle-ci s'est détachée de l'approche ethnographique.

La présentation d'une heure trace un bref portrait de l'ONF et de sa collection, analyse des extraits de films selon les concepts de littératie médiatique et suggère des activités pédagogiques. En tant que chef de file en éducation aux médias — les spécialistes en éducation de l'ONF offre des ateliers au Canada et dans le monde depuis plus de 10 ans — les présentateurs transmettent des stratégies d'apprentissage pour faciliter l'enseignement des compétences médiatiques et pour tirer pleinement profit du visionnage des films de la collection inuit en classe.



1.2.2 DKN-2B : Education in Inuit Nunangat (1) / L'éducation dans l'Inuit Nunangat (1)

Session Chair/Président de session : Fiona WALTON, Professor/Professeure, University of Prince Edward Island

Cathy LEE

Ph.D. Candidate/Doctorante
Ontario Institute for Studies in Education (OISE)
University of Toronto
Toronto, Canada

Title/Titre : *A Community School with Elders as Teachers*

Abstract/Résumé : The creation of an education system in Nunavut, grounded in Inuit ways of knowing, being and doing (Inuit Qaujimajatuqangit) is a critical part of healing from a colonial past and in creating a decolonizing future. Documented accounts of best practices in Inuit education, as part of this healing, are few and greatly needed. This study shares the story of one Baffin Island community and the work undertaken (1993-1999) to create a community school.

The intent of this inquiry is to highlight how a community worked together to create a community school, grounded in Inuit ways of knowing, being and doing with Elders as teachers. This will be accomplished by working with community to share the story in a respectful and reciprocal way (Inuit Tapiriit Kanatami, 2013, 2006 and Nunavut Department of Education, 2010). This study documents and celebrates the process and work of creating this community school as one example of best practice in Inuit education.

The sharing of this story is timely given the implementation of the new Nunavut Education Act and the current focus on improving Indigenous education in Canada. It has the potential to significantly contribute to Northern study in education.

This session may be of interest to Indigenous and Non-Indigenous peoples interested in study (Allman, 2010) in Indigenous communities that is grounded in Indigenous ways (Inuit ways of knowing, being and doing); developed in collaboration with Inuit community members and navigates the often rocky path of the ethics approval process. The discussion will draw on my own experience in this process and will facilitate discussion with others on ways of collaborating in study in Indigenous communities.

Gloria PELLERIN

Professor/Professeur
Unité d'enseignement et de recherche en sciences de l'éducation
Université du Québec en Abitibi-Témiscamingue
Rouyn-Noranda, Canada

Title/Titre : *How a school project began 30 years ago in the communities of Puvirnituk and Ivujivik and what succeeding teachers and other professional want nowadays.*

Abstract/Résumé : In Nunavik, Inuit expressed their will for taking in charge the education of their youth at the end of the 1960s. The leaders of Puvirnituk and Ivujivik communities believed it was necessary to conceive, conduct and manage their own school project, based on the educational needs of their communities. In the 1970s, they created their School Committees (IPUIT). They developed an educational project centered on the training of the teachers and other school educational resources. The development of the Inuktitut curriculum was present among those objectives. Those 2 committees met regularly and in 1984, they presented their project and asked for support to the Université du Québec en Abitibi-Témiscamingue (UQAT). UQAT and IPUIT agreed to collaborate.



Through the years, the partners learned to work together and developed an intercultural management process of the activities. A partnership for educational development based on community level has been established since then.

Over the 30 years of this project, new teachers and other professional resources have replaced the first generation of participants. Today, they express their needs to learn more about the project history, in order to take ownership of the education project in the perspective of the community development. Then, there is a need to write down this history in order to help the current Inuit professional educators to identify their own goals for the future. This paper describes the comanagement process of the educational development project and point out some historical landmarks which will help to understand the context in which teachers or other educational resources are acting.

Tatiana GARAKANI

Professor/Professeur

École nationale d'administration publique (ENAP)

Montréal, Canada

Title/Titre : Creating the future, through the acknowledgement of the past and understanding the present: Resilience and school perseverance of Inuit students in Nunavik.

Abstract/Résumé : A large body of literature has investigated the causes of high dropout rates amongst Inuit youth in Nunavik. Often driven by a deficit approach, many of these studies portray students as victims of their circumstances with little chance of succeeding under existing conditions.

However, substantial effort, initiative, perseverance, hard work, determination and resilience go into shaping everyday life in Nunavik communities. Despite many serious challenges and obstacles, Inuit students continue to attend school, many try to return after a period away, and some graduate and pursue higher education. Informed by critical indigenous methodologies, this three-year participatory research project chose to highlight the stories of students who have succeeded or continue to persevere despite the many challenges by examining their resilience and the strategies they deploy, and by identifying the pedagogical practices and approaches that they respond to most positively, in order to use these as building blocks for continued work.

While recognizing the importance and urgency of addressing structural social issues affecting the everyday lives of Inuit youth, this research has focused on the constructive role that schools and teachers can play to sustain and enhance students' resilience. The goal of this research project was to assess the influence of teachers' (Inuit and non-Inuit) perceptions and pedagogical practices on students' resilience and school perseverance, based on the understanding that the teacher-student rapport can be an important factor in promoting student retention.

To ensure active engagement and wider inclusion of voices, a combination of tools were used and adapted to accommodate preferences, availabilities and comfort levels of research participants.



Ariane BENOIT

Ph.D. Candidate/Doctorante

Institut national des langues et Civilisations Orientales (INALCO)
Paris, France

Title/Titre : *Pouvoir de la parole et développement du jeune enfant inuit du Nunavik, perspective croisée entre savoirs inuit et scientifique*

Abstract/Résumé : À l'appui des travaux de recherche en cours et des enquêtes de terrain menées à Kuujuaq et à Kuujuaapik, il est proposé de porter un regard sur la rencontre et le dialogue des savoirs inuit et scientifique au sujet du statut et du rôle de la parole au cours du développement de l'enfant en milieu familial et en milieu institutionnel. À travers une analyse comparative de quatre ensembles principaux, l'objet, les limites et les retombées de ce dialogue seront soulignés. Nous verrons qu'il est possible de trouver des points de convergences entre ces savoirs au sujet de l'importance capitale des premières paroles dirigées vers le nouveau-né. La mobilisation du savoir scientifique afin d'éclairer le savoir inuit concernant la hiérarchie conversationnelle et le stade de développement vocal constituent le deuxième point abordé. Le savoir inuit sera particulièrement apprécié en tant que force de revitalisation des savoirs scientifiques et non inuit au sujet du pouvoir du silence employé en vue de respecter la conscience de l'autre et de favoriser l'apprentissage autonome par l'observation et l'expérimentation. Enfin, il s'agira de penser l'enchevêtrement entre savoirs inuit et scientifique au point de troubler la distinction posée entre ces savoirs, notamment en ce qui concerne les visées éducatives qui tendent à l'acquisition des aptitudes nécessaires, dont font parties l'autonomie et la solidarité, pour faire face aux diverses circonstances de l'existence. Une conclusion reviendra sur les questions soulevées par le partage des savoirs ainsi que sur l'apport d'une approche pluridisciplinaire et multipartite pour tenter d'accéder à la saisie d'un objet d'étude dans sa globalité.



1.2.3 DKN-2C : Tribute to Patrick Plumet [Fr] (Next Part) / Scéance hommage à Patrick Plumet [Fr] (suite)

Session Chair/Président de session : Yves LABRÈCHE, Professor/Professeur, Université de Saint-Boniface

Chaired by Yves Labrèche. Will be more like a discussion session than formal presentations. [in French]

Organisée par Yves Labrèche. Prendra plus la forme d'une table de discussion que de présentations. [en Français]

Participant/Participants :

Nicole PLUMET

Patrick's wife/Épouse de Patrick
France

-

Yanaël PLUMET & Cyrille PLUMET

Patrick's sons/Fils de Patrick
France

-

Yolande PERRAULT

Patrick's close friend/Proche de Patrick, Canada

-

Gilles TASSÉ (represented by/représenté par Jeffrey Vaillancourt)

Retired Professor/Professeur retraité
Université du Québec à Montréal
Montréal, Canada

-

Louis-Edmond HAMELIN

Professor Emeritus/Professeur émérite
Department of Geography/Département de géographie
Université Laval
Québec, Canada

-

Jean-François MOREAU

Director/Directeur, Laboratory of Archeology and Professor/Laboratoire d'archéologie
Professor/Professeur, Department of social sciences/Département des sciences humaines
Université du Québec à Chicoutimi
Chicoutimi, Canada

-

William W. FITZHUGH

Director/Directeur
Arctic Studies Center/Centre d'études arctiques
Smithsonian Institution
Washington, D.C., États-Unis

-

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Qaumaniq – enlightening knowledge

Murielle NAGY

Editor/Rédactrice

Journal/Revue Études/Inuit/Studies

CIÉRA, Université Laval

Québec, Canada

-

Yves LABRÈCHE

Professor/Professeur

Anthropology/Anthropologie

Université de Saint-Boniface

Winnipeg, Canada

-

Marie-France ARCHAMBAULT, Hélène GAUVIN et Jean-Guy BROSSARD

Formerly affiliated with the program Tuvaluuk /Autrefois affiliés au programme Tuvaluuk

Université du Québec à Montréal

Montréal, Canada



1.2.4 DKN-1D : Inuit Health and Well-Being: Cultural, Social and Environmental Perspectives (2)/ La santé et le bien-être des Inuit : perspectives culturelles, sociales et environnementales (2)

Session Chair/Président de session : Mylène RIVA, Professor/Professeure, Université Laval & **Christopher FLETCHER**, Professor/Professeur, Université Laval

Nicole BILODEAU

M.A. Student/Étudiante à la maîtrise
Sustainability Studies/Développement durable
Trent University
Peterborough, Canada

Title/Titre : *Identifying Indigenous determinants of health: Insights from analysis of Inuit self-rated health in Nunavik*

Abstract/Résumé : Purpose: The primary research question was, what are the key factors influencing Indigenous self-rated health? Through research into Inuit self-rated health in Nunavik we expanded our understanding of Indigenous-defined determinants of health. From our findings, we would argue that current and future health research with Indigenous populations should expand beyond the purely biomedical perspective. Adopting a predominantly biomedical approach limits our understanding of Indigenous health and often does not capture the social, cultural and environmental determinants that have been critically linked to understanding Indigenous health today.

Methods: This research used an exploratory sequential mixed-methods design. It drew upon two approaches to understanding health – an epidemiological approach informed by self-rated health literature and a population health approach to understand social determinants of Indigenous health. The initial qualitative phase employed key-informant interviews with regional Inuit health experts in Nunavik, Quebec. Determinants of Inuit health identified by key-informants were then used to inform quantitative analysis of the existing Nunavik regional Inuit health survey dataset to explore associations and insights into Inuit self-rated health.

Results: Preliminary results from the quantitative analysis will be presented and will identify key factors influencing Inuit self-rated health for this region.

Conclusions: This project has the potential to identify and show evidence for more appropriate and accurate factors influencing Inuit self-rated health. With this information it will be possible to incorporate the collection of data on important and previously ignored determinants of health in future health surveys and community health evaluations in the region.

Marie BARON

Ph.D. Candidate/Doctorante
Department of Social and Preventive Medicine/Département de médecine sociale et préventive
Université Laval
Québec, Canada

Title/Titre : *État de santé autoévalué, santé objective et inégalités sociales chez les Inuit du Nunavik et du Groenland*

Abstract/Résumé : Dans les enquêtes, les participants doivent souvent évaluer leur santé en répondant à la question « en général, diriez-vous que votre santé est excellente, très bonne, bonne, moyenne ou mauvaise ? ».



Plusieurs études ont validé cette variable en regard de mesures objectives de santé, et ce parmi différents groupes culturels et socioéconomiques. Dans la recherche en santé autochtone, bien que certaines études aient examiné les déterminants sociaux de l'état de santé autoévalué, peu d'études l'ont validée avec des données objectives de santé. Dans une étude récente, Saudny et collaborateurs ont démontré une association entre la santé autoévaluée et des mesures cliniques de santé, en fonction de l'âge et du sexe d'adultes Inuit du Nunavut, du Nunatsiavut et Inuvialuit. Par contre, ces auteurs ne se sont pas intéressés aux inégalités socioéconomiques de l'état de santé autoévalué.

Afin de mieux documenter la pertinence d'utiliser l'état de santé autoévalué dans la recherche en santé dans l'Arctique, notre étude poursuit deux objectifs : 1) évaluer si la mesure de l'état de santé autoévalué est associée à des mesures objectives de santé, 2) identifier les variations de cette mesure en fonction de l'âge, du sexe et des caractéristiques socioéconomiques des Inuit du Nunavik et du Groenland. Les résultats de cette étude permettront de statuer sur la validité de la mesure de l'état de santé autoévalué pour ces populations et permettront de mieux comprendre l'intersection entre l'âge, le sexe et le statut socioéconomique dans l'expression de la santé et des inégalités de santé dans l'Arctique.

Susan WALLACE

Analyst/Analyste

Statistics Canada/Statistique Canada

Ottawa, Canada

Title/Titre : *Excellent or very good self-reported health and social determinants of health, Inuit aged 15 to 24 and 25 to 54 years living in Inuit Nunangat: Selected findings from the 2012 Aboriginal Peoples Survey*

Abstract/Résumé : The article "Health Excellent or very good self-reported health and Inuit-specific social determinants of health, Inuit aged 15 to 24 and 25 to 54 years living in Inuit Nunangat" reports on the relationship between excellent or very good self-reported health and selected social determinants of health, for Inuit 15 to 24 and 25 to 54 years of age and over living in Inuit Nunangat. The selected social determinants of health are based on Inuit Tapiriit Kanatami's newly released Social Determinants of Inuit Health in Canada: Discussion Paper. The findings of the present study suggest that the target of health interventions aimed at improving the health of Inuit residing in Inuit Nunangat need to be tailored based on current stage of life.

The Aboriginal Peoples Survey (APS) is a national survey on the social and economic conditions of Aboriginal Peoples (First Nations people living off reserve, Métis and Inuit) aged 6 years and over. The 2012 APS represents the fourth cycle of the survey and focuses on issues of education, employment and health.

Maria RUIZ-CASTEL

Postdoctoral Fellow/Chercheure post-doctorale

Department of Social and Preventive Medicine/Département médecine sociale et préventive

Université Laval

Québec, Canada

Title/Titre : *Socioeconomic, psychosocial and community-level determinants of obesity in Nunavik*

Abstract/Résumé : Background: The rapid socio-cultural transformations to which are exposed Inuit populations induce a change in traditional ways of life, including increased risk factors for cardiovascular disease such as



obesity. Beyond lifestyle, social determinants associated with obesity remain under studied in the circumpolar North.

Objective: This study examines the association between obesity and community-level sociocultural cohesion and individuals' socioeconomic and psychosocial characteristics among Inuit adults of Nunavik.

Methods: Cross-sectional data on 860 Inuit adults were collected from the 2004 Qanuippitaa? How are we? Nunavik Inuit Health Survey. Anthropometric data were used to create the variable obesity defined as a body mass index $\geq 30\text{kg/m}^2$. Information about the socioeconomic status, behavioral patterns and perceived sense of community were all collected using questionnaires. Information on sociocultural cohesion at the community-level was measured using information from the 2006 Canadian census on the proportion of the population speaking Inuktitut and residentially stable. Logistic regression models were used to examine the association between perceived sense of community and community's sociocultural cohesion and obesity. Models were adjusted for age, sex, social support, socioeconomic characteristics, marital status, food security, smoking, diet and physical activity.

Results: The prevalence of obesity was 25.9 % among men and 31.4 % among women. In adjusted models, living in communities with higher sociocultural cohesion and perception of a higher sense of community were protective to obesity (OR: 0.59, 95 % CI: 0.40, 0.89 and OR: 0.57, 95% CI: 0.37, 0.88, respectively). When stratified by sex, the protective association remained statistically significant for women, but not for men.

Conclusion: Despite a complex association between obesity and social determinants, the results show the relevance of considering the socioeconomic and psychosocial factors in the formulation of environmental programs of health promotion to promote healthy weight in Nunavik.



1.2.5 DKN-1E : Collaborative Research in the North (1) / La recherche collaborative dans le Nord (1)

Session Chair/Président de session : Ceorah MEARNs, Youth Research Associate/Jeune chercheur associé,
Qaujigiartiit Health Research Center

Laine CHANTELOUP

Researcher/Chercheure

EDYTEM

Université de Savoie

Le Bourget du Lac, France

&

Fabienne JOLIET

Professor/Professeure

Institut National de l'Horticulture et du Paysage à Angers

Angers, France

Title/Titre : *Vers un apprentissage mutuel : comparaison d'expériences pour la co-construction des savoirs*

Abstract/Résumé : Du point de vue Inuit, la recherche scientifique a trop longtemps évincé les populations locales, les confinant à un statut d'objet de recherche pouvant fournir des données. Données qui étaient alors exploitées au sud, espace de l'académique, sans jamais être renvoyées au nord, espace d'acquisition des connaissances. Afin de pallier cette situation et à la demande des Inuit notamment, de nouvelles formes de recherche apparaissent par le biais de la recherche collaborative, visant à créer un espace d'interface entre espace de l'académique et espace d'acquisitions des connaissances. Les recherches impliquant la co-laboration avec les populations locales soulèvent de multiples enjeux (enjeux de définition, enjeux méthodologiques et enjeux de posture de recherche), que nous souhaitons approfondir dans le cadre de cette communication. Dans un premier temps, une réflexion autour des méthodes permettant la co-construction des savoirs sera développée, elle se basera sur différentes expériences acquises au Nunavut et au Nunavik. Ces diverses expériences nous permettront de montrer les gradients possibles que peuvent prendre les recherches menées en collaboration avec les populations locales. Nous verrons à cette occasion comment ce type de recherche se met en place, quels sont les moyens utilisés pour son bon déroulement, mais également quelles en sont les contraintes et les limites. Nous verrons aussi quels types de savoirs sont mobilisés et co-construits et dans quelle mesure ils se nourrissent mutuellement. La présentation insistera notamment sur l'analyse des médiums de communication que sont les arts visuels, aujourd'hui mobilisés pour produire mais aussi valoriser les données de terrain dans certains projets co-laboratifs.

Ebba OLOFSSON

Professor/Professeure

Champlain Regional College & Concordia University

St-Lambert & Montréal, Canada

Title/Titre : *Elders who have an Important Story to Tell; Ethical Implications for Research among First Nations and Inuit in Canada*

Abstract/Résumé : This presentation focuses on the challenges and rewards of doing respectful and ethical research among Aboriginal Elders in Canada. Most of the Inuit Elders when interviewed about their experiences of



hospitalization due to tuberculosis in the 1950's, wanted to have their name mentioned in the research. Inuit Elders believe it is important to tell their story for the next generations of Inuit to know about this piece of history. They do not want to be anonymous, since their name guarantee the truth of the story. Attention is given how to practically both guaranteeing confidentiality and giving recognition of the person telling the story, depending on the interviewee's choice. The presentation also deals with issues when interviewing Aboriginal Elders, such as language and memory, as well as what is expected in the interaction with Aboriginal Elders.

Shannon MULLEN

Student/Étudiante

University of Ottawa

Ottawa, Canada

Title/Titre : *Negotiating the role of teacher/researcher in critical qualitative research in education*

Abstract/Résumé : Two challenges of conducting qualitative research with indigenous populations are gaining meaningful access to community members, and building healthy relationships with research participants. My experience of teaching in an Inuit community on northern Baffin Island has overcome these dilemmas by positioning me as working professional in the community and has enabled me to develop relationships with school staff, students, parents, and community members. Now, as I transition from teacher to researcher, a new dilemma is created: the challenge of negotiating professional, ethical, political, and personal boundaries. In this paper, I draw on my ongoing critical reflection of the personal, professional, and political dynamics of conducting school-based research as a teacher in an Inuit community in Northern Canada. Ultimately, I question whether it is possible to construct critical qualitative research in education as a teacher/researcher that does not simultaneously create new forms of oppressive power for local community members.

Hatouma SAKO

Ph.D. Candidate/Doctorante

Université de Montréal & Université Paris Diderot-Paris 7/Institut national des Langues et Civilisations Orientales (INALCO)

Montréal - Canada & Paris - France

&

David SERKOAK

Drum maker and Drummer/Fabricant de tambour et joueur de tambour

Ottawa - Canada

Title/Titre : *Collaborating in Inuktitut: Making Haste Slowly*

Abstract/Résumé : In order to understand the various phenomena taking place in Inuit communities, anthropologists and ethnologists must take into account Inuit discourses concerning their knowledge and know-how. However, Inuit knowledge and know-how cannot be reduced to a set of objective or positive techniques that anybody can put to use after reading the instructions. In this case, what do we mean by "taking into account Inuit discourse" and what is the place of Inuktitut in this process?

Based on our ongoing collaborative research on pisiit/pihiit, this presentation will discuss our approach of Inuit discourses, in particular discourses in Inuktitut, and its influence on our understandings of pisiit/pihiit.



Ceporah MEARNS

Youth Research Associate/Jeune chercheur associé
Qaujigiartiit Health Research Center
Iqaluit, Canada

Title/Titre : Pilliriqatigiinniq *"Working in a collaborative way for the common good"*

Abstract/Résumé : Increasing attention on the Arctic has led to an increase in research in this area. Health research in Arctic Indigenous communities is also increasing as part of this movement. A growing segment of the research community is focused on explaining and understanding Indigenous knowledge and ways of knowing. Researchers have become increasingly aware that Indigenous knowledge must be perceived, collected and shared in ways that are unique to, and shaped by, the communities and individuals from which this knowledge is gathered. This paper adds to this body of literature to provide Inuit perspectives on health-related research epistemologies and methodologies, with the intent that it may inform health researchers with an interest in Arctic health. The Inuit concepts of *inuuaqatigiittiarniq* ("being respectful of all people"), *unikkaaqtatigiinniq* (story-telling), *pittiarniq* ("being kind and good"), and *iqqumaqtatigiinniq* ("all things coming into one") and *piliriqatigiinniq* ("working together for the common good") are woven into a responsive community health research model grounded in Inuit ways of knowing which is shared and discussed.

Acknowledgements

The growth development of this model and this centre over time has been a group effort. Valuable guidance, feedback and support has been provided by Shirley Tagalik, Janet Tamalik McGrath and Jamal Shirley in the development of this paper.



1.3 Period J.3/Période J.3

1.3.1 DKN 2A : Inuit Languages (1) / Langues inuit (1)

Session Chair/Président de session : Per LANGGARD, Chief consultant/Consultant en chef, Oqaasileriffik/The Language Secretariat

Anna BERGE

Professor/Professeure Alaska Native Language Center
University of Alaska Fairbanks
Fairbanks, Alaska

Title/Titre : *Information Structure in West Greenlandic*

Abstract/Résumé : Studies of Information structure typically assume that 1) information structure is a property of sentences, 2) the major units of structure include 'topic' and 'comment' or 'topic' and 'focus,' depending on the approach, 3) there is a preferred position of these units relative to each other, and 4) the introduction of new referential material in a clause is limited in quantity. Extremely polysynthetic languages such as Greenlandic, however, call these assumptions into question. For example, Greenlandic is a clause-chaining language, in which multiple clauses are strung together to express something that would normally require multiple sentences in language like English. Many of these clauses consist of single words (usually verbal in nature), with the referential information (i.e. subject and/or object) indexed on these verbs. These characteristics are illustrated in part of a clause chain reproduced below:

...arpaqattaarlunga uunga
'...while I was running the whole time up there,'
qanillilutik
'while they were coming nearer,'
suli umiaartorniarlugit
'while (I was) still shouting 'umiaq' over and over to them'
innarlileriarlutik
'while they were beginning to be destroyed'
qajartaminnut allaat aseroramik
'when even to the kayaker accompanying them they were broken'
iluliaminaalunnguit kisiisa takuagut
'we saw only the little pieces of icebergs'

What, therefore, is the domain of information structure, and how does one examine information structure when all we have is a single-word clause? What becomes of topic-comment or topic-focus structure? In this paper, I explore the challenges that Greenlandic and other Eskaleut languages pose to the current theories of information structure, and I propose some discourse-level solutions to these questions.



Alana JOHNS

Professor/Professeure

Department of Linguistics/Département de linguistique

University of Toronto

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&

Raigelee ALORUT

Teaching Assistant, Researcher/Auxiliaire d'enseignement, chercheure

Department of Linguistics/Département de linguistique

University of Toronto

Toronto, Canada

Title/Titre : *The use of the dual in some Inuit dialects*

Abstract/Résumé : The Inuit language is known to have a dual marking in many but not all of its dialects (Dorais 2010, 136) on verbs and nouns. Kalaallisut lacks dual and its omission in the grammar of the Salliq dialect (Spalding 1969) may be telling. This study will investigate whether or not the dual is grammatically required in contexts by examining three different Canadian dialects in terms of oral texts and fieldwork interviews. Storyboards containing contexts where a dual could be used will be used to elicit oral texts and then the texts will be examined for whether or not the dual is consistently used when possible. This will be followed up by an interview where the same speaker will be asked about their use of dual, e.g. Could X (dual) have been used here or Could X (plural) have been used here? Two of the dialects in the study will be Labrador and South Baffin. The results of this study will be of interest to Inuktitut language teachers, linguists and speakers themselves. This issue may be of particular importance if a standard language is emerging through government publications and the education system. If the dual is not necessary in each and every instance in a particular dialect, it would be unfortunate if it were deemed to be obligatory. A more clear understanding of current usage of dual across Inuit dialects is needed.

Lawrence D. KAPLAN

Professor/Professeur

Alaska Native Language Center

University of Alaska Fairbanks

Fairbanks, Alaska

Title/Titre : *Diomedes Inupiaq: a linguistic extreme*

Abstract/Résumé : Little Diomedes Island, located in the middle of Bering Strait, is home to the farthest west population of Inuit, who speak a divergent sub-dialect of Bering Strait Inupiaq. Probably the most inaccessible settlement in the United States, Diomedes has historically had close links to Yupik and Inuit peoples of Siberia, and these contacts account for many of the Diomedes dialect's distinctive aspects. Many personal names are borrowed from Siberia, from both Yupigiet and Chukchi, along with ordinary vocabulary that shows Siberian influence. Like the Yupik languages, Diomedes retains a four-vowel system, including an *e*, which is somewhat in flux in current speech. Whereas some *e* are historically correct, some appear unexpectedly and are often in variation with *i*. Other Bering Strait Inupiaq dialects have occasional non-systematic *e*, and these dialects are the last ones to undergo the change from four to three vowels found throughout Inuit. This conservatism in the vowel system is doubtless related to the proximity with mainland Yup'ik and Siberian Yupik languages.



Karen LANGGARD

Professor/Professeure

Department of Greenlandic Language, Literature, and Media /Département de langue, littérature et médias du
Groenland
Ilisimatusarfik/University of Greenland
Nuuk, Groenland

Title/Titre : *Kalaallisut - and typological consequences for domain gaining*

Abstract/Résumé : Kalaallisut has been in contact with Danish since 1721, but in general Greenlanders didn't know any Danish during colonial times. After 1953 Greenland went through a vehement modernization and Danification. The typological differences between Danish and the polysynthetic Kalaallisut keep the manifold derivation morphemes and most of the inflection of Kalaallisut rather untouched. But how do the typological differences between the two languages impact on Kalaallisut when modern concepts often are translated into Kalaallisut through analytic constructions in order to render the meaning as precise as possible? The typological differences will be demonstrated, the consequences for the structures in a lot of Greenlandic neologisms demonstrated, and finally, the consequences for domain gaining will be described from a socio-linguistic perspective.

Guy BORDIN

Professor/Professeur

Institut national des Langues et Civilisations Orientales (INALCO)
Inuit Language and Culture/Langue et culture inuit
Paris, France

Title/Titre : *How do you say "light" in Inuktitut?*

Abstract/Résumé : Every expert in their culture would certainly agree that the Inuit have always perceived "light" positively, like what most cultures, if not all, actually do. But while "light" is a universal phenomenon – by its physical presence and impact, biological functions, and likelihood of being attributed beneficial symbolic dimension(s), ways of expressing and categorizing its manifestations are not so. Returning to the Inuit case, there are several interrelated words in Inuktitut: qau, qaujuq, qaumajuq, qaumaniq that are all often translated into English by "light" or phrases containing "light" (or derived words). In this paper, I will review what these words actually express literally and culturally, using linguistic and ethnographic data from written Inuit sources and from my own fieldwork carried out in Mittimatalik (North Baffin Island). This study may enable us to deepen our understanding of the Inuit notion of "light", in various semantic fields.



1.3.2 DKN-2B : History and Environment / Histoire et environnement

Session Chair/Président de session : Natasha ROY, Ph.D. Candidate/Doctorante, Centre d'études nordiques (CEN)

Natasha ROY

Ph.D. Candidate/Doctorante
Centre d'études nordiques (CEN)
Université Laval
Québec, Canada

Title/Titre : *Paleoecological perspectives on landscape history and anthropogenic impacts at Uivak Point, Labrador since 1400 AD*

Abstract/Résumé : As part of ongoing efforts by the authors to document human-environment relationships among the Inuit of north-central Labrador, Canada, paleoecological investigations were undertaken at the Uivak Point site (HjCI-09), an Inuit settlement located in Okak Bay occupied from the 18th to 19th century. The site consists of a winter village comprising the ruins of nine semi-subterranean sod houses located on two marine terraces and a number of warm season tent ring structures. These were in use during the late 18th to early 19th century although the immediate locality has seen many episodes of occupation by many cultural groups spanning from prehistory into the 20th century. Between ca. 3030 and ca. 710 cal. yr B.P., climate conditions were cold and dry, which is consistent with the late of the Neoglacial period. These cold and dry conditions generated the abundance of shrub tundra and a very open spruce forest cover. From ca. 1000 to ca. 550 cal yr B.P., conditions became warmer and wetter, triggering the expansion of trees and the diversification of shrubs and herbs. Since ca. 550 cal yr B.P., there has been an abundance of dry taxa. This vegetation change, in particular between 500 and 100 cal. yr B.P., may reflect the onset of colder conditions during the Little Ice Age. Subsequent climate warming has allowed the re-expansion of trees and shrubs at regional and local scales over a period of about 200 years. Moreover, our results indicate that the Thule/Inuit harvested many plant species that grew in locality of Uivak Point for subsistence, fuel and raw materials in daily life. As a result of plant harvesting and trampling around the houses, many anthropogenic remains such as burned fat, burned leaves of mosses and charcoal were incorporated into the soil. These activities also triggered the establishment of some weeds and apophytes such as *Montiana fontanan* and *Silene*. Furthermore, our chronostratigraphical and paleoecological data suggest that the site was occupied on an irregular basis since 1400 AD.

Isabel LEMUS-LAUZON

Ph.D. Candidate/Doctorante
Centre d'études nordiques (CEN)
Université Laval
Québec, Canada

Title/Titre : *Using photographic archives in historical ecology: an example from Nunatsiavut*

Abstract/Résumé : This study looks at the interactions between Inuit and their forested environment in the subarctic region of Nain, Nunatsiavut (northern Labrador). Through the lens of historical ecology, we attempted to obtain and work with diverse methodologies and sets of data in order to link forest ecology to historical patterns of forest use and current Inuit ecological knowledge. Our methods included the research of digitalized photographic archives located at the Peary-MacMillan Arctic Museum (Bowdoin College, Brunswick, Maine) that



depicted wood use in the Labrador region since the beginning of the 20th century. A set of 14 images were selected and used in the making of an exhibit that also presented the results of interviews conducted in Nain from 2010 to 2012. This paper will discuss the potential of using photographs in historical ecology research and for result communication as well as the oral history related to forest and wood use in the Nain region.

David BUTTON

Research Associate/Chercheur associé

Arctic Institute of North America

University of Calgary

Calgary, Canada

Title/Titre : *A presentation on Ayorama...the guiding principle to Inuit ideology on nature, environment and knowledge – by a 40 years resident of eastern Beringia – today's modern western Arctic.*

Abstract/Résumé : Guided by the principle of “ayorama” (“...it can't be helped”)...Inuit from earliest Beringia times down to this present day developed a unique Inuit ideology on nature, environment and knowledge. What you may be surprised to know is that this ideology developed not because of but in spite of the material technologies they have been exposed to down through the ages.

Inuit have lived for thousands of years on the edge of the North American continent in both Arctic and sub-Arctic regions.

In particular, two Inuit groups (the Canadian Inuvialuit along with their American relatives - the Yupik and Inupiat) live today in a unique land mass which has become to be named - Beringia. The historical record shows that Inuit have been living in Beringia between 22000 and 7000BP. Remnants of the earlier Inuit technologies and ideology can still be found today in the bones of mammoths with the last mammoth having been hunted by Inuit only some 3500 years ago.

Beringia is the name that applies to the area encompassing both land and water on both sides of the Bering Sea. Beringia's western limits stretched in the Asian continent/ Siberia while their far eastern limits extended into the North America continent as far east as Canada's Mackenzie Delta (Inuvik) and Banks Island, Northwest Territories.

Due to Arctic challenges of geography (grassland steppes, mountains and Arctic oceans) and climate, Inuit have been driven to acquire adult learning for subsistence survival...What today's Inuit want it to be known though is that in each era of their cultural evolution, Inuit adapted or adopted technologies (technologies of tools and the knowledge that goes with them) – and that their focus was not just to survive but to thrive.

It has been said that technology drives ideology but in the case of the Inuit, over time Inuit adopted/adapted new material technologies as they came along. While the technology items changed what has remained as a constant is their own unique Inuit ideology ... an ideology kept strong due to the support of Inuit orature (containing both on-the-land and cultural knowledge and customs) as well as their never-ending primary values of sharing and cooperating.

In the words of a prominent modern Inupiat scholar:

“Inuit adult learning is alive and well...but through the use of traditional land-based ways of knowing along with their more recently acquired/exposure to western ways of knowing, Inuit are constructing a new common ground.” (Oscar Kawagley)



Catherine TURCOTTE

Professor/Professeure

Department of Social Sciences and Education/Département des sciences sociales et de l'éducation

Colby-Sawyer College

New London, USA

Title/Titre : *A Study in Trilateral Materialism: Climate Change and the Iñupiat of Alaska*

Abstract/Résumé : One of the most common experiences of maturity is feeling outpaced by change. At a certain point, many of the values, tastes, and skills that one was taught to have are no longer accepted by society. Often, the change doesn't happen without conflict; there may be a lag between the change in the substructure and the change in the superstructure. New modes of production are invented, but it may take years, decades, or centuries before the values and beliefs of a given society shift to correspond to the new economic conditions. To Karl Marx and Friedrich Engels, bourgeoisie values were outdated; the new mode of production, capitalism, demanded a new ruling class, the proletariat.

We inherit from Marx and Engels a concept that may help us explain this feeling that our "time is out of joint": dialectical or historical materialism. Dialectical materialism is the idea that the economic "substructure" of a society – how we produce food, shelter, and other material goods – determines its cultural "superstructure" – ideas, beliefs, and values. When the substructure changes – when we create new ways to produce material goods – the superstructure, or our ideas about things, must change as well.

Above the Arctic Circle in Alaska, generations of Iñupiat coexist but can lead distinct lives. Myriad examples of conflict, adaptation, and difference are seen. Native parents chastise children for spending too much time online; elders serve traditional, wild foods to families who have grown more accustomed to packaged, "American" foods now available; women aspire to leave their native communities, while men struggle to locate themselves along an unsteady continuum of masculinity. Some Iñupiat, as a result, grasp at and hold firm to traditional, cultural ties, while others strive to jettison themselves from these very connections.

These examples do not, however, present the full breadth of economic, intergenerational, and environmental strain experienced in the region. The volatile, harsh environment of the north is often the most visceral, visible source of pressure experienced by Alaska native people. Nowhere is the evidence of a warming earth more unmistakable, and are centuries old practices changing at a rapid rate, than in this area of the world.

This paper, therefore, investigates the following: in Iñupiaq and other northern, native communities we have something more than a change of the economic substructure giving rise to a change in the superstructure. We have a substructure below the economic one, the ecological substructure, which alters the two structures above it. That is to say, climate change doesn't simply create a conflict between the economy and the culture; it creates a conflict between the economic substructure and the ecological substructure below it. To put it simply: Nature is altering the material conditions of life. Thus, what is threatened is not only the ideas, beliefs, and values of a society, but the day-to-day economic machine for producing and living. Thus, instead of the two structural layers of dialectical materialism – economy and culture – we have the three layers – ecology, economy, and culture – of a trilateral materialism.



1.3.3 DKN-2C : Northern Archeology / L'archéologie nordique

Session Chair/Président de session : Murielle NAGY, Editor/Rédactrice, Journal/Revue Études/Inuit/Studies, CIÉRA, Université Laval

Laura KELVIN

Ph.D. Candidate/Doctorante
Department of Anthropology/Département d'anthropologie
Western University
London, Canada

Title/Titre : *Inuvialuit Historicity and Community-Based Archaeology*

Abstract/Résumé : As part of community-based projects, archaeologists often use Inuit oral histories to assist in their interpretations of the past. Oral histories, however, are only one aspect of Inuit historicity. The ways in which the Inuit understand, relate to, and learn about the past are multifaceted and diverse, and extend far beyond the formal communication of oral histories. Based on archaeological ethnographic research with the Inuvialuit community of Sachs Harbour, NWT, as part of the Ikaahuk Archaeology Project, this paper will examine the diversity of Inuvialuit historicity, or historicities, and how archaeologists can apply various aspects of Inuvialuit historicities to their interpretations.

Pierre DESROSIERS

Archaeologist/Archéologue
Avataq Cultural Institute/Institut Culturel Avataq
Westmount, Canada

Title/Titre : *The Kangiakallak site (JeGn-2) Inuit field school*

Abstract/Résumé : The first Arctic archaeologists were most likely Inuit who migrated toward the East. They used to pick up artefacts and interpret them along with the structures they saw on Palaeoeskimo sites. They also excavated some of those sites in order to build semi-subterranean sod houses as they did at Kangiakallak site (JeGn-2), a mixed Palaeoeskimo and Thule/Inuit site. Located on the northeastern side of Hudson Bay, the site is at the tip of Qikirtajuaq, an island also known as Cape Smith. In this specific area, the narrow passage between the island and the mainland was noticed by Henry Hudson himself in 1610. In the 1940's and 1950's, the Kangiakallak site was among the first sites to be excavated by southerners (Manning and Wallrath).

In 2010, a survey in the area and a visit to the site had led to the creation of a community based field school project that took place in 2011 and 2013. The excavations were set up as a multidisciplinary research endeavor, with the aim to answer some of the questions Akulivik people (the closest community) had about that site. The success of the project is largely due to the local involvement and shows well the relevance of conducting community based research. The different disciplines involved such as palaeoecology, geomorphology, sedimentology or drift wood study, permit to understand many aspects of that site. Moreover, preliminary interpretations seem to indicate that the Kangiakallak site is possibly the oldest Thule/Inuit site discovered so far in Nunavik.



Rozanne JUNKER

Independent Researcher/Chercheuse indépendante
Blue Sea, Canada

Title/Titre : *Renatus's Kayak*

Abstract/Résumé : Renatus Tuglavina gave Woody Belsheim a meter-long sealskin kayak when Woody served in a secret American weather station in Hebron, Labrador during WWII. Woody gave it to me. In my search for the kayak's origins, I traveled from San Francisco, across Canada (Manitoba, Ontario, Quebec, Newfoundland Labrador) to Devon, England where I photographed the journal and picture album of the English surveyor who "arrested" Renatus for twice breaking into the H.B.C. store in Hebron during the winter of 1933. His death of pneumonia was mentioned by Rev. S. Hettasch in his annual letter. I traced Renatus' life backwards and his family forwards! I thought I was the one who possessed the kayak, but in retrospect, I can see that it passed me.

1.3.4 DKN-1D

1.3.5 DKN-1E : Collaborative Research in the North (2) / La recherche collaborative dans le Nord (2)

Session Chair/Président de session : Tania GIBÉRYEN, Ph.D. Candidate/Doctorante, Centre d'Études Nordiques (CEN) & Centre Interuniversitaire d'Études et de Recherches Autochtones (CIERA)

Caroline DESBIENS

Professor/Professeure

Department of Geography/Département de géographie

Université Laval

Québec, Canada

&

Ellen AVARD

Ph.D. Candidate/Doctorante

Department of Geography/Département de géographie

Université Laval

Québec, Canada

Title/Titre : *The Kuujuaq Compost Project: A Case Study in Social Innovation for Northern Development*

Abstract/Résumé : With concerns for social wellness, the natural environment and the sustainability of new projects uppermost in the minds of many Inuit leaders, it is becoming ever-more important for northern communities to find innovative ways to cope with and respond effectively to the rapid development of their territories and the ensuing associated challenges. In the wake of numerous development projects with negative impacts, some northern villages are challenging the status quo and launching innovative new projects that put social and environmental wellness at the forefront. In this paper we examine the idea of Social Innovation for Northern Development by presenting the Kuujuaq Compost Project; an initiative that has not only manufactured much-needed good quality soil for the community greenhouse, but has also set a precedent for innovative waste management in the North, created employment opportunities for marginalized members of the community, and



provided avenues for local companies to “give back” to the village. This collaborative, community-based initiative, embodies the concept of endogenous, bottom-up development. It has also fostered the creation of human capital and community capacity while addressing social, economic and environmental needs through the recycling of locally generated waste resources. Since something of this type has never been done before in the North, the Kuujuaq Compost Project is a true example of Social Innovation. It shows that northern communities are truly adaptable and resilient and that it is possible to generate economic benefits without compromising the social and environmental integrity of northern villages.

Tania GIBÉRYEN

Ph.D. Candidate/Doctorante

Centre d'Études Nordiques (CEN) & Centre Interuniversitaire d'Études et de Recherches Autochtones (CIERA)

Université Laval

Québec, Canada

&

Thierry RODON

Professor/Chercheur

Northern Sustainable Development Research Chair/Titulaire de la Chaire sur le développement durable du Nord

CIÉRA, Université Laval

Québec, Canada

&

Tommy PALLISIER

Economic development officer/agent de développement économique

Kativik Regional Government

Kuujuaq, Canada

Secretary-Treasurer & Vice President/Secrétaire-trésorier et Vice-président

Pituvik, Landholding Corporation of Inukjuak

Inukjuak, Canada

Title/Titre : *Community vs State Based Development : the Innavik Hydro-Project*

Abstract/Résumé : All the Nunavik communities are powered by diesel fuel generators maintained by Hydro-Québec at a very high financial and environmental cost. These generators are becoming obsolete and Plan Nord, in spite of its promise of sustainable development, hadn't committed to connecting Nunavik to Quebec's power grid because of high costs. Instead, Hydro-Québec plans to build new diesel-fuelled power plants. However, Nunavik is rich in potential hydro-electric power and the community of Inukjuak had decided to look at this option. Through a participatory approach they had come up with a hydro-project called Innavik which would be able to power the community as well as surrounding communities. The project designed by an engineer had been approved by the community, but cannot go ahead because the negotiations with Hydro-Québec, a state agency, were not successful. This is a clear example of community based development that came into conflict with State based development. In this paper, we will document the community-based approach used by the Inukjuak proponents and analyse the challenges created by the State-based approach used by Québec.



Sylvie BLANGY

Researcher/Ingénieur de recherche
CEFE, Centre National de la Recherche Scientifique (CNRS), UMR 5175
Montpellier, France

Title/Titre : *Un outil au service de la recherche collaborative dans l'Arctique : l'Observatoire Homme Milieu Nunavik*

Abstract/Résumé : Les communautés arctiques sont confrontées à des changements globaux sans précédents (industrialisation, changements climatiques) qui affectent leurs ressources et leur style de vie. Face à ces changements, les autorités locales s'interrogent sur l'avenir des jeunes, la santé des habitants, et de leurs écosystèmes. Pour répondre à leurs préoccupations et faciliter la prise de décision, elles se tournent vers les académiques et développent des collaborations de recherche. Ainsi dans toute la région circumpolaire, des initiatives de recherche communautaires, participatives, responsables, intégrées, interdisciplinaires et appliquées se développent et des modèles de recherche triangulaire (communautés, universitaires, industries) embryonnaires sont expérimentés et mis en réseau.

Nous présentons les résultats préliminaires d'une démarche de recherche collaborative réalisée au Nunavik en partenariat avec l'Administration Régionale Kativik (ARK) et le Centre d'Etudes Nordiques (CEN), qui s'appuie sur un outil conçu par l'INEE (l'Institut Ecologie et Environnement) du Centre National (français) de la Recherche Scientifique (CNRS), les OHM, Observatoires Hommes-Milieu. Les OHM ont pour objectifs de soutenir et développer les recherches fondamentales et appliquées, de prêter une attention particulière à la demande sociétale et de transmettre des éléments aptes à éclairer la décision politique. Dans ce but, ils sont co-construits à l'amont et co-développés avec les partenaires majeurs concernés par l'activité de l'OHM (recherche, société, politiques) et s'attachent à développer une communication en direction de toutes ces communautés. Les OHM sont regroupés en réseau (ROHM) et organisés et soutenus par le Labex DRIIHM financés par l'Etat français jusqu'en 2019. <http://www.ohm-inee.cnrs.fr>

L'OHMI-Nunavik a été dès le départ conçu comme une collaboration tripartite entre le CNRS, CEN et l'ARK au Nunavik. Le séminaire participatif de lancement de novembre 2013 à Québec a permis de réunir 35 universitaires, conseillers à la recherche du Nunavik et étudiants gradués de toutes disciplines, français et canadiens et d'aboutir à 6 axes de recherche conçus sur la base des questions transmises par la communauté de Kangiqsujuaq sur le détroit d'Hudson. Suite à un appel public à projet de recherche, 5 projets, 1 sujet de doctorat et 1 sujet de post-doctorat ont été retenus qui répondent aux priorités locales : 1) Impact du développement minier sur les hommes et leurs milieux ; 2) Transfert de connaissances et échanges inter-générationnels ; 3) Sécurité et autosuffisance alimentaire ; 4) Santé et bien-être et liens avec l'environnement ; 5) Analyse des risques naturels, vulnérabilité et adaptation au changement climatique.

Nous explorons pour 2015, les modalités de collaboration d'un tel programme qui répondraient de manière groupée et « holistique » au sein d'une équipe multidisciplinaire, aux enjeux et défis auxquels doivent faire face la plupart des communautés arctiques et nous analysons l'intérêt de ce dispositif pour les recherches à venir dans l'Arctique.



Jean MORISSET

Adjunct Professor/Professeur associé
Atelier québécois de géopoétique
Université du Québec à Montréal
Montréal, Canada

Title/Titre : *Le savoir qui illumine et l'inconnaissance qui rafraîchit*

Abstract/Résumé :

« Tout mon savoir comme Inouk m'est venu de mon habileté à prévoir les aléas climatiques... Et cela est parti ! » -

Pierre Ernerk

« Je quitte mon iglou, je rentre dans la maison que m'ont imposé les Blancs, troquant du coup mon identité... Je ne suis plus le chasseur... » - ?...?...?

À partir de ces textes en exergue et aussi, à partir des changements de noms que se sont vus attribués les Esquimaux redevenus Inouites, tout en changeant entièrement d'architecture et de revêtement spatial dans le cadre d'un milieu géographique en pleine métamorphose, je propose de retourner en Terre de Baffin, au milieu des années 1960.

J'ai vécu à l'été 1964 dans la région du Lac Nettilling et de la Grande plaine du Koukdjouak en compagnie de Namounaye (décédé) dont j'ai conservé quelques paroles et plusieurs «images» sous la grande illumination estivale. J'ai aussi vécu en 1967, dans la région du Nord-Ouest Baffin et d'Arctic Bay et j'ai déambulé à travers un pays qui vivait en fait une fin de millénaire. Mon propos est d'interroger et de donner à voir ce pays à partir de clichés pris il y a quelque cinquante ans.



2. FRIDAY, OCTOBER 31TH/ VENDREDI 31 OCTOBRE

2.1 [Period V.1/Période V.1](#)

2.1.1 DKN 2A : Education In Inuit Nunangat (2) / L'éducation dans L'Inuit Nunangat (2)

Session Chair/Président de session : Thierry RODON, Professor/Professeur, Northern Sustainable Development Research Chair/Titulaire de la Chaire sur le développement durable du Nord, CIÉRA, Université Laval

Sheena KENNEDY DASLEG

Ph.D. Candidate/Doctorante

School of Public Policy and Administration/École des politiques et de l'administration publiques
Carleton University
Ottawa, Canada

Title/Titre : *Creating citizens, building societies: Adult education as if community mattered*

Abstract/Résumé : This paper traces the evolution of adult education programming in the Eastern Arctic beginning in the 1950s alongside other state-led interventions in Northern Canada. Based on archival and interview research and focusing on the North Baffin region, this paper explores the role that adult education and adult educators have played in the development of local social economies, within the context of the federal and territorial governments' larger political and economic objectives in the region.

Francis LÉVESQUE

Professor/Professeur

Unité d'enseignement et de recherche en science du développement humain et social
Université du Québec en Abitibi-Témiscamingue (UQAT)
Val-d'Or, Canada
&

Thierry RODON

Professor/Professeur

Northern Sustainable Development Research Chair/Titulaire de la Chaire sur le développement durable du Nord
CIÉRA, Université Laval
Québec, Canada

Title/Titre : *Postsecondary Education and Professional Success for Inuit in Nunavut*

Abstract/Résumé : In Nunavut, little is known about the level of success enjoyed by students with post-secondary education. There is no public data available concerning the relationship between post-secondary education and employment, the programs attended by Inuit students or their graduation and employment rates. Therefore, it is not known if Inuit students' employment is related to their post-secondary education, if post-secondary education improves the type of employment available to them, if graduation (or not) from post-secondary education affects their job prospects, if post-secondary education has an impact on income and if it affects job satisfaction. The main objective of this communication is to present some of the results of the project "Monitoring educational and professional success amongst Inuit of Nunavut who have registered in a post-secondary program" which sought to overcome this knowledge gap by gathering data on success among Nunavut Inuit who have attended or are



currently attending post-secondary education inside and outside of Nunavut. We will start by presenting the methodology used to gather the data and will then follow with a presentation of results.

Kerri WHEATLEY

Project Manager, Inuit Education in Nunavut/Directrice de projet, Éducation inuit au Nunavut
University of Prince Edward Island
Charlottetown, Canada

Title/Titre : *Lighting the Qulliq: A Decolonizing Graduate Program in Nunavut*

Abstract/Résumé : Access to graduate level education in the North has been very limited. The University of Prince Edward Island, in partnership with the Nunavut Department of Education, offered the groundbreaking bilingual and bicultural Nunavut Master of Education. This decolonizing program was based on a vision of Inuit leadership that would serve Nunavut communities, and would help change future of the educational system. The specially designed graduate degree created time and space for Inuit educators to enhance academic knowledge, critical understanding, and leadership skills. Postgraduate qualifications may offer new opportunities to the Inuit educational leaders who completed the program. Research took place during the two offerings of the program to document the students' experiences and the unique opportunities and challenges of the program. This presentation shares the personal reflections and insights of students in the program that was tailored to meet the needs of Inuit teachers in Nunavut, and Nunavik.

Fiona WALTON

Professor/Professeure
Faculty of Education/Faculté d'éducation
University of Prince Edward Island
Charlottetown, Canada

Title/Titre : *Promoting Success for High School Students in Nunavut*

Abstract/Résumé : Based on research funded by ArcticNet and conducted in four Nunavut high schools from 2010 – 2014, this paper discusses key elements that promote success for students completing a high school education in Nunavut. The research, conducted in partnership with the Nunavut Coalition of District Education Authorities and the Nunavut Department of Education reveals evidence that when parents, teachers, school leaders, and members of the Community District Education Authorities work together to support young people as they complete their high school education, more positive educational outcomes are far more likely to take place. The paper also provides an analysis of existing statistical information related to high school graduation revealing patterns related to student retention and graduation.



Cathy LEE

Ph.D. Candidate/Doctorante

Ontario Institute for Studies in Education (OISE)

University of Toronto

Toronto, Canada

Title/Titre : *Creating and Conducting a Community Consultation Process Grounded in IQ (Inuit Qaujimagatuqangit)*

Abstract/Résumé : The creation of an education system in Nunavut grounded in Inuit ways of knowing, being and doing (Inuit Qaujimagatuqangit) is a critical part of healing from a colonial past and in creating a decolonizing future. A process of community consultations grounded in Inuit ways is an essential part of this process. The conceptual framework for this inquiry is grounded in ethnography with participatory action inquiry as the methodology.

Within a recent immersing, emerging and growing field of literature about and from Inuit worldview within education (Arnaquq, 2008; Lee, 1996; Metuq, 2009), colonization and decolonization (Amagoalik, 2007; Simon, 2011; Smith, 1999; Tompkins, McAuley & Walton, 2009; Tompkins, 1998; Watt-Cloutier, 2000) and indigenous research methodologies (Arnaquq, 2008; Metuq, 2009), there is a focus on grounding study within Inuit worldview. Drawing on this literature, my study focuses on how to create and conduct a community consultative process, grounded in Inuit ways (working with community to identify, document and use culturally relevant consultation strategies) and to determine the topic of my doctoral studies.

Given the colonial history of the North, with the creation of Nunavut and the current implementation of the new Education Act for Nunavut, a consultative process that involves a range of community members in setting direction for the scope of this study in education is essential.

Marie-Josée THERRIEN

Professor/Professeure

OCAD University

Toronto, Canada

Title/Titre : *Vers une école inuite : l'aménagement de l'espace scolaire dans l'Arctique canadien depuis 1960*

Abstract/Résumé : L'aménagement de l'espace scolaire en territoire inuit nécessite de considérer conjointement trois champs : éducation, architecture et environnement. Le premier se renouvelle en fonction de l'avancée des préoccupations pédagogiques, représentatives d'un certain état de la société, alors que les deuxième et troisième évoluent en fonction des modes de construction, des formes architecturales, du climat et des avancées technologiques. Différentes des pensionnats, établis par les ordres religieux, les écoles de jour non-confessionnelles dans l'Arctique constitue un corpus dont la planification et la construction, dans des conditions physiques extrêmes et à un tournant de l'histoire des peuples inuits, témoignent autant de l'évolution des orientations pédagogiques que des changements socio-politiques et environnementaux survenus depuis les années soixante.

Les premières écoles de jour ont aujourd'hui cédé la place à des écoles polyvalentes dont les plans plus complexes permettent un usage multifonctionnel et intergénérationnel en même temps qu'ils illustrent une manière de concevoir une architecture mieux adaptée aux conditions polaires. On observera qu'une démarche collaborative entre architectes, ingénieurs, pédagogues et usagers a mené à la conception d'écoles qui répondent plus adéquatement aux circonstances propres à chaque communauté inuite.

19^e CONGRÈS D'ÉTUDES INUIT

Québec, 29 Octobre - 1^e Novembre 2014

Qaumaniq – le savoir qui illumine



19th INUIT STUDIES CONFERENCE

Quebec City, October 29th - November 1st 2014

Qaumaniq – enlightening knowledge

Nous présenterons trois études de cas qui feront état de l'évolution de ces démarches en commençant par l'école élémentaire Nakasuk (Iqaluit, 1973) qui, par son plan hexagonal et ses classes à aire ouverte, s'inscrit dans le courant des réformes scolaires des années soixante. Les deux autres études de cas, qui seront représentatifs des changements en vigueur pour chacune des deux dernières décennies du vingtième siècle, seront sélectionnées à partir d'un premier inventaire en voie d'élaboration. La communication élucidera les contextes de la production de ces espaces et mettra en perspective les acquis et erreurs espérant ainsi que cette recherche pourra profiter aux intervenants engagés dans la planification de nouvelles écoles pour les communautés inuites.



2.1.2 DKN-2B: Science and Inuit Qaujimajatuqangit / Science et Inuit Qaujimajatuqangit

Session Chair/Président de session : Astrid KNIGHT, Ph.D. Candidate/Doctorante, University of Oxford

Gail RUSSEL

Ph.D. Candidate/Doctorant

Department of Social Justice Education

University of Toronto

Toronto, Canada

Title/Titre : Exploring the impacts of Inuit Knowledge on Scientific Learning (and vice-versa), in the case study of the Marine Conservation Area Project in Lancaster Sound.

Abstract/Résumé : This paper explores the question of the impact of Inuit knowledge on scientific learning (and vice versa), through the case study of the Marine Conservation Area in Lancaster Sound. The Marine Conservation Area in Lancaster Sound was a project first announced in 2009, originating from Canada’s Northern Strategy. The objective of the project was to protect the environment and secure sovereignty in the region, due to the uncertainties associated with climate change. The Qikiqtani Inuit Association (Q.I.A.) produced a document entitled, “Tallurutiup Tariunga Inulik: Inuit Participation in Determining the Future of Lancaster Sound” (2012), where Inuit knowledge of the area was documented, in addition to the already existing scientific knowledge collected about the region. Upon conducting approximately 15 interviews about the project (which included representatives from Inuit Political Organizations, Industry, Government, and Academia), there was no mention of Inuit knowledge produced from this report (including hunting areas, or camping sites). Instead, the way in which participants expressed their understanding of the area, and the project, was through scientific knowledge that had been collected about the region (including geology and the environment). The absence of Inuit knowledge and the focus on scientific knowledge articulated within these interviews, provides a fruitful point of departure, from which to explore the question of how the impact of Inuit knowledge on scientific learning (and vice versa) in context of this project, could be better established as the project moves forward. The objective of this paper is to develop a set of questions, and begin to generate discussion, around the possibilities that exist in regards to the impacts of Inuit knowledge on scientific learning (and vice-versa) within this project.

José GÉRIN-LAJOIE

Researcher/Chercheure

Centre d’études nordiques (CEN), Université Laval

Université du Québec à Trois-Rivières (UQTR)

Trois-Rivières, Canada

Title/Titre : *Complementary approaches for community-based monitoring and Youth’s training in environmental sciences in Nunavik: Curriculum-based and Land-based*

Abstract/Résumé : A Science and Technology curriculum-based program has been implemented by the Kativik School Board across the 14 communities in Nunavik for two years. This Avativut program includes educational material related to the local environment and culture. High school students participate in the collection of real data (berry productivity, snow depth, ice observations and permafrost dynamics) using adapted scientific protocols and techniques (observations, measurements, sampling, analysis) as well as traditional ecological knowledge (TEK) interviews. We also started a land-based program bringing together Elders, Youth and researchers on the land, to



share and to learn from each other. We explore and characterize the territory at different scales using satellite imagery, aerial photography, topographic maps, historical knowledge and local knowledge. Youth are encouraged to develop their own research questions and methodology according to the local contexts, while learning about TEK. These two multidisciplinary, cross-cultural and cross-generational initiatives are aiming to: 1) support the co-existence of Environmental Sciences and Aboriginal TEK (Two-eye seeing); 2) encourage TEK transfer from local Elders to Youth; 3) spark Youth's interest towards Environmental Sciences ; and 4) decolonize science education. The two programs are complementary as they have the same objectives but differ in time, location and methodology. The curriculum-based Avativut program takes place both in schools and near the villages, within the Science courses and throughout the school year. It is more formal as the Science teachers and students need to follow the guidelines from the Ministère de l'Éducation, du Loisir et du Sport du Québec. As for the land-based program, it takes place exclusively on the land, farther from the community, and it lasts from 7 to 12 days. The land camp program involves more actively local experts and direct collaborations with researchers through traditional activities, scientific workshops, individual interviews and focus groups, in an informal way.

Émilie HÉBERT-HOULE

M.A. Student/Étudiante à la maîtrise

Centre d'études nordiques (CEN), Université Laval

Department of Environmental Sciences/Département des Sciences de l'environnement

Université du Québec à Trois-Rivières (UQTR)

Trois-Rivières, Canada

Title/Titre : *Student perception and decolonizing challenges in the implementation phase of Avativut program in Nunavik*

Abstract/Résumé : Avativut is a young school program that seeks to foster greater interest in environmental sciences, as well as in school education more broadly, for Inuit youths. By bringing Inuktitut vocabulary into the science curriculum, creating hands-on activities to develop science-related expertise, taking real measurements in the field and connecting with scientists through Internet and posters, Avativut aims to develop a vision by fostering an integration of Traditional Ecological Knowledge and Western scientific methods. Through this, Avativut has a great potential in decolonizing science education in Nunavik. If a few programs implemented across the planet and across the Arctic involve youths in Community-based monitoring and hands-on sciences, to date the impacts of these programs on the youths and their community have only rarely been assessed. This research addresses these gaps with the aim to measure and assess the impact of the Avativut program on Inuit youth and its decolonizing endeavor at present, in its beginning.

Since the main objective of this research is to get a better understanding of the impact of partaking in Avativut for science students, this research was conducted through a qualitative approach. Four weeks were spent in Kuujuarapik-Whapmagoostui with classes from grade 7 to secondary 3 to implement the Ice Mission in the science classes as a pilot project. Using participatory observations, focus group and semi-directed interviews, the student perception was assessed through attitudes, interactions, engagement in work and attendance. Decolonizing aspects were evaluated through discussions with teachers and school workers on that specific topic.

Most students were interested by the activities and most participated and were excited about the different activities. The preliminary results assess one activity of the Avativut program and its impact on participants and will allow the evaluation of the decolonizing efforts this program is aiming for, in its initial phase and as the project evolves.



Stéphanie EVENO

Environmental Advisor (Human Environment)/Conseillère en environnement (milieu humain)

Hydro-Québec Production

Montréal, Canada

&

Marie-Andrée BURELLE

Environmental Advisor (Human Environment)/Conseillère en environnement (milieu humain)

WSP Canada Inc

Québec, Canada

Title/Titre : *Examen du statut du savoir traditionnel autochtone dans les études environnementales menées par Hydro-Québec du début du complexe La Grande à aujourd'hui.*

Abstract/Résumé : Dans une volonté de faire un bilan de l'utilisation du savoir traditionnel (ST) autochtone dans ses études environnementales, Hydro-Québec a analysé plusieurs études d'avant-projet et de suivi environnemental effectuées au cours des phases I et II du complexe La Grande, ainsi que pour la réalisation des équipements Eastmain-1-A et de la Sarcelle et dérivation Rupert. Les initiatives entreprises pour le projet Grande-Baleine ont également fait l'objet d'un bilan. Cet examen révèle que les modalités de la participation autochtone et de l'utilisation des savoirs traditionnels cri et inuit dans le cadre d'études environnementales menées par Hydro-Québec ont fortement évolué du début du complexe La Grande à aujourd'hui.

Les études environnementales associées aux phases I et II du complexe La Grande se caractérisent par quelques initiatives de collecte du savoir traditionnel et une participation autochtone sporadique. Ce constat doit être considéré à la lueur du climat politique parfois difficile prévalant à l'époque entre Hydro-Québec, la SEBJ et les communautés autochtones, et du fait que la documentation du savoir traditionnel – notion qui a gagné en visibilité dans les milieux universitaire et gouvernemental lors des années 1980 – ne faisait alors l'objet d'aucune obligation légale. Un virage s'est amorcé avec le projet Grande-Baleine, et s'est accentué avec le projet Eastmain-1-A/Sarcelle/Rupert. Lors de ce dernier projet, l'intérêt d'Hydro-Québec pour le savoir traditionnel autochtone, la considération de l'acceptabilité sociale comme enjeu déterminant de ce projet et l'obligation formelle de documenter le ST ont contribué à l'intensification des initiatives d'utilisation du ST et de participation autochtone.

En somme, bien que la contribution du ST aux études environnementales pose des défis relatifs au contexte socio-politique des projets hydroélectriques, à la communication interculturelle et au processus de mise en relation de données issues du ST et de la science, Hydro-Québec et les communautés autochtones peuvent retirer plusieurs bénéfices liés à l'utilisation de ce savoir dans le domaine environnemental. Ceci est particulièrement lié aux avancées réalisées dans le domaine scientifique grâce au ST, à l'accroissement de l'efficacité du suivi environnemental, et aux retombées locales en matière d'emploi, de formation et de valorisation du ST.



Astrid KNIGHT

Ph.D. Candidate/Doctorante

Institute of Social and Cultural Anthropology

University of Oxford

Oxford, Angleterre

Title/Titre : *"Ajungi!" "That's good!" Teaching and sharing traditional skills through workshop structures in Nunavut*

Abstract/Résumé : This presentation examines the continuing popularity of workshop structures for sharing traditional Inuit knowledges within Nunavummiut communities. Focusing on Inuit women's narratives about learning and enskilment in traditional knowledges, this presentation will investigate why the relational structure of workshop formats are so often seen as uniquely conducive to sharing traditional knowledges within northern communities.

Looking specifically at workshops designed to support women's enskilment in the production of traditional Inuit material culture (specifically objects such as kamiks, dolls, skin clothing, and parkas), this presentation will investigate the importance of materiality and sensorial experience to this enskilment process, focusing on how Inuit women narrate their own experiences within such material culture workshops.

This presentation will also look at how Inuit women's perceptions of the enskilment process are associated with the effects of such workshop processes on personal and community senses of 'well---being' by examining a number of Inuit values underpinning the circulation of traditional knowledge in Nunavut today. The aim of this presentation is to illustrate the importance of personal sensorial experience in maintaining and/or cultivating traditional skills, as well as the importance of social factors influencing the circulation of traditional Inuit knowledge and perceptions of well---being within Inuit communities.

Lydia SCHOEPPNER

M.A. Student/Étudiante à la maîtrise

University of Manitoba

Winnipeg, Canada

Title/Titre : *Inuit Cultural Resilience: The role of Inuit knowledge (IQ) for addressing contemporary conflicts affecting the Inuit – and its way into scientific use*

Abstract/Résumé : Although Inuit societies face high levels of direct and structural violence, Inuit are also known for their continuity of approaching conflict non-violently as a form of indigenous peacemaking that is based on the concepts of Inuit knowledge, Inuit Qaujimatuaqangit (IQ). Despite changes in the nature of challenges, Inuit consistently applied conflict resolution concepts that are rooted in IQ. This cultural resilience, despite the destructive forces of colonialism, also teaches an important lesson for Peace and Conflict Studies (PACS), because sustainable peace and constructive conflict transformation that empower people requires holistic approaches that also pay attention to indigenous forms and foundations of peacemaking. The IQ-guidelines of addressing conflict non-violently can also become scientific knowledge and inspire PACS practitioners to be aware of and develop culturally sensitive paths to peace.

In particular, the two IQ-concepts of being resourceful to solve problems (*qanuqtuurnarniq*) and of "skills and knowledge acquisition" (*pilimmaksarniq*) that call for innovative, flexible and adaptive exploring of (new) opportunities and skill-development "through practice, effort, action and patience," also determine past and



current Inuit peacemaking. They are, for example, reflect-ed in the creation, development and work of the Inuit Circumpolar Council (ICC) and the Terri-tory of Nunavut. Acknowledgement of current conditions and search for new opportunities to improve their lives in a changing world through adaptation, flexibility, and innovation are results of Inuit pragmatism, political realism and resilience that can also be understood as peacemaking aspects originating in *qanuqtuurunnarniq* and *pilimmaksarniq*.

Due to their esteem for non-competition, non-violence, sharing, sustainable relationships, cooper-ation and harmonious coexistence, Inuit are also termed a “peaceful society.” Their peaceful so-cial characteristics are rooted in IQ (e.g. in its four basic laws of working for the common good, respect for all living beings, maintenance of harmony and peace, and continuous planning and preparation for the future) and call for resourceful, flexible, patient, realistic and pragmatic ap-proaches to conflict which the Inuit realize through conflict avoidance (e.g. of direct confronta-tion, criticism, cornering) or management (e.g. ICC’s creation and influence to establish the Arc-tic Council).

2.1.3 DKN-2C : Arctic Collections: Displays, Dissemination, And Interpretations / Collections arctiques : présentations, diffusions et interprétations

Session Chair/Président de session : **Bernadette DRISCOLL ENGELSTAD**, Independent Curator & Researcher/Conservatrice indépendance et chercheure, Inuit Art & Cultural History, Arctic Studies Center - Smithsonian Institution & **Gwénaële GUIGON**, Associate Researcher/Chercheure associée, Mutations polaires, sociétés et environnement (CNRS)/programme “Patrimoine et muséologie : lieux, objets, méthodes”, École du Louvre

Cunera BUIJS

Curator and researcher/Conservatrice et chercheure
National Museum of Ethnology
Leiden, Pays-Bas

Title/Titre : *Contested Inuit culture: museums and source communities*

Abstract/Résumé : First nations in the world, the Arctic included, testify to the growing commitment of museum professionals in the twentieth century to share collections with the descendants of people and communities from whom collections originated. Thanks to the collection histories and the documenting of relations with particular indigenous communities it is well known that until as recently as the 1970s museum doors – except for a handful of cases – were shut to indigenous peoples.

Since then several best case scenario’s developed which will be discussed in this session. I will concentrate on the contested (material) culture and the specific ‘double’ position museum are situated in. Ownership issues and ethics are extremely important for local communities and not always that easy for museums. Comparison between bad cases of the the 1970s (for instance the request of the Greenlandic government to return presumed Inuit human remains from the Netherlands as late as the 1990s), and recent developments may shed light on this ‘hot topic’.

Bernadette DRISCOLL ENGELSTAD

Independent Curator & Researcher/Conservatrice indépendance et chercheure
Inuit Art & Cultural History, Arctic Studies Center - Smithsonian Institution



Washington, États-Unis

Title/Titre : *Captain George Comer*

Abstract/Résumé : Although Franz Boas left his field site on Baffin Island in 1884 never to return, his personal relationship with Scottish whaler, James Mutch, and, more significantly, his mentoring of the American whaler, Captain George Comer, allowed him to continue his research on Inuit social and cultural history for decades to come. This presentation discusses the extensive collection brought together by Captain Comer for the American Museum of Natural History, including ethnographic artifacts, carvings, photographs, sound recordings, and, most significantly, portrait masks of over 150 Inuit living in the vicinity of the whaling station at Cape Fullerton. In examining their collaboration, the presentation contrasts the objective framework provided by Boas with the subjective nature of Comer's work in the field and its impact on the collection; describes the impressive work of Inuit to reconnect with these ancestral collections (and with the memory of George Comer); and suggests prospects for enhancing community use of these collections in Nunavut.

Gwénaële GUIGON

Associate Researcher/Chercheuse associée

Mutations polaires, sociétés et environnement (CNRS)/programme "Patrimoine et muséologie : lieux, objets, méthodes", École du Louvre
Paris, France

Title/Titre : *Inuit collections in the French museums : French individuals passionate for the Arctic cultures*

Abstract/Résumé : A large number of Arctic items are present in French museums since the creation of public museums at the end of the 18th Century. The majority of the collections have arrived on French soil, thanks to the interest of private persons, passionate by the Arctic regions - collectors and travellers- as well through exchanges between international institutions. Despite their physical presence the majority of the collections in France before the 1940's, very few studies were done.

This presentation will be the occasion to question ourselves on the collection methods used during the past two centuries as well as on the rediscovery, about a decade ago of the oldest collections. A museum's life being in perpetual evolution, what can we perceive when comparing modern acquisitions, compared to those that took place in the past? What about the desire to buy Arctic collections in the beginning of the 21st century ? What place is given to contemporary works? My researches initiated in 1999, have allowed to identify all French institutions that detain artefacts and to trace the history of these items through the original context of acquisition. Throughout the presentation, we will analyse a French specificity since the French Revolution, linked to the juridical state of conserved items that gives to the artefacts an irrevocable and inalienable status.

France RIVET

President/Présidente

Horizons Polaires

Gatineau, Canada

&

Gwénaële GUIGON

Associate Researcher/Chercheuse associée



Mutations polaires, sociétés et environnement (CNRS)/programme “Patrimoine et muséologie: lieux, objets, méthodes”, Ecole du Louvre
Paris, France

Title/Titre : *In the footsteps of Abraham Ulrikab - Artifacts in French and German Museum collections*

Abstract/Résumé : Back in 1880, when Johan Adrian Jacobsen came to Labrador to recruit 'Eskimos' to exhibit in Carl Hagenbeck's ethnographical shows, he took the opportunity to search graves for items suitable to create an 'interesting' ethnographic collection. Recently, the research project 'In the footsteps of Abraham Ulrikab' located in French and German museums a series of Labrador artifacts attributed to Jacobsen. This presentation will start by providing an overview of the 1880 documents informing us of the existence of these artifacts. Then, Gwénaële Guigon will explain how she was able to confirm that the Labrador artifacts part of the collections of the Musée du quai Branly are indeed those collected by Jacobsen. Finally, representatives of the Torngâsok Cultural Center will provide their view of the value they see in these artifacts and discuss their reasons and approach for signing Memorandums of Understanding with museums that preserve part of their cultural history.

Auréli MAIRE

Ph.D. Candidate/Doctorante

CERLOM, Institut national des Langues et Civilisations Orientales (INALCO)/

Mutations polaires, sociétés et environnement (CNRS)

Paris, France

CIÉRA and Department of anthropology/CIÉRA et Département d'anthropologie

Université Laval

Québec, Canada

Title/Titre : *From the Artists to the Public: Regarding Inuit Discourses about Their Artistic Practices and Their Intentions*

Abstract/Résumé : According to Inuit discourses, art making and works of arts are a significant way to preserve traditional knowledge thus, sharing individual and collective experiences through arts such as carvings, prints, and drawings. This presentation will explore some individual's views about their artistic processes and their intentions related to the international art market, cultural institutions and museums where Inuit works of art are generally intended for. Thanks to analysis of data collected in Nunavut since 2006 and a personal experience as worker within an Inuit art gallery, our purpose will discuss about the gap between Inuit discourses devoted to graphic arts and sculptures, and their interpretations given down south by Qallunaat (non-Inuit people). Although many works of art from the Canadian Arctic exist, a selection of few recent artworks will let us focus on different meaning levels stated by artists, anthropologist, historian of art and curators.

Tone WANG

Ph.D. Candidate/Doctorante

Museum of Cultural History, Department of Ethnography, Numismatics and Classical Archeology/

Musée d'histoire culturelle, Département d'ethnographie, de numismatique et d'archéologie classique

University of Oslo

Oslo, Norvège



Title/Titre : *Gjoa Haven – Oslo – Gjoa Haven. Repatriating artefacts from the Roald Amundsen collection to the Nattilik Heritage Centre in Gjoa Haven*

Abstract/Résumé : In late September, 1903, Norwegian explorer Roald Amundsen put into a small bay south east on King William Island with his ship Gjoa. He described the bay as “the finest little harbour in the world” and called it Gjoa Haven. His plan was to spend the following two winters here, doing measurements to determine the location of the magnetic north pole. In October that same year the ship was approached by a group of Nattilik Inuit.

By the time Amundsen and his crew left Gjoa Haven, almost two years later, he had made fast friends among the Inuit in the area. They had taught him about the Arctic and how to live well here, sharing their knowledge and expertise of hunting, travel and making shelter. They had traded with him, giving Amundsen the opportunity to assemble a comprehensive collection of Nattilik material culture. Amundsen went on to credit them and what they had generously chosen to share with him throughout his further career of polar exploration.

On his return to Oslo 1906, Amundsen’s Nattilik Inuit collection was placed in the care of the Museum of Cultural History. In June, 2013, artefacts from this collection returned to Gjoa Haven, to be installed in the brand new displays going up in the Nattilik Heritage Centre there. The Centre opened officially to the public in October 2013.

This presentation will follow the journey of the artefacts from Gjoa Haven to Oslo and back. It will then trace the beginnings of a discussion on how they are perceived and given significance in their old/ new home in the Nattilik Heritage Centre in Gjoa Haven.



2.1.4 DKN-1D : Inuit Art : Multiple Practices / Art inuit : pratiques multiples

Session Chair/Président de session : Alena ROSEN, Instructor/Instructrice, Department of Native Studies/Département d'études autochtones, University of Manitoba

Serge LACASSE

Professor/Professeur

Faculty of Music/Faculté de musique

Université Laval

Québec, Canada

&

Sophie STÉVANCE

Professor/Professeure

Faculty of Music/Faculté de musique

Université Laval

Québec, Canada

Title/Titre : *Le cosmopolitisme esthétique de Tanya Tagaq : Racines inuites, technologie et isomorphisme expressif multiple*

Abstract/Résumé : Cette communication vise à décrire le style musical singulier de l'artiste d'origine inuite Tanya Tagaq, style qui émerge d'une négociation entre éléments de la culture inuite, du recours à la technologie et d'emprunts stylistiques transnationaux divers. Dans son récent ouvrage sur le pop/rock transnational, Motti Regev (2013, 3) définit le cosmopolitisme esthétique en ces termes : « It is a process in which the expressive forms and cultural practices used by nations at large, and by groupings within them, to signify and perform their sense of uniqueness, growingly comes to share large proportions of aesthetic common ground, to a point where the cultural uniqueness of each nation or ethnicity cannot but be understood as a unit within one complex entity, one variant in a set of quite similar — although never identical — cases ». Regev souligne le rôle fondamental que jouent deux facteurs dans ce processus : la technologie d'une part, mais aussi ce qu'il appelle « l'isomorphisme expressif » (Regev 2011; 2013: 11-12), par lequel des éléments des cultures locales sont empruntés, transformés et adaptés par les artistes cosmopolites en les intégrant à un style musical transnational pour les besoins d'un discours artistique plus global (ex. : rap, pop-rock). Nous sommes d'avis que cette approche peut nous permettre de révéler le type particulier de relations qu'entretient l'artiste inuite Tanya Tagaq avec les éléments musicaux de la culture inuite et ceux de la culture transnationale contemporaine. Toutefois, il nous semble que la pratique de Tagaq relève davantage d'un isomorphisme qui serait multiple : plutôt que d'adhérer à un genre musical transnational particulier (ex.: le pop/rock), sa musique pop-électro-expérimentale s'inscrit dans plusieurs courants selon les contextes (rock, musique actuelle, blues, etc.). La démonstration s'appuiera sur une brève analyse de quelques extraits de son plus récent album, mixé en grande partie au Laboratoire audionumérique de recherche et de création (LARC) de la Faculté de musique de l'Université Laval en septembre 2013.



Sophie STÉVANCE

Professor/Professeure

Faculty of Music/Faculté de musique

Université Laval

Québec, Canada

Title/Titre : *Les performances d'improvisation musicale de Tanya Tagaq : une illustration de la culture ethno-pop*

Abstract/Résumé : La chanteuse inuit Tanya Tagaq, qui pratique le chant de gorge (katajjaq) dans un contexte de musique pop-électronique, nous semble particulièrement représentative d'une génération d'artistes autochtones qui dépasse volontiers son aire culturelle pour se nourrir d'influences diverses afin d'intégrer ses créations à la production artistique transnationale. Quels aspects spécifiques de la pratique artistique de Tagaq relèvent, d'une part, d'une pratique plus traditionnelle et, d'autre part, d'une pratique contemporaine ? Comment ce dialogue se manifeste-t-il dans les prestations scéniques de la chanteuse ? Pour mieux comprendre le comportement esthétique de Tagaq, nous tiendrons tout d'abord compte de la manière dont l'artiste construit ses improvisations sur la base du katajjaq traditionnel et de codes culturels et musicaux occidentaux. Ensuite, nous relèverons les aspects performanciers (gestuelle et mouvements corporels sur scène, style vestimentaire, iconographie et discours), lesquels permettent de caractériser une performance. Ces éléments mis ensemble, comment nous parlent-ils de la construction identitaire de la jeune génération autochtone dont la création multidisciplinaire et transnationale nourrit et reflète ce mouvement volontaire, non pas d'une quête, mais d'une conquête d'un nouvel équilibre culturel ? Sa démarche peut être qualifiée d'ethno-pop étant donné l'adoption de références culturelles diversifiées appliquées à sa pratique qu'elle va enrichir d'éléments issus de son environnement culturel d'origine de manière à intégrer, en tant que citoyenne du monde à part entière, son discours artistique singulier au discours artistique transnational. L'ethno-pop nous permet de rendre compte du dialogue constant entre deux pôles d'attraction caractéristiques du profil cosmopolite de Tagaq, soit ses origines inuites et son intégration sur la scène contemporaine transnationale.

Alena ROSEN

Instructor/Instructrice

Department of Native Studies/Département d'études autochtones

University of Manitoba

Winnipeg, Canada

Title/Titre : *"Staying Power" : Inuit art makers in Pangnirtung*

Abstract/Résumé : This paper is drawn from my M.A. thesis, and explores the relationship between Inuit art making, knowledge, and the process of cultural continuity or resilience. By drawing on interviews conducted with Inuit art makers in the community of Pangnirtung I argue that through their creative practices, Panniqtuumiut and other Inuit artists are actively involved in the production and transmission of Inuit knowledge, an action that supports the process of cultural resilience. Specifically, this occurs as knowledge is materialized in works of art, circulated, and transmitted/interpreted. This paper explores a critical approach to the interpretation of works of Inuit art, and the place of Inuit voice in that process.

I argue that it is in the process of interpreting an art work that Inuit cultural resilience can be acted on. Contrary to the notion that Inuit voices can be heard directly through a work of art, these voices are always mediated by the interpretive process. To reclaim representation and control over the production of knowledge, it is essential that Inuit voices take the lead in the interpretation of Inuit art.



Patricia HANSEN GILLAM

Ph.D. Candidate/Doctorante

Indigenous Studies/Études autochtones

University of Alaska Fairbanks

Fairbanks, Alaska (É.-U.)

Title/Titre : *Ciuliamta Umyualgutkesqaakut with our ancestors we are working as one mind together: an extended conversation on the design and use of the uluaq*

Abstract/Résumé : More than twenty years have past since Rankin and Labrèche published an article on ulus in Etudes/Inuit/Studies. They successfully drew together scattered mentions from disparate sources in ethnography and archaeology to provide a comprehensive overview of this knife. Noting the large area of distribution across the circumpolar world and through millennia, they also recognized a considerable range of morphological diversity and made a plea for further comparative investigations. Despite the ubiquitous and enduring presence of the ulu, there is a dearth of recent relevant research.

As there are thousands of ulus in museums and other repositories around the world, Elder Natives and other cultural experts have often encountered them during repatriation visits to these institutions far from home. I have been struck with the reverence and awe of Elders as they approach the stone ulus of their ancestors expressing their gratitude for the One who gave them what was needed for survival. Yet the ulu continues in common use throughout the Arctic. Centering study of contemporary examples in a Yupiaq epistemology makes possible not only the bringing forth of a body of knowledge about this specific tool, but also begins to develop an indigenous theoretical framework for the study of material culture.

Inter-village, mid-winter dance festivals remain important to Yupiit of southwestern coastal Alaska as they act to strengthen extended kinship and intergenerational ties, revitalize cultural practices, and request abundance for the coming year. Food from the land and sea both nourishes bodies and sustains spiritual connections between human and non-human realms. During the course of preparations for a recent festival, different uluat from an Elder's collection guided an extended conversation concerning their design. It is suggested that the persistence and variety of this knife form is owed to a collaborative, iterative process, which continually creates the uluaq anew.

Alycia MUTUAL

M.A. Student/Étudiante à la maîtrise

Interdisciplinary Studies/Études interdisciplinaires

University of Northern British Columbia

Prince George, Canada

Title/Titre : *Conceptions of the Arctic Through the Lens of the Media*

Abstract/Résumé : The media's role in shaping Arctic perceptions receives very little attention among northern scholars, yet this is where most citizens obtain information about the Arctic. Given the Arctic's geographical remoteness, the media take on substantial power to influence citizens' perceptions of the region. It becomes important to critically examine how the media function in relation to local and national identity. As such, this research, focusing on resource development in the Beaufort Sea region, consists of a qualitative discourse analysis comparing local print media with national print media (i.e. north-south) as well as print media across countries between Canada and the United States. The aim is to examine which types of knowledge print media cite when



referencing resource development. To build upon the data, an additional component of this research project is to interview journalists who work in the north to learn more about northern media.

2.1.5 DKN-1E : Landscape and Space / Paysage et espace

Session Chair/Président de session : Nelson GRABURN, Professor Emeritus/Professeur émérite, University of California, Berkeley

Brandon KERFOOT

Instructor/Instructeur

Department of English and Film Studies/Département d'anglais et d'études cinématographiques

University of Alberta

Edmonton, Canada

Title/Titre : *Hunting Respectfully: An Exploration of Inuit Animal Ethics*

Abstract/Résumé : This paper analyzes Alooook Ipellie's Arctic Dreams and Nightmares to explore how Inuit intellectual history understands ethical relationships with animals. In a political climate where non-Inuit celebrities raise money and public attention to protest the seal hunt, Inuit perspectives often emerge in the form of responses to these protests. For instance, Ellen DeGeneres' recent Oscar selfie raised \$1.5 million to protest the seal hunt, and it sparked the #sealife campaign, through which Inuit share pictures and stories to educate DeGeneres about seal hunting (Childs, np). While such responses showcase resilient Inuit who advocate for their rights, they also highlight the ongoing failure of non-Inuit to understand Inuit perspectives before offering recommendations concerning Inuit hunting. This paper pushes against such failure by seeking to understand Inuit animal ethics on its own terms.

I explore how Ipellie's collection of short fiction addresses contemporary issues in Arctic politics by re-imagining themes from unikkaaqtuat--traditional stories. In particular, I focus on the representation of animal souls in "After Brigitte Bardot," a short story about harp seal pups who seek revenge on those who have killed them--but only in France, the homeland of actress-activist Brigitte Bardot. By drawing on Inuit knowledge concerning vengeful souls, I show how seal-hunting protesters breach Inuit protocols for respecting animals, causing more damage and more offense to seals than the hunters who kill them for food and clothing. My ultimate goal with this analysis is to explore how non-Inuit can adapt their approach to Arctic politics and research in a way that enters into conversation with, rather than ignores, Inuit knowledge, method, and intellectual history.

Anita FELLIS-KORA

Bachelor Student /Étudiante au baccalauréat

Department of Archaeology/Département d'archéologie

Memorial University of Newfoundland

St-John's, Canada

Title/Titre : *Marking the Landscape: A Case-Study of Inuksuit of North Arm, Saglek Fiord*

Abstract/Résumé : Inuksuit are a feature of the ancient and recent past. They are a symbol of Inuit culture of great significance as being a form of wordless communication in the Arctic and sub-Arctic regions. The goal of the



“Marking the Landscape” project was a preliminary analysis of landmarks in Labrador and their meanings and functions on the landscape. A total of 23 inuksuit were found in North Arm, Saglek Fiord. The landmarks were analysed and interpreted through landscape archaeology, phenomenology, and an Indigenous perspective. Inuksuit were classified based on size, placement on the landscape, lichen density and typological analysis, and their potential meanings and functions in North Arm were established. Inuksuit in North Arm are representative of summer occupation and indicative of a potential winter route into the interior, however their role is being heavily impacted by lack of education and increasing tourism.

Anne S. DOUGLAS

Independent Scholar/Chercheure indépendante

Westmount, Canada

Title/Titre : *They think they can think for themselves - The changing scope of personal obligation*

Abstract/Résumé : An obligation is more than a practical responsibility: the term implies an ethical or moral dimension. Inuit society survived for centuries because the Inuit's mutually supportive responsibilities were deeply embedded in an ethic of group survival. As they transform their society through incorporating practices of mainstream Canadian culture, Inuit cannot help but transform their time-honoured ethic; elders see members of the upcoming generation demonstrate a seeming nonchalance. However, younger Inuit who have been conditioned by the institutions of the dominant culture to “think for themselves”, don't fully comprehend their transgression.

Stéphanie VAUDRY

Ph.D. Candidate/Doctorante

CIÉRA and Department of anthropology/CIÉRA et Département d'anthropologie

Université Laval

Québec, Canada

Title/Titre : *Being connected in the city: Inuit youths' challenges and strategies to feel comfortable in Ottawa*

Abstract/Résumé : This papers draws on a five-month ethnography among the urban Inuit community of Ottawa. The focus is on the challenges that Inuit youth face during everyday life in an urban environment and the strategies they develop as a means to overcome those challenges. Being connected with the world(s) surrounding them - what Wilson (2008) calls relationality - appeared to be central in the way that Inuit youth feel and orientate themselves in the city. Connectedness for Inuit youth refers to close and significant relationships with people, ancestors, future generations, objects, animals and nature. These represent elements of the Inuit universe of meanings and, more largely, indigenous universes of meanings. Therefore, being comfortable is intrinsically linked to the maintenance of harmonious relationships with these different actors. Thus, having difficulties in encountering or building meaningful relationships greatly affects their ease in the diverse worlds they engage.

As we will see, in urban milieus, like Ottawa, a diversity of universes of meanings unfolds and some of them are very foreign to Inuit youth. Nevertheless, youth develops strategies to establish relationships within the city. They acquaint themselves with the urban worlds and its inhabitants, but also find ways to evacuate the stress generated by these new living conditions. As Ottawa hosts one of the largest Inuit communities outside the Inuit Nunangat, Inuit youth can connect to the Inuit worlds and, in doing so, benefit from Inuit and other indigenous organizations' support. Thus, the urban challenges young Inuit face are mitigated by this particular context.



Mark WATSON

Professor/Professeur

Department of Anthropology/Département d'anthropologie

Concordia University

Montréal, Canada

&

Christopher FLETCHER

Professor/Professeur

Department of Social and Preventive Medicine/Département de médecine sociale et préventive

Université Laval

Québec, Canada

Title/Titre : *Inuit in Montreal: Being at Home in Nunaliijuaq*

Abstract/Résumé : Why is it Inuit residents in Montreal do not share the experience of Inuit in Ottawa in having an established network of federally funded Inuit-specific organizations to support and encourage Inuit community development and well-being? Mindful of the difficult circumstances that Inuit often face in the city, one would expect Inuit institutions in Montreal to have adapted culturally appropriate service provision to fit the changing profile of the burgeoning urban Inuit population, but the fact is they have not. In spite of the city being home to several major Nunavik Inuit institutions, the provision of community-based programs for Inuit is limited. Working under the title 'Out of Place in Nunaliijuaq: effecting social change with Montreal Inuit through participatory action research (PAR)', a five-year community-driven SSHRC Insight project is looking to better understand the situation and collective experiences of Inuit in Montreal. Through long-term, community based action research the project team is seeking to identify ideas and strategies to overcome longstanding policy and resource barriers affecting Inuit in the Greater Montreal region. In this panel we will present this research project and engage with the following questions: What are the determining factors that differentiate life as well as a sense of collectivity for Inuit in Ottawa from that in Montreal? How does this reflect on the specific history of Inuit within Quebec? How can better understanding of the history of urban experiences as well as the contemporary situation inform a more resilient sense of community and improve policy initiatives in Montreal? Indeed, by what participatory method (if any) can the transfer to Montreal of the successes and gains made by Inuit organizations in Ottawa be made?



André CASALT

Professor/Professeur
École d'architecture
Université Laval
Québec, Canada
&

Myriam BLAIS

Professor/Professeure
École d'architecture
Université Laval
Québec, Canada

Title/Titre : *Habiter le Nord aujourd'hui*

Abstract/Résumé : Les Inuit du Nunavik habitent aujourd'hui, et depuis une cinquantaine d'années, en nouveaux sédentaires, des maisons qu'ils n'ont ni conçues ou construites. Alors qu'ils ont habité, en nomades, un vaste territoire pendant quelques milliers d'années, grâce à des savoirs particulièrement riches et nuancés, ces savoirs, ainsi que les pratiques culturelles d'habitation qui leur sont associées, ont peu été mis à profit lors des récents aménagements des villages inuit. Afin d'explorer avec les Inuit des solutions viables et culturellement adaptées au logement au Nunavik, des étudiants de l'École d'architecture de l'Université Laval explorent depuis septembre 2013, sous la supervision de deux professeurs (les auteurs), de nouvelles façons d'habiter le nord, plus adaptées aux modes de vie locaux, plus appropriables et plus efficaces énergétiquement. Les défis sont importants, tant en termes sociaux qu'environnementaux. Comment la nouvelle sédentarisation des Inuit influence-t-elle leur relation à ces villages et maisons que les organismes gouvernementaux construisent dans le Nord depuis les années 50? Certains standards de vie « modernes » qu'on transplante au Nord, et auxquels aspirent tout de même les citoyens du Nord, « s'adaptent » difficilement à l'environnement culturel et au territoire, ne sont pas durables face aux changements climatiques et menacent le fragile pergélisol. Cette communication fera un bref survol des habitations construites dans le Nord depuis 60 ans et proposera à l'aide des projets de recherches-crédation (conception de projets d'habitation) conçus par une vingtaine d'étudiants des pistes de solutions prometteuses.



2.2 Period V.2/Période V.2

2.2.1 DKN 2A : Inuit and Mining / Des Inuit et des mines

Session Chair/Président de session : Arn KEELING, Professor/Professeur, Memorial University of Newfoundland

Jonathan BLAIS

M.A. Student/Étudiant à la maîtrise

Department of Political Science/Département de science politique

Université Laval

Québec, Canada

&

Thierry RODON

Professor/Professeur

Northern Sustainable Development Research Chair/Titulaire de la Chaire sur le développement durable du Nord

CIÉRA, Université Laval

Québec, Canada

Title/Titre : *Understanding the social impact of the Raglan Mine: Voices from Salluit and Kangiqsujuaq*

Abstract/Résumé : Resource development is often portrayed as a means to improving the well-being and quality of life in Inuit communities. This narrative makes the assumption that the benefits from employment and resource revenue distribution will improve the social circumstances in these communities. In this presentation, we will look at the evidence provided by the Raglan Mine and the two neighbouring Inuit communities of Salluit and Kangiqsujuaq.

Based on a interviews conducted in the two communities and using data from Statistics Canada, we will map the impacts and benefits stemming from the mining development as perceived by the community and as constructed through the quantitative data available.

Jean-Sébastien BOUTET

Project Coordinator/Coordonnateur de projet

Nunatsiavut Government

Nain, Canada

Title/Titre : *Voisey's Bay 10-years Review: Inuit Perspectives on Health and Socioeconomic Wellbeing*

Abstract/Résumé : The Nunatsiavut Government is leading a 10-year review of mineral developments at Voisey's Bay. The Voisey's Bay mine is one of the largest nickel mines in the world and is located on the coast of northern Labrador close to the community of Nain. Between 2002 and 2005, the Labrador Inuit Association (Nunatsiavut Government) and the Voisey's Bay Nickel Company (now Vale) signed the Voisey's Bay Inuit Impacts and Benefits Agreement, the Environmental Management Agreement, and the Voisey's Bay Inuit Shipping Agreement. These agreements were significant for both parties involved: because it was recognized at the time that the Labrador Inuit would suffer impacts from the proposed project, which overlapped with their territory, the company sought to guarantee via the agreements that mining development would also contribute to the wellbeing of Inuit people. Ten years later, the Voisey's Bay review looks back on this process and examines the first decade of mining operations at Voisey's Bay, seeking to interpret the effects of the nickel mine for the Inuit of Nunatsiavut and to



evaluate the performance of these various negotiated agreements. In this component of the review project, we emphasize employment, training, the working environment, and the interaction between the mine and the household as key determinants of health and socioeconomic wellbeing related to industrial mining in Nunatsiavut. We specifically report on a series of semidirected interviews conducted in the five coastal communities of Nunatsiavut (Nain, Hopedale, Makkovik, Postville, and Rigolet) with current and past employees of the mine, partners of mine employees, and community members who were never employed at Voisey's Bay. We highlight key themes and stories emerging from the interviews that pertain to health and socioeconomic wellbeing, and we provide preliminary observations on the negotiation of mining agreements by Inuit organizations and governments in the context of large-scale industrial developments in the Arctic.

Christopher FLETCHER

Professor/Professeur

Department of Social and Preventive Medicine/Département de médecine sociale et préventive

Université Laval

Québec, Canada

Title/Titre : *Listening to the public record: Inuit testimony at Environmental Assessment Hearings*

Abstract/Résumé : This paper describes the objectives and process of a project to collect, code and analyze all the publicly available transcripts of Northern Environmental Assessment (EA) hearings beginning with the Mackenzie Valley Pipeline Inquiry, commonly known as the Berger commission, in 1974. While public participation is enshrined in legislation governing the EA process in Canada, there are several different territorial and provincial assessment regimes in place through which Inuit involvement is sought. The variability of processes and changing regulatory regimes over time presents an interesting chance to understand a number of important features of the development and change in the north. These include:

- how public participation has changed over time.
- Inuit discourse in historical context and its effect on ongoing development efforts.
- how change is lived and expressed in Northern communities.
- the cross-cultural rhetoric of development decision-making processes.
- the application of cultural perspective in policy and decision making.

The transcripts show that Inuit participation in EA processes has always been enthusiastic and profoundly insightful. People are deeply engaged in managing and mitigating negative change while remaining open to new economic opportunity. The discourse in EA is not however limited to a mechanical elicitation of issues and options. It is a cultural process public speaking that takes on different meanings in different contexts and situations. This paper presents a preliminary examination of the body of text that results and attempts to situate that within an Inuit context.



Tara CATER

Ph.D. Candidate/Doctorante

Department of Geography and Environmental Studies/Département de géographie et d'études environnementales

Carleton University

Ottawa, Canada

&

Arn KEELING

Professor/Professeur

Department of Geography/Département de géographie

Memorial University of Newfoundland

St. John's, Canada

Title/Titre : *Just another nickel mine? An ethnographic analysis of contemporary mining encounters in the Kivalliq Region*

Abstract/Résumé : Drawing on ethnographic research conducted in 2012-3, this paper will investigate how community members in Rankin Inlet are engaging with contemporary mining encounters in the Kivalliq region of Nunavut. The town of Rankin Inlet originally formed in the 1950s around the North Rankin Nickel Mine—Arctic Canada's first industrial mining operation. Considered an experiment in Arctic modernization, the mine was the first to employ Inuit workers, and at the time of closure in 1962, Inuit labour comprised seventy percent of the mine's workforce. The rapid closure of the mine dealt a devastating blow to the local economy, with about half the community staying in Rankin Inlet and struggling to make a living. Nevertheless, the influence of the North Rankin Nickel Mine is still present in the town's built environment and cultural landscapes. Reflecting on contemporary mineral development in the Kivalliq Region, including Agnico-Eagle Mines Ltd.'s Meadowbank mine, and the company's upcoming Meliadine gold project near Rankin Inlet, this paper seeks to reveal how encounters with historical and contemporary development have shaped the landscapes and peoples of Rankin Inlet. This paper argues that community members are currently facing mining coming (back) to town, and are drawing on both the on-going legacy of the long-closed North Rankin Nickel Mine, and contemporary experiences with industrial labour and corporate social responsibility practices at the Meadowbank mine to make sense of economic, cultural, and environmental changes to come.



Karina CZYZEWSKI

Ph.D. Candidate/Doctorante
School of Social Work
University of British Columbia
Vancouver, Canada
&

Frank TESTER

Professor/Professeur
School of Social Work
University of British Columbia
Vancouver, Canada

Title/Titre : *Participatory Arctic Research: The Impacts of Gold Mining on Women in Qamani'tuaq, (Baker Lake), Nunavut Territory*

Abstract/Résumé : Meadowbank, an open-pit gold mine, commenced operations north of Qamani'tuaq early in 2010. An Inuit Impact Benefit Agreement was signed with the Kivalliq Inuit Association in 2011. No 'Community Wellness Report and Implementation Plan' has ever been produced. Few resources have been directed to the community to address the impacts of the mine. The paper is based on qualitative and quantitative research conducted primarily by Inuit women in Qamani'tuaq. Inuit women participated in a one-week research training workshop based on popular education techniques, participated in focus groups and developed a survey based on information shared during the workshop and the focus groups. Interviews were conducted with community informants who provide services to the community.

With the exception of a few women working on the mine truck haul crew, most work in gender-typical roles: housekeeping, laundry and food preparation. Some women reported that working or having a family member working at the mine improved their quality of life. However, a majority of women experienced a complex number of social problems associated with the two-week in, two-week out work schedule and increased income. These included increases in alcohol consumption and substance use, jealousies, conflicts and domestic violence. A lack of day-care facilities complicates employment, as does sexual harassment at the mine. A lack of appreciation of Inuit culture by Qablunaat from southern Canada was identified. There was little recognition among participants in the research of the implications for the community when the mine closes in 2017. We conclude by noting the relevance of participatory action research in addressing the paternalism and contemporary equivalents of colonial relations in cross cultural research with Inuit.



2.2.2 DKN-2B: Leadership in Inuit Societies: Diversity and Continuity (2) / Le leadership dans les sociétés Inuit: diversité et continuité (2)

Session Chair/Président de session : Louis TAPARDJUK, Former Nunavut minister of Culture, Language, Elders and Youth, Education, Finance and Justice and former Nunavut Member of Legislative Assembly/Ancien Ministre de la culture, de la langue, de la jeunesse et de l'éducation; des finances et de la justice; et ancien membre de l'Assemblée Législative & **Naullaq ARNAQUQ**, Ph.D. Candidate/Doctorante, University of Prince Edward Island

Helen KITEKUDLAK

NWT Literacy Council
Ulukhartuuq/Holman, Canada

Title/Titre : *Inuit Leadership NWT Personal Experience*

Abstract/Résumé : Growing up between two worlds have contributed road to leadership. My presentation focuses on personal experiences on my growing up years. Being raised and nurtured in a traditional strong Inuit culture and through the Residential school system. Working in the education system from a very young age, using the knowledge gained from parents and elders and the instilled routine of the residential school system have contributed to my leadership role during my teaching career.

Fiona WALTON

Professor/Professeure
Faculty of Education/Faculté de l'éducation
University of Prince Edward Island
Charlottetown, Canada.

&

Naullaq ARNAQUQ

Ph.D. Candidate/Doctorante
Faculty of Education/Faculté de l'éducation
University of Prince Edward Island
Charlottetown, Canada.

Title/Titre : *Respect towards Authority, Elders and Experienced Leaders as a Cultural Influence Among Inuit Educational Leaders in Nunavut and Nunavik*

Abstract/Résumé : Testimony gathered in a workshop and interviews with Inuit women educational leaders in Nunavut and Nunavik, many of whom are graduates of the Nunavut Master of Education Program, indicates that serving community and supporting the maintenance of Inuit languages and culture are high priorities. An interest in taking on leadership positions in education was expressed, as well as a certain reluctance to step forward until clear messages from the community and Elders provides encouragement. Respect towards authority, elders and experienced leaders based on Inuit cultural beliefs and practices influences this reluctance to step forward. The presentation discusses the importance of Inuit beliefs and practices that influence leadership in education and considers approaches that may be helpful in enabling motivated Inuit educators to step forward.



Frédéric LAUGRAND

Professor/Professeur

CIÉRA and Department of Anthropology/CIÉRA et Département d'anthropologie

Université Laval

Québec, Canada

Title/Titre : *Crossing boundaries, connecting values and transcending traditions. Religious leadership in the Canadian Arctic*

Abstract/Résumé : Missionaries were obviously intent on converting the angakkuit, and they sometimes engaged in competitions with them. They became aware that Inuit considered them to be angakkuit of a new kind. However, angakkuniq went underground and Inuit became Christians. Soon, both Anglican and Catholic missionaries did their best to raise Inuit leaders, hoping they would facilitate or take over the evangelization process. Among the Anglicans, many Inuit became Native pastors and lay readers, engaging themselves in converting other Inuit. Among Catholics, it took much more time before missionaries accepted to raise Inuit nuns, candidates to become priests and tuksiartiit (catechists). This paper compares various interesting cases such as Peter Tulugarjuaq, Armand Tagoona, John Ajaruaq, Pelagie Inuk, and many others in order to elucidate the different strategies and show to what extent they were successful or failed. An interesting point is to see how many of these Christian leaders in fact transcended both shamanism and Christianity, Inuit traditions and modernity. Thus Suluk, Pelagie, Sikkuqaq as well as Tagoona for example, were not only preachers, but also artists and music and drawings allowed them to connect to the world of the inummariit, the true Inuit that had preceded them. In that respect, these Christian leaders were successful in transcending and crossing the boundaries between the past and the present, Inuit and Christian traditions, Roman Catholicism and Anglicanism. But all of them, however, did not find it easy as that these boundaries were still very much valorized in the established Anglican and Roman Catholic Churches. Their thought and work shows how Inuit preachers were often trying to integrate different worlds that the missionaries tried to keep separated.

Caroline HERVÉ

Postdoctoral researcher/Chercheur postdoctoral, University of Alaska Fairbanks

Executive Director/Directrice exécutive, Saturviit Inuit Women's Association of Nunavik

CIÉRA, Université Laval

Québec, Canada

Title/Titre : *Everyone Has to Take his Turn. The Municipal Life in Nunavik (1979-2009)*

Abstract/Résumé : Since the end of the sixties, Nunavik Inuit take municipal responsibilities to manage their local affairs. Although the Federal government has imposed the municipal structures in Nunavik, Nunavimmiut have seriously endorsed the new local leadership positions. This presentation proposes to draw up the statistical profile of the municipal representatives, from the incorporation of the municipalities in 1979 to 2009, in the 14 Nunavik communities. Four main data will be analyzed: the term of offices, the distribution of power between the influent local families, the gender and the age of the municipal representatives. Although the individual contribution in the municipal life seems to be limited at first appearance by a very short term of office, it is compensated by the continuous representation of the local influent families in the municipal life and by the alternation of their members in the municipal responsibilities.



Victoria HERRMANN

Ph.D. Candidate/Doctorante

Gates Cambridge Scholar, Scott Polar Research Institute

University of Cambridge

Cambridge, Royaume-Uni

Title/Titre : *Art, Technology, and Political Agency in Arctic Governance and Development: An analysis from bipolar competition to international cooperation*

Abstract/Résumé : The purpose of this research is to demonstrate that images and aesthetic codes construct values, identities, and ideas of power in Arctic governance. The project primarily examines the extent to which the visual narrative constructed by states and increasingly non-state actors have conditioned domestic and international perceptions of indigenous community's legitimate power and place in climate change debates. First, it seeks to synthesize how actors have used visual representations of polar technologies to legitimize rights to development and governance in the Arctic since the close of the Second World War. Then, it aims to analyze the extent to which these visual representations and consequent actions have affected the political agency of those peoples native to the Arctic in issues of governance and development of their lands in the Anthropocene. The research adopts a collective, theory-guided idiographic case study design that relies on (i) close textual analysis and theoretical interpretation of primary source material, (ii) archival research and secondary histories to contextualize primary documents, visuals, and broader political structures, and (iii) semi-structured interviews. This paper contributes to the theoretical literature on the political importance imbued in visual imagery in post-structuralism International Relations, by refining the hypothesis that aesthetic codes create and sustain disputed values and identities within the global structure. It does so by focusing on how native and non-native Arctic climate change visuals engender political decision-making. In an era of ecological change that necessitates urgent action, it is important to understand native Arctic visual narrative and its validity as an active factor in affecting political orders in the circumpolar region.



2.2.3 DKN-2C : Inuit Languages (3) / Langues inuit (3)

Session Chair/Président de session : Marc-Antoine MAHIEU, Lecturer/Maître de conférences, Institut National des Langues et Civilisations Orientales (INALCO)

Kenn HARPER

Independent Scholar/Chercheur indépendant
Iqaluit, Canada

Title/Titre : *The Spread of Inuktitut Syllabic Orthography*

Abstract/Résumé : The Inuktitut Syllabic orthography was adapted from Cree Syllabics by the reverends John Horden and E. A. Watkins in 1853. It was used sporadically in lower Hudson Bay until 1876 when Reverend Edmund James Peck arrived in the region and began actively proselytizing using the medium of the Syllabic orthography. In 1894 he took Syllabics to Baffin Island when he opened the first permanent Christian mission north of Hudson Strait, at Blacklead Island. Because Syllabics was so easily teachable, Inuit spread the system from camp to camp well before the establishment of additional Christian missions, and without the agency of white missionaries.

This paper will examine the spread of Syllabic orthography throughout the eastern Canadian Arctic, largely in advance of formal mission activity.

Jeela PALLUQ-CLOUTIER

National Inuit Language Coordinator/Coordonnatrice
Inuit Tapiriit Kanatami
Ottawa, Canada

Title/Titre : *Standardization of Inuktitut*

Abstract/Résumé : There are many dialects spoken in Nunavut and the other Inuit regions in Canada and all regions with different writing systems. This research project focusses on describing the various efforts at the standardization of Inuktitut in Nunavut. The questions investigated relate to educational considerations of accounting for dialectal differences and the different writing systems in Nunavut as well as in the Inuit regions across Canada. These questions will hopefully serve as a resource to promote understanding and awareness of these differences and which of the dialects might be most appropriate and readily accepted as 'the dialect of instruction'. This research will also have implications for the Governments in the Inuit regions and their curriculum development– all of which have a stake in the successful implementation of the new standards as they will have to ensure it is taught to the Inuit students across Canada. It should be noted that the Inuit Tapiriit Kanatami also includes the standardization of Inuktitut across the four Inuit regions as a priority in the Strategy on Inuit Education (2011).



Evgeny GOLOVKO

Researcher/Chercheur

St. Petersburg Institute for Linguistic Studies, Russian Academy of Sciences

St. Petersburg, Russie

Title/Titre : *Aleut Recording on Wax Cylinders from the Early 20th Century: Transcription and Interpretation of the Extinct Attuan Aleut*

Abstract/Résumé : Most recordings of Aleut dialects made by Waldemar Jochelson during his field work in the early 20th century were transcribed and translated by Knut Bergsland and Moses Dirks in the 1990 book. Among the wax cylinders, only three of them containing the recordings of the Attuan dialect remained untranscribed for a variety of reasons. Initially, Dirks and the presenter intended to continue work on these recordings together with John Golodoff, the last speaker of Attuan. However, when John Golodoff passed away some years ago, Dirks and the presenter undertook the task of transcribing with no support from living speakers of Attuan. The paper presents the results of the joint work of Moses Dirks and the presenter on these recordings. I am going to provide a short history of the recordings, to tell about the difficulties of the transcription work that was done, as well as to touch upon the structural features of the narratives, and upon the styles of the outstanding Aleut story-tellers.

Louise FLAHERTY

Managing Partner/Responsable

Inhabit Media Inc.

Iqaluit, Canada

Title/Titre : *Preserving Inuit Storytelling in Print*

Abstract/Résumé : Inuit stories have been passed orally from generation to generation from time immemorial. Stories were a source of entertainment in the Inuit nomadic days. Fast-forward from the Stone Age to present day, and Inuit have more sources of entertainment that can serve as distractions from the stories their forefathers told. Inhabit Media Inc. is an Inuit-owned publishing company that has been collecting Inuit stories for the past eight years. Inhabit Media's mission has been to collect stories, preserve Inuit oral history, and promote Inuit language through text. Our published books incorporate the voices of Inuit elders and contemporary Inuit authors, as well as anthropologists and explorers such as Franz Boaz, Knud Rasmussen, and Diamond Jenness. Our editorial practices ensure that Inuit knowledge and storytelling styles are preserved. Our publishing program brings Inuit voices and knowledge to the world. This presentation will discuss the process of and issues surrounding publishing Inuit traditional stories in print.



Per LANGGARD

Chief consultant/Consultant en chef
Oqaasileriffik/The Language Secretariat
Nuuk, Groenland

Title/Titre : *As Close to Traditional Knowledge as it Gets: The necessity of getting back to language basics with language technology for Inuit languages.*

Abstract/Résumé : It has become increasingly evident that languages with no digital support are up for heavy problems in all aspects of language use outside local use about local subjects. In Greenland it is generally accepted that Kalaallisut must meet ambitions far beyond such a scope. To implement such policy a fully-fledged rather ambitious language technology program has been launched.

The basic language resources have now been provided including automatic POS (part of speech) tagging and syntactic parsing and a number of end user programs are made available for public use and are widely used and appreciated.

Next step could be export of the Greenlandic technology to the other dialects of Inuit languages including automatic translation between for instance Inuktitut and Kalaallisut or semi-automated dictionary processes using advanced technology.

The presentation will include demonstrations of the tools including intelligent orthography conversions, automatic sentence analysis, interactive self-monitoring L2, and speech synthesis.

2.2.4 DKN-1D :



2.2.5 DKN-1E : History (1) / Histoire (1)

Session Chair/Président de session : Murielle NAGY, Editor/Rédactrice, Journal/Revue Études/Inuit/Studies, CIÉRA, Université Laval

Jonathan C.H. KING

Von Hügel Fellow/Titulaire von Hügel

Museum of Archaeology and Anthropology/Musée d'archéologie et d'anthropologie

University of Cambridge

Cambridge, Royaume-Uni

Title/Titre : *Ecstatic religion, Arctic archeology and the establishment of the Igloodik Mission in 1937*

Abstract/Résumé : In the 1930s Oblate missionary Fr. Etienne Bazin (1903-1972) established a mission, in what is to-day the thriving Inuit community of Igloodik, Nunavut. In 1937, the year he moved the mission to Igloodik Bay, Bazin was given by Inuit some 4-500, up to a thousand year old, objects excavated casually from the pre-Inuit Dorset site of Awaaja, given to Graham Rowley (1912-2003), and are now in the Museum of Archaeology and Anthropology, at the University of Cambridge. Bazin had become a missionary after a visionary experience at the age of 18. Central to Bazin's missionary work was countering, and yet working with, analogous belief systems, both shamanism, and syncretic forms of Christianity, which had developed in the Eastern Arctic in the early 20th century. Removing the Dorset sculpture may be seen as an aspect of the battle for Inuit souls. Contrasting memories of Fr Bazin survive: 'In July '33, the little mission station at Igloodik was destroyed by fire. The missionary, [Father Bazin], could save only three Consecrated Hosts and his Eskimo prayer book. Years of service and suffering were destroyed within an hour.' This was part of a 1942 overview of Oblate activities in the Arctic. Entitled *The Battle of Hudson's Bay* the account was written by Richard J. Cushing (1895-1970), eventually Cardinal Cushing, the prelate who married the Kennedys and buried the President. Apphia Agalakti Awa remembered Bazin, in rather different terms: 'He had a sod house and a qulliq, and he used to run out of tobacco because he smoked. He used to make us look for cigarette butts when the seal skin tents were taken down, and when his qulliq ran out of oil he made us light it. He was the only Qallunaaq around, and his nostrils were always filled with smoke.'

Marianne STENBAEK

Professor/Professeure

Department of English/Département d'anglais

McGill University

Montréal, Canada

Title/Titre : *Aqqaluk Lynge... the diplomacy of survival*

Abstract/Résumé : I have been granted unparalleled access to all of Aqqaluk Lynge's speeches since 1980. His speeches are a record of the development of his Inuit philosophy and dedication to Inuit survival, both nationally and internationally. They constitute a unique insight into the evolution of a diplomacy of survival.



Walter VANAST

Independent researcher/Chercheur indépendant
McGill University
Montréal, Canada

Title/Titre : *Traditional 1890s Mackenzie Delta Religious Practice, as told to Stefansson by Mamayauk, Guninana, and Tannaumirk.*

Abstract/Résumé : To reconstruct late 19th C. Mackenzie Inuit life, we must also know of events and names for long periods before and after, as they hold many a key to that era. Hence the value of 1867-70 comments by divines (Séguin, Petitot, Bompas) who entered the Delta, and of Anglican records (baptisms, confirmations, marriages, burials) for decades after the 1909 start of conversions. As well, the search must range south to HBC posts where at times from 1859 on Inuit stayed for long periods, some as far away as Great Slave Lake. Such data aids greatly in unearthing stories about individuals and families from core 1890s arctic journals such as those of Rev. Isaac Stringer, his wife Sadie, and her uncle Will. Though almost none of this shows direct witness of spiritual practices, the gap is filled in part by a source removed in time and space that can easily be missed: Vilhjalmur Stefansson's diary near the very end of his 1908-12 expedition well east of Cape Bathurst at Darnley Bay. There, after completing his Copper Inuit visits, he spent time in camp recording from natives—two employees and a visitor—who had grown up in the Delta. Mamayauk and Guninana (both women) and the young man Tannaumirk between them depicted the full range of shades known at Kittigazuit, along with rituals to keep them onside or make them cease causing illness. Remarkably rich, this material offers a grasp, though limited to our understanding, of traditional Inuvialuit religious ways. What disappoints (in terms of easy access for today's readers) is absence of most of it in Gisli Palsen's *Writing on Ice*, his 2001 Stefansson transcription.

Søren THUESEN

Professor/Professeur
Eskimology and Arctic Studies, Department of Cross-Cultural and Regional Studies/
Eskimologie et études arctiques, Département d'études interculturelles et régionales
University of Copenhagen
Copenhagen, Denmark

Title/Titre : *From Inuit names to baptismal names. Re-naming persons and naming families in early-colonial North Greenland.*

Abstract/Résumé : The history of the Christianization of the Greenlanders by the Danish Lutheran State Mission in the 18th and 19th century presents itself as an excellent ground for studies of cross-cultural negotiation of ideas and values, for instance related to naming. The study of naming practices contributes to our understanding of personhood, alliances and social organisation. Sources from the mission in Greenland such as church registers and designations provide detailed information about individual persons and families as well as naming and re-naming practices in the local communities.

The paper presents an examination of the church registers from the late 18th century and early 19th century concerning names recorded in connection to baptism of children and adults in the Disko Bay area and in particular in the Aasiaat district. In the cases of adult baptism, the Pre-Christian Inuit names are recorded side-by-side with the new Christian names. Inuit names are to some extent used as baptism names well into the 19th century. Family names (surnames) gradually came into use: European names for children from mixed marriages, but also in



some cases Inuit names came into use as family names - fixed family names were common at the end of the 19th century, on the whole following the legislation in Denmark.

The paper discusses the name change process through two integrated perspectives: the Christian re-naming as an asymmetric colonial 'contact zone' (referring to Mary Louise Pratt) with intentions of re-framing persons and families as subjects incorporated into the Danish church and state – and on the other hand the often subtle integration of the Inuit name-sake practice into the Christian naming practice.

Axel JEREMIASSEN

Ph.D. Student/Doctorant

Department of Cultural and Social History/Département d'histoire sociale et culturelle

Ilisimatusarfik/University of Greenland

Nuuk, Groenland

Title/Titre : *Public Opinion in Greenland 1911 - 1940 – the newspapers Avangnâmiok and Atuagagdliutit.*

Abstract/Résumé : To make the 'Greenlanders' opinion' more prominent in the formulation of its Greenland policy, the Danish government in 1908 passed a new Act concerning the governing of Denmark's colonies in Greenland. From now on two Provincial Councils were to act as advisory bodies for the Danish authorities, and the elected native members of the councils were supposed to represent the public opinion in Greenland.

Letters to editors of Greenland's two national newspapers, Atuagagdliutit and Avangnâmiok, were submitted by Greenlanders working as employees of the Greenland Royal Trade Department, the mission, the civil service or as hunters. Among other things, the letters voiced opinion about school materials, salaries, and the possibility for obtaining loans, the occupational situation, identity and cultural development. Opinions were not only voiced in the national newspapers, but also in local newspapers such as Sujumut (Progress/Forward), K'aumaliak (Lighting), Nasigfik (Viewpoint), Tarkigssût (Firebrick), where wholehearted authors exchanged ideas concerning local and national issues. The project will present and discuss some of the opinions voiced by native Greenlanders in the national and – to a lesser extent – the local newspapers from 1911 until the eve of World War II.



2.3 Period V.3/Période V.3

2.3.1 DKN 2A : Youth Education: Motivation, Resilience and Challenges / L'éducation des jeunes: motivation, résilience et défis

Session Chair/Président de session : Glorya PELLERIN, Professor/Professeure, Université du Québec en Abitibi-Témisquamingue (UQAT)

Anne-Mette HOLM

Teacher/Enseignante

Kangaatsiap Atuarfia

Kangaatsiaq, Groenland

&

Cunera BUJIS

Curator and researcher/Conservatrice et chercheure

National Museum of Ethnology

AE Leiden, Pays-Bas

Title/Titre : *The Kulusuk School Project of East Greenland – Enlightening Knowledge*

Abstract/Résumé : Oral tradition and learning by practice were central in Inuit societies. After the introduction of Euro-American culture and incorporation into Inuit life, foreign ways of learning and communicating were added. Nowadays, learning in Greenland is dominated by the school system. Inuit ways of living and learning are being rediscovered and applied, and combined with scientific knowledge and 'new' ways of learning. For 8 years the school in Kulusuk is convinced that art-education (designing, handicraft, painting and sewing) must be rooted in East Greenlandic culture. The Inuit pupils get an impression of the (im)material traditional culture, through films, books, visits to the local museum and by talking to the old people in the village (oral histories). The children create original and artistically objects out of waste-materials found in the village. They are inspired by collections from the museums in Leiden, Copenhagen and Paris, which they access through the museums' websites. This 'Kulusuk children's art' attracted the attention of people in other parts of Greenland, in Europe and in Iqaluit, Nunavut. In order to reinforce and revive regional knowledge, native perceptions and Inuit values, the teachers of Kulusuk School and the National Museum of Ethnology in the Netherlands joined forces. In 2012 the 'Kulusuk Kids' visited the Netherlands and granted their collection to the museum in Leiden. They made an exhibition and they followed a school-exchange program. The curator from Leiden organized heritage workshops at schools in East Greenland. She instructed in interviewing grandparents, using old photographs and the website www.Roots2Share.gl, which the school can use to put their own stories on the Internet using the regional language. The project thrives for Inuit participation and co-ownership, using valuable knowledge from the elder generation to be added in the school system. Furthermore this paper sheds light on the question: what does scientific knowledge, history, East Greenlandic (material) culture and identity mean to young Inuit people?



Jrène RAHM

Professor/Professeure

Department of psychopedagogy and andragogy/Département de psychopédagogie et d'andragogie

Université de Montréal

Montréal, Canada

&

Pierre DESROSIERS

Archaeologist/Archéologue

Avataq Cultural Institute/Institut Culturel Avataq

Montréal, Canada

Title/Titre : *Sivunitsatinnut ilinniapunga - For our future, I go to school: Inuit youth driven explorations of post-secondary education through archaeological fieldwork and photography*

Abstract/Résumé : To add to the conversation about how Inuit knowledge may be shared through collaborative projects, we present stories about educational possibilities that emerged from an archaeological field school and youth photography project that we pursued in collaboration with the community of Akulivik and some of its youth over the past year. It entailed three dimensions. First, during the summer of 2013, a group of twelve youth participated in a field school at Kangiakallak site on Qikirtajuaq (Smith Island), assisting with the excavation and learning much about the rich history and culture behind the artefacts they found together with a team of archaeologists and specialists, and at the elbows of an elder who shared much about place and its history. Second, a subgroup of the youth then participated in the Avataq archaeology week this spring, to learn more about the preservation of the artefacts, next to meeting people working in the field of archaeology and culture. They also had the opportunity to visit post-secondary educational institutions and exchange with Inuit peers. Third, throughout the summer and in the fall, together with their peers at the Tukisinarvik school, youth took pictures of their work on the island, the landscape, and their community to share their point of view about these experiences. It led to a photography exhibit that was inaugurated during their visit South in a local museum, and then returned to their school for community sharing. Together, we will focus on how this collaborative project led to new inspirations for inutized educational practices and aspirations for post-secondary education. In particular, we will discuss the visibility and empowerment the project created of the younger generation which in many ways made possible an intergenerational dialogue and that is key to enlightening knowledge.

Dominique RIEL-ROBERGE

M.A. Student/Étudiante à la maîtrise

Unité d'enseignement et de recherche en sciences de l'éducation

Université du Québec en Abitibi-Témiscamingue (UQAT)

Rouyn-Noranda, Canada

Title/Titre : *Elementary school qallunaat teacher's representations of their professional working situations in Nunavik bicultural and bilingual context.*

Abstract/Résumé : In Nunavik, School communities experienced considerable second language teachers turnover. We postulated that this phenomenon makes disruptions in the educational pupils' pathways, and then affect the student's progress in learning and their chances of succeeding at school. Among the hypothesis offered by researchers to explain why teachers decide to leave so fast, there are the complexity of the professional teaching



practice in this bicultural and “bilingual” context. As we know, mother tongue and cultural background of the Inuit children they lead are quite different from their own, therefore, we are interested to know more about what those front-line workers are thinking of their working situations and tasks in the Inuit world. That research project tried to answer that particular question: What are the elementary school qallunaat teacher’s representations of their professional working situations in Nunavik bicultural and bilingual context? The presentation is about these results, the understanding of that exploratory research on qallunaat teachers in Nunavik regarding theories related to involuntary minorities in school context.

Gloria PELLERIN

Professor/Professeure

Unité d’enseignement et de recherche en sciences de l’éducation

Université du Québec en Abitibi-Témisquamingue (UQAT)

Rouyn-Noranda, Canada

Title/Titre : *An ongoing experimentation of a students and teachers networking project in Nunavik*

Abstract/Résumé : In Nunavik, the 14 communities are not linked to each other by roads, they are only accessible by plane. A primary school exists in each village and teachers from the small communities work in an isolated context. Since 2010, a project of implementation of a new technology to support the teacher training has been experimented in the communities of Puvirnituk and Ivujivik. The project aims to integrate distance session in the intercultural and trilingual teacher training which is developed since 1984. The relevance of the development of this new tool has been already demonstrated and the use of this technology is now taking varied formulas. In the perspective of improving the general schooling process and educational achievement of Inuit youth, the authors will demonstrate that a lot can be done to bring isolated communities closer. This paper will present how Inuit students and teachers are developing ways to connect and collaborate together: networking of the students to do team work, networking between students and the professor, networking of the pupils, networking of the co-management group.

2.3.2 DKN-2B :



2.3.3 DKN-2C : Inuit Children and Childrearing / Enfants inuit et éducation

Session Chair/Président de session : Ivalu MATHIASSEN, M.A. Student/Étudiant à la maîtrise, Ilisimatusarfik/University of Greenland

Laila Aleksandersen NUTTI

Professor/Professeur

Sami University College

Kautokeino, Norvège

Title/Titre : *Sámi traditional singing, yoik, in early childhood education*

Abstract/Résumé : Sami children's lives, children of an indigenous people who live across four countries with many similar traditions, among them yoik, the Sami traditional music. I want to make visible discourses embedded with motion and taboos which problematize the yoik. My master project was rooted in post-colonial theories with strong decolonizing perspectives, like in my methodologies where I could find tools and ways that made it possible to work with these questions.

Traditionally yoiks are made by persons that know and love you, usually by parents or relatives, and today, sometimes even by an early childhood teacher. Joik describe people or objects even without words, it creates a sense of belonging and tells stories, sometimes from many generations, about people and landscape. From an indigenous perspective yoik is a strong and important part of the Sami culture which now is threatened in its traditional form. It is also a way of communicating, for showing feelings and for remembering. This work did not give me answers but resulted in a lot of questions and thoughts about Sámi early childhood centers and preschools as places for joik. I also got a deeper understanding related to people's relation to joik.

To find support for research rooted in traditional knowledge it is hard to go to the national or international mainstream research. Inuit early childhood research became a very important part of the project, as did the continued work through visiting Nunavut and Nunavik sharing knowledge, strategies and ways of thinking about education. Sharing knowledge, knowing traditional ways of learning or 'knowledge- moving', and maybe finding new paths together became and still can be of great importance.

Ivalu MATHIASSEN

M.A. Student/Étudiant à la maîtrise

Department of Language, Literature, and Media/Département de langue, littérature et média

Ilisimatusarfik/University of Greenland

Nuuk, Groenland

Title/Titre : *The Youth's understanding of literature - A study of reading habits among youth*

Abstract/Résumé : Do the young people in Greenland read literature? And if they do; which reading habits are present among High School students in Nuuk - and what is the reason for their habits? In my project I have asked questions about the youths reading choices, what inspired these choices: what is the importance of their reading experiences and what are the students' attitudes towards reading, their use of literature for life learning, pastime, enjoyment or other potential use?

This presentation considers the findings from a study of High School Students aged between 16 and 21, undertaken in High School in Nuuk in the spring of 2014.

On the basis of collected data from High School student about their understanding of literature and reading habits, I will discuss the youth's reading choices and the background for those choices within their point of view.



The theoretical framework is Reader-Response Criticism among other theories, in focusing on the interaction between reader and text.

Mette LARSEN LYBERTH

Consultant/Consulante
Inerisaavik-Institute for Learning
Nuuk, Groenland

Title/Titre : *Greenlandic children's early language acquisition*

Abstract/Résumé : This presentation focuses on the linguistic and methodological challenges encountered with adaptation of an American/European linguistic tool to the toddlers (8-36 age months) The MacArthur-Bates Communicative Development Inventories (CDI), and what knowledge it contributes with in the Greenlandic context. The project is in progress but the presentation will give a first impression of how the project is organized and will an overview of the first results obtained.

Language development is individual and characterized by variation. There is also a great linguistic variation from child to child. Additionally, there are also linguistic and cultural variations from language to language. The variations are numerous in Greenland due to:

- the dialectal differences in spoken language fx grandfather can be expressed as a "aataa" or "ittu",
- the existence of Danish loanwords, that exist side by side with the Greenland words, fx an elephant can be expressed as an "elefant/nagguaatsoq",
- and the Greenlandic words, which are not yet determined as a regular expression, fx a camera can be expressed as an "assiliivik" or "assiliissut".

The variants play a major role for the toddlers, as they are not yet affected by the writing language. This causes problems in the long run, as the project has aimed to find standards to measure of normal language development, because without standards for the typical language acquisition, it is very difficult to assess whether the children are linguistically delayed.

The project has both a pedagogical/educational and research purposes. With regard to the first aspect will the CDI reporting hopefully be a useful tool for parents and educators to assess and support the child's language development. From a scientific angle the study will hopefully help to elucidate Greenlandic children's early language and communicative development more generally, and to support the learning process in pre-elementary school.



2.3.4 DKN-1D : Environment, Politics, and Justice in Inuit Nunangat / Environnement, politiques et justice dans l'Inuit Nunangat

Session Chair/Président de session : Caroline DESBIENS, Professor/Professeure, Université Laval

Emilie CAMERON

Professor/Professeure

Department of Geography and Environmental Studies/Département de géographie et d'études environnementales

Carleton University

Ottawa, Canada

&

Rebecca MEARNS

Professor/Professeure

Nunavut Sivuniksavut

Ottawa, Canada

Title/Titre : *Translating climate change: adaptation, resilience, and climate politics in Nunavut*

Abstract/Résumé : This presentation examines the translation of key terms about climate change from English into Inuktitut, considering not only their literal translation but also the broader epistemological, ontological, cultural, historical, and political context within which words make sense. We argue that notions of resilience, adaptation, and climate change itself mean something fundamentally different in Inuktitut than they do in English, and that this has implications for climate policy and politics. To the extent that climate change is translated into Inuktitut as a wholly environmental phenomenon over which humans have no control, both “adaptation” and “resilience” come to be seen as appropriate and distinctly Inuit modes of relating to shifting climatic conditions, calling upon practices of patience, observation, creativity, forbearance, and discretion. In the context of a broader global shift away from climate change mitigation and toward enhancing the adaptive capacities and resilience of particular populations, this mode of translating climate change, we argue, is deeply political.

Willow SCOBIE

Professor/Professeure

Department of Sociology and Anthropology/Département de sociologie et d'anthropologie

University of Ottawa

Ottawa, Canada

&

Kathleen RODGERS

Professor/Professeure

Department of Sociology and Anthropology/Département de sociologie et d'anthropologie

University of Ottawa

Ottawa, Canada

Title/Titre : *The Politics of Distraction: Youth Describe their Experiences of the Consultation Phase of Baffinland Mine*

Abstract/Résumé : Based on our analysis of the findings from qualitative research with youth in Mittimatalik/Pond Inlet conducted in Spring/Summer 2014 and key documents pertaining to the approval of the Baffinland Mine at



Mary River and related activities at Milne Inlet, we advance two arguments. First, through the lens of Alfred and Cornthassel's (2005) concept of the 'politics of distraction', we maintain that the recruitment of youth and elders in Pond Inlet to participate in a research process facilitated by a consulting firm contracted by Baffinland to incorporate Inuit Qaujimajatuqangit (IQ) is consistent with a neocolonial process of co-opting Inuit values in order to validate a neo-liberal corporate agenda. Secondly, this paper uses interview data to demonstrate that insufficient legal, technical and financial support to communities in order to participate in NIRB hearings hinders meaningful participation and informed engagement. Research participants describe, for example, volunteering their time to read and prepare comments on material in short periods of time, with little or no training on the subject; of covering their own travel expenses to get to some of the hearings; of feeling overwhelmed by the dominant presence of English, whiteness, and technical and scientific discourse. We connect these accounts to debates at the Federal and Territorial levels concerning stipulations in the Nunavut Land Claim Agreement and the Nunavut Planning and Project Assessment Act that outline the terms and conditions of Nunavummiut participation in resource extraction proposals.

Sylvie BLANGY

Researcher/Ingénieur de recherche

CEFE, Centre National de la Recherche Scientifique (CNRS), UMR 5175

Montpellier, France

Title/Titre : *Mine, emploi et développement économique; une équation à revisiter*

Abstract/Résumé : Les discours dominants valorisent souvent l'industrialisation minière comme un moyen de développer les régions isolées de l'Arctique Canadien, principalement via la création d'emploi, des offres de formation et l'apport de nouvelles infrastructures.

L'objectif de la présentation est de questionner l'évidence de cette équation « emploi à la mine = vecteur de développement ». Pour ce faire, une étude comparative a été réalisée au printemps 2014 au Nunavut à Qamanit'uaq (mine d'or) et au Nunavik à Kangiqsujuaq (mine de nickel). Elle a consisté à comparer les impacts socio-économiques des 2 mines, explorer les scénarios du futur et les raisons du faible taux d'emploi inuit. Nous avons utilisé une approche de recherche participative en ateliers au sein de la mine et au village. Bien que ces thématiques soient contrastées, l'ensemble des résultats nous amène à reconsidérer la signification de cette équation ainsi que ses termes « emploi » et « développement ».

A Kangiqsujuaq, l'enquête menée dans les mines Raglan et Expo (nickel), a permis de revoir et repenser le terme générique « emploi » qui masque une réalité complexe. Les salariés donnent une signification « extra-ordinaire » à leur travail, en comparaison d'un « travail ordinaire » dans les communautés d'origines.

A Qamanit'uaq, le travail en atelier révèle que la notion de « bien-être » n'est pas dépendante uniquement des emplois créés par la mine, mais dépend de toute une série de facteurs complexes: comme l'entraide communautaire, le transfert de savoirs intergénérationnels et les services sociaux. Les impacts socio-économiques de la mine d'or sont bien plus importants que prévus initialement. L'ouverture potentielle de la mine d'uranium (Areva) vient confirmer ce sentiment de vulnérabilité. Les scénarios confirment la menace potentielle sur la santé des hommes et des caribous.

Sur les deux sites d'étude, l'argent généré par l'emploi minier se traduit difficilement en « développement local ». Le lien entre « emploi à la mine » et « développement » est donc beaucoup moins évident que ce qui est annoncé dans les discours courants.



Magalie QUINTAL

Ph.D. Candidate/Doctorante

Department of Geography/Département de géographie

McGill University

Montréal, Canada

Title/Titre : *Northern Economy, Adaptation and New Gender Dynamics*

Abstract/Résumé : This presentation aims to contextualize the changing labour markets and opportunities for Inuit women in the wake of socioeconomic transformations occurring in contemporary Nunavut. Increasingly, attention is being drawn across the Canadian Arctic to the fact that traditional gender roles and division of labour have undergone profound changes. These changes are rooted in socioeconomic transformations occurring in Inuit society, but also in new gender dynamics experienced across the Arctic.

Therefore, the objective of this presentation is to offer a gender perspective on Inuit modern mixed economy. First, I provide an overview of Nunavut's contemporary economy with a particular focus on labour markets dynamics. Through an exploration of the structural changes in employment in Nunavut over the last four decades, I demonstrate that the patterns of women's labour force participation differ from those of men. The increased presence of women in new roles at many levels of Inuit society suggests that a profound gender reorganization is occurring.

Then, I highlight potential implications resulting from these new gender dynamics. By using socioeconomic and qualitative data regarding gender roles and the division of labour, I suggest that the role of Inuit women is expanding. From what was traditionally perceived as a complementary contribution, women have become a bridge between the modern and the traditional sectors of the Inuit mixed economy.

Overall, this presentation aims to contextualize the expanding role of Inuit women using data collected during a five months fieldwork session in Baffin Island, Nunavut.



2.3.5 DKN-1E : Symbolism and Inuit Representation / Symbolisme et représentations inuit

Session Chair/Président de session : Marianne STENBAEK, Professor/Professeure, McGill University

Walter VANAST

Independent researcher/Chercheur indépendant
McGill University
Montréal, Canada

Title/Titre : *Mimegnuk, 1830-1902: The social and religious life of a Mackenzie Delta patriarch via sixteen archival snippets*

Abstract/Résumé : Archival shards about Mimegnuk (ca. 1830-1902), member of the Mackenzie Delta's Kukpugmiut, or Eastern Channel people, tell of family ties, the 1868 blaming of his infant's death on an Oblate priest's spells, naming of parents after their first child, beluga-related rituals, response to spirit-induced illness (strangling a dog; killing a tupilaq that possessed a family member), infestation by lice, cutting by his wife for sore eyes, facial surgery by a cleric notwithstanding his snub of Bible tenets, skill in stealing, and his 1902 death in a viral epidemic. Though his sons and son-in-law (Kokhlik, Kooatook, and Takochikina) respectively became senior chief, counsellor, and junior chief, reflecting a family-based hierarchy, he dressed simply and stood aside from leading figures when whites at Fort McPherson took "Eskimos-in-a-line" pictures. Of import, too, are vectors we know but vaguely: decades-long blood feuds, power struggles, and other social frictions. In all, Mimegnuk's reconstructed image not only tells about him, but shows how similar treatment of his fellow tribes-people (about 200 in the 1890s for those who frequented Kittigazuit) might lead to a fair prosopography, or group history, during the early-contact era. An initial effort to bring that about using the same multiple-source transcripts—with separate alphabetic guides to Inuit of Alaskan origin, Gwich'in, whalers, traders, and clerics—is now in part on the web, but would much improve if sited long-term at an academic centre, and that in a way such that First Nations people, archeologists, and others could contribute. A mix of printed works and internet data might work best.

Marianne STENBAEK

Professor/Professeure
Department of English/Département d'anglais
McGill University
Montréal, Canada
&

Rozanne JUNKER

Independent Researcher/Chercheuse indépendante
Blue Sea, Canada

Title/Titre : *The making of a visual narrative of the Canadian Arctic*

Abstract/Résumé : There are gaps in the written or visual recording of the Arctic regions, particularly in the Inuit regions of the Arctic where there is a scarcity of written records by Inuit themselves. However, photography has been present for well over a hundred years and provides researchers, the general public, as well as Inuit living in the Arctic with an invaluable and intimate record of the lives and culture of the Inuit.

One of the finest photographers of the Canadian Arctic is Hans Blohm who has been honored with the Order of Canada for his work and who is highly regarded by Inuit. Since 1975, Blohm has repeatedly been invited to attend



and photograph many important events in the North, such as the entire process and negotiations leading to the formation of Nunavut, the newest territory in Canada. However, he is equally at home in the other territories as well, like Nunavik and Nunatsiavut.

Hans Blohm, in his photographic record of the Arctic and the Inuit, has deliberately aimed at providing an Inuit perspective and has been very sensitive to recording cultural and social manifestations and events which might otherwise have been lost. His work has been acknowledged by the publication of eleven books (English, French, German and Inuktitut) and the presentation of over twenty national and international exhibits of his photography.

Bernard SALADIN D'ANGLURE

Professor Emeritus/Professeur émérite

CIÉRA and Department of Anthropology/CIÉRA et Département d'anthropologie

Université Laval

Québec, Canada

Title/Titre : *Naarjuk, entre nanisme et gigantisme, animateur du cosmos et de la vie*

Abstract/Résumé : Les Inuit, peuple à tradition orale d'origine asiatique, ont-ils développé une « théorie du tout » intuitive et empirique, comparable aux grandes cosmologies asiatiques et aux plus récentes découvertes scientifiques de l'astrophysique et des neurosciences ? C'est ce qui se dessine à travers mon étude de la tradition orale des aîné(e)s du Nunavik et du Nunavut recueillie entre 1956 et 2012 et de l'étude des travaux de mes prédécesseurs ou de mes brèves rencontres avec des Inuit d'Alaska, du Groenland ou de Chukotka. L'espace-temps chamaniq inuit en donne certaines clefs à travers les mythes et les récits des chamanes. La croyance des Inuit en des métamorphoses incessantes de la vie et du monde environnant, y compris la vie humaine, s'ajoute à leurs observations empiriques et à leur vécu onirique ou encore à celui d'états seconds, pour profiler un modèle complexe, holiste et circulaire du cosmos en mouvement. Le concept de QAUMANIQ est au cœur de ce modèle.



3. SATURDAY, NOVEMBER 1ST/ SAMEDI 1^{IER} NOVEMBRE

3.1 Period S.1/Période S.1

- 3.1.1 DKN 2A : Featuring Work Being Undertaken in Arviat (Nunavut) and in Rimouski, (Québec) which Focuses on Youth Engagement / Présentation d'un travail en cours à Arviat (Nunavut) et à Rimouski (Québec) qui met l'accent sur l'engagement des jeunes

Session Chair/Président de session : Shirley TAGALIK, Principal Researcher/Chercheure principale, Arviat Wellness Centre

Karina CZYZEWSKI

Ph.D. Candidate/Doctorante

School of Social Work

University of British Columbia

Vancouver, Canada

Title/Titre : *Opportunities for social change: Developing research skills with Inuit youth in Arviat*

Abstract/Résumé : Working with Inuit communities on research requires significant community 'buy-in.' Asking youth to participate in research in progressively responsible ways can be an even greater challenge. It can require addressing additional challenges that can take precedence over, or interfere with, their involvement. This work, however, can be incredibly valuable, both to the research itself and for the youth, who stand to benefit from it in a range of ways beyond the product of the work itself (i.e., economically, socially, educationally etc.). Engaging Inuit youth as young researchers, including those that have experienced social, economic and cultural marginalization, however, has yet to be fully explored in Nunavut.

Based on recent research concerning housing, the use of space and routines in Arviat, Nunavut, work with youth will be discussed in light of the relationship building necessary for their full participation. Attempts to develop youth interest in the project, and an overview of the transformation of Inuit youth to young researchers will be offered. Insights associated with this work will be discussed in light of future social science research in the territory.



Shirley TAGALIK

Principal Researcher/Chercheuse principale

Arviat Wellness Centre

Arviat, Canada

&

Curtis KONEK

Youth Researcher/Jeune chercheur

Arviat Wellness Centre

Arviat, Canada

&

Charlotte KARETAK

Youth Researcher/Jeune chercheur

Arviat Wellness Centre

Arviat, Canada

Title/Titre : *The Power of Youth as Community Message Carriers*

Abstract/Résumé : This presentation explores the experiences in one community-- Arviat, Nunavut with engaging youth as message designers and carriers in order to improve healthy living outcomes. Like many similar projects, the organizers focused on creating opportunities, providing supports such as formal training and mentorship for youth and recognizing the value to the community of their contributions. It was hoped that the youth participation in the activities would be meaningful and sustained, as youth took ownership of the messages and became stronger advocates for their own health/life outcomes. It was also expected that the opportunity would connect youth in new ways within and to the community and lead to an increased sense of competence and control. The presentation will provide a brief timeline and overview of the project, highlighting youth produced messaging through websites, blogs, video and Youtube clips. Youth will describe their own experiences with the project and their personal outcomes. There will be some brief "lessons learned" from both mentors and youth in the program and some recommendations for how other communities can engage youth in this way.

Tim PASCH

Professor/Professeur

Department of Communication/Département de communication

University of North Dakota

Grand Forks, États-Unis

&

Jamie BELL

Communication Officer/Directeur de communication

Nunavut Arctic College

Arviat, Canada

Title/Titre : *Community empowerment through culturally-focused digitally convergent ICT*

Abstract/Résumé : This presentation draws on work carried out with Inuit youth in Arviat, Nunavut around digital cultural convergence. This term relates to the concept of integrating a synergistic combination of technologies for the purpose of enhancing/vitalizing language, culture, and a sense of community/belonging. Not only can digital recording/digital content creation inspire and create excitement in participants, but it can also valorize and



enhance self-esteem, pride in culture, and focus/enhancement of Inuktitut and other languages. Digital recording and new media development exercises share knowledges that (especially in oral cultures) are rapidly in danger of dissipating when not recorded while Elders are willing and able to recall and participate in such efforts.

In my work I additionally argue that for the Government of Canada's mandate that the Northern Strategy create sustainable economic and cultural communities to be successful, that a sound culturally-guided cyberinfrastructural framework must needs be developed. Rather than continually outsourcing digital development, I argue that it is preferable to work towards training, mentoring and educating, so that these digital productions may be planned, developed, and implemented by residents of the communities on their own terms.

In my experience, I also work towards being platform agnostic (not limited to one software package/operating system etc). Indeed, some participants may use iPhones, others Android tablets, still others OSX/iOS or Windows computers etc) in order to create, edit, and disseminate content.

Simply recording information is in itself insufficient to truly enhance language/culture/community; but rather it is the broadcasting of this information (via social media, video hosting, various forms of streaming, mobile applications, media installations etc) that is additionally paramount.

My approach is a culturally-focused digitally convergent ICT designed to empower communities to record, edit, and disseminate local content in their target language, with the goal of enhancing and empowering language, culture, and sociopolitical resiliency.

Vincent L'HÉRAULT

Manager/Directeur, ARCTIConnexion
Université du Québec à Rimouski
Rimouski, Canada

&

Marie-Hélène TRUCHON

Coordinator/Coordonnatrice
ARCTIConnexion
Université du Québec à Rimouski
Rimouski, Canada

&

Trevor ARREAK

Pond Inlet Resident/Résident de Pont Inlet
ARCTIConnexion
Université du Québec à Rimouski
Rimouski, Canada

Title/Titre : *Northern wind Southern ice reframing cross-cultural communication*

Abstract/Résumé : Communication across the Inuit and the western-european cultures is an important matter. Understanding our different sets of perspectives is an ongoing struggle into which we should put consistent effort. In an attempt to encourage cross-cultural exchange, we organized at winter 2014 in Rimouski (province of Québec), a two-day event involving 12 university students and 3 Inuit. The students were from different fields of expertise (education, communication, archeology, ecology) and they had different level of experience with Inuit communities. The Inuit were a couple of experienced hunter from Rankin Inlet and a young hunter from Pond Inlet. Inuit participants had low experience in southern Canada. Prior to and after the event, we requested participants to fill an information form on their personal experience and on their appreciation of the event.

On day one, our objective was to challenge the university students by bringing them into a typical "trip on the land" lead by the 3 Inuit. This included the use of Inuit traditional tools and skills. Inuit understandably felt very

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Qaumaniq – le savoir qui illumine



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Qaumaniq – enlightening knowledge

comfortable, whereas the student unanimously expressed a difficulty to adapt. The chilly morning was challenging but the warm bannock has triggered the first interactions.

On day two, our objective was to challenge the Inuit by bringing them into a typical “academic workshop”. The day generally met the expectations of the students as more case study and theory were provided. Inuit have appreciated the day yet they felt that it was more difficult to engage conversations with students.

We learned that the reframing of our own perspectives is very important in communication. While some participants have shared the thought that information has “gained sense” for them during the 2 days, others have expressed the fact that they perceived few relevant information. Our contrasting results are interesting and suggest that some students were successful in reframing their perspectives, while other experienced the so-called cultural shock.



3.1.2 DKN-2B : *Inuksiutiit Katimajjiit - Inuksiutiit Iqaaqijjiit* : The Role of Association Inuksiutiit in the Development of Inuit Studies / *Inuksiutiit Katimajjiit - Inuksiutiit Iqaaqijjiit* : Le rôle de l'Association Inuksiutiit dans le développement des Études Inuit

Session Chair/Président de session : Françoise MORIN, Professor Emeritus/Professeuse émérite, Université Laval & Université Lyon 2

Murielle NAGY

Editor/Rédactrice

Journal/Revue Études/Inuit/Studies

CIÉRA, Université Laval

Québec, Canada

Title/Titre : *The journal Études/Inuit/Studies: Its history and role in international Inuit research*

Abstract/Résumé : The journal Études/Inuit/Studies was created in 1977 by Professors Louis-Jacques Dorais and Bernard Saladin d'Anglure of Laval University (Quebec City, Canada) who also founded the Inuksiutiit Katimajjiit Association a few years earlier. The biannual scholarly journal is bilingual (English and French) and unique among scientific journals in that it is devoted to the study of Inuit societies, both traditional and contemporary, from a general social sciences and humanities perspective (ethnology, politics, archaeology, linguistics, history, etc.). Études/Inuit/Studies has grown into a major source of information on northern endeavours. As well as full-length articles and research notes, each volume contains book reviews, a list of scientific events, and annual reviews of recent dissertations and articles published in other journals. This paper will describe the functioning of Études/Inuit/Studies and the various themes the journal has covered over the past 37 years and those to be addressed in its next issues.

Frédéric LAUGRAND

Professor/Professeur

CIÉRA and Departement of Anthropology/CIÉRA et Département d'anthropologie

Université Laval

Québec, Canada

Title/Titre : *Passing on knowledge at Nunavut Arctic College (1993-2015): from the classroom to the tundra and back*

Abstract/Résumé : In this paper I will first recall how the Iqaluit Oral history project started by Nunavut Arctic College in Iqaluit in collaboration with anthropologists from Laval University and other universities contributed to valorizing Inuit qaujimajatuqangit. I will provide some details about the processes and results from such a rich experience. Then, I will explain how from this first series of activities, and with the financial support of both SHRCC and CLEY, Jarich Oosten and I developed a new series of workshops within different projects with the aim of facilitating the transfer of Inuit knowledge between elders and youth. I will describe some of these activities and demonstrate the value of small workshops out on the land.



Louis-Jacques DORAIS

Professor Emeritus/Professeur émérite

CIÉRA and Departement of Anthropology/CIÉRA et Département d'anthropologie

Université Laval

Québec, Canada

Title/Titre : *Thirty-six years of Inuit Studies Conferences*

Abstract/Résumé : In 1976-77, a need was felt for a forum on Inuit studies that would allow researchers and practitioners to meet periodically in order to exchange on their findings and experience. In 1976, Inuksiutiit launched the idea to organize biennial Inuit Studies Conferences, on the model of the Algonquian Conferences. The first conference, held at Université Laval in October 1978, set trends that were to be continued up to now:

- A variety of topics, both academic and applied.
- The presentation of audiovisual productions.
- An international participation.
- The presence of senior Eskimologists as well as junior researchers.

Bernard SALADIN D'ANGLURE

Professor Emeritus/ Professeur émérite

President of Inuksiutiit Katimajit Association/Président de l'Association Inuksiutiit Katimajit

CIÉRA and Departement of Anthropology/CIÉRA et Département d'anthropologie

Université Laval

Québec, Canada

Title/Titre : *Why was Association Inuksiutiit Katimajit Established?*

Abstract/Résumé : Association Inuksiutiit Katimajit, a private non-profit organization, was established in 1974, at a time when the Nunavik Inuit, who were negotiating with the governments to assert their land claims, preferred to deal with independent researchers rather than with large organizations such as universities. Its first objective was to collect (*kati-*) research data on Inuit culture, language and society, and its second was to act as an *iqpaqji*, i.e. a disseminator of knowledge about the Inuit.



3.1.3 DKN-2C : Linguistic / Linguistique

Session Chair/Président de session : Michèle THERRIEN, Professor Emeritus/Professeur émérite, INALCO

Julien CARRIER

Ph.D. Candidate/Doctorant

Department of Linguistics/Département de linguistique

University of Toronto

Toronto, Canada

Title/Titre : *La perte d'ergativité en Inuktitut*

Abstract/Résumé : La communication proposée porte sur la perte d'ergativité dans le dialecte de l'inuktitut parlé à Inukjuak, au Nunavik. En fait, le même phénomène a été observé dans plusieurs autres dialectes. Par exemple, dans le dialecte parlé au Labrador, Johns (1999, 2001, 2006) note que les constructions antipassives sont de plus en plus employées au détriment des constructions ergatives. Dans les dialectes parlés sur l'île de Baffin, Spreng (2005) rapporte que certains verbes ne peuvent plus être employés dans une construction ergative lorsque le sujet est à la troisième personne. La construction antipassive devient donc la seule autre option dans un tel cas. En ce qui concerne le dialecte parlé à Inukjuak, le déclin de l'ergativité semble encore plus marqué. Tout d'abord, les constructions ergatives ne sont que très rarement utilisées. Celles-ci ne représentent que 4% des constructions syntaxiques de mon corpus constitué en 2011 comparativement à 41% pour les constructions antipassives. De plus, les constructions ergatives sont soumises à la restriction de ne pouvoir avoir un sujet exprimé lexicalement. Ainsi, le sujet doit renvoyer à un argument préalablement mentionné dans le discours et son unique caractéristique présente dans la construction est sa personne grammaticale encodée dans la flexion verbale. Finalement, il est intéressant de noter dans ce dialecte qu'une construction relative peut présenter un alignement morphosyntaxique totalement ergatif et tout de même avoir un sujet exprimé lexicalement. Étant donné que les constructions ergatives ont été formées étymologiquement à partir des constructions possessives, il n'est peut-être pas surprenant que les restrictions liées à leur déclin les affectent tout d'abord lorsqu'elles sont analysées comme constructions verbales (telles qu'une construction ergative typique) plutôt que constructions nominales (telles qu'une construction relative ou possessive). En vue du congrès, je projette de présenter et d'expliquer les différentes caractéristiques ci-dessus observées dans le dialecte parlé à Inukjuak.



Bettina SPRENG

Lecturer/Professeure

Department of Religion and Culture

University of Saskatchewan

Saskatoon, Canada

&

Saila MICHAEL

Inuktitut Instructor/Enseignant d'inuktitut

Department of Linguistics/Département de linguistique

University of Toronto

Toronto, Canada

Title/Titre : *Reflexives in Inuktitut*

Abstract/Résumé : We will present data from South Baffin Inuktitut that shows that reflexive readings always require overt anaphors counter to what has been described previously for Inuktitut (Kalmar, 1979) or West Greenlandic (Sadock, 1986). The data illustrates that transitive verbs can be classified into two categories.

A) Transitives that are either ungrammatical or receive a passive accidental reading when used as intransitives. In contrast to previous accounts (Kalmar 1979, Sadock 1986), reflexive readings in declarative sentences are only possible when the anaphor is overtly expressed. Without the overt anaphor, the verb has an accidental reading, not an active reflexive reading.

B) Transitives that are possible with or without overt anaphor as transitives or intransitives. Like the verbs in group A, they require an overt anaphor for an active reflexive reading.

A. a. *?kapijunga

stab-part.1sg.

'I stabbed myself accidentally. (like I'm falling onto my sword)'

b. kapijunga uvannit

stab-part.1sg uvannit

'I stabbed myself (intentionally)'

B. a. takujunga

see-part.1sg

'I see (something)'

b. taku-junga uvannit

see-part.1sg myself

'I see myself (in a mirror)'

The verbs of group A also form a class with respect to antipassive constructions in that they are not possible without an overt antipassive marker (AP).

1. a. kapisijunga nanurmit

stab-AP-part.1sg nanuq-mik

'I am stabbing/poking a polar bear.'

b. *kapijunga nanurmit

stab-AP-part.1sg nanuq-mik

'I am stabbing/poking a polar bear.'

On the other hand, the verbs of group B do not require an overt AP marker:

2. takujunga (nanur-mit)

taku-part.1sg. nanuq-mik

'I see (a polar bear)/something.'



The data from reflexives and antipassives show that transitive verbs form two different classes.

Kalmar, Ivan. 1979. The Antipassive and Grammatical Relations in Eskimo. In *Ergativity: Towards a Theory of Grammatical Relations*, ed. Frans Plank, 117-143. London: Academic

Sadock, Jerrold. 1986. Some Notes on Noun Incorporation. *Language* 62:19-31

Conor COOK

M.A. Student/Étudiant à la maîtrise

Department of Classics, Modern Languages, and Linguistics/

Département d'études classiques, de langues modernes et de linguistique

Concordia University

Montréal, Canada

Title/Titre : *Morphological gemination in Canadian Inuktitut*

Abstract/Résumé : Morphological gemination is an alternation between the single and double versions of a consonant in different grammatical forms of the same word. It is most familiar to many speakers and scholars of Inuktitut from the irregular or "old" plurals of many nouns, e.g. tulugaq "raven", pl. tulukkat.

In this historical phonology paper, I adduce data from Utkuhiksalingmiutitut, a Western Canadian dialect where morphological gemination seems still to be very productive not only in noun inflection but in derivational processes, including nominalizations, stative-eventive alternations, and postbase affixation. I attempt to give a systematic overview of all the conditioning environments where gemination occurs.

Various phonological analyses of how and why morphological gemination happens have been proposed: metathesis and assimilation (Kleinschmidt 1851, Thalbitzer 1904); a form of consonant gradation triggered by stress shift (Ulving 1953); and "compensation" for the deletion of a segment in the coda of the following syllable (Rischel 1974, Kaplan 1979). I argue here in favour of the "compensatory lengthening" analysis. A key point in the evidence presented is that some types of morphological gemination trigger i/a alternation in the following vowel (where this is a historically "weak" i) while others do not. I discuss the hypothesis that - assuming gemination to be triggered by the deletion of a later segment - the presence or absence of i/a alternation has to do with the nature of the deleted segment.

Marc-Antoine MAHIEU

Lecturer/Maître de conférences

Langue et linguistique inuit

Institut National des Langues et Civilisations Orientales (INALCO)

Paris, France

Title/Titre : *La prédication nominale en inuktitut*

Abstract/Résumé : Le premier objectif de cette communication sera d'attirer l'attention sur un type de phrases aussi importantes que peu étudiées jusqu'à présent en inuktitut : celles qui sont formées uniquement de constituants nominaux, autrement dit dans lesquelles une expression nominale simple ou complexe est employée de manière prédicative (au sens logique où cette expression exprime une propriété susceptible d'être vérifiée par le référent d'une autre expression nominale). Ces phrases n'ont pas besoin d'être analysées comme des variantes elliptiques de structures comportant un verbe. Elles sont d'usage très courant et permettent d'accomplir un petit nombre de fonctions communicatives essentielles. D'où leur intérêt dans la didactique de l'inuktitut langue seconde. D'un point de vue linguistique, l'existence de ces phrases pousse en outre à tenter de délimiter la classe

19^e CONGRÈS D'ÉTUDES INUIT

Québec, 29 Octobre - 1^e Novembre 2014
Qaumaniq – le savoir qui illumine



19th INUIT STUDIES CONFERENCE

Quebec City, October 29th - November 1st 2014
Qaumaniq – enlightening knowledge

des suffixes permettant de dériver des noms aptes à endosser le rôle de prédicat. Selon le temps disponible, un deuxième objectif de la communication sera d'aborder la question diachronique de la relation très ancienne qui existe dans les langues eskimo-aléoutes entre prédication nominale et modes assertifs indépendants, uni- et bipersonnels.

3.1.4 DKN-1D :



3.1.5 DKN-1E : History (2) / Histoire (2)

Session Chair/Président de session : Søren THUESEN, Professor/Professeur, University of Copenhagen

Kenn HARPER

Independent Scholar/Chercheur indépendant
Iqaluit, Canada

Title/Titre : *The Ouligbucks – Interpreters to Northern Explorers*

Abstract/Résumé : In 1846-7 Scottish explorer John Rae employed an Inuk named Ouligbuck and his son, William Ouligbuck, as interpreters. Ouligbuck senior was already well experienced as both an expedition interpreter/guide (Franklin 1825-7; Dease and Simpson 1839) and an interpreter/employee for the Hudson's Bay Company. William Ouligbuck (Ouligbuck junior) was employed as Rae's interpreter on his fourth Arctic expedition, 1853-4, from which Rae returned to England with artifacts of the missing Franklin expedition and reports received from Inuit he had met as to the fate of that expedition. Much of that information was learned through William Ouligbuck as intermediary.

Attention will be given to the circumstances of the Inuit who traded at Churchill and attached themselves to that post, and to the acculturation of certain families who were encouraged to live at the post, permanently or regularly, and to become employees of the Hudson's Bay Company and, through them, assistants to explorers such as John Rae. Such a family was the Ouligbuck family, perhaps the most acculturated Inuit family of the time.

I will discuss the nature of Inuit testimony and knowledge during the Franklin search, and negative sentiment generated towards the Inuit by notables such as Charles Dickens, who objected vigorously to the reports brought back by Rae that Franklin's men had resorted to cannibalism. John Rae quickly and staunchly defended William Ouligbuck and his abilities as an interpreter.

The discussion will trace the descendants of William Ouligbuck to people living today in the community of Arviat in the Kivalliq region of Nunavut.

Flemming A.J. NIELSEN

Professor/Professeur
Department of Theology/Département de théologie
Ilisimatusarfik/University of Greenland
Nuuk, Groenland

Title/Titre : *How acquaintance with Inuit in Greenland impacted on European mindsets in the eighteenth century— a case study*

Abstract/Résumé : Since the thirteenth century, Greenland had formed part of Norway, but sometime in the fifteenth century communications between Norway and Greenland ceased. Therefore, not much was known in Europe about the Inuit population who chose to settle in Greenland around AD 1200. However, in 1721 the Norwegian missionary Hans Egede settled in Greenland as representative of the Danish king, ruler of a Danish-Norwegian empire established in 1380 and lasting until 1814. Hans Egede provided the world with the first reliable descriptions of the Inuit, broadening the cultural horizons of Europe, and he—and his collaborators—also provided the Inuit with a new medium, a written language, which was enthusiastically received as were a lot of European goods and cultural products. Only twenty years later, Inuit in Greenland themselves were able to compose texts in their native language. Having been educated to do so, the natives worked with the European missionaries in order



to develop the written language and expand the domains of their vernacular. When specimens of Greenlandic texts reached Europe, they caused a sensation in the learned world. My case will be the earliest attempts to compose texts in Kalaallisut, manuscripts produced by Hans Egede already in 1723–1725, and contributions to the shaping of Biblical texts in Kalaallisut by local converts.

France RIVET

President/Président

Horizons Polaires

Gatineau, Canada

&

Dave LOUGH

Director/Directeur

Torngâsok Cultural Centre/Centre culturel Torngâsok

Nain, Canada

Title/Titre : *In the footsteps of Abraham Ulrikab - The Paris events*

Abstract/Résumé : In August 1880, two Inuit families from northern Labrador voluntarily departed for Europe where they were to become the newest exotic attraction in zoos. Aged from 13 months to 50 years old, the eight individuals were recruited by Johan Adrian Jacobsen on behalf of Carl Hagenbeck, pioneer of ethnographic shows ('human zoos'). Unfortunately, less than four months later, the group no longer existed. All eight Inuit having been killed by smallpox. The first three victims died in Germany. The remaining five died in Paris. One of them, Abraham kept a diary which was rediscovered in 1980 and has since been the subject of a few articles and a book. But, until now, no one had conducted research in Paris. These eight individuals could not simply have vanished! They must have left traces. Where are these traces? Where were the Inuit buried? These are some of the questions France Rivet has been trying to answer since 2010 through her research project 'In the footsteps of Abraham Ulrikab'. The more she digs, the more riveting the story becomes. Her three research trips in Europe proved beyond a doubt that her efforts are not being spent in vain. This presentation will trace the sequence of events that occurred in Paris before and after the Inuit's death. Representatives of the Nunatsiavut government will also provide their point of view on a yet-to-be-written chapter that will have to be addressed by today's Nunatsiavummiut in the coming months/years which will, hopefully, allow them to close the loop on this tragic story.

Walter VANAST

Independent researcher/Chercheur indépendant

McGill University

Montréal, Canada

Title/Titre : *"The Devil seemed present": Ethnologic riches in the Rev. Isaac Stringer's 1892-1901 Mackenzie Delta diary.*

Abstract/Résumé : Between 1892 and 1901 Isaac Stringer made daily diary entries about the settings he was in and the people he met, including residents of the Delta's Eastern Channel, then called Kukpugmiut by themselves and whites. Almost yearly he joined them in August for the beluga season at Kittigazuit, or in May for the goose hunt at Tununiak on Richards Island. Just before the latter he met their long sled-trains on the channel's center ice—the sides were already flooded. Afterwards, heading slowly upstream to Fort McPherson as passenger in the chief's umiak, he took part as men in the flotilla (fifty souls in seven family boats and nearly double that number of



kayaks) harvested the Delta. In sum, Stringer spent much time with the Kukpugmiut, during which he recorded migration patterns, wild-life details, family ties, dwelling interiors, kajigi meetings, sickness, death, and other items. Though his view that conjuring was evil stopped him from delving into native ways, his writings depict spirit-related conduct he happened to witness, including a drum-dance featuring Chief Kokhlik, tabus, and healing methods. As a result, his diaries hold endless riches, some of which naysay current wisdom. He counted, for example, only two hundred Kukpugmiut, and during his only cold-weather visit (Nov. 1900) noted their dispersal from Kittigazuit to six houses along the coast on a line that included Tuktoyaktak and extended beyond it. To aid use of this material, several draft versions have been placed on the web, one of which admixes diary lines with parallel parts of Stringer's detailed letters. A guide to named individuals, with all items related to them, is similarly available. Suggestions toward improving content, format, and means of publication would be most welcome.



4. KEYNOTES/PLÉNIÈRES

4.1 THURSDAY, OCTOBER 30TH/JEUDI 30 OCTOBRE

4.1.1 Terry AUDLA

President/Président, Inuit Tapiriit Kanatami (ITK), Ottawa, Canada

ATRIUM : 8H30-9H15

Terry Audla is President of Inuit Tapiriit Kanatami, the national organization of Inuit of Canada. M. Audla is an inspiring and important Inuit leader who had been Director of the Qikiqtani Inuit Association, the organization representing the Baffin Island Inuit. ITK is currently involved into the development of a deep reflection about the place of the Inuit knowledge in the scientific research.

Terry Audla est président de l'Inuit Tapiriit Kanatami, l'organisation nationale des Inuit du Canada. M. Audla est un leader Inuit important et inspirant qui a été auparavant directeur de la Qikiqtani Inuit Association l'organisation qui représente les Inuit de l'île de Baffin. ITK participe actuellement au développement d'une réflexion en profondeur sur le rôle des connaissances inuit dans la recherche scientifique.

4.1.2 Gitte TRONDHEIM

Professor/Professeure, Department of Cultural and Social History/Département d'histoire culturelle et sociale, Ilisimatusarfik/University of Greenland, Nuuk, Groenland

ATRIUM : 9H15-10H00

Gitte Trondheim is assistant professor in the Department of Cultural and Social History at Ilisimatusarfik/University of Greenland. She is also a member of International support group for the project 'urban Greenland', Department of Cross-cultural and regional studies – language, religion and society, in Faculty of Humanities, at University of Copenhagen in Denmark. Since 2004, she has been a member of Board of Directors for Nordregio, the Nordic Centre for Spatial Development as representative of Greenland University of Greenland (Ilisimatusarfik).

Gitte Trondheim est professeure adjointe au département de l'histoire culturelle et sociale de Ilisimatusarfik l'Université du Groenland. Elle est également membre du groupe de soutien international pour le projet du "Groenland urbain", du département des études transculturelles et régionales - langue, religion et société, à la faculté des sciences humaines, à l'Université de Copenhague au Danemark. Depuis 2004, elle a été membre du conseil d'administration pour Nordregio, le Centre nordique pour le développement territorial en tant que représentante de l'Université du Groenland (Ilisimatusarfik).

Title/Titre : *Inuit Participation and Control in Arctic Research*



4.1.3 Louis TAPARDJUK

Former Nunavut minister & former Nunavut MLA /Ancien ministre du Nunavut & ancien membre de l'Assemblée Législative, Minister of Culture, Language, Elders and Youth, Education, Finance and Justice, Government of Nunavut/Gouvernement du Nunavut, Iqaluit, Canada

ATRIUM : 13H30-14H15

Louis Tapardjuk was very active with the Nunavut Land Claims process as both a negotiator and board member for the Tungavik Federation of Nunavut (now Nunavut Tunngavik Incorporated), while he was President of the Baffin Region Inuit Association (now the Qikiqtani Inuit Association). He is well acknowledged as the spokesperson on issues relating to Inuit language and Inuit Societal Values in Nunavut. Louis Tapardjuk played a major role in defending the importance of Inuit qaujimajatuqangit (IQ) incorporated in the new Nunavut Government.

Louis Tapardjuk a été très actif au sein des revendications territoriales du Nunavut à la fois en tant que négociateur et membre du conseil d'administration de la Fédération Tungavik du Nunavut (maintenant Nunavut Tunngavik Incorporated), tout en étant Président de l'Association des Inuit de la région de Baffin (maintenant Qikiqtani Inuit Association). Il est reconnu comme étant le porte-parole sur les questions de la langue inuit ainsi que des valeurs de la société inuit du Nunavut. Louis Tapardjuk a également joué un rôle majeur dans la défense de l'importance de l'Inuit qaujimajatuqangit (IQ) incorporée au sein du nouveau Gouvernement du Nunavut.

4.2 FRIDAY, OCTOBER 31TH/VENDREDI 31 OCTOBRE

4.2.1 Robert WATT

Executive Assistant/Assistant exécutif, The Makivik Corporate Secretary, Kuujuaq, Canada

ATRIUM : 8H30-9H15

Robert Watt has been the coordinator of a regional committee with a goal to promote increased safety and well-being of Inuit children and youth within Nunavik communities. He is a former Inuit Director for the National Aboriginal Health Organization. Watt's parents and grandparents are former students of residential schools and as such, he is personally committed to IRS issues. He also brings Commission experience with him, through his participation in the Dog Slaughter Inquiry of Northern Quebec.

Robert Watt a été le coordinateur d'un comité régional avec l'objectif de promouvoir une sécurité accrue ainsi que le bien-être des enfants et des jeunes Inuits au sein des communautés du Nunavik. Il est un ancien directeur inuit de l'Organisation nationale de la santé autochtone. Les parents et les grands-parents de Robert Watt sont d'anciens élèves des pensionnats autochtones et en tant que tel, il est personnellement engagé sur les problématiques de l'IRS. Il a également une certaine expérience de la Commission grâce à sa participation à l'enquête sur le massacre des chiens du Nord du Québec.

Title/Titre : *Importance and need of Formalizing and Adapting Inuit's Rite of Passage into the Northern*



4.2.2 Theresa Arevgaq JOHN

Professor/Pofesseure, Center for Cross Cultural and Indigenous Studies/Centre d'études interculturelles et autochtones, University of Alaska Fairbanks, Fairbanks, Alaska

ATRIUM : 9H15-10H00

Doctor Theresa Arevgaq John is an Associate Professor in Center for Cross Cultural Studies, Indigenous Studies Systems at the University of Alaska Fairbanks. She received her Ph.D. in May 2010 from the UAF entitled *Yuraryarput Kangiit-Illu: Our Ways of Dance and Their Meanings*. President Obama selected Theresa to serve on the National Advisory Council on Indian Education in 2011. She recently co-authored a book entitled *Yup'it Yuraryarait: Yup'ik Ways of Dancing* that received a prestigious 2011 book of the year award from the Alaska State Library Association. Theresa has published multiple articles in various academic agencies as well as local newspapers. Her professional interest areas include Alaska Native Studies, Indigenous epistemology, ontology, ecology, cosmology and worldview.

Theresa Arevgaq John est professeure associée à l'Université de Fairbanks (UAF), en Alaska, membre du Center for Cross Cultural Studies, Indigenous Studies Systems. Elle a obtenu son doctorat à l'UAF, en 2010, lequel s'intitule *Yuraryarput Kangiit-Illu: Our Ways of Dance and Their Meanings*. Le Président des Etats-Unis Barack Obama a choisi Theresa comme membre du National Advisory Council on Indian Education, en 2011. Récemment, elle a co-écrit un ouvrage intitulé *Yup'it Yuraryarait: Yup'ik Ways of Dancing* qui a remporté le Prix du Livre de l'année 2011 de l'Association des Libraires d'Alaska. Theresa a publié de nombreux articles au sein de diverses institutions académiques et dans la presse locale. Ses centres d'intérêts professionnels touchent aux questions des Études autochtones en Alaska, l'épistémologie autochtone, l'ontologie, l'écologie, la cosmologie et la vision du monde.

Title/Titre : *Nutemllaryaraq Tumekluku Nunarpagmi: Universal Knowledge Enlightenment through Inuit Ways of Knowing*

4.2.3 Madeleine REDFERN

President/Présidente, Ajungi Arctic Consulting, Nunavut, Canada

ATRIUM : 13H30-14H15

Madeleine Redfern is one of the few inuit lawyer of Nunavut. Her role as executive director of the Qikiqtani Truth Commission allowed her to collaborate with non-inuit historians as with Inuit elders onto the reconstruction of the events that happened during the 50' and 60' in the Baffin Island area which have lead to the Inuit sedentarization. She also have a wide work experience in collaboration with researchers.

Madeleine Redfern est l'une des rares avocates inuit du Nunavut. Son rôle comme directrice exécutive de la Qikiqtani Truth Commission lui a permis de collaborer autant avec des historiens non-Inuit qu'avec les aînés inuit à la reconstruction des événements qui se sont produits dans les années 1950 et 1960 dans la région de l'île de Baffin et qui menèrent à la sédentrisation des Inuit. Elle également a une vaste expérience de travail en collaboration avec les chercheurs.



4.3 SATURDAY, NOVEMBER 1ST/ SAMEDI 1^{IER} NOVEMBRE

4.3.1

5. POSTERS/AFFICHES (ATRIUM)

Jean-François BERNIER

M.A. Student/Étudiant à la maîtrise
Centre d'études nordiques (CEN)
Université Laval
Québec, Canada

Title/Titre : *Géoarchéologie de la Rivière aux ossements (Saunitarlik), Kangiqsujuaq (Nunavik, Canada)*

Abstract/Résumé : Afin de mieux comprendre et documenter la relation entre les changements environnementaux et l'occupation humaine dans les régions arctiques, une étude géoarchéologique d'un site inuit unique au Nunavik a été entreprise. Ce site, localisé sur la presqu'île d'Aivirtuuq (Kangiqsujuaq), est nommé la Rivière aux ossements, et il constitue un site où des activités de boucherie ont eu lieu vers la fin du 19^e siècle. Les analyses chrono-stratigraphiques et sédimentologiques des coupes excavées dans la vallée démontrent une succession d'unités associées à un 1) till remanié par la mer, 2) dépôt littoral de plage, 3) dépôt de ruissellement de surface et 4) dépôt éolien. La comparaison de ces résultats avec ceux des études régionales indique que le ruissellement nival ayant affecté le site fut en lien avec des variations climatiques. La stratigraphie des coupes intra-site révèle la présence d'une couche sableuse, noirâtre et grasse imprégnée par des résidus issus de la décomposition des carcasses animales. La micromorphologie des sédiments de Saunitarlik révèle des traces de processus naturels dépositionnels, post-dépositionnels et biopédologiques. Une analyse chimique par chromatographie en phase gazeuse a permis de démontrer l'origine animale des résidus noirâtres trouvés dans les sédiments archéologiques.

Colleen PARKER

M.A. Student/Étudiant à la maîtrise
Department of Geography/Département de géographie
University of Guelph
Guelph, Canada

Title/Titre : *Assessing Inuit Food Security in Light of Climate Change and Examining Adaptation Options*

Abstract/Résumé : Food security exists when individuals and households have reliable access to safe, nutritionally adequate, culturally acceptable foods in a manner that maintains human dignity (Van Esterik 1999). Food security and health are closely linked, with those who are food insecure more likely to suffer from compromised health status. There is an emerging body of research identifying the relationships between climate change and food security, including among Inuit in the Canadian Arctic. Research has mainly focused on the direct effects of climate



change (including the implications for safety, resource utilization, traditional food access, etc.) with fewer studies on the indirect impacts tied to health, economic and cultural vulnerabilities (Pearce et al. 2010). Less is known about how climate and non-climate stressors interact to affect food security. There is a need to focus on the interplay of climate and social, economic, cultural and political change which has to date been limited (Pearce et al. 2010).

The aim of the research is therefore to assess Inuit food security in light of climate change and examine adaptation options. The objectives of the research are to i) characterize elements of the community food system, ii) document the ways in which multiple stresses (climatic and non-climatic) affect food security, iii) document current adaptive strategies employed to manage or cope with stresses to food security, and iv) identify opportunities and barriers to enhancing food security.

Data will be collected using secondary source of information, semi-structured interviews, and participant observation. This data will be analyzed together with existing knowledge of the biophysical processes of climate change relevant to food security in the region. The research is expected to contribute to the growing body of knowledge examining the relationships between food security and climate change while providing new insights into the socio-economic dimensions of Inuit food security.

Therese AMADOU

Ph.D. Candidate/Doctorante

Community Health/Santé Communautaire Axe santé des populations et pratiques optimales en santé/Health of Populations and Best Practices/Centre de recherche du CHU de Québec
Université Laval
Québec, Canada

Title/Titre : *Tendance temporelle de l'exposition des femmes enceintes Inuit du Nunavik au Mercure entre 1992 et 2013*

Abstract/Résumé : (Poster in English) Introduction : La consommation d'aliments traditionnels par les Inuit du Nunavik présente de nombreux avantages, notamment sur le plan nutritionnel, socioculturel et économique. Cependant, elle constitue aussi pour ces communautés l'une des principales voies d'exposition au mercure; un composé non seulement capable d'occasionner d'affecter le système nerveux chez l'adulte, mais aussi de perturber le développement de l'enfant en cas d'exposition prénatale. Au cours des 20 dernières années, différents programmes de recherche et d'intervention ont donc été développés afin de réduire et surveiller les niveaux d'exposition des Inuit du Nunavik au mercure, et notamment des femmes enceintes. Objectif: Faire une description de l'évolution de l'exposition des femmes enceintes du Nunavik au mercure entre 1992 et 2013. Méthode: Au cours de cette même période, les concentrations en mercure dans le sang maternel ont pu être mesurées à 10 reprises (n total=409). Un modèle de régression linéaire a été donc développé afin d'effectuer un test de tendance temporelle. Le modèle a été ajusté pour l'âge, la saison au moment du prélèvement sanguin (période de chasse ou non) et la région de résidence (Bay d'Ungava ou Hudson). Résultats: Les concentrations en mercure mesurées dans le sang maternel semblent avoir significativement diminuées entre 1992 et 2013 (diminution d'environ 50%). Conclusion: Trois éléments pourraient éventuellement être à l'origine de la baisse observée : (1) une diminution globale de la consommation d'aliments traditionnels, (2) une réduction de la contamination des aliments par le mercure, (3) ou l'action combinée de ces deux phénomènes.

Linnaea JASIUK

M.A. Student/Étudiante à la maîtrise

Department of Geography/Département de géographie



University of Guelph
Guelph, Canada

Title/Titre : *Inuit Traditional Knowledge for adaptation to the health effects of climate change*

Abstract/Résumé : The effects of climate change are impacting human health directly and indirectly. Inuit communities experience dramatic impacts resulting in the emergence or exacerbation of health concerns. There is an expressed urgency for efforts to identify specific vulnerabilities and adaptive capacities to develop effective health interventions.

Traditional knowledge is a key determinant of a community's adaptive capacity and incorporation of Inuit traditional knowledge in vulnerability assessments is promoted to help capture culturally specific social, biophysical and biomedical determinant interactions; specifically Inuit conceptualizations of health and approaches to health are important to articulate to identify relevant health risks, prioritize adaptations and design culturally responsive interventions.

This work examines Inuit conceptualizations of approaches to health and the development of culturally responsive, effective adaptation strategies for climate related health-stresses, in a case study of the women of Ulukhaktok, NT.

While inventories and descriptions of Inuit conceptualizations of health and approaches to health have been amassed, these are largely archival documents. This project seeks to examine contemporary use of ITK in treating current health risks. An exercise that will be to the benefit of Inuit by highlighting the significance of traditional knowledge and identifying entry points for adaptive strategies that will enhance the health and healthcare in communities and will inform the design of adaptation initiatives with the influence of ITK.

This project will be presented in the format of a poster with visual and textual content.

Colleen HUGHES

Master Student/Étudiant à la maîtrise
Department of Archaeology/Département d'archéologie
University of Calgary
Calgary, Canada

Title/Titre : *Sentiment and Place Names in the Kivalliq Region, Nunavut.*

Abstract/Résumé : ArcticIQ.com is an interactive website which houses information collected from several Arviat Elders (Donald Uluadluak, Louis Angalik, Mark Kalluak, Philip Kigusiutuak, Luke Kiniksi, Joe Karetak and Luke Suluk) through the Kivalliq Region Traditional Land Use work directed by Peter Dawson. This poster will focus on the use of place names gathered during that research and examine it through sentiment analysis. Place names and people's connection to the land can assist archaeologists in not only understanding past lifeways but also help to prioritize archaeological sites. Sentiment analysis (also known as opinion mining) has evolved into a sophisticated natural language processing method of determining a person's sentiment, either negative or positive, through the written word. By applying this technology to place names, we hope to show a different way of analyzing traditional knowledge. The exploration of positive and negative sentiments through the toponymic (place names) information provided by the elders allows us to compare and contrast existing archaeological sites to highly positive or highly negative sentiments, which in turn may assist in site location prediction as well as assess certain scales of attachment to the land. As place names are both figuratively and literally the cross-roads of much information, sentiment analysis would be beneficial for pinpointing areas of importance to contemporary Inuit and their ancestors. All of which will be of use in planning for archaeological site prioritization.



Stéphanie STEELANDT

Ph.D Candidate/Doctorante
Centre d'études nordiques (CEN)
Université Laval
Québec, Canada

Title/Titre : *Identification and analysis of charcoals and woods found in the Paleo and Neo-Eskimos archaeological sites in the west coast of Nunavik (Low-Arctic of Quebec, Canada)*

Abstract/Résumé : Wood resources (driftwood and local shrub) had a special importance in the daily life of Paleo and Neo-Eskimos populations who used it for heating, making tools or transportations (sled, umiaq). This study presents the analysis results of 293 woods, 550 charcoals and 11 artifacts found in 11 archaeological sites in Ivujivik, Akulivik, Inukjuak and Umiujaq located on the west coast of Nunavik (northern Quebec, Canada). Eleven taxa were identified with a predominance for coniferous especially spruce (*Picea* sp.) and some larch (*Larix* sp.). So, these two species seems to have been mainly used by the Paleo-and Neo-eskimos. Deciduous such as willow (*Salix* sp.) and poplar (*Populus* sp.) are also present in smaller quantities while alder (*Alnus* sp.) and birch (*Betula* sp.) are extremely rare. Some specific taxa as pine (*Pinus* sp.) and chesnut (*Castanea* sp.) found in the KcFs-2 site on the Nuvuk Islands near Ivujivik or oak (*Quercus* sp.) found in the HaGe-12 site near Umiujaq, probably correspond to manufactured woods from shipwrecks, commerce or archaeological campaigns. Moreover, one wood of white cedar (*Thuja* sp.) found in the IbGk-3 site on Drayton Island (Inukujak) could be driftwood from the extreme south of James Bay. Many charcoals of Ericaceous found in the archaeological sites in Umiujaq are probably local because of their large quantity in the region and their same values of average ring growth width. In addition, the study of average growth ring width for charcoals and woods reveal different origins depending on the species in the four villages. Finally, the dendrochronological chronologies of larger archaeological spruce and larch found in Akulivik and Inukjuak are significantly correlated with several references chronologies in south of Hudson Bay and James Bay which suppose possible origins in these areas.



Jessica HALE

Project Manager/Chargée de projet
Taqut Productions
Toronto, Canada

Title/Titre : *Amaqut Nunaat (The Country of Wolves)*

Abstract/Résumé : A hunting excursion evolves into an otherworldly encounter, as two brothers navigate the spirit realm in this ethereal and haunting animation that celebrates the ancient art of Inuit storytelling.

Running time/Durée : 11min, 37sec.

Representations time/Représentations :

Thursday, October 30th/Jeudi, 30 octobre, 15h20- 15h32
Friday, October 31th/Vendredi, 31 octobre, 11h00- 11h12

Jessica HALE

Project Manager/Chargée de projet
Taqut Productions
Toronto, Canada

Title/Titre : *The Orphan and the Polar Bear*

Abstract/Résumé : According to Inuit oral history, long ago animals had the power of speech, could shift their appearances, and could even assume human form. In *The Orphan and the Polar Bear*, a neglected orphan is adopted by a polar bear elder. Under the bear's guidance, the little orphan learns the skills he will need to survive and provide for himself.

Running time/Durée : 08 min, 43 sec.

Representations time/Représentations:

Thursday, October 30th/Jeudi, 30 octobre, 15h11-15h20
Friday, October 31th/Vendredi, 31 octobre, 11h15-11h24

Katherine BAULU

Producer, Quebec and Atlantic Centres/Productrice, Centres de Québec et de l'Atlantique
National Film Board of Canada/L'Office national du film du Canada
Saint-Laurent, Canada

Title/Titre : *TIMUTI*

Abstract/Résumé : In 29 spacious minutes, Inukjuak artist Jobie Weetaluktuk turns his gaze on his own extended family, honouring the abiding power of ritual through the tender story of a young woman and her unplanned child. The river flows with renewed vigour, the tundra is alive with birdsong – and a baby boy has come into the world.



They will call him Timuti, a name that recurs across generations of his people, evoking other Timutis, alive and dead, who will nourish his spirit and shape his destiny in the years to come.

A privileged and respectful insider, Weetaluktuk observes his people's early childhood rituals – documenting his newborn nephew's traditional naming and dressing ceremonies, along with his Christian baptism. Drawing upon a rich and ancient storytelling tradition, he sets scenes of domestic intimacy against the vast beauty of the North to relate a story of trepidation and renewal.

Running time/Durée : 29min.

Representations time/Représentations :

Thursday, October 30th/Jeudi, 30 octobre, 14h11-14h39

Friday, October 31th/Vendredi, 31 octobre, 11h24-11h53

Caroline OWEETALUKTUK

Audio-Visual Technician/Technicienne audio-visuelle

Kativik School Board Educational Television

Inukjuak, Canada

Title/Titre : *Culture Excursion*

Abstract/Résumé : Inuktitu/English/American Sign Language

Film in Kangisqusaaraaluk, Inukjuak. July 2005

Running time/Durée : 12min, 50 sec.

Representations time/Représentations:

Thursday, October 30th/Jeudi, 30 octobre, 10h27-10h40

Friday, October 31th/Vendredi, 31 octobre, 13h41-13h54

Christian MERLHIOT

Director/Réalisateur

Laboratoire de création (Pavillon Neuflyze) du Grand Musée parisien (Palais de Tokyo)

Paris, France

Director of Kujoyama City/Directeur général de la Villa Kujoyama

Japon

Title/Titre : *Je reviendrai comme un enfant*

Abstract/Résumé : A small Inuit community in the Canadian Arctic. Nasri has come to meet the inhabitants of Igloodik who belong to a hunting society which is now sedentary. In this remote village, he discovers that the spirits of the deceased are part of the world of the living and comes to understand the importance of names, which pass on the identity of ancestors to the newborns of the community

Née vers 1905 dans l'Arctique oriental canadien, Iqallijuq est une femme inuit qui a vécu le passage de la société traditionnelle nomade à la société sédentaire. En 1973, dans le village d'Igloodik où sa famille s'était installée, elle a raconté à l'anthropologue Bernard Saladin d'Anglure ses souvenirs relatifs à sa conception et sa naissance. Dans ce



récit, elle souligne qu'elle était un garçon dans le ventre de sa mère et décrit comment elle est devenue fille au moment de la naissance pour satisfaire la volonté de l'ancêtre dont elle allait porter le nom. Recevoir le nom d'un ancêtre, en effet, c'est aussi recevoir un ensemble de qualités et de prédispositions, au-delà de la distinction des sexes et des genres. Quand nous sommes partis à Igloolik à la fin de l'été 2009, nous n'étions pas certains que les habitants de cette communauté de 1700 habitants se souviendraient du récit d'Iqallijuq. Nous voulions questionner l'écho de son récit dans ce village où vivent plusieurs de ses descendants.

Au fil des semaines, le tournage a sans cesse déjoué nos attentes. Jacinta et Joyce, deux petites-filles d'Iqallijuq, Katarina, Cindy ou Jimmy racontent l'héritage qu'ils ont reçu de leurs ancêtres et comment ils le transmettent à leur tour.

Une chose est certaine, dans chacune de ces rencontres, la frontière entre passé et présent, ancêtre et nouveau-né, homme et femme, naturel et surnaturel échappe aux repères de la culture occidentale. La parole rend visible la place des ancêtres dans la vie quotidienne – une vie parfois douloureuse, menacée par l'alcoolisme, la violence conjugale et la tentation du suicide.

À travers ces récits, c'est aussi en creux l'image d'une société et d'une culture en profonde mutation qui nous est donnée.

Running time/Durée : 92 min.

Representations time/Représentations :

Thursday, October 30th/Jeudi, 30 octobre, 16h15- 17h42

Friday, October 31th/Vendredi, 31 octobre, 8h30-10h02

Christian MERLHIOT

Director/Réalisateur

Laboratoire de création (Pavillon Neuflyze) du Grand Musée parisien (Palais de Tokyo)

Paris, France

Director of Kujoyama City/Directeur général de la Villa Kujoyama

Japon

Title/Titre : *Ningiuq*

Abstract/Résumé : In 2009, Rachel Uyarasuk, the elder of the Inuit community of Igloolik, evokes the ancestors whose name she received at birth. She explains how this transmission ensured their return among the world of the living.

Running time/Durée : 11 min.

Representations time/Représentations :

Thursday, October 30th/Jeudi, 30 octobre, 10h15-10h26

Friday, October 31th/Vendredi, 31 octobre, 13h30-13h41



Koomuatuk CURLEY

Researcher/Chercheur
York University
Toronto, Canada

Title/Titre : *Kiawak Ashoona, Mobilizing Inuit Culture Heritage*

Abstract/Résumé : Master carver Kiuga Ashoona from Cape Dorset Nunavut, talking about Cape Dorset history of art, about traditional living, and talking about hunting and trapping, also talking about inuit people, from his area of Cape Dorset, the interview is all in inuktitut, with english subtitles.

Running time/Durée: 15 min, 00 sec.

Representations time/Représentations:

Thursday, October 30th/Jeudi, 30 octobre, 13h30- 13h45

Friday, October 31th/Vendredi, 31 octobre, 10h15-10h30

Bernard SALADIN D'ANGLURE

Professor Emeritus/Professeur émérite
CIÉRA and Department of Anthropology/CIÉRA et Département d'anthropologie
Université Laval
Québec, Canada

Title/Titre : *Inuit Mythology*

Abstract/Résumé : À l'occasion de la 14^{ème} édition du festival « Présence autochtone » organisée par André Dudemaine, président de Terres en vue, la Bibliothèque nationale du Québec (BNQ) a présenté en 2004 une exposition intitulée Mythologies fondatrices. Conçue par l'ethnologue Bernard Saladin d'Anglure (Université Laval), commissaire de l'exposition, en collaboration avec Terres en vues et la BNQ, cette exposition proposait au public une sélection d'œuvres représentatives à la fois des temps forts de l'histoire du peuple inuit et des différents matériaux et techniques artistiques utilisés par celui-ci au fil des siècles. Les visiteurs pouvaient notamment y découvrir une série d'estampes réalisées entre 1982 et 1989 et tirées de la collection de 374 œuvres acquises par la BNQ en 2002 auprès de la Fédération des coopératives du Nouveau-Québec, ainsi que des sculptures de Mattiusi Iyaituk illustrant une nouvelle forme contemporaine d'expression artistique. L'ensemble de ces œuvres témoigne de la richesse des croyances et des mythes ancestraux du peuple inuit et de la force intemporelle de la tradition des chamans d'antan pour établir une médiation entre le monde des esprits et le monde des humains. La compagnie inuit de radio et de télévision au Nunavik, Taqramiut Nipingat Incorporated, décida alors de produire sous la direction de Julie Grenier, et de Claude Grenier, producteur exécutif, un film documentaire de 25 minutes intitulé INUIT MYTHOLOGY (2006), dans son programme « The Voice of the North » diffusé aussi sur la chaîne APTN. Le film comporte quelques minutes d'entrevues filmées avec André Dudemaine, un long entretien avec Bernard Saladin d'Anglure qui parle de la cosmologie inuit et commente plusieurs des estampes illustrant de grands mythes d'origine très connus au Nunavik.

La plus grande originalité du film tient cependant au choix de la post-production dirigée par Dana Schoel, d'animer, avec Allison Flowers et Viani Michaud, trois de ces mythes, à partir des estampes originales : 1.- Le mythe d'origine de la rivière Kuuktaq - entre Inukjuak et Puvirnituk - connu aussi sous le nom de mythe d'origine du brouillard, implique un Inuk capturé par un tuurngaq, géant cannibale ; 2.- le mythe d'origine de luumaajuuq, contenant



plusieurs épisodes de l'origine du soleil et de la lune ; 3.- enfin le mythe d'origine des goélands et des bélugas : des migrants inuit saisonniers, les hommes navigant en kayaks le long de la côte ouest du Nunavik sont engloutis par une tempête, et leurs femmes qui progressent à pied sur les falaises et se jettent dans les airs en prenant la forme de goélands pour retrouver leurs conjoints disparus, métamorphosés en bélugas.

Running time/Durée : 24 min, 25 sec.

Representations time/Représentations :

Thursday, October 30th/Jeudi, 30 octobre, 14h40-15h05

Friday, October 31th/Vendredi, 31 octobre, 10h30-10h55

Sophie QUEVILLON

Coordinator/Coordonnatrice, Marchés éducatif et institutionnel/Educational and Institutional Markets
National Film Board of Canada/Office national du film du Canada
Montréal, Québec

Title/Titre : *Les ailes de Johnny May*

Abstract/Résumé : Réalisé par Marc Fafard, le film présente Johnny May, le premier Inuit à avoir pratiqué le métier d'aviateur au Nunavik. Au fil de quelque 34 000 heures de vol, il a vécu des aventures dignes des romans de Saint-Exupéry. Ses exploits de pilote de brousse l'ont rendu célèbre auprès des siens, alors que du haut des airs il était l'observateur privilégié de deux fins du monde: la sédentarisation de son propre peuple et les bouleversements du climat arctique, comme la fonte du pergélisol. Mais les grands événements n'ont pas changé le cœur de l'homme. Aujourd'hui comme à ses débuts d'aviateur, Johnny affiche sur son appareil un message en inuktitut pour son épouse Louisa : Pengo Pally. Ce qui veut dire : «Tu me manques ». Documentaire aérien qui emporte le spectateur dans le ciel nordique, *Les ailes de Johnny May* propose de découvrir l'histoire d'une culture à travers la vie d'une personne d'exception.

Running time/Durée : 83 min, 50 sec.

Representations time/Représentations:

Thursday, October 30th/Jeudi, 30 octobre, 8h30-9h54

Friday, October 31th/Vendredi, 31 octobre, 16h15-17h33

Sophie QUEVILLON

Cordinator/Coordonnatrice, Marchés éducatif et institutionnel/Educational and Institutional Markets
National Film Board of Canada/Office national du film du Canada
Montréal, Québec

Title/Titre : *Je ne suis qu'une petite femme*

Abstract/Résumé : Inspiré d'un poème inuit de 1927, le film évoque en silence et la puissance de la nature, ainsi que les liens unissant une mère et sa fille. La réalisatrice nous présente l'animation qu'elle a exécutée à la main et le chant traditionnel qu'elle interprète. (Animation de Gyu Oh)

Running time/Durée : 4 min, 39 sec.



Representations time/Représentations :

Thursday, October 30th/Jeudi, 30 octobre, 15h06-15h11

Friday, October 31th/Vendredi, 31 octobre, 10h55-11h00

Bernard SALADIN D'ANGLURE

Professor Emeritus/Professeur émérite

CIÉRA and Department of Anthropology/CIÉRA et Département d'anthropologie

Université Laval

Québec, Canada

Title/Titre : *Au Pays des Inuit, regard anthropologique sur le film Atanarjuat, la légende de l'homme rapide*

Abstract/Résumé : Durant 38 minutes l'anthropologue Bernard Saladin d'Anglure éclaire les zones d'ombres du film en évoquant largement les traditions et les anciens rites de la culture inuit. Voici ce qu'en disait la critique en 2002 :

« Cette section est une véritable mine d'informations sur la légende en question, sur le chamanisme et le peuple Inuit en général. L'intervenant y aborde sept thèmes (la légende, le chamanisme, les conflits, la polygamie, les vêtements, les tatouages, les noms) avec une maîtrise évidente de son sujet et une très grande clarté. Il nous propose un "décodage" de certains points ou de certaines scènes (avec l'illustration en images) qui nous permettent de mieux comprendre, et même parfois de découvrir, ce qu'ont voulu dire le réalisateur et le scénariste. Les éléments exposés dans cet entretien donnent envie de revoir le film, c'est un vrai plaisir. » [Source : <http://www.dvdcritiques.com/Dvd/126>]

Running time/Durée : 38 min

Representations time/Représentations:

Thursday, October 30th/Jeudi, 30 octobre, 11h22-12h00

Friday, October 31th/Vendredi, 31 octobre, 13h54-14h32

Vincent L'HÉRAULT

Manager/Directeur, ARCTIConnexion

Université du Québec à Rimouski

Rimouski, Canada

Title/Titre : *Northern wind- Southern ice*

Abstract/Résumé : (Director : François Dubé) When an experienced Inuk hunter (Poisy Alogut) walks the sea ice and search for fishing spots, he soon realized that his steps have led him into a quite unfamiliar environment. A nearby city, a land populated with trees and a group of 12 university students scrutinizing! The students will follow him, his wife (Bernadette Alogut) and her daughter as well as a young Inuk hunter (Trevor Arreak) in their daily trip out on the sea ice. They will soon discover the wealthy knowledge and the warmth of the visitors! The day after, the 3 Inuit and the students will plunge into a deep yet friendly conversation with regards to their respective cultures. The time spent together will lead them to perceive the unexpected...

Running time/Durée : 14 min, 58 sec.

Representations time/Représentations:

Thursday, October 30th/Jeudi, 30 octobre, 15h32-15h47

Friday, October 31th/Vendredi, 31 octobre, 15h42-15h57



7. SPECIAL EVENTS/ÉVÉNEMENTS SPÉCIAUX

7.1 Opening Cocktail/Cocktail d'ouverture

When : Wednesday, October 29th 2014, 18H00

Where : Atrium (DKN)

Welcome from the Organizing Committee

Wine and appetizers will be served

Quand : Mercredi le 29 octobre 2014, 18H00

Où : Atrium (DKN)

Mot de bienvenue du comité organisateur

Du vin et des petites bouchées seront offerts

7.2 “Occupy the North” Exhibition/Exposition «Habiter le Nord »

When : Thursday, October 30th to Saturday, November 1st 2014

Where : Atrium (DKN)

The exhibition "Occupy the North" presents the work of four student groups of the architecture School from Université Laval; fourteen models of course "Vernacular Architecture", two models of shelters designed for Tursujuq National Park Workshop "Habitability and poetry of space", six models of the projects of the workshop "Habitats and cultures" of fall 2013 and finally, eight models of four projects developed in the workshop "Construction and Design" at the 2014 Winter.

This exhibition presents different ways of living in the North - one might say "Norths" - past, present and future. These different modes of inhabiting the North over a long period of thousands of years; habitats ranging from Thule sod houses built by the Vikings in Newfoundland around the year one thousand. The exhibition also features prototypes developed and built by some research centers, such as the "Cold Climate Housing Research Center" of Alaska, home to CMHC developed by Professor Leo Zrudlo, of the School of Architecture at Laval University in the 80s, one of the houses designed and built by the Société d'habitation du Québec (SHQ), and finally, several "houses for the future" designed by our students.

Quand : Du jeudi le 30 octobre au samedi, 1^{er} novembre 2014

Où : Atrium (DKN)

L'exposition « Habiter le Nord » présente les travaux de quatre groupes d'étudiants de l'École d'architecture de l'Université Laval ; quatorze maquettes du cours « Architecture vernaculaire », deux maquettes d'abris conçus pour le Parc national Tursujuq de l'atelier « Habitabilité et poésie de l'espace », six maquettes des projets de



l'atelier « Habitats et cultures » de l'automne 2013 et enfin, huit maquettes de quatre projets développés dans l'atelier « Construction et design » à l'hiver 2014.

Cette exposition présente différentes façons d'habiter le Nord – on pourrait dire « les nord » - passés, présents et futurs. Ces différents modes d'habiter le Nord s'échelonnent sur une longue période de plusieurs milliers d'années; allant des habitats thuléens aux maisons de tourbe construites par les Vikings à Terre-Neuve aux environs de l'an mille. L'exposition présente aussi des prototypes développés et construits par certains centres de recherche, comme le « Cold Climate Housing Research Center » d'Alaska, la maison développée pour la SCHL par le professeur Léo Zrudlo, de l'École d'architecture de l'Université Laval dans les années 80, une des maisons conçues et construites par la Société d'habitation du Québec (SHQ), et finalement, plusieurs « maisons pour l'avenir » conçues par nos étudiants.

Les boîtes-présentoirs

Cette exposition a été conçue pour pouvoir se déplacer facilement et ainsi être présentée dans les villages du Nunavik et ailleurs. Les boîtes « nomades » contiennent la maquette, la vitrine de plexiglass, les pattes d'aluminium et la vignette. Une fois ouverte, le couvercle de la boîte devient le socle/présentoir de la maquette. Juché sur ses fines pattes d'aluminium, le présentoir est semblable aux maisons construites aujourd'hui au Nunavik, distantes du sol (sans fondation de béton) afin d'éviter d'altérer la nature du pergélisol.

Les participants:

Les étudiants du cours Architecture vernaculaire (Hiv. 2014): Mathieu Avarello, Jade Kim Beltran, Sylvain Bossé, Laurence Bourbeau, Catherine Chevalier, Pascale Desbiens, Luca Fortin, Dominique Gauthier, Violaine Giroux, Katharina Grauvogl, Noémie Jacolin, Sophie Lalonde, Marion Lambert, Anastasia Langlais, Audrey Lapointe, Mireille Leblond, Delphine Lepage, Maude Masson, Alexandre Mcleod, Brigitte Messier-Legendre, Amandine Mortka, Christian Potvin-Gingras, Simon Proulx, Zhen Ren, Cristina Ruiz-Beltran, Maxime Touchette et Sandrine Toulouse-Joyal.

Les étudiants de l'atelier Habitabilité et poésie de l'espace, professeur André Casault (Hiv. 2014) : Oliver Ducharme et Pierre Olivier Demeule.

Les étudiants de l'atelier Habitats et cultures, professeur André Casault (Aut. 2013) : Guillaume Beudet-Riel, Gabrielle Blais-Dufour, Luc-Olivier Daigle, Vincent Deslauriers, Louis-Xavier Gadoury, Élisabeth Gouin, Marie-Andrée Groleau, Mathieu Leclerc et Marilyn Lemieux-Jolin.

Les étudiants de l'atelier Construction et design (Hiv.2014) : Virginie Bernier, Caroline Boivin, Pascale Bornais-Lamothe, Catherine Bouchard, Gala Chauvette-Groulx, Mélissa Héon, Armelle La Chance, Mathieu Leclerc, Francis Poirier et Gabrielle Ranger.

ET Bertrand Rougier de l'atelier de design de Patrick Evans, professeur à l'École d'edesign de l'UQAM.

Les professeurs : Myriam Blais (Atelier « Construction et design ») et André Casault (Cours « Architecture vernaculaire » (Hiv. 2014), l'atelier « Habitabilité de poésie de l'espace » (Hiv. 2014) et l'atelier « Habitats et cultures » (Aut. 2013).

Avec la collaboration de Michel Bergeron, ethnologue-maquettiste.

Remerciements

Remerciements à tous les étudiants qui ont travaillé à la conception et à la construction des boîtes-présentoirs et tout spécialement à Bertrand Rougier et Robin Dupuis, pour leur contribution spéciale à la conception et à la construction des boîtes-présentoirs.

Nous tenons à remercier nos commanditaires et les institutions qui ont collaboré à cette exposition:

La Société d'habitation du Québec

Les Musées de la Civilisation du Québec

La Chaire UNESCO en patrimoine culturel de l'Université Laval

L'Université Laval, l'École d'architecture

19^e CONGRÈS D'ÉTUDES INUIT

Québec, 29 Octobre - 1^e Novembre 2014

Qaumaniq – le savoir qui illumine



19th INUIT STUDIES CONFERENCE

Quebec City, October 29th - November 1st 2014

Qaumaniq – enlightening knowledge

Le groupe Habitats et cultures



7.3 Igalak Project Launch/Lancement du projet Igalak

Presented by : **Andrée PROULX**, Analyst, Digital Project Manager, Gowizzus, Membre du Groupe CIRIUZ

When : Thursday, October 30th 2014, 18H00

Where : Atrium (DKN)

IGALAK is an innovative on-line watch platform aimed at collection, sorting, analyzing, disseminating and saving all relevant information sources found on the Web and the social Web about the Aboriginal People of the circumpolar region.

This unique social network is dedicated to researchers, members of the university community and the general public who wish to share information about the Aboriginal People of the circumpolar region. IGALAK is an opportunity for Université Laval, Quebec City and Canada to jointly claim to be an observatory of the Aboriginal People of the circumpolar world.

IGALAK is a Web portal that focuses on innovation, and enables digital technology to contribute in promoting science and research.

IGALAK has received funds from the Canadian Foundation for Innovation and support from the Social Sciences and Humanities Research Council (ARUC). This initiative is the result of a partnership between Université Laval (CIÉRA) and Filteris, member of the CIRIUZ Group.

Présenté par : **Andrée PROULX**, Analyste, chargée de projets numériques, Gowizzus, Membre du Groupe CIRIUZ

Quand : Jeudi le 30 octobre 2014, 18H00

Où : Atrium (DKN)

IGALAK est une plateforme de veille en ligne innovante visant à la collecte, le tri, l'analyse, la diffusion et l'enregistrement de toutes les sources d'information pertinentes disponibles sur le Web et le Web social sur les peuples autochtones de la région circumpolaire.

Ce réseau social unique est dédié aux chercheurs, membres de la communauté universitaire et au grand public qui souhaitent partager des informations sur les peuples autochtones de la région circumpolaire. IGALAK est l'occasion pour l'Université Laval, à Québec et du Canada pour demander conjointement à être un observatoire des peuples autochtones du monde circumpolaire.

IGALAK est un portail Web qui met l'accent sur l'innovation et permet à la technologie numérique de contribuer à la promotion de la science et de la recherche.

IGALAK a reçu des fonds de la Fondation canadienne pour l'innovation et le soutien de Conseil de recherches en sciences humaines (ARUC). Cette initiative est le fruit d'un partenariat entre l'Université Laval (CIÉRA) et Filteris, membre du Groupe CIRIUZ.



7.4 Banquet: Course Gourmet Getaway/Escapade gourmande

When : Friday, October 31th 2014

Cruise aboard the : AML Louis Jolliet

Departure Point : Pier Chouinard, 10 Rue Dalhousie, Québec, Qc, G1K 8L8

Bording : 6H00 PM

Departure : 7H00 PM

Duration : 3h

For more information about the Course Gourmet Getaway :

<http://www.croisieresaml.com/planifiez-votre-croisiere/quebec/escapade-gourmande-3-services-1/detail/>

Quand : Vendredi le 31 octobre 2014

Croisière à bord du : AML Louis Jolliet

Lieu d'embarquement : Quai Chouinard, 10 Rue Dalhousie, Québec, Qc, G1K 8L8

Embarquement : 18H00

Départ : 19H00

Durée : 3h

Pour plus d'information à propos de cette escapade gourmande :

<http://www.croisieresaml.com/planifiez-votre-croisiere/quebec/escapade-gourmande-3-services-1/detail/>



7.5 Closing Ceremony/ Cérémonie de clôture

When: Saturday, November 1st 2014, 12H25

Where: Atrium (DKN)

Thanks from the Organizing Committee and announcement of the venue of the Inuit Studies Conference 2016

Quand: Samedi, 1^{ier} novembre 2014, 12H25

Où: Atrium (DKN)

Remerciements du Comité organisateur et annonce du lieu du Congrès d'études inuit de 2016.

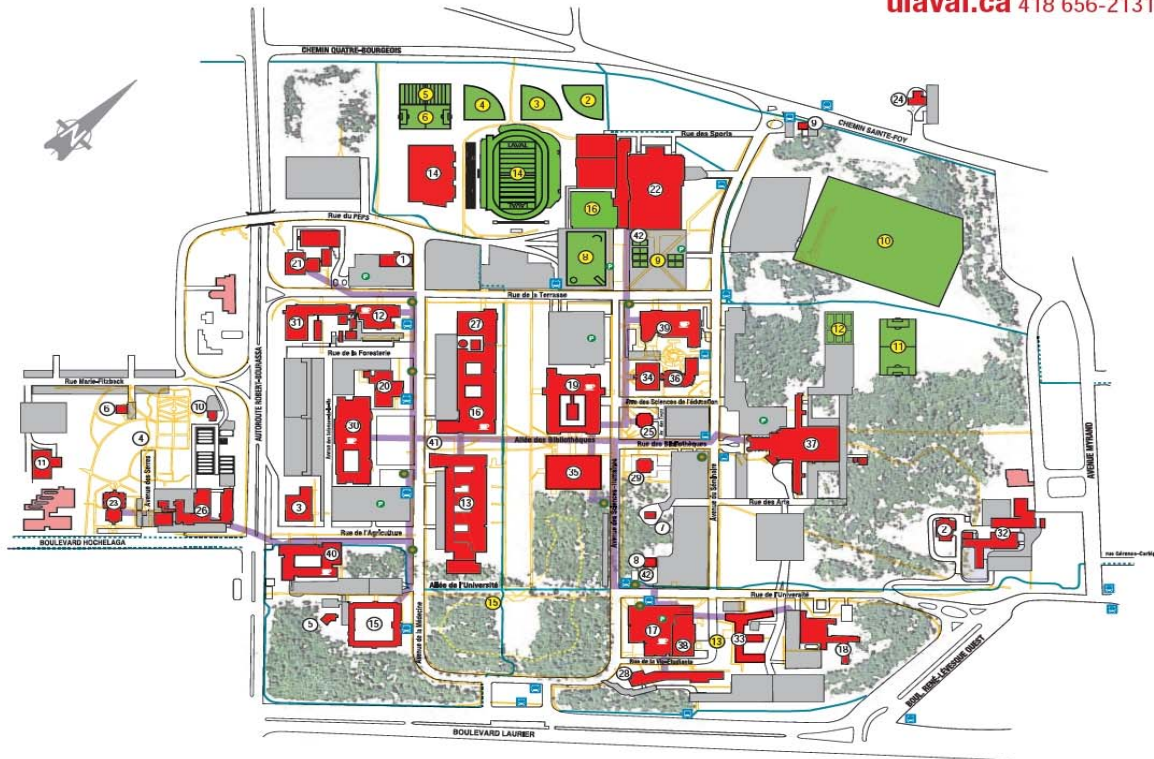


8. UNIVERSITY CAMPUS MAP/PLAN DU CAMPUS UNIVERSITAIRE

Plan du campus



ulaval.ca 418 656-2131



LÉGENDE		INSTALLATIONS SPORTIVES EXTÉRIEURES	
	TUNNEL SOUTERRAIN		SOCCER/ATHLÉTISME
	ARRÊT D'AUTOBUS		SOCCER/RUGBY/FOOTBALL
	ZONE DE STATIONNEMENT		SOCCER
	N° DE PAVILLON		SOCCER/ATHLÉTISME
	N° INSTALLATIONS SPORTIVES		VOLLEYBALL
	SENTIER		GOLF CAMPUS
	RÉSEAU PISTES CYCLABLES		SOCCER/RUGBY/FOOTBALL
	SORTIE EXTÉRIEURE DES TUNNELS		ROCCER
	POSTE DE PÉAGE		BASKETBALL
	CAFÉTÉRIA		STADE TELUS-UNIVERSITÉ LAVAL
			SENTIER DE LA SANTÉ
			ARÈNA

Consultez la carte interactive du campus en téléchargement notre application mobile sur l'App Store de Apple

PAVILLONS DU CAMPUS

CENTRALE D'EAU REFROIDIE 2400, rue de la Terrasse	1	PAVILLON AGATHE-LACERTE 1100, avenue de la Médecine	15
CENTRE DE GESTION DES MATIÈRES DANGEREUSES 2020, rue de l'Université	2	PAVILLON ALEXANDRE-VACHON 1045, avenue de la Médecine	16
HÉRA-QUÉBEC 1070, avenue des Sciences-de-la-Vie	3	PAVILLON ALPHONSE-DESJARDINS 2320, rue de l'Université	17
JARDIN BOTANIQUE ROGER-VAN DEN HENDÉ 2450, boulevard Hochelaga	4	PAVILLON ALPHONSE-MARIE-PARENT 2250, rue de l'Université	18
LA CHARMILLE 2420, allée de l'Université	5	PAVILLON CHARLES-DE KORINCK 1000, avenue des Sciences-Humaines	19
MAISON COUILLARD 2030, rue Marie-Félicie	6	PAVILLON CHARLES-EUGÈNE-MARCHAND 1000, avenue de la Médecine	20
MAISON EUGÈNE-ROBERGE 2020, rue des Arts	7	PAVILLON DE MÉDECINE DENTAIRE 2420, rue de la Terrasse	21
MAISON MARIE-SIROIS 2020, rue de l'Université	8	PAVILLON DE L'ÉDUCATION PHYSIQUE ET DES SPORTS (PEPS) 2020, rue de la Terrasse	22
MAISON MICHAËL-JOHN-BROPHY 2241, chemin Sainte-Foy	9	PAVILLON DE L'EST 2180, chemin Sainte-Foy	24
MAISON OMER-GINGRAS 2491, rue Marie-Félicie	10	PAVILLON DES SCIENCES DE L'ÉDUCATION 2020, rue des Bibliothèques	25
SERRES HAUTES PERFORMANCES 2075, rue Marie-Félicie	11	PAVILLON DES SERVICES 2440, boulevard Hochelaga	26
PAVILLON ARBITRI-PRICE 2400, rue de la Terrasse	12	PAVILLON D'OPTIQUE-PHOTONIQUE 2375, rue de la Terrasse	27
PAVILLON ADREN-FOULIOT 1000, avenue de la Médecine	13	PAVILLON ERNEST-LEMEUX 2320, rue de la Vie Étudiante	28
STADE TELUS-UNIVERSITÉ LAVAL 2380, rue du PEPS	14	PAVILLON FELIX-ANTOINE-SAVARD 2020, rue des Bibliothèques	29

SERVICES AUX ÉTUDIANTS

ACCUEIL ET RENSEIGNEMENTS Pavillon Maurice-Pollack	30	SERVICES FINANCIERS BUREAU DES BONNES ET DE L'AIDE FINANCIÈRE Pavillon Alphonse-Desjardins	17
SANTÉ ET SÉCURITÉ CENTRE DE PRÉVENTION ET D'INTERVENTION EN MATIÈRE DE MARCHÉMENT (CPMI) Pavillon Alphonse-Desjardins	31	CRÉDIT POPULAIRE DESJARDINS DE L'UNIVERSITÉ LAVAL Pavillon Alphonse-Desjardins	17
CLINIQUE MÉDICALE DE L'UNIVERSITÉ LAVAL Pavillon Maurice-Pollack	32	SERVICE DES FINANCES Pavillon Jean-Charles-Bonenfant	35
CLINIQUE DENTAIRES Pavillon de médecine dentaire	21	VIE ÉTUDIANTE ET PROFESSIONNELLE AIRES DE RESTAURATION Pavillon Alphonse-Desjardins	17
SERVICE DE SÉCURITÉ ET PRÉVENTION (STATIONNEMENT) Pavillon Ernest-Larivière	20	ASSOCIATION DES ÉTUDIANTES ET DES ÉTUDIANTS DE LAVAL AUX ÉTUDES SUPÉRIEURES (AES) Maison Marie-Sirois	8
SERVICES AUX ÉTUDIÉS ADMISSION DES ANCIENS COURS COMPENSATOIRES Pavillon Charles-De Korinck	19	ASSOCIATION DES DIPLOMÉS DE L'UNIVERSITÉ LAVAL Pavillon Alphonse-Desjardins	17
BIBLIOTHÈQUE DES SCIENCES HUMAINES ET SOCIALES Pavillon Jean-Charles-Bonenfant	35	BUREAU DE LA VIE ÉTUDIANTE Pavillon Alphonse-Desjardins	17
BIBLIOTHÈQUE SCIENTIFIQUE Pavillon Maurice-Pollack	16	BUREAU DE L'ONGUAMAN Pavillon Alphonse-Desjardins	17
BUREAU DE LA FORMATION À DISTANCE Pavillon J.-A.-De Séve	34	CENTRE DE SERVICES 011 Pavillon Louis-Jacques-Casault	37
BUREAU DU RÈGLEMENT ÉTUDIANT Pavillon Alphonse-Desjardins	17	CONFÉDÉRATION DES ASSOCIATIONS D'ÉTUDIANTS ET D'ÉTUDIANTES DE L'UNIVERSITÉ LAVAL (CAEUL) Pavillon Maurice-Pollack	38
BUREAU DU RECRUTEMENT Pavillon Jean-Charles-Bonenfant	35	GARDELIÈRES : CENTRE JOUR LA CHARMILLE LE UNIVERS DES ENFANTS Pav. Alphonse-Marie-Parent	15 5 18
BUREAU INTERNATIONAL Maison Eugène-Roberge	7	LOGEMENT DE VIEUX amis de la Maison Marie-Sirois et au PEPS	42
CENTRE D'AIDE AUX ÉTUDIANTS Pavillon Maurice-Pollack	38	SERVICE DE PLACEMENT Pavillon Alphonse-Desjardins	17
DIRECTION GÉNÉRALE DE LA FORMATION CONTINUE Pavillon J.-A.-De Séve	34	SERVICE DES ACTIVITÉS SPORTIVES PEPS	22
SERVICE DE REPROGRAPHIE Pavillon Maurice-Pollack	38	SERVICE DES RÉSIDENCES Pavillon Alphonse-Marie-Parent	18
ZONE COOPÉRATIVE DE L'UNIVERSITÉ LAVAL Pavillon Maurice-Pollack	38		

OCTOBRE 2012



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Link to download this map : <http://www2.ulaval.ca/plan-du-campus/carte-interactive-du-campus.html>

Lien pour télécharger la carte: <http://www2.ulaval.ca/plan-du-campus/carte-interactive-du-campus.html>

Location on the 19th Inuit Studies Conference/Localisation du 19^e Congrès d'études inuit

PAVILLON CHARLES-DE KONINCK

1030, avenue des Sciences-Humaines

Local ATRIUM

Université Laval

Québec, Québec (Canada)

G1V 0A6

(Number 19 on the map/numéro 19 sur la carte)

